

Christology

Introduction

Study #1

Question #1 - What is Doctrine?

The word doctrine means teaching. When we say Biblical doctrine, what we mean is “what the Bible teaches.” Doctrine is what the Bible teaches.

Question #2 - What is Systematic Theology?

The word “theology” comes from two Greek words. Theos - God; and Logos - word. The word “theology” means “a word about God”, or “a study about God”.

Chafer defines systematic theology as: “The collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works.” (*Systematic Theology*, Vol. 1, p.6)

Systematic theology is the method of compiling and organizing of all the information possible on God and His Work in order for man to come to a clear definition and understanding of God. Over the years this has extended to mean all the teachings of the Bible, not just God Himself.

Question #3 - What is Christology?

Like Theology, Christology comes from two Greek words. Christos - Christ/Messiah; and Logos - word. The word “Christology” means “a word about Christ, or “a study about Christ.”

Christology is a systematic study on Jesus Christ. In a systematic study of Jesus Christ, we are going to study His Person and His work. That is how we would break it down into its two major sections: His Person and His work, who He is and what He has done.

Question #4 - Is it possible to fully comprehend Jesus Christ and His work?

We will dive as deep as we possible can go, but I believe we won’t even come close to fully comprehending Jesus and His work. I believe we will gain much in this study, but to fully comprehend Him will take an eternity. I believe we will never stop learning who Jesus is and what He has done.

It is a daunting and intimidating task to take on this study. I want to share with you how Chafer introduced his volume on Christology.

“Of this incomparable one it is said that “in the beginning was the word, and the Word was with God, and the Word was God. The same was in the beginning with God”; yet such a one, who thus occupied the highest place of Deity in company with the Father and the Spirit, “was made flesh, and dwelt among us.” He who is from everlasting to everlasting was born of a woman and died on a cross. He who according to the mind of the Spirit is Wonderful, was spit upon by men. He who, by the same mind, is Counselor is rejected of men. He who is The Mighty God is crucified in abject weakness. He who is the everlasting Father, is a Son who learned obedience by the things which He suffered. He who is the Prince of Peace must Himself tread the winepress of the fierceness and wrath of Almighty God, for the “day a vengeance” must yet be in His heart and He must yet break the nations with a rod of iron and dash them in pieces as a

potter's vessel. He who said, "I am among you as he that serveth," also said, "think not that I am come to send peace on earth: I came not to send peace, but a sword." He who is the chaste, wooing Lover of the Canticles is the King of glory who is mighty in battle. He who created all things occupied an infant's cradle; He who is Holy, harmless, undefiled, and separate from sinners was made to be sin on behalf of others. He who was the Bread of Life was Himself hungry. He who was the giver of the supernatural Water of Life was Himself thirsty. He who was God's Gift of Life to a lost world was Himself dead. He who was dead is alive forevermore... how He could finally and authoritatively forgive sin, how He could be in complete dominion of angelic spheres, how He could be associated with the Father and the Spirit in majestic ascription of heavenly glory, how He could be linked with the titles, attributes, and the worship belonging to Deity. The answer is found in the revealed truth that this One, as no other could ever be, is both God and man, yet one adorable Person. None need be surprised that this Being is different and, for want of a parallel in the history of the universe, is incomprehensible to finite minds. Were He only man, even the greatest of men, His fellow men might apprehend Him, but He is, first of all, the God of all eternity; and because of that aspect of His incomparable Person, the finite mind may never plumb the immeasurable depths or scale the limitless heights of His Being." (*Systematic Theology*, Vol. 5, p. 3-5)

Question #5 - Why study Christology?

Answer #1 - Jesus is the central theme of the Word of God. **John 5:39; Luke 24:25-27**

Answer #2 - Apart from the Lord Jesus Christ, no one can be saved. Therefore, we should study who Jesus is. **Acts 4:11**

Answer #3 - Jesus thought it was important for His people to know exactly who He is. **Matthew 16:13**

Answer #4 - The preaching of the New Testament was about Jesus' person and work.

Peter preached about Jesus on the Day of Pentecost - **Acts 2:22**

Peter preached about Jesus at Solomon's porch - **Acts 3:15-16**

Stephen preached about Jesus - **Acts 7:52**

Philip preached about Jesus to the Ethiopian Eunuch - **Acts 8:35**

Peter preached about Jesus at Cornelius' house - **Acts 10:38**

Paul preached about Jesus in Damascus - **Acts 9:20**

Paul preached about Jesus in Jerusalem - **Acts 9:28**

Paul preached about Jesus in Antioch - **Acts 13:38**

Paul preached about Jesus in Athens - **Acts 17:3**

Paul preached about Jesus to the Ephesians - **Acts 20:18-21**

Paul preached about Jesus to Governor Felix - **Acts 24:24**

Paul preached about Jesus before King Agrippa and Festus - **Acts 26:22-23**

Paul preached about Jesus in Rome - **Acts 28:30-31**

Answer #5 - An accurate understanding of the person and work of Jesus is a matter of eternal life and death. **Matthew 7:21-23**