Elenctic Theology: Christology

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*Part 2: The Humanity of Christ*

## The Humanity of Christ

### Christ’s Complete and Perfect Humanity

#### ***Introduction***

##### **The Importance of the Issue [See also discussion, *supra*]**

###### In order for Christ to be able to be a substitute for the human race, he had to be a true human being.

He needed an immaterial, rational substance to experience spiritual suffering and punishment (e.g., Spiritual Death).

He needed a physical substance (i.e., a body) to experience physical suffering and punishment (Physical Death).

###### He had to be a human to be our great high Priest.

###### He had to be of the Davidic Line to make a rightful claim to the throne of Israel. (cf. Kingly Office)

##### **The Elements of Full Humanity**

###### Christian theology has classically held the position of substance dualism regarding the constitution of human beings.

###### This means two distinct substances—one material and one immaterial—comprise full human nature.

###### Thus, notwithstanding the issue of Dichotomy and Trichotomy, Jesus had a true human body, soul, spirit, mind, heart, will, emotions, *et cetera*.

#### ***Evidence for Christ’s Physical Body***

##### Human Birth (Rom. 1:3; Gal. 4:4)

##### Human form/flesh and blood (Matt. 26:28; Jn. 1:14; 1 Tim. 3:16; Heb. 2:14; 1 Jn. 4:2)

##### Subject to True Physical Growth (Lk. 2:52)

##### Empirical Encounters: Heard, Seen, Handled (1 Jn. 1:1)

#### ***Evidence for Christ’s Human Soul/Spirit***

##### **Statement of the Problem**

See Apollinarian Handout

##### **Definition of Soul & Spirit**

###### The soul or spirit is the non-physical, rational substance in which the rational faculties -- intellect, will, and affections -- are grounded.

###### The soul/spirit is immortal and survives the death of the physical body.

###### The physical body is a distinct substance, having its own distinct properties.

##### **Biblical Texts Proving the Soul (**yuch**) & Spirit (**pneuma**)**

###### **Soul**

**Matt. 10:28**: …those who kill the body, but are unable to kill the *soul*;

**Rev. 6:9:** I saw underneath the altar the *souls* of those who had been slain…

###### **Spirit**

**Luke 8:55:** And her *spirit* returned, and she rose immediately

**Acts 7:59:** “Lord Jesus, Receive my *spirit*.”

**Jas. 2:26**: For just as the body without the *spirit* is dead, so also faith without works is dead.

##### **Biblical Texts Proving Christ’s Soul & Spirit**

###### **Soul**

**Matt. 26:38**: My soul is deeply grieved…

**Acts 2:27, 31**: “Because Thou wilt not abandon my soul to Hades,… he [David] looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay.

###### **Spirit**

**Matt. 27:50**: And Jesus cried out again with a loud voice and yielded up *His* spirit.

**Mk. 2:8**: And immediately Jesus, aware in His spirit that they were reasoning that way within themselves…

**Luke 23:46**: …into Thy hands I commit My spirit.

##### **Texts Circumstantially Proving Christ’s Human Soul/Spirit**

###### Jesus was ignorant of His return. (Matt. 24:36)

###### Jesus was astonished (qaumazw).

**Mk. 6:6**: Christ was amazed at His own home town’s lack of faith

**Mt. 8:10; Lk. 7:9**: Christ was astonished at the centurion’s faith

###### Jesus grew in wisdom. (Lk. 2:40)

##### **The Origin of Christ’s Soul**

###### ***Traducianism***

###### ***Creationism***

#### **The Role of Mary in the Incarnation**

##### She was not a mere incubator.

##### Christ derived His human physical substance from her. (Gal. 4:4)

##### Christ may have derived His human, non-physical substance from her.

###### Traducianism

###### Creationism

##### Christ’s human nature was cleansed of the stain (macula) of Mary’s fallen nature.

#### **Christ’s Genuine Human Growth (Lk. 2:40, 52)**

##### **Intellectual**

##### **Physical**

##### **Spiritual**

##### **Social**

#### **Christ’s Human Names**

##### **Jesus (Matt. 1:21)**

##### **Son of Abraham (Matt. 1:1; Gal. 3:16)**

##### **Son of David (Matt. 1:1; Lk. 1:31-33)**

##### **Son of Man**

###### Servant (Mk. 10:45)

###### Savior (Lk. 19:10)

###### Sovereign (Matt. 26:64)

###### Messiah (Dan. 7:13-14; Matt. 16:28; 26:64-65)

##### **Man (1 Tim. 2:5 [cf. Jn. 8:40; Acts 2:22; Rom. 5:15; 1 Cor. 15:21)**

#### **Christ’s Genuine Human Limitations**

##### **Hunger (Matt. 4:2)**

##### **Thirst (Jn. 4:6-7; 19:28)**

##### **Tired (Matt. 8:24; Jn. 4:6)**

##### **Sorrow (Lk. 19:41; Jn. 11:35; Heb. 5:7; cf. Isa. 53:3)**

##### **Temptations (Heb. 2:10, 17-18; 4:15)**

###### **Definition of “Temptation”**

###### **Temptation v. Sin**

###### **John 14:30 (cf. Matt. 4:10) — Satan had no foothold in Jesus.**

#### **The Fact of Christ’s Sinlessness**

##### The Bible is clear that Jesus did not commit any actual sins.

###### 2 Cor. 5:21-- “Knew no sin.”

###### 1 Pet. 2:22-- Christ “knew no sin.”

###### 1 Jn. 3:5--There is no sin in Christ

###### Heb. 4:15; 9:14--Christ was without sin or blemish

###### Jn. 8:29--Christ claimed his own sinlessness

##### The question of “impeccability” (i.e., whether He *could* have sinned) is discussed *infra*.

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### The Incarnation and Virgin Birth

#### **Introductory Comments**

##### Definition: The divine Logos assumed human nature without ceasing to be God.

##### The Meaning of “The Word became flesh” (Jn. 1:14)

###### savrx ejgevneto

##### Refers to the assumption of a nature, not the loss or transformation of deity

##### He did not cease to be what he was, but began to be what he was not.

##### He did not cease to be theos, but began to be theanthropos by adding a human nature to His Person.

##### **Conclusion:** The incarnation was not a transformation of Deity, but an addition of humanity.

#### **The Kenosis - Philippians 2:6-7**

##### ***A Change in Position and Form***

##### **Emptying Entailed**

##### **Rejection of Heretical Kenotic Theories**

#### **Divine Agency in the Incarnation**

##### Father: The initiation of the plan (Acts 2:30; Rom. 8:3; Gal. 4:4)

##### Son: Subjection and execution in relation to the plan (Jn. 1:14; Phil. 2:7)

##### Holy Spirit: Actualized the plan through the virgin birth (Matt. 1:20; Lk. 1:35)

#### **The Virgin Birth**

##### ***The Term “Virgin Birth” is a Misnomer. The “Virgin Conception” was the miraculous event.***

##### ***Biblical Evidence***

###### Isa. 7:14

###### Lk. 1:26-38, 46-55; Matt. 1:18-25.

##### ***Theological Necessity of the Virgin Birth***

###### **Necessity of the Consequences[[1]](#footnote-1) (***necessitas consequentiae***)** To fulfill Scripture (Isa. 7:14)

###### **Absolute Necessity** (*necessitas absoluta*)

 (Likely): To maintain Christ’s enhypostatic/anhypostatic humanity

(Less likely): To ensure Christ’s sinlessness

### Some Problems Related to the Humanity of Christ

#### **How could Christ really be “like us” if He were sinless?**

#### **Did Christ have a Sinful Nature even if no Actual Sins?**

##### Seventh-day Adventists, Karl Barth

##### *Is concupiscence a sin?*

##### *Did Jesus have the Romans 7 experience?*

##### Is the bias toward sin displeasing to God?

##### Will we be concupiscent in heaven? If not, then will we be more spiritual in heaven than Jesus was on earth?

#### **The Impeccability of Christ**

##### ***Statement of the Problem***

###### The question is not whether Christ was able to not sin (*posse non peccare*).

###### Nor is the question whether Christ was, in fact, sinless.

###### The question is whether he was unable to sin (*non posse peccare*)

##### ***Argument for Impeccability***

##### ***Impeccability v. Temptability***

1. Muller, *DLGTT*, 199-200. [↑](#footnote-ref-1)