

CHRISTOLOGY ©



Dr. Flavio Chavez

RevFlavioChavez@gmail.com

EdisonTheologicalSeminary@gmail.com

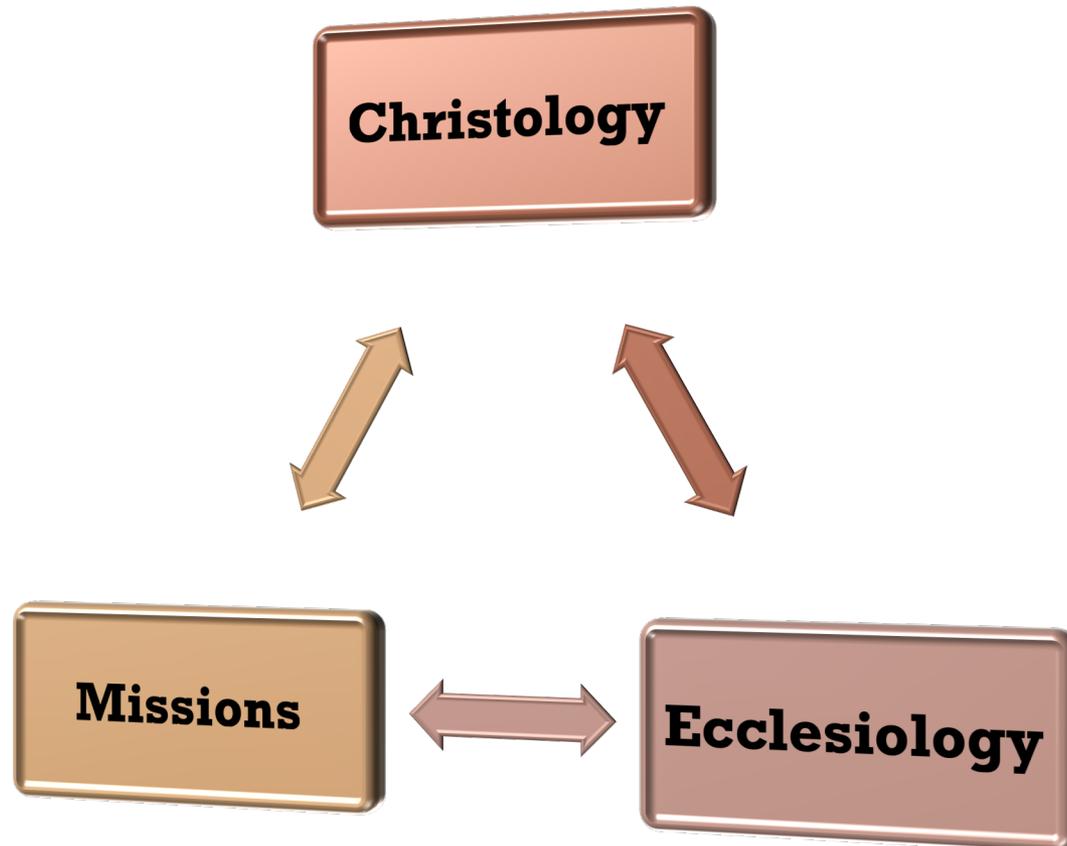
CONTENT

- **The Divinity of Christ:**
 - a) **The Angel of the Lord and the Son of Man**
 - b) **The Pre incarnated Christ: The Logos**
 - c) **The Incarnation**
 - d) **The Hypostatic Union: God & Man**
 - e) **The Kenosis of Christ**
 - f) **The Impeccability of Christ**
 - g) **Christ as the Second Adam**



THE DIVINITY OF CHRIST

Christophanies, the Logos, Incarnation, Sinlessness & Genealogy



A KINGDOM ORIENTED PARADIGM

Who is Jesus?

How do we
worship Jesus?

How do we
express Jesus
to others?

- 90% of heresses come from a misunderstanding of Christ's hipostatic nature:

- Man<God (*Ebionites*)
- God>man (*Doscetism*)
- Became God at Baptism (*Adoptionism*)
- A manifestation of God (*Modalism*)
- a god (*Jehovah Witnesses*)
- Satan's brother (*Mormons*)
- Just a man (*Monofism*)
- Just a Prophet (*Islam*)
- Never existed (*Judaism*)
- Socio-economical liberator (*Theology of Liberation*)

CHRISTOLOGY

When Jesus sent his disciples two by two to each village, they only knew 2 things:

- Jesus was Christ-Messiah
- The Kingdom of God had arrived

- Jewish theologians noticed long ago the presence of:
 - **The Angel of the Lord**
 - Gen 16:9 Then the LORD's angel said to her, "Return to your mistress and submit to her authority. Gen 16:10 **I will greatly multiply your descendants,**" the LORD's angel added, "so that they will be too numerous to count."
 - **& The Son of Man**
 - Dan 7:13 *I was watching in the night visions, "And with the clouds of the sky one like **a son of man** was approaching. He went up to the Ancient of Days and was escorted before him.*
 - The concept of the trinity has its roots in the Old Testament

THE PROBLEM OF THE TWO POWERS IN HEAVEN

Even today this subject is shunned by Jewish theologians.

The Angel of the Lord and the Son of Man as **embodied non-angelic** entities with divine attributions interchangeable with God.

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- **Exo 3:1** Now Moses was shepherding the flock of his father-in-law Jethro, the priest of Midian, and he led the flock to the far side of the desert and came to the mountain of God, to Horeb.
- **Exo 3:2** **The angel of the LORD** appeared to him in a flame of fire from within a bush. He looked – and the bush was ablaze with fire, but it was not being consumed!
- **Exo 3:4** When the **LORD** saw that he had turned aside to look, God called to him from within the bush and said, “Moses, Moses!” And Moses said, “Here I am.”
- **Exo 3:5** **God** said, “Do not approach any closer! Take your sandals off your feet, for the place where you are standing is holy ground.”
- **Exo 3:6** He added, “**I am the God** of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, because he was afraid to look at God.

- The Angel of the Lord (מלאך יהוה)
 - Gen. 16:7-13 Hagar
 - Gen. 21:17 Hagar
 - Gen. 22:11-18, Abraham-Isaac episode
 - Gen. 31:11-13 Jacob, I'm the God of Bethel
 - Exodus 3:1-7, burning bush
 - Num. 22:21-35 Balaam's donkey speaks
 - Jos 5:13-15 The Commander of the Lord's Army
- The Son of Man (אנש כבר)
 - Daniel 7:13-14, given authority, honor, eternal kingdom & authority
 - Mat. 13:41; 24:30; 25:31; 26:64

CHRISTOPHANIES

The writer of the gospel of John, was very well aware of this, therefore he dedicated chapter one to the coming of the Logos

- Jhn 1:1 In the beginning was the Word, and the Word was with God, and the Word was fully God.
- Jhn 1:2 The Word was with God in the beginning.
- Jhn 1:3 All things were created by him, and apart from him not one thing was created that has been created.
- Jhn 1:4 In him was life, and the life was the light of mankind.
- Jhn 1:5 And the light shines on in the darkness, but the darkness has not mastered it.
- Jhn 1:14 Now the Word became flesh and took up residence among us. We saw his glory – the glory of the one and only, full of grace and truth, who came from the Father.

THE WORD

Word is λόγος in Greek

Co-equal with God

Co-eternal

Co-creator

incarnated

- John 1:1

Ἐν ἀρχῇ ἦν ὁ λόγος,

In the beginning was the Word

καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,

and the Word was with God

καὶ Θεὸς ἦν ὁ λόγος.

and God was the Word

A CLOSER LOOK..

John connects the dots between the Two powers of Heaven and Jesus by using the Greek concept **λόγος**, to present Jesus' as the divine reason of existence

- Act 28:6 But they were expecting that he was going to swell up or suddenly drop dead. So after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and

ελεγον αυτον ειναι θεον

said he was a god

Subject

Predicate

- This is the reverse of John 1:1

GREEK 101

The Hyperbaton rule

The effect of the law of hyperbaton is often to emphasize the first word.

- Two main meanings in Greek philosophy:
 - **Rational Structure:**
Heraclitus, used this word as the rationality of the cosmos.
 - **Active Principle:**
the Stoics, **the rational active principle that pervaded and animated the universe** and caused its rational operation.
- It is evident that both notions have much in common with the notion of divine wisdom in the Old Testament (Proverbs 8:22-29)
- **John presents Christ as the Eternal, Divine, Cause & Effect of Creation.**

LOGOS AS THE REASON IN GREEK PHILOSOPHY

Λόγος appears 330 times in the bible.

The Greek word λόγος has more than one meaning.

It means word, speech, divine, utterance, analogy

- Jhn 1:9 The true light, who gives light to everyone, was coming into the world.
- Jhn 1:10 He was in the world, and the world was created by him, but the world did not recognize him.
- Jhn 1:11 He came to what was his own, but his own people did not receive him.
- Jhn 1:12 But to all who have received him – those who believe in his name – he has given the right to become God’s children
- Jhn 1:13 – children not born by human parents or by human desire or a husband’s decision, but by God.
- Jhn 1:14 *Now the Word became flesh and took up residence among us.* We saw his glory – the glory of the one and only, full of grace and truth, who came from the Father.

THE WORD BECOMES FLESH

Themes:

Light-Darkness

Cause-effect

God-Man

1 Tim 3:16

1 John 4:2-3

2 John 1:7

- John 8:58 Jesus said to them, “I tell you the solemn truth, before Abraham came into existence, I am! (ἐγὼ εἰμί)”
 - A direct quotation of Exodus 3:14
 - 3:14 *God said to Moses, “I AM that I AM.” And he said, “You must say this to the Israelites, ‘I AM has sent me to you.’*
 - **I am** appears in John’s gospel 104 times in 90 verses.
 - I am the bread of life (6:35, 41,48,51),
 - light (8:12),
 - door (10:7-9),
 - good shepherd (10:11,14),
 - resurrection (11:25),
 - way (14:6),
 - true vine (15:1,5)

THE ETERNAL LOGOS

‘I am’ denotes absolute existence, and in this passage clearly involves the pre-existence and Divinity of Christ

Rev.1:4

- Col 1:15 He is the **image (eikōn)** of the invisible God, the firstborn over all creation,
 - the image: (2Co 4:4).
 - eikōn, connotes not only similarity but also “*representation* (as a derived likeness) and *manifestation*”
- **Grimm’s N. T. Lexicon**
- John 14:8 *Philip said, “Lord, show us the Father, and we will be content.”*
- John 14:9 *Jesus replied, “Have I been with you for so long, and you have not known me, Philip? The person who has seen me has seen the Father! How can you say, ‘Show us the Father’?*

GOD MANIFEST

Christ is not only a Being resembling God, but God Manifest.

See Heb 1:3.

- Col 1:15 He is the image of the invisible God, the **firstborn** (**prototokos**) over all creation,
 - Firstborn:
could refer either to first in order of time, such as a first born child, or it could refer to one who is preeminent in rank
 - Jehovah Witness enjoy quoting this text to try prove that Jesus was a created being.
 - However; there is another Greek word to described first created: **Protoktistos**

THE PREMINENCE OF CHRIST

Priority of
existence

- Col 1:16 for all things in heaven and on earth were created **in** him – all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers – all things were created **through** him and **for** him.
- Col 1:17 He himself **is before** all things and all things **are held together in him**.
 - **in Him.** “The act of creation is supposed to rest in Him, and to depend on Him for its completion and realization” (Ellicott)

LOGOS AS CAUSE & EFFECT

Rev 22:13

I am the Alpha
and the
Omega, the
first and the
last, the
beginning and
the end!

- (MKJV) John 1:14 And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of **the only begotten (monogenēs)** of the Father, full of grace and of truth.
 - (NET) Now the Word became flesh and took up residence among us. We saw his glory – the glory of **the one and only**, full of grace and truth, who came from the Father.
 - (NIV) The Word became flesh and made his dwelling among us. We have seen his glory, the glory of **the one and only Son**, who came from the Father, full of grace and truth.

THE UNIQUENESS OF CHRIST

As applied to Christ it occurs only in S. John's writings:

Jn 1:18, 3:16; 3:18;
1Jn 4:9.

It marks off His unique Sonship from that of the 'sons of God' (Jn 1:12).

- Php 2:5 You should have the same attitude toward one another that Christ Jesus had,
- Php 2:6 who though he existed in the form of God did not regard equality with God as something to be grasped,
- Php 2:7 *but **emptied** himself by taking on the form of a slave, by looking like other men, and by sharing in human nature.*
- Php 2:8 He humbled himself, by becoming obedient to the point of death – even death on a cross!

THE KENÔSIS OF CHRIST

In his humiliated state Jesus said, *the Father is greater than I'm.*

He was speaking in his humiliated/humbled state.

We believe in one God, the Father
almighty, maker of heaven and earth, of
all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God, **begotten** from the
Father before all ages,

God from God, Light from Light,
true God from true **God, begotten, not
made; of the** same essence as the Father.

Through him all things were made. For us
and for our salvation he came down from
heaven;

he became incarnate by the Holy Spirit
and the virgin Mary,
and was made human.

THE NICENE CREED

Council of Nicea 325
AD

a statement of the
orthodox faith of the
early Christian church
in opposition to
certain heresies,
especially Arianism.

These heresies, which
disturbed the church
during the fourth
century, concerned
the doctrine of the
trinity and of the
person of Christ

That we worship one God in trinity and the trinity in unity, neither blending their persons nor dividing their essence.

For the person of the Father is a distinct person the person of the Son is another, and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has
The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

The Father is immeasurable,
the Son is immeasurable,
the Holy Spirit is immeasurable.

THE ATHANASIAN CREED

This creed consists of two parts:

the first setting forth the orthodox doctrine of the trinity,

and the second dealing chiefly with the incarnation and the two-natures doctrine

- John 1:14 *Now the Word became flesh and took up residence among us. We saw his **glory** – the **glory** of the one and only, full of grace and truth, who came from the Father.*
 - Christ never emptied himself from his divinity
 - He kept all his divine attributes but chose a life of dependence
 - He chose a life of obedience
 - He chose to sacrifice himself for all of us

100% GOD DURING HIS EARTHLY MINISTRY

The
Transfiguration
in Matthew 17:1-
13 was an
unveiling of
Christ's Divinity

- Heb 4:15 For we do not have a high priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, **yet without sin.**
 - Scriptural Support:
 - Himself (John 14:30)
 - the Apostles (2Co 5:21; 1Pe 2:22; 1Jn 3:5).
 - 1 John 3:5 (NET)
 - *And you know that Jesus was revealed to take away sins, and **in him there is no sin.***
 - Being tempted, Christ could sympathize with us; being sinless, he could plead for us.

THE DOCTRINE OF CHRIST'S IMPECCABILITY

Christ's
sinlessness is
one of the
irrefragable
proofs of His
divinity.

- 2Co 5:21 God made the one who **did not know sin** to be sin for us, so that in him we would become the righteousness of God.
 - As the representor of humanity he bore the price of sin and paid the price.
 - He took on Himself the sin of the world (John 1:29; 1Pe 2:24; 1Jn 2:2).
 - God made Him... to be sin for us (Isa 53:4-6, Isa 53:10)

HE TOOK THE PRICE OF HUMANITY'S SIN

His Temptation in
Mat. 4:3-10 shows his
obedience

Being tempted is not
a sin.

- 1Co 15:45 So also it is written, “The first man, Adam, became a living person”; *the last Adam* became a *life-giving spirit*.
 - the last Adam because Christ was a new starting-point of humanity thus to be in Christ is called *a new creation*, 2Co 5:17, Gal 6:15
 - 2Co 5:17 *So then, if anyone is in Christ, he is a new creation; what is old has passed away – look, what is new has come!*
 - Ephesians 4:24 (NET) and to *put on the new man* who has been created in God’s image – in *righteousness and holiness* that comes *from truth*.

CHRIST: THE SECOND ADAM

Eph. 4:22-24

Col. 3:10

Rom. 13:14

Gal. 6:15

Gal. 3:27