

WHO IS JESUS

A SEMI—SYSTEMATIC APPROACH

PART 1





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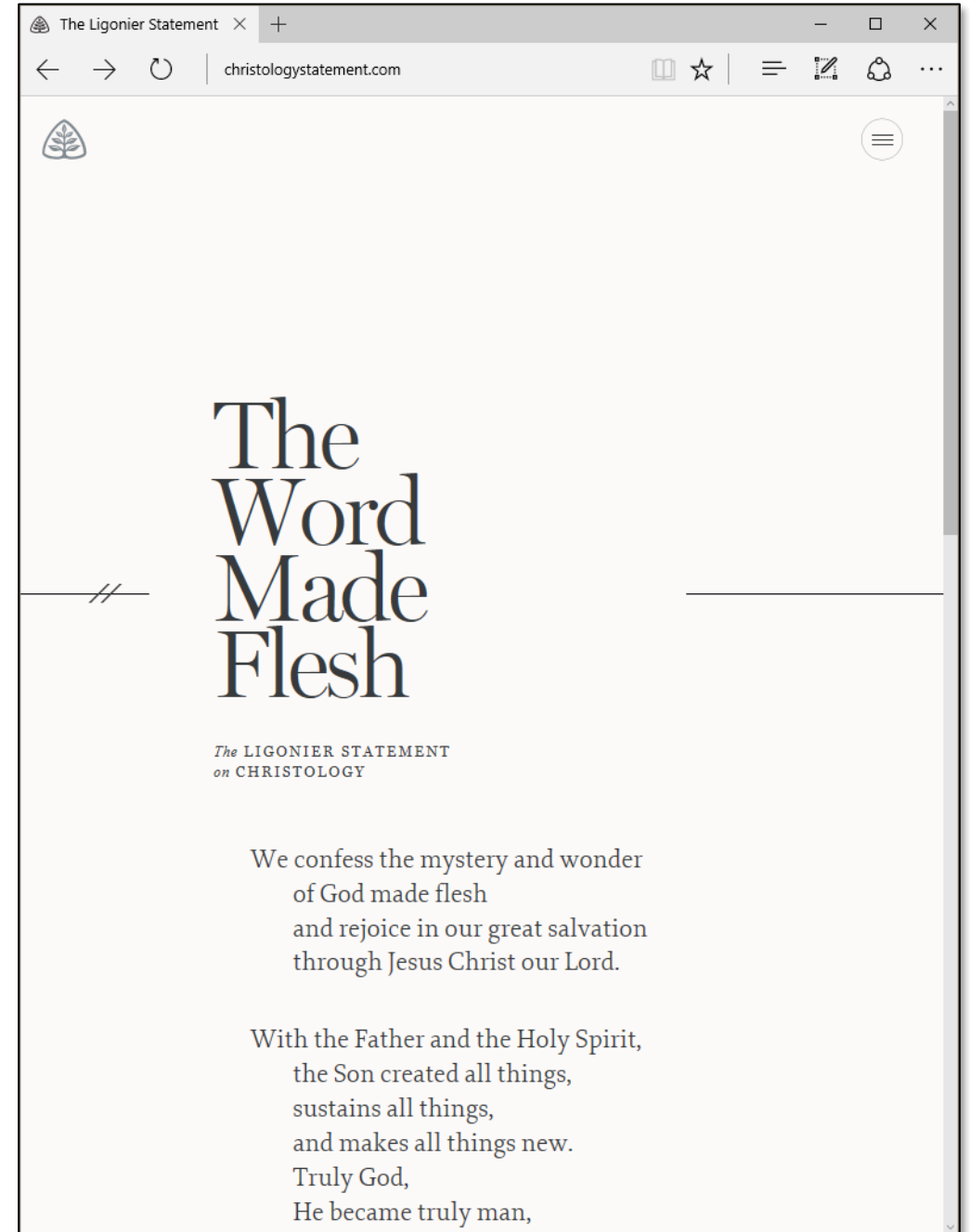
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880. What Is Christology?

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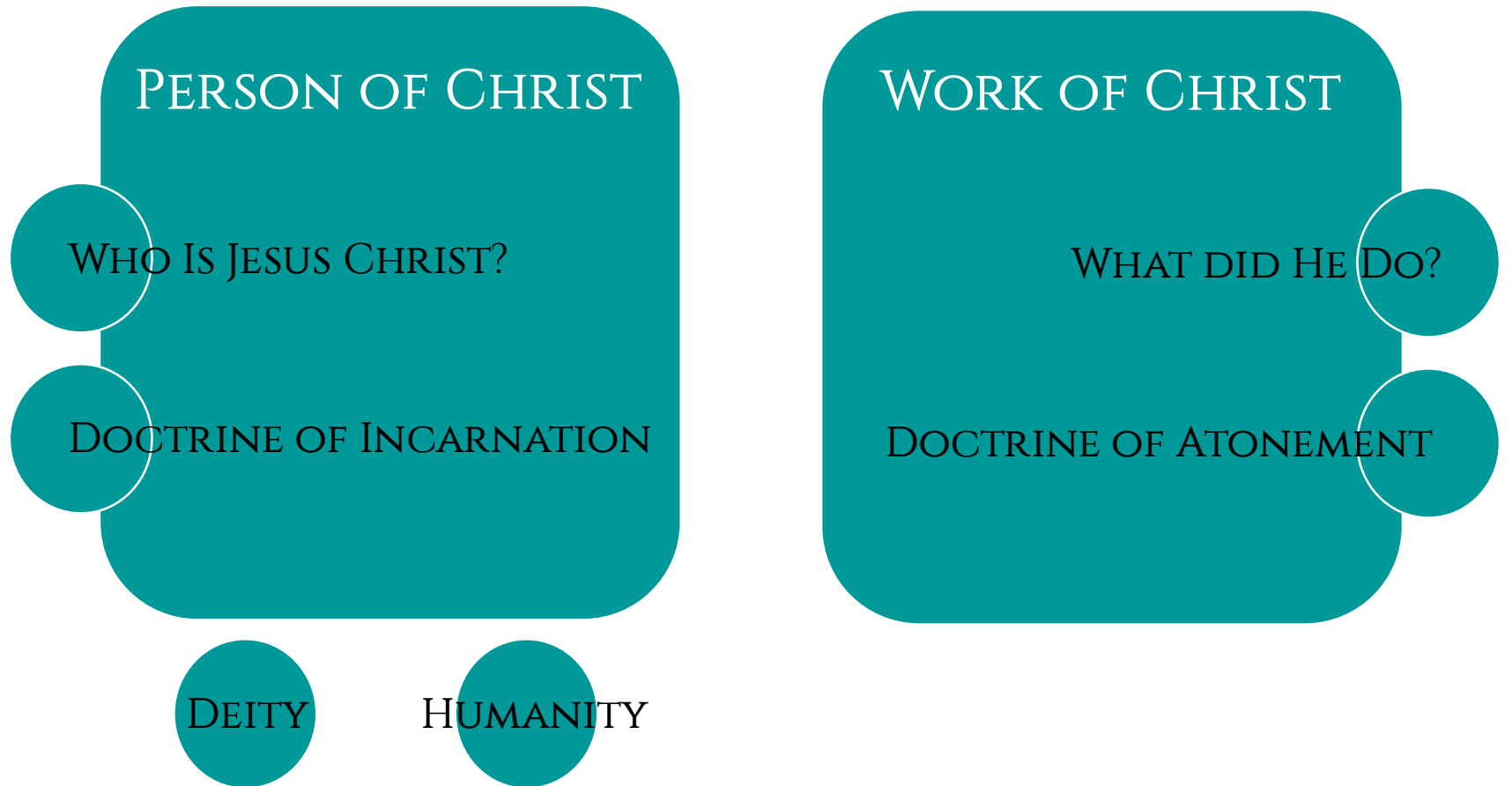
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SYSTEMATIC APPROACH

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Monophysitism

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Monophysitism is a theological error regarding the two natures of [Jesus](#) (See [Hypostatic Union](#)). It states that Jesus' two natures are combined into one new one. The problem here is that neither God nor man was represented in Christ but a new third thing. (Other errors regarding the two natures of Christ are [Nestorianism](#) and [Eutychianism](#)).

Hypostatic Union

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

This is the union of the two natures (Divine and human) in the person of [Jesus](#). Jesus is God in flesh ([John 1:1, 14, 10:30-33, 20:28, Phil. 2:5-8, Heb. 1:8](#)). He is fully God and fully man ([Col. 2:9](#)), thus, He has two natures: God and man. He is not half God and half man. He is 100% God and 100% man. He never lost His divinity. He continued to exist as God when He became a man and added human nature to Himself ([Phil. 2:5-11](#)). Therefore, there is a "union in one person of a full human nature and a full divine nature." Right now in Heaven there is a man, Jesus, who is our Mediator between us and God the Father ([1 Tim. 2:5](#)). (For related information on Jesus and His two natures, see [Incarnation](#) and the errors concerning His natures known as [Eutychianism](#), [Monophycitism](#), and [Nestorianism](#)).

Jesus as God

He is worshipped ([Matt. 2:2, 11, 14:33](#)).
He is prayed to ([Acts 7:59](#)).
He is sinless ([1 Pet. 2:22, Heb. 4:15](#)).
He knows all things ([John 21:17](#)).
He gives eternal life ([John 10:28](#)).
All the fullness of deity dwells in Him ([Col. 2:9](#)).

Jesus as Man

He worshipped the Father ([John 17](#)).
He prayed to the Father ([John 17](#)).
He was tempted ([Matt. 4:1](#)).
He grew in wisdom ([Luke 2:52](#)).
He died ([Rom. 5:8](#)).
He has a body of flesh and bones ([Luke 24:39](#)).

Christology

From Wikipedia, the free encyclopedia

Christology (from [Greek](#) Χριστός *Khristós* and *-λογία*, *-logia*) is the field of study within [Christian theology](#) which is primarily concerned with the [ontology](#) of the person of [Jesus](#) as recorded in the [canonical Gospels](#) and the [epistles](#) of the [New Testament](#).^{[2][3]} Primary considerations include the ontology of the relationship of Jesus with that of [God the Father](#). As such, Christology is concerned with the details of [Jesus' ministry](#), [his acts and teachings](#), to arrive at a clearer understanding of who he is in his person, and his role in [salvation](#).^[4] The views of [Paul the Apostle](#) provided a major component of the Christology of the [Apostolic Age](#). Paul's central themes included the notion of the [pre-existence of Christ](#) and the worship of Christ as *Kyrios* ([Greek](#): *Lord*).^[5]

The [pre-existence of Christ](#) became a central theme of Christology. Proponents of Christ's deity argue the [Old Testament](#) has many cases of [Christophany](#): "The pre-existence of Christ is further substantiated by the many recorded Christophanies in the Bible."^[6] "Christophany" is often^[quantify] considered a more accurate term than the term "[theophany](#)" due to the belief that all the visible manifestations of God are in fact the preincarnate Christ. Many argue that the appearances of "[the Angel of the Lord](#)" in the Old Testament were the preincarnate Christ. "Many understand the angel of the Lord as a true theophany. From the time of [Justin](#) on, the figure has been regarded as the preincarnate [Logos](#)."^[7]

Following the [Apostolic Age](#), the [early church](#) engaged in fierce and often politicized debate on many interrelated issues. Christology became a major focus of these debates, and every one of the [first seven ecumenical councils](#) addressed Christological issues. The second through fourth of these councils are generally entitled "Christological councils", with the latter three^[clarification needed] mainly elucidating what was taught in them and condemning incorrect interpretations.^{[8][need quotation to verify]} The [Council of Chalcedon](#) in 451 issued a formulation of the [being](#) of Christ — that of two natures, one human and one divine, "united with neither confusion nor division".^[8] [Chalcedonian Christianity](#) - [Eastern Orthodox](#), [Roman Catholic](#), and many [Protestant](#) Christians - continue to advocate this doctrine of the [hypostatic union](#).^[8] Due to politically-charged differences in the [4th century](#), [schisms](#) developed, and the first [denominations](#) (from the Latin, "to take a new name") formed.^{[8][need quotation to verify]}

In the [13th century](#), Saint [Thomas Aquinas](#) provided the first systematic Christology that consistently resolved a number of the existing issues.^[9] In his Christology from above, Aquinas also championed the [principle of perfection of Christ's](#) human attributes.^{[10][11][12]} The [Middle Ages](#) also witnessed the emergence of the "tender image of Jesus" as a friend and a living source of love and comfort, rather than just the *Kyrios* image.^[13] [Catholic theologian Karl Rahner](#) sees the purpose of modern Christology as to formulate the Christian belief that "God became man and that God-made-man is the individual Jesus Christ" in a manner that this statement can be understood consistently, without the confusions of past debates and mythologies.^{[14][15]}



DISCUSSION

