

Theology 2
The Humanity of Christ & Unity of His Person
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8/23/23

*While the doctrine of the humanity of Christ is less controversial than the doctrine of his divinity, there have been several views that **deny or diminish** his humanity. Most of those views were prominent in the heresies of the early church. Jesus Christ was and is fully man.*

The Humanity of Christ in the Bible

- Most of the material regarding the fully humanity of Christ is found in the NT. Naturally, that is because Christ did not take on human flesh until **just 2000 years ago**.
- Key passages:
 - John 1:14 – “And the Word became flesh and dwelt among us, and beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”
 - 1 John 1:1 – “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and *our hands have handled*, concerning the Word of life.”
 - John 20:24-28 – Seeing is believing for Thomas
- Christ’s favorite designation for Himself throughout the Gospels was not Son of God. Rather, it was **Son of Man** (an emphasis of His humanity).
- It should also not be missed that he endured all the **physical limitations** of humanity – he was tired, hungry, etc.
- He was also tempted in every way a human being could be tempted, yet He **never sinned** (Heb. 4:15). This is known as the impeccability or sinlessness of Christ.

Early Heresies That Denied or Distorted the Full Humanity of Jesus

- Docetism – Jesus only appeared to be human. They believed that taking on human flesh would have automatically defiled the Son of God (influenced by Gnosticism).
- Apollonarianism – The only human part of Jesus was His flesh. The Word was totally divine, thus keeping Jesus from sinfulness. (condemned at Council of Constantinople - 381)
- Nestorianism – An emphasis on the preservation of the two natures in Christ – one divine and the other human. Nestorians believed that Jesus was “out of” (Greek – ek) two natures. (condemned at Council of Ephesus – 432)
- Euthchianism – Christ had two natures before the Incarnation, one afterwards
- Adoptionism – Jesus was only human during the early years of his life. Most adoptionists teach that Jesus became God at His baptism (cf. Matt. 3:16-17)
- Kenoticism – Jesus emptied Himself of His deity when He became man (cf. Phil. 2:5ff)
- **The Council of Chalcedon** (451) finally provided the orthodox statement of the two natures in Christ – “two natures in (Greek – en) One Person without change, confusion, division, or separation” (see also implications – pp. 231-232)