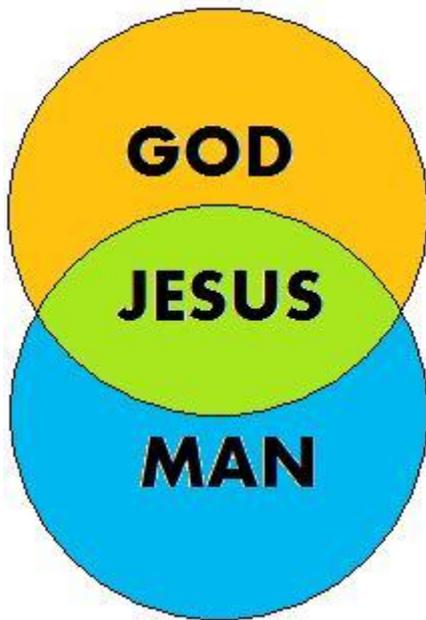


A Short Systematic Theology for 21st Century Christians

Part 4: THE DOCTRINE OF CHRIST AND THE HOLY SPIRIT



Doctrine can be taken to mean “an ordered collection of teaching that defines what we believe about something”. In part 4 we look at the teaching of the Bible about Jesus Christ and the Holy Spirit. Here is section 1:

1. The Natures and Names of Christ

Natures of Christ - Both Divine and Human

Jesus Christ was fully God and as He lives in us we can share His divine nature and power. He was also fully man and died in our place so that we can live forever with Him. This makes Jesus totally unique.

His humanity:

1. Virgin Birth. The scriptures clearly assert that Jesus was conceived in the womb of Mary by the Holy Spirit and without human father. “Now the birth of Jesus Christ took place this way: when his mother Mary had been betrothed to Joseph, *before they came together* she was found to be with child *of the Holy Spirit*” (Matt 1:18) The angel said to Joseph: “Do not fear to take Mary as your wife, for *that which is conceived in her is of the Holy Spirit*” (Matt 1:20)

The virgin birth is essential as for Christ to die in our place He had to be without sin and so fully God. The Angel said: “*Therefore the child to be born will be called holy, the Son of God*” (Lk 1:35)

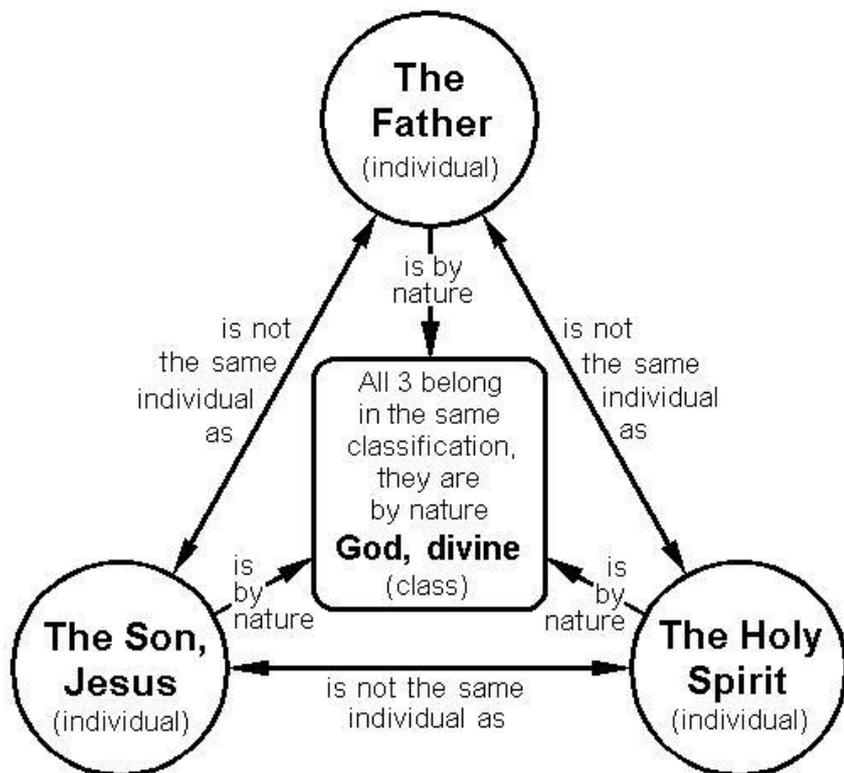
There are a multitude of scriptures that declare that Jesus is God such as: Isa. 9:6. "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

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

Col. 2:9. "For in Him dwells all the fullness of God in a human body"

He had the essential elements of human nature, namely a body and a soul, Matt. 26:26, 38; Luke 24:39; Heb. 2:14.

Moreover He was subject to the ordinary laws of human development, Luke 2:40, 52, and to human wants and sufferings, Matt. 4:2; 8:24; Luke 22:44; John 4:6; 11:35; 12:27; Heb. 2:10, 18; Heb. 5:7, 8. Yet though He was a real man, He was without sin; He did no sin and by



nature could not sin, John 8:46; II Cor. 5:21; Heb. 4:15; 9:14; I Pet. 2:22; I John 3:5. It was necessary that Christ should be both God and man. It was only as man that He could be our substitute, and could suffer and die; and only as sinless man that He could atone for the sins of others. And it was only as God that He could give His sacrifice infinite value, and bear the wrath of God so as to deliver others from it, Ps. 40:7-10; 130:8.

Names of Christ

In the Bible names represent an office or character:

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Jesus: This is the Greek form of the Hebrew Joshua meaning “to save” “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” Matt 1:21 Joshua in the Old Testament was a type of Christ as he led God’s people into the Promised Land.

Christ: This is the New Testament form for the Old Testament 'Messiah,' which means 'the anointed one.' According to the Old Testament, prophets, I Kings 19:16, priests, Ex. 29:7, and kings, I



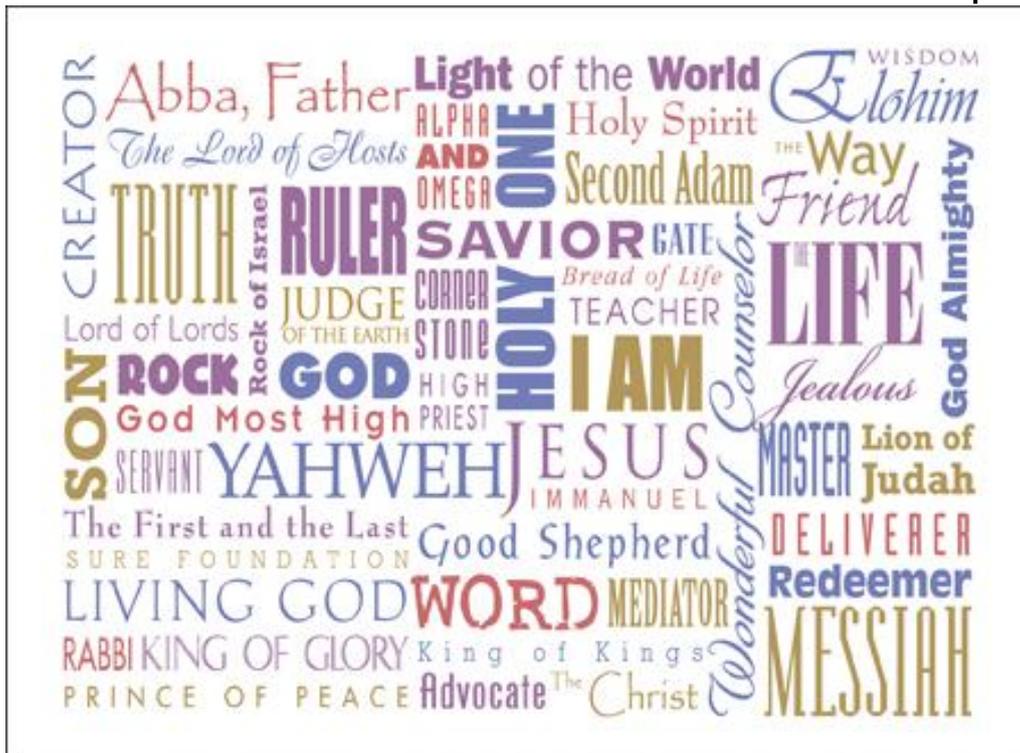
Sam.10:1, were anointed with oil, which symbolized the Holy Spirit. By this anointing they were set aside for their respective offices, and were qualified for them. Christ was anointed with the Holy Spirit for the threefold

office of prophet, priest, and king. Historically, this anointing took place when He was conceived by the Holy Spirit and when He was baptized.

The Son of Man: Jesus uses this title about Himself in order to emphasise His humility and humanity. We find it first occurring in Daniel: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” Dan 7:13,14

Son of God: Christ is called 'the Son of God' in more than one sense. He is so called, because He is the second Person of the Trinity, and therefore Himself God, Matt. 11:27, but also because He is the appointed Messiah, Matt. 24:36, and because of His birth to the supernatural activity of the Holy Spirit, Luke 1:3.

Lord: Jesus' contemporaries sometimes applied this name to Jesus as a form of polite address, just as we use the word 'sir.' It is especially after the resurrection of Christ that the name acquires a deeper



meaning. In some passages it designates Christ as the Owner and Ruler of the Church, Rom. 1:7; Eph. 1:17, and in others it really stands for the name of God, I Cor. 7:34; Phil. 4:4, 5.

Questions:

1. What is the nature of the Person of Christ, divine, human, or divine-human?
2. How can the unity of the Person of Christ be proved from scripture?
3. Which are the most important names of Christ? What is the meaning of each?
4. What elements are included in Christ's anointing? When did it take place?
5. Whence is the name 'Son of Man' derived? What does the name express?
6. In what sense is the name 'Son of God' applied to Christ?



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