

Christology Week 2 – The Humanity and Deity of Christ

The humanity of Christ -- He was a real, living, breathing human being.

Jesus came to earth in the flesh. (John 1:14; I John 4:2)

Jesus called himself as a man, as did others. (John 8:40; Acts 2:22)

He had a physical mother.

He was subject to life's normal experiences and the ordinary laws of human development (Luke 2:40-52).

He grew tired, weary, hungry, he died, etc. (Mt 4:2; 8:24; Mk 3:5; Jn 4:6)

He possessed the elements of a rational being: Feeling, choosing, thinking, reasoning, emotion, etc.

Although Jesus was fully human he never yielded to the temptation to sin – He was free of both original sin and actual sin. (John 8:46, 14:30; Heb. 4:15, 9:14; 2Cor. 5:21; I Pet. 2:22; I John 3:5)

The deity of Christ

He was ascribed divine names:

Iesous - Jesus – Joshua – Yeshua - Yehoshuah

This was the personal name given him by the angel Gabriel (Matt. 1:21). Yeshua in Hebrew is verbal derivative from "to rescue", "to deliver"

Christ – Christós – anointed

This is an official title that link Jesus of Nazareth with role and office of Messiah. As the "anointed," He is the one for whom Israel had been waiting. And anointing pointed toward His role as King of

Israel, since the kings were anointed by the prophets (think David and Samuel).

Son of Man

To us 21st Century Gentiles, that sounds like a human description, but to the Israelite mind, it one of the strongest Messianic names in the OT. That's why Jesus referred to Himself by that title.

It is also evidence of the veracity of the Bible. While the gospel of Mark was written to a largely Gentile audience, he uses the term "son of man" repeatedly (more than the other gospels) because it's what Jesus called Himself – despite the fact that the Gentiles would not know how Messianic the term was. For example, in 8:27-38, Jesus' reply to Peter's confession of Him as messiah is that the Son of Man must suffer. Similarly, while Jesus' answer to the high priest's question, "Are you the messiah, the son of the Blessed One?" is "I am," he immediately qualifies that response by adding, "And you will see the Son of Man seated upon the right hand of God...."

It is used by Jesus as a self-designation to refer to himself.

It appears that "Son of Man" is a human form, but divine personhood.

Son of God

The gospel of Mark bookends the life of Jesus with this phrase (Mark 1:1, 15:39)

It designates His position as Messiah (Matt. 8:29; Mk 5)

It designates Jesus' essential deity (Matt. 16:16)

It indicates His supernatural birth (Luke 1:35)

And, I think it demonstrates His participation in the Triunity of God.

Lord - Kurios; Hebrew Adon/adonai

Even though it was form of address, demonstrating humility in the presence of a superior person, in Jesus' case it designated His rulership and rights as the Son of God. (Matt. 21:3)

Most often used as a synonym for Christ or Messiah (Acts 2:36)

Other evidences of His deity:

He received God's public recognition at *His Baptism* (Mark 1:9-11; John 1:32-33; Matt. 3:10-11; Luke 3:21-22) Unique Manifestations: the voice from heaven and the Spirit of God in the form of a dove.

He accepted worship

Despite the warning all through Scripture to worship God and Him only, Jesus was aware of his uniqueness and accepted worship. (Again this makes Him cunning, evil, rebellious, a law-breaker OR He was deluded, insane, and a rabble-rouser OR He was actually God incarnate.)

He allowed people to call him Lord, at a time when Romans declared people should worship their emperors as "lord."

The NT writers ascribe divine qualities to Him and He was described as having divine qualities and functions

Eternality of Christ

Micah 5:2 – Christ is eternal (from long ago; from eternity or days everlasting)

Christology – Week 3 – Jesus Is God

Jesus was God incarnate

Jesus of Nazareth was God incarnate – God walking in a tent of human flesh. (John 2:19-21)

Statements of Deity:

Col. 2:8-9

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness (pleroma) of Deity (*theotes*) dwells in bodily form (*somatikos* – from *soma* - *body*).

Col. 1:13-20

For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. For it was the *Father's* good pleasure for all the fulness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

He created the world and upholds the universe.

He will raise the dead and he will be judge

John 5:16-24

And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. But He answered them, “My Father is working until now, and I Myself am working.” For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Jesus therefore answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever *the Father* does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that

He Himself is doing; and greater works than these will He show Him, that you may marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

Jn. 6:37-40

“All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day.”

Read Psalm 2 (Heb. 1:5 will quote this in ref. to Jesus being God.)

Psalm 45:6-7 (Heb. 1:8-9 quotes this in ref. to his deity.)

Thy throne, O God, is forever and ever; A scepter of uprightness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee with the oil of joy above Thy fellows.

Isa 9:6-7

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this.