



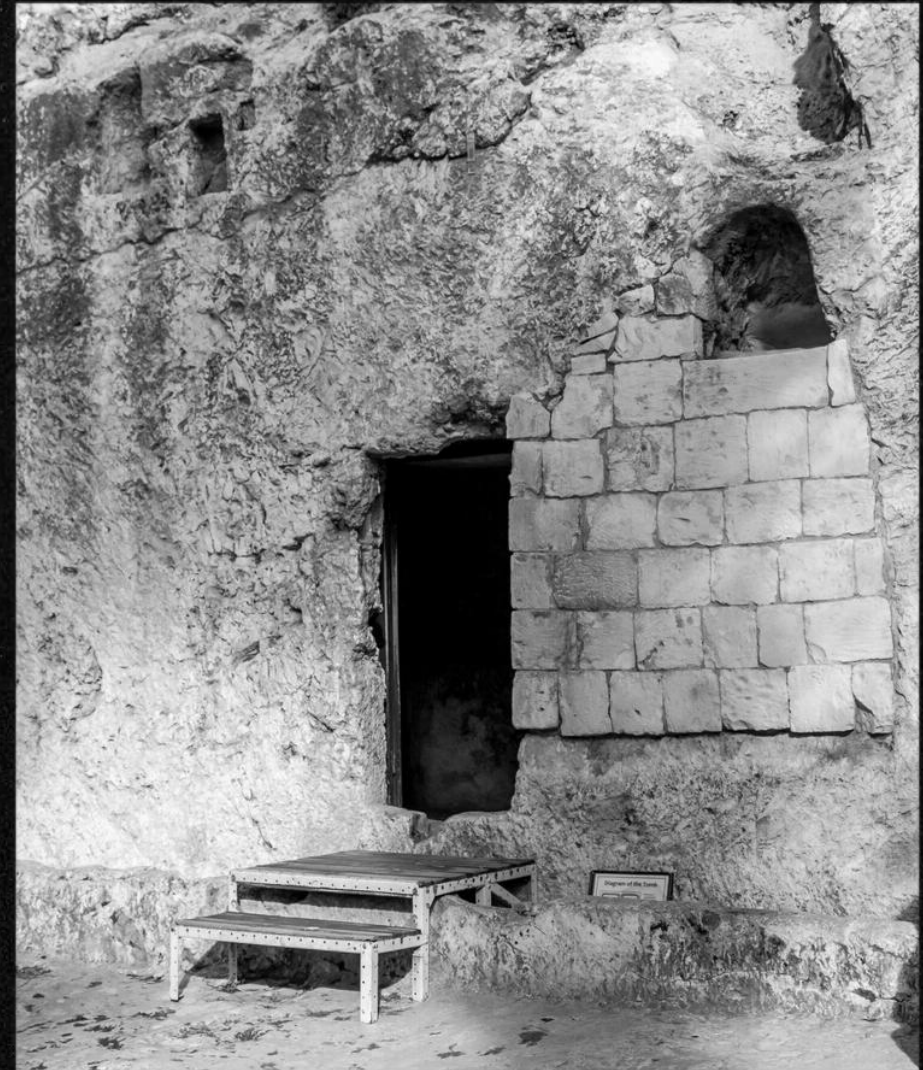
CANVA STORIES 400

TRULY HUMAN TRULY GOD

The Incarnation of Christ



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John 1

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. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light.

John 1

9 The true light, which gives light to everyone, was coming into the world.10 He was in the world, and the world was made through him, yet the world did not know him. 11 He came to his own, and his own people did not receive him. 12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

*14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.15 (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”)*16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ.18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.

Question 21

WHAT SORT OF REDEEMER IS NEEDED TO BRING US BACK TO GOD?

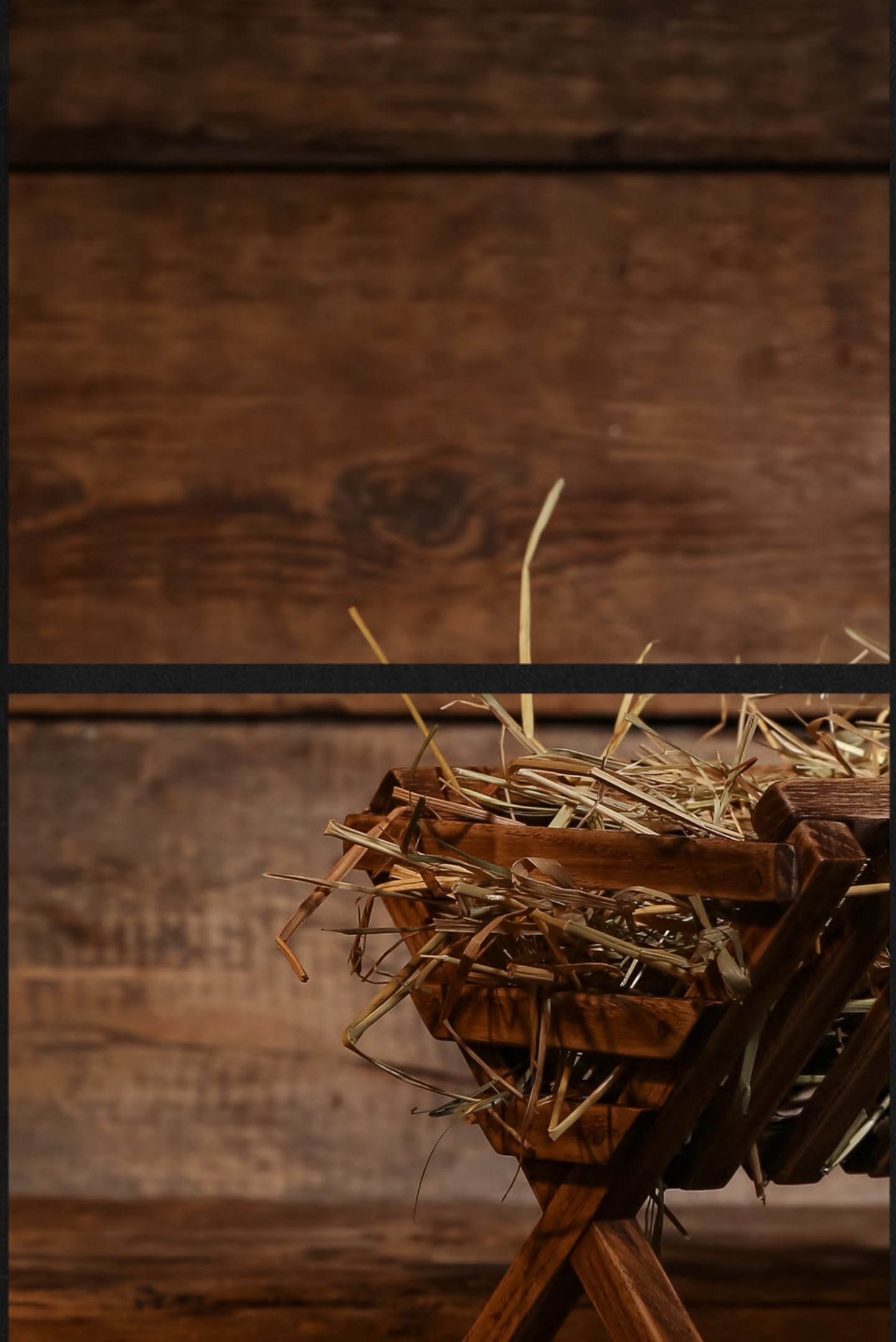
One who is truly human and also truly God.

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Question 22

WHY MUST THE REDEEMER BE TRULY HUMAN?

That in human nature he might on our behalf perfectly obey the whole law and suffer the punishment for human sin.

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Question 22

WHY MUST THE REDEEMER BE TRULY GOD?

That because of his divine nature his obedience and suffering would be perfect and effective.

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TRULY HUMAN

- It is critical that Jesus be fully human (Romans 5:12-21-Second Adam)
- Jesus was born of the virgin Mary, fulfilling a normal for human birth.
- His body had flesh and blood (Heb.2:14; 1Jn.4:2,3)
- Jesus experienced normal human development (Lk.2:52)
- Jesus experienced emotion (John 11:35) and physical limitations just like other human beings.
- He experienced pain, thirst, hunger, fatigue, pleasure, rest, death, and even temptation (John 19:28, Matthew 4:1-2).
- Both before and after His resurrection His human body was tangible (Jn.20:24-29)
- His titles reveal His humanity ("Son of Man", "the Man Christ Jesus", "the Son of David", etc.)
- He possessed a rational human soul and spirit, Mt.26:38; Jn.13:21.

IMPLICATIONS OF JESUS' HUMANITY



"Seed of Woman"

VIRGIN BIRTH

- **Seed of Woman:** The first promise of a Savior to defeat sin, death, and the evil one is proclaimed in the curse upon the Serpent (Genesis 3:15). This is called the "Protevangelium" (first Gospel). Jesus had to be born of woman, not my the seed of man and thus not under the headship of Adam. The seed could not be a sinful descendant (see 1 John 3:12). Christ is the Second Adam under whose headship the redeemed are placed (Romans 5:12-21). He is the seed of woman par excellence who defeated sin and death (Col 2:15), and we share in His victory by being IN Christ (Matt. 28:19; Rev. 20:4).
- **Prophesied:** Isaiah prophecies the Messiah would be born of a virgin woman (Isaiah 7:14)
- **Many Prophecies Fulfilled:** Jesus fulfills as many as 300 OT Prophecies about the Messiah, many of which were completely out of the control of a human. In the book, Science Speaks, Peter Stoner and Robert Newman state that the statistical improbability of one man fulfilling just eight of the prophecies Jesus fulfilled would be 1 in 10¹⁷ power.

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Tempted Yet Sinless

SYMPATHETIC HIGH PRIEST

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. -Hebrews 4:15

Note: The First Adam was tempted and sinned, The Second Adam (Jesus) was tempted and remained sinless. Romans 5:12-21 explains this further. Jesus also obeyed though Israel disobeyed. He is the perfect Adam and perfect Israel.

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TRULY GOD

- He is called God and noted as having an eternal throne (Heb. 1:8)
- He is called “God and Savior” (Titus 2:13, Romans 9:5, 1 John 5:20, John 1:1, 2 Peter 1:1,)
- Jesus allows Thomas to call him God (John 20:28)
- All the fullness of deity dwells in him (Col. 2:9, 1:19)
- He is sent by God the Father and is to be honored as such (John 5:23, John 10:38)
- He alone is good and God alone is good (Mark 10:18)
- He forgives sin as God alone can do (Mark 2:5-10)
- He receives worship (Rev. 5:14, Heb. 1:6, John 9:38)

Note that the worship of angels is forbidden (Colossians 2:18; Revelation 22:8, 9)



TRULY GOD

- He affirms His pre-existence and uses the proper name for God, "I am" to refer to Himself (John 8:58)
- He is prophesied to be Mighty God, Immanuel, meaning "God with us" (Is. 9:6, 7:14)
- He created the universe (Col. 1:15-16)
- He had glory before the world began (John 17:5, 1:14)
- He calls himself God which was seen as blasphemy by the unbelieving Jews (John 10:30-33)
- He is immutable (Heb. 13:8)
- We must pray to Jesus for salvation (Romans 10:9-13; cf. Joel 2:32)
- "Jesus is God overall" (Romans 9:5)

TRULY GOD

homoousios
(same essence)

VS.

homoiousios
(similar essence)

- The biblical view that the Son (Jesus) is the "same essence" as the Father.
- "God from God, Light from Light."
- The Son is NOT a created being.
- The Son has existed eternally and is the Creator (Col. 1, John 1)
- This is the historic view taught in Scripture and held throughout church history.
- Athanasius defended this view at the Council of Nicea.

- The false view that the Son (Jesus) is of "similar essence" as the Father.
- This view sees the Son as a created being rather than truly God.
- This view denies both Scripture and Church history. Jehovah's Witnesses hold this view.
- Arius promoted this view and was condemned at the Council of Nicea.

THE NICENE CREED

325 A.D.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven:
was incarnate of the Holy Spirit and the Virgin Mary,
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped
and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic
Church.
We acknowledge one baptism for the
forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE UNION OF
JESUS' DIVINE
AND HUMAN
NATURES





HYPOSTATIC UNION

The union of the two natures (divine and human) of Christ.

Christ is fully God and fully human. While this belief was held by Christians from the beginning, the language for the doctrine developed over time to counter error and establish unity.

Phil.2:6-11; John 1:1-14; Rom.1:25; 9:5; 1 Tim.3:16; Heb. 2:14; 1 John1:13

HYPOSTATIC UNION



Two Natures, One Person

Jesus is not considered a dual personality. He is one person with a divine nature and a human nature.

(Phil.2:6-11; John 1:1-14;
Rom.1:25; 9:5; 1 Tim.3:16;
Heb. 2:14; 1 John1:13)



Unmixed

Jesus' human and divine natures do not mix to become a third substance. He is truly human and truly God, distinctly both in one person.



Deity Remains Whole

Jesus didn't cease to be fully God when He became truly man. He added to His deity humanity and retains the attributes of God, though he does not always choose to manifest His divine glory.

(Philippians 2, Matthew 17)



A Forever Union

Jesus remains truly human and truly God for eternity. He is even now fully human and fully God. He will

(Mt.26:64, 28:9, Phil.2:10)

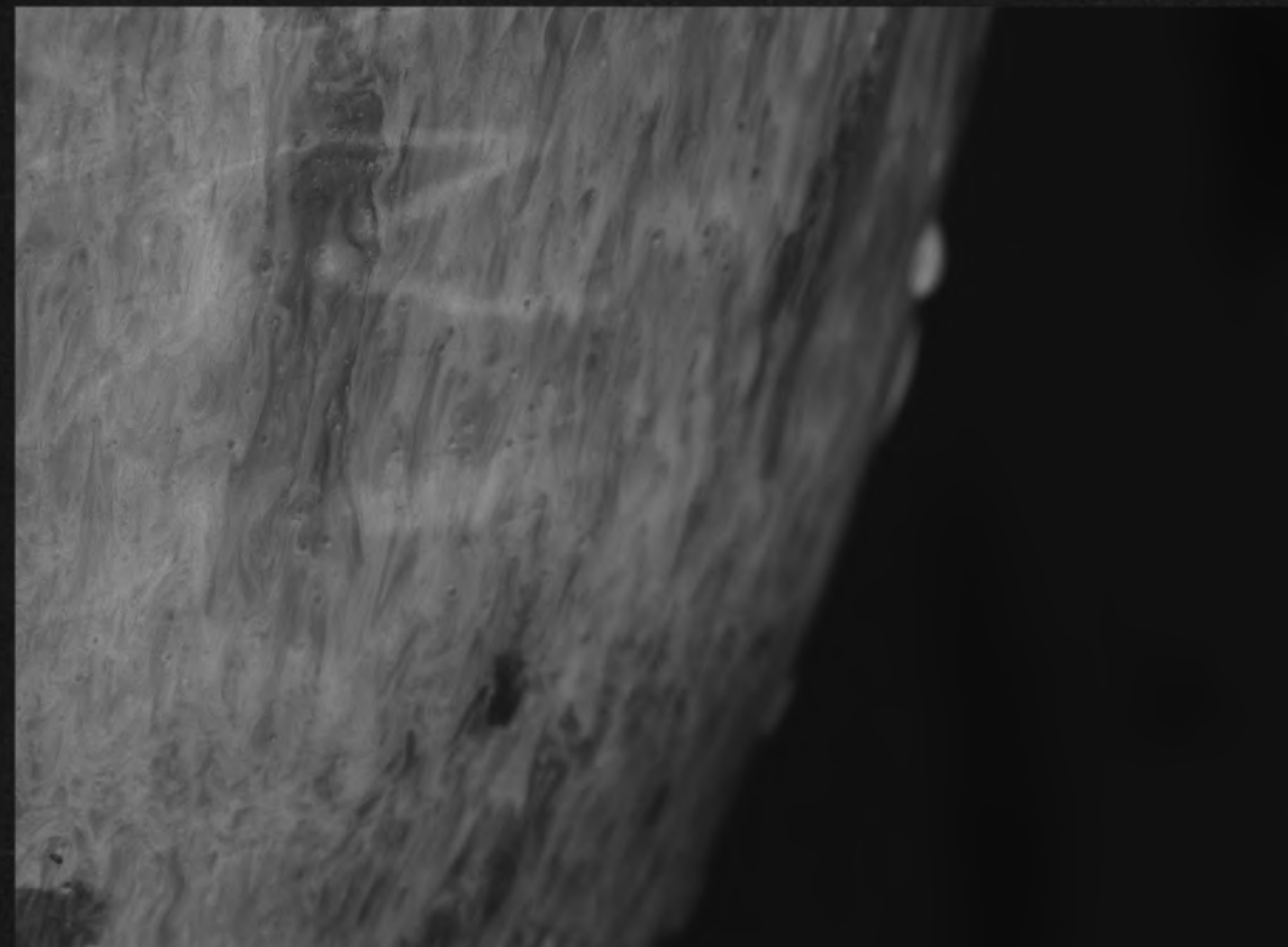
Did the Son remain God while incarnated as man? Yes

KENOSIS

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. -Phil. 2:5-11

Note: False teachers such as Todd White and Bill Johnson have recently taught that Jesus "gave up" His deity. Jesus did not give up His deity. He "emptied himself" BY taking human form. He empties Himself into His humanity, never ceasing to be fully God.

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CREED OF CHALCEDON

451 A.D.

"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 [rational] soul and body; consubstantial [co-essential] 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, unchangeably, 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."

Matthew 17, Mark 9, Luke 9

JESUS REVEALED HIS DIVINE GLORY TO SOME OF THE APOSTLES.

"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." -John 1:14

"For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." -2 Peter 1:16

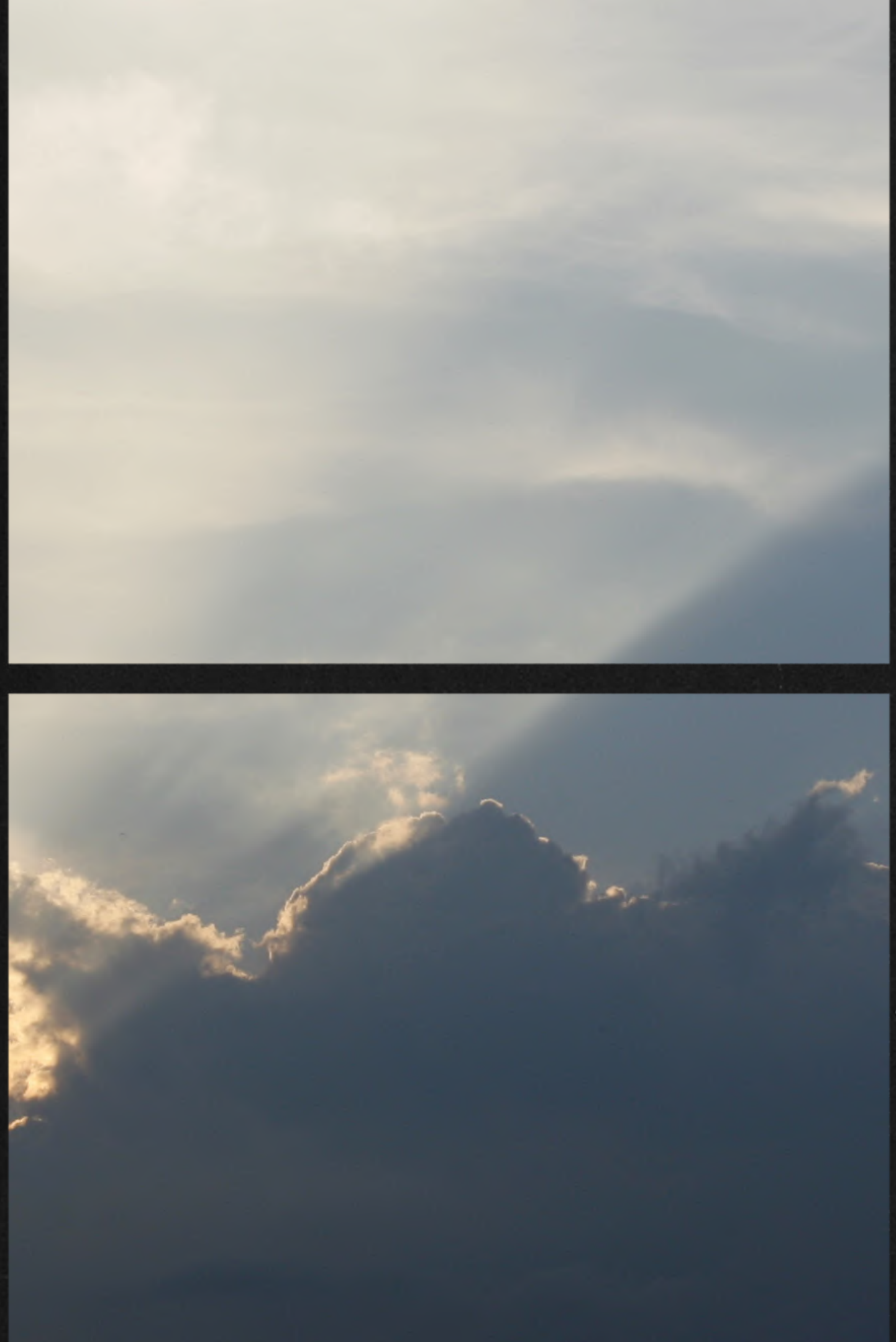
This is called "the transfiguration."

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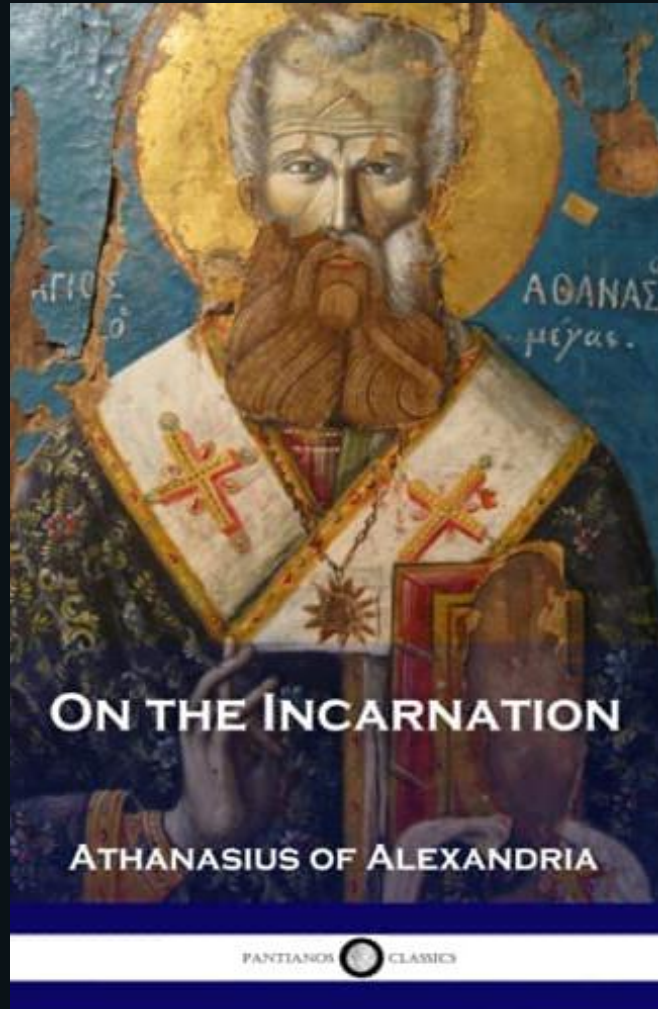


2 John 4-10

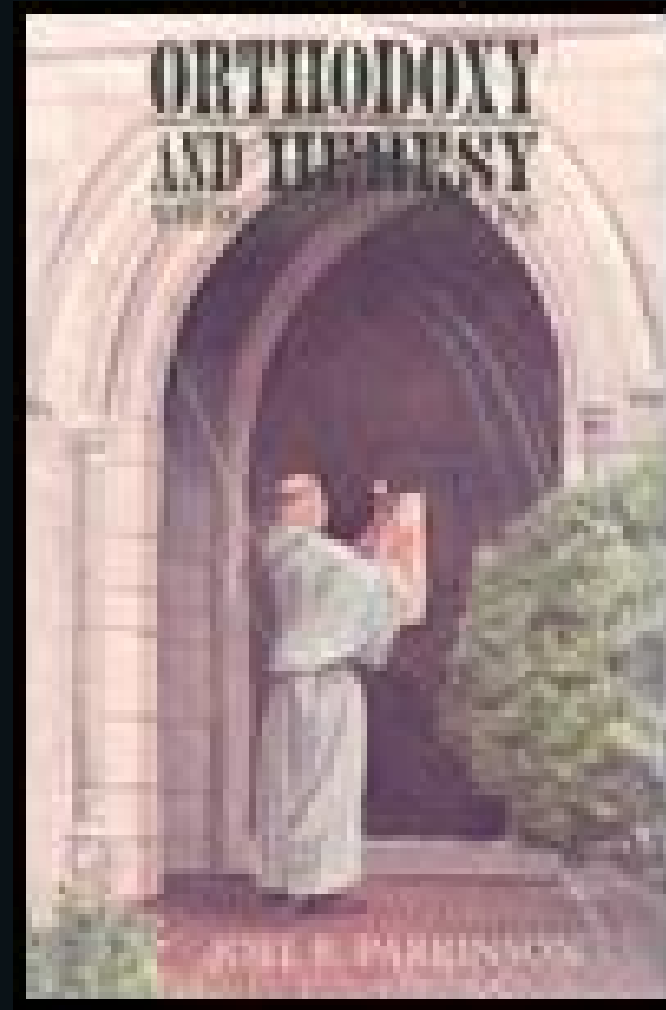
4 I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. 5 And now I ask you, dear lady—not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another. 6 And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it.

7 For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist. 8 Watch yourselves, so that you may not lose what we have worked for, but may win a full reward. 9 Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, 11 for whoever greets him takes part in his wicked works.

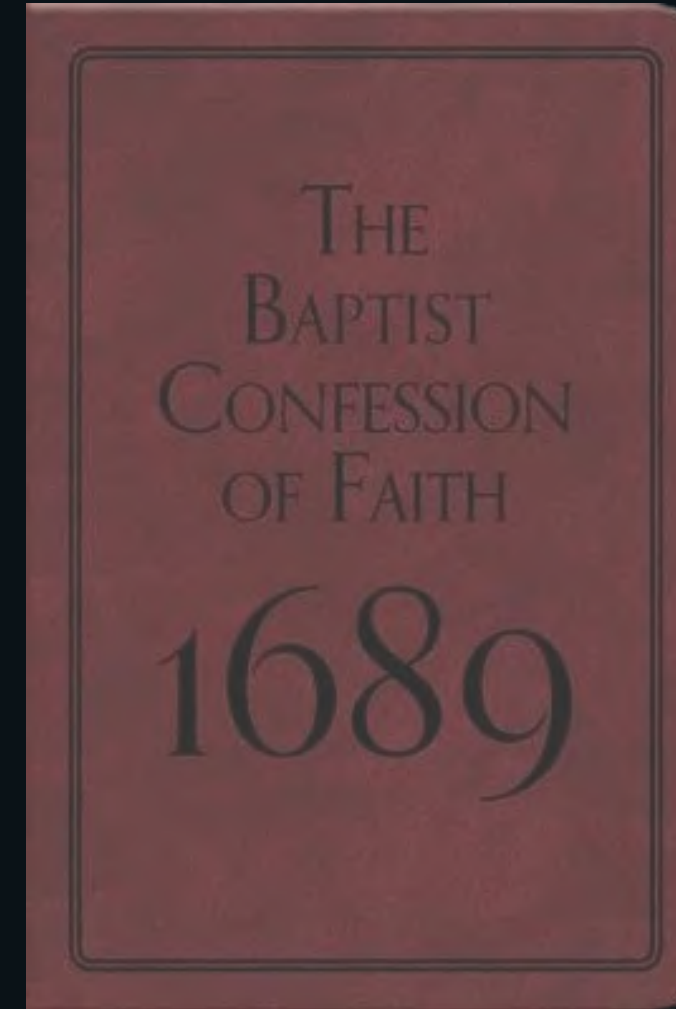
Recommended Reading



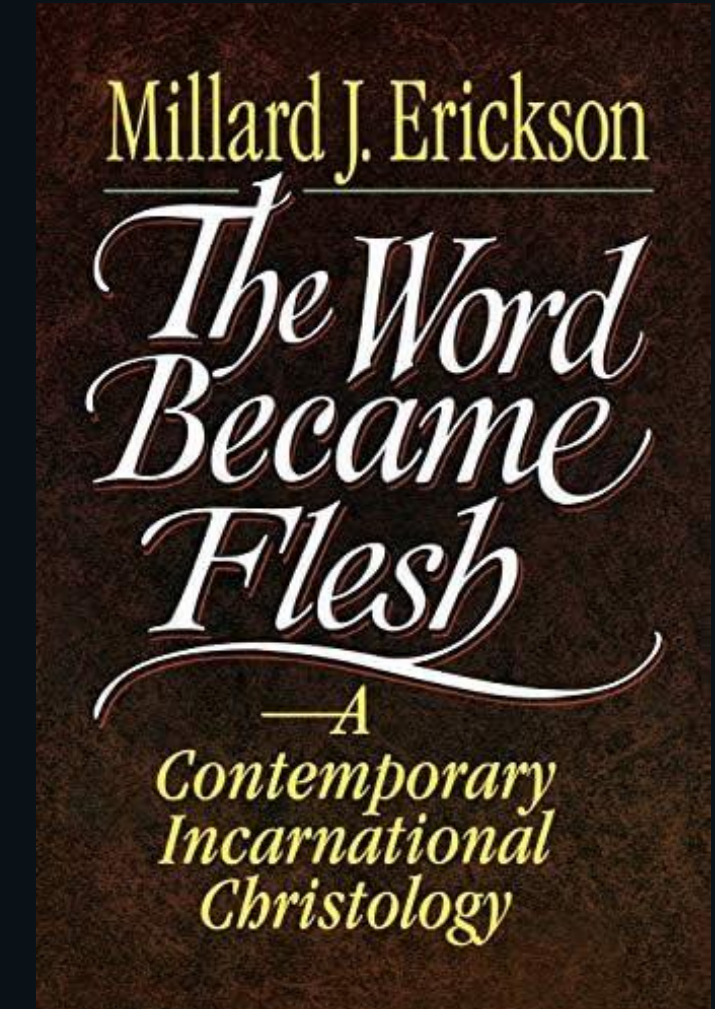
On The Incarnation
by Athanasius



Orthodoxy and Heresy
by Joel R. Parkinson



London Baptist Confession
(1689)



The Word Became
Flesh
by Millard Erickson