

## **The Study of Christ (Christology)**

### **Part 2 - The Humanity of Christ and the Union of the Two Natures**

Jesus Christ is fully God and fully man in one person, and will be so forever.

*2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, 3 and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. - 1 John 4:2-3*

#### **The Humanity of Christ in Scripture**

- **The Eternally Existent Son of God Became Fully Man While Remaining Fully God**
  - The Word became flesh (John 1:14-18)
  - He was born in the likeness of men (Philippians 2:5-8)
- **He was Born of a Virgin** (Isaiah 7:14; Matt. 1:18-25, 24-25; Luke 1:35, 3:23)
- **He Endured Human Weaknesses and Limitations**
  - Jesus had a human body (Luke 2:7, 40, 52; 23:46, 24:42; Matt. 4:2, 11; John 4:6, 19:28; 21:9, 13)
  - Jesus had a human mind (Luke 2:52; Heb. 5:8; Mark 13:32)
  - Jesus had a human soul and human emotions (John 12:27; 11:35; Heb. 5:7; Matt. 8:10)
  - Jesus was understood by others to be a human being (Matthew 13:53-58)
- **Jesus was Fully Human and Also Sinless** (2 Cor. 5:21; Heb. 4:15-16; 1 Peter 1:19; Acts 2:27; 3:14; 4:30; 7:52; 13:35)
  - While Jesus did not have a sin nature, he was tempted in the same way we are.
  - Jesus “learned obedience” through his suffering on earth.

#### **The Importance of Christ’s Humanity**

- **Jesus is the Second Adam** (Rom. 5:18-19; 1 Cor. 15:45)
- **Jesus is our Substitutionary Sacrifice** (Heb. 2:14-17)
- **Jesus is the Mediator Between God and Men** (1 Tim. 2:5)

- **Jesus is our Perfect Example** (Phil 2:5-11; 1 Pet 2:21; Heb. 12:2)
- **Jesus is our Sympathetic High Priest** (Heb. 2:18; 4:15-16)
- **Jesus is the First-Born from the Dead** (Col. 1:18; 1 Cor. 15:49)

### The Humanity of Christ Affirmed by the Church

- **Church Councils that Clarified the Humanity of Christ** - Nicea (325), Constantinople (381), Ephesus (431), Chalcedon (451)
  - “We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeable, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.” - The Chalcedonian Creed

### The Union of Christ's Divine & Human Natures - Hypostatic Union

- **Three Inadequate Views**
  - **Apollinarianism** - Christ had a human body, but not human mind or spirit; the mind and spirit of Christ were from His divine nature (rejected at multiple councils, including Constantinople)
  - **Nestorianism** - two separate natures, or persons, in Christ (rejected at Council of Ephesus)
  - **Monophysitism (Eutychianism)** - Christ only had one nature; a new nature that was formed by both His divine and human natures (rejected at Council of Chalcedon)
- **One Biblical View**
  - **Hypostatic Union** - Christ's human and divine natures are united in one person (defined in the Council of Chalcedon)