



Systematic Theology
Maranatha Bible Church
Woman's Training Course

Systematic Theology

Class #3

Introduction:

- In our study of Christology, we want to focus on having a biblical understanding of the person and work of Christ.

CHRISTOLOGY
Person of Christ in the Ancient Church
Preincarnate Christ
Incarnate Christ
Glorified Christ

I. The Person of Christ in the Ancient Church

- Different views regarding the composition of the person of Christ.

1.) The Hypostatic Union

A.) What is it?

_____.

- 100% _____.
- 100% _____.
- Discussion begins at the Council of _____ AD 325.
- Declaration at Chalcedon AD _____, they agreed that Jesus was at the same time _____, involving a hypostatic union of the two natures.

B.) Why is this important?

_____.

C.) Seeing this in Scripture.

John 17:24

²⁴ Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

- On the other hand, we see Jesus conforms His human will to the will of the Father in the Garden of Gethsemane.

Matthew 26:39

³⁹ And He went a little beyond *them*, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.”

2.) Views Throughout History.¹

- **Ebionism**

- This was a late 2nd early 3rd century group.
 - Derived name from the Hebrew word *ebyonim*, which meant “poor ones.”
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- **Gnosticism**

- 2nd Century eclectic cult of Greek philosophy; Persian dualism; Judaistic thought; Oriental mystery religions; and Christianity.
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- **Adoptionistic Monarchianism (Adoptionism)**

- From 2nd century through the 3rd.
 - _____
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¹ Dr. James Mook, TH 605 *Theology II Class Notes* (Sun Valley CA: The Masters Seminary, 2014),1-4.

- **Modalistic Monarchianism** (Sabellianism or Modalism)
 - Jesus is God appearing in the role or mode of a Son.

- **Arianism**
 - Heresy that arose out of the teaching of Arius AD 250-336.

- **Docetism**
 - From the Greek words that mean “to seem” or “apparition, phantom or illusion”.

- **Orthodoxy** (Biblical View)
 - Jesus is the God-Man- Fully %100 divine nature and fully %100 human nature joined as one person – one person that is fully God and fully man. Thus the Hypostatic Union.

Conclusion:

Defining council that solidified the orthodox view on this was:

II. Preincarnate Christ

- What kind of existence did Christ have before His first moment of incarnation?

1.) He Clearly Existed before the Incarnation.

A. He came from heaven. (*we can be sure of this*)

John 3:16-17 - ¹⁶For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but to save the world through him.

John 3:31 - ³¹"He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.

John 6:38 - ³⁸For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

John 17:3 - ³This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

B. He existed before the Creation. (*we can be sure of this*)

John 1:3 - ³All things came into being through Him, and apart from Him nothing came into being that has come into being.

John 1:10 - ¹⁰He was in the world, and the world was made through Him, and the world did not know Him.

1 Corinthians 8:6 - ⁶yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.

Hebrews 1:2 - ²[in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Colossians 1:16-17 - ¹⁶For 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 through Him and for Him. ¹⁷He is before all things, and in Him all things hold together.

C. Christ is Eternal. (*we can be sure of this*)

Micah 5:2 - "But as for you, Bethlehem Ephrathah, *Too* little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel.

^[b]His goings forth are from long ago, From the days of eternity."

John 1:1 - ¹ In the beginning was the Word, and the Word was with God, and the Word was God.

John 8:58 - ⁵⁸ Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”

Revelation 1:8 - ⁸ “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who ^[a]is to come, the Almighty.”

2.) Description of Christ’s Trinitarian Preexistence.

A. His Nature and Person

i. Consider His Nature.

- *He was Deity.*
John 1:1 - ¹ In the beginning was the Word, and the Word was with God, and the Word was God.
- *He possessed Divine glory.*
John 17:5 - ⁵ Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.
- *He was the exact representation of the essence of Deity.*
Hebrews 1:3 - ³ And He is the radiance of His glory and the exact representation of His nature and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.

ii. Consider His Fellowship with the Father.²

- *Jesus is distinct from yet in Intimate relationship with.*
John 1:1-2- In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God.
- *Shared Divine glory with the Father.*
John 17:5 - Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

² Dr. James Mook, TH 605 *Theology II Class Notes* (Sun Valley CA: The Masters Seminary, 2014), 23.

B. His Work

i. Creating the Universe

John 1:3 - ³ All things came into being through Him, and apart from Him nothing came into being that has come into being.

Colossians 1:16 - ¹⁶ 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 through Him and for Him.

Hebrews 1:2 - ² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

ii. Caring for and visiting Israel

1 Corinthians 10:3-4 - ³ and all ate the same spiritual food; ⁴ and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

3.) Questions Concerning Christ's Preexistence

A. Trinitarian Relationships (the Eternal Sonship of Christ)

Question: _____

 _____.

i. Scriptural Support for Jesus Being the Son Before the Incarnation.

- Is there Scriptural support?
- **John 3:17** - For God did not send the Son into the world to judge the world, but that the world might be saved through Him.
- **John 16:28** - I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”
- **John 17:5** - Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

- **Colossians 1:13-16** - For He rescued us from the domain of darkness and transferred us to the kingdom of His beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. ¹⁶ 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 through Him and for Him.
- **Hebrews 1:2** - in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.
- Other references include **Isaiah 9:6; Psalm 2:12; Proverbs 30:4.**

ii. **Why Does it Matter?**

- If the Son was not the Son until His incarnation, then the Father was not the Father until 2000 years ago.
- This assails the very foundation of the Trinity itself. How could there be a Father, Son, Holy Spirit if the Son was not yet the Son?

iii. **Arguments from the Other Side.**

- Based on certain passages, Jesus became the Son of God at His incarnation.

Psalm 2:7 - "I will surely tell of the decree of the LORD:
He said to Me, 'You are My Son, Today I have begotten You.

John 1:18 - No one has ever seen God. The only begotten Divine Son the One who is at the Father's side He has revealed Him.

iv. **Examining the word begotten (μονογενῆ)**

- This word is a compound adjective, it combines the word γένος, which means place of origin, family, or descendants, with the word μόνος, which means, only, solitary, no other.
- That is what the Scripture is talking about when it uses the term only begotten for Jesus, not his physical birth.

v. Examining Eternal Generation

- Now, the text in **Psalm 2:7** also has the word “Today”, which would seem to indicate a specific period of time.
- Within the context of **Psalm 2**, day does not have an ordinal number before it, therefore it is best to understand this proclamation as an eternal event. The term for “day” without an ordinal number before it can be translated as forever.

a.) Origins theory of Eternal Generation

- The Father generates the Son by an eternal act, so the Son had no beginning, and the Father is always the Father.

Concern #1 = The Son has his individual ontological personhood eternally produced by the Father thus He is not truly independent.

Solution = There only needs to be an eternal establishment of Father-Son relationship, thus relational eternal generation, and economic subordination.

III. Incarnate Christ

Jesus was fully God and fully man.

1. The Kenosis of Jesus Christ

A. What is it?

Philippians 6:6-11

⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but **emptied Himself**, taking the form of a bond-servant, and being made in the likeness of men. ⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹ For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰ so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

B. What did Christ empty Himself of?

Erroneous views of the Kenosis.

1.) Emptied Himself of Certain Divine Attributes

Christ emptied Himself of attributes like omnipotence, omniscience, and omnipresence, but not His essential inherent attributes of Deity, like absolute power, absolute truth, absolute holiness, and love.³

Problem = If God is ever less than all His perfections, He is less than God.

2.) Emptied Himself of all Divine Attributes and Divine Consciousness.

Christ emptied Himself of all His Divine attributes and His Divine self-consciousness.

Problem = This denies the Deity of Christ and is therefore heresy.

3.) Emptied himself of His Consciousness of Divinity

He did not empty Himself of Divine attributes but of the consciousness of them.

Problem = He definitely evidenced a Divine self-consciousness in His adulthood.
John 8:58, Before Abraham was, I Am.

Biblical View

4.) Christ Emptied Himself of the Independent Exercise of Divine Attributes⁴

To say Christ emptied Himself does not mean that He poured out some of His divine attributes, rather that he added to himself a true humanity. He was emptying by addition, not by subtraction.

³ Dr. James Mook, *TH 605 Theology II Class Notes* (Sun Valley CA: The Masters Seminary, 2014), 179.

⁴ John F. Walvoord, *Jesus Christ our Lord* (Chicago IL: Moody Press, 1969) 144.

Philippians 2:7

⁷ but **emptied Himself, by taking the form of a slave, and being made in the likeness of men.** So, while the Son of God fully possessed His divine nature, and attributes, He did not fully express them, they were veiled.

Conclusion: Jesus did not have the external appearance of Deity. He had the external appearance as a man (**Romans 8:3**). And His normal daily life was not a continual manifestation of His Divine abilities, but a continual manifestation of His humanity with occasional manifestations of Divine aspects with His human form, according to the will of the Father and the leading of the Spirit.⁵

2. The Virgin Conception and Birth of Jesus Christ

After considering the Kenosis, it is logical to consider His incarnation.

I. Proof of the Virgin Conception and Birth of Christ.

A.) Proof in Fulfilled Prophecy

- Fulfillment of OT Messianic Prophecy
Matthew 1:22-23 – (Isaiah 7:14) - ²Now all this took place to fulfill what was spoken by the Lord through the prophet: ²³“BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,” which translated means, “GOD WITH US.”

B.) Proof in Joseph’s Role as Legal Father not Birth Father

- Whenever Jesus is referred to as the “son of Joseph” it is from those who do not know him well or from enemies. **Luke 4:22; John 1:45; 6:42; Matthew 13:55.**
- Joseph is referred to as the husband of the woman who gave birth to Jesus. **Matthew 1:16.**
- The conception and birth took place before intercourse between Joseph and Mary. **Matthew 1:18; 24-25.**
- Joseph is referred to as only the “supposed” birth father of Jesus. **Luke 3:23.**

C.) Proof From Scriptures assertion of Mary as the Virgin Birth Mother of Jesus.

⁵ Dr. James Mook, TH 605 *Theology II Class Notes* (Sun Valley CA: The Masters Seminary, 2014),181.

- Mary was indeed a virgin before conception and birth.
Matthew 1:18; 25.
- Mary did give birth to Jesus and was referred to as his mother.
Luke 2:5-7, Matthew 2:1; 2:11.

D.) Proof From Scriptures assertion that conception was caused by the Holy Spirit.

- *Matthew 1:18; 20*
- *Luke 1:31*
- *Luke 1:35*

II. Reason for the Virgin Conception and Birth

A.) To Fulfill Prophecy

- **Matthew 1:22-23** – (Isaiah 7:14) - ² Now all this took place to fulfill what was spoken by the Lord through the prophet: ²³ “BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,” which translated means, “GOD WITH US.”

B.) To Signify Jesus as the God-Man.

- *Luke 1:35; 2:11*

C.) To Signify Jesus as “the Seed of the Woman.”

- *Genesis 3:15; Galatians 4:4.*

D.) To Signify Jesus as “the Son of God.”

- *Luke 1:35.*

E.) To Symbolize the ultimate Reconciliation of Humanity with God.

Romans 5:12-21

² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— ¹³ for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a ^[b]type of Him who was to come. ¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. ¹⁶ The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* ^[d]resulting in condemnation, but on the other hand the free gift *arose* from many transgressions ^[e]resulting in justification. ¹⁷ For if by the transgression of the

one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. ¹⁸ So then as through one transgression ^[f]there resulted condemnation to all men, even so through one act of righteousness ^[g]there resulted justification of life to all men.

IV. **Glorified Christ**

When dealing with the Glorified Christ, the textbook gives us seven areas.

- Heavenly Intercessor
- Rapture
- Judgment Seat
- Second Coming
- Millennial Reign
- Great White Throne Judgement
- Eternity future

I would recommend you read this final section in the text to gain a better understanding of this subject.