

TREK 201

CORE CHRISTIAN BELIEFS

Lesson 4 – CHRISTOLOGY (CHRIST'S NATURE)

“Work hard to show the results of your salvation, obeying God with deep reverence and fear.” Philippians 2:12b (NLT)

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Christology (The study of Jesus Christ)

(Portions of this study have been adapted from Kevin Vanhoozer)

~*Matthew 16:13-16*

Two Introductory Questions:

1) **What is Christology?**

- The main question behind Christology is: ***who is Jesus Christ?***
 - Almost every person you meet will have an opinion on who Jesus is (or was): an ideal role model, just one expression of God's love, a mythical figure, a good prophet, the long-awaited Messiah, a foolish martyr, etc.
 - And people will look to different things to inform them of Jesus: church tradition, ancient texts or art, history, philosophy, etc.
- Like Jesus' disciples, we must answer the question: who shall we say that Jesus Christ is? And we must decide where we will look to find the truth about Jesus Christ?
 - We're will focus primarily on the inerrant, inspired Word of God.
- The major burden of orthodox Christology is holding the name "Jesus Christ" together. Why is Jesus the Christ? Why do we have to hold the two together—both Jesus (his humanity) and Christ (his divinity). And how can we think of his humanity and divinity together, how can we hold together the name "Jesus Christ"? These are some of the questions we will seek to answer today.

2) **What is the big deal?**

- Why is it so important to have an orthodox understanding of the person Jesus Christ?
- First of all, "orthodoxy" means having the right opinion (*ortho doxa*)¹. It can also mean having the "right worship." There is an intimate connection between having the right doctrine to having the right worship. Jesus said that "*true worshippers will worship the Father in spirit and in truth, for they are the kind of worshippers the Father seeks*" (Jn. 4:23).
- There is much at stake in doing Christology². Vanhoozer asserts that without knowledge of Christ, there is no knowledge of God or self; without the action of Christ, there is no salvation from God for humanity.

¹Pelikan says that there are only two "orthodox" doctrines, i.e., doctrines that have been believed

²Another interesting question is where did Christology come from? Paul has a clear Christological understanding of Jesus Christ, which is astounding since it's so close to Jesus' life (works written between 45-60AD). How could such a high Christology have arisen so quickly after Jesus' death? And what about this question: did Jesus have a Christology? Did Jesus view himself and lead others to view him as the

How We Will Proceed

We'll begin by tracking seven titles for Jesus. We'll synthesize our findings into three Christological statements. With each Christological statement, we'll look at the biblical support.

Seven Titles for Jesus in the Scriptures

1) Jesus as “Lord” (*kyrios*)

- During the NT period, *kyrios* is a common title of respect. It appears in the LXX (Greek version of the OT) many times and most often (over 6,150 times) substitutes the Hebrew YHWH as a title for God.
- *Kyrios* occurs 740 times in the NT, most often in Paul, usually referring to Jesus. Out of these 740 references, *kyrios* is sometimes used as title of respect but often used in a confession of Christian faith as in Thomas' confession in John 20:28.
- In Paul, out of 200 occurrences, 180 times it is applied as a title to Christ. Paul also prays to Christ as Lord (2 Cor. 12:8-9). And he often couples the name of Jesus Christ with “our God and father” when he speaks of the source of the blessings of grace and mercy (Gal. 1:3). It is clear then that Paul was convinced that Christ was somehow uniquely and directly associated with Yahweh³.
- *Kyrios* connotes Jesus in his exalted state. Significantly, Jesus is most often called “Lord” from the vantage point of post-resurrection faith. The term highlights his exalted state.

2) Jesus as “Son of Man”

- Jesus refers to himself some 50 times as the “Son of Man.” But interestingly, this title is never ascribed to Jesus by anyone else. And it virtually disappears from the rest of the NT apart from Acts 7:56.
- In the OT, “Son of Man” can mean *generically* man as a creation of God (often an Aramaic idiom in Jesus' day). But there's also a *prophetic* use, most notably in Ezekiel, where God addresses prophets with this term, perhaps stressing his otherness and glory. Finally, an *apocalyptic* use where “Son of Man” is used to describe an individual in Dan. 7:13-14, who comes in the clouds and is given an eternal kingdom. This figure is seen as a messianic individual.
- Jesus is probably using this familiar title and giving it a new spin (suffering and dying). Jesus consistently uses this title when referring to his impending suffering and resurrection. So this title emphasizes

Christ? This is a very important question since some NT scholars claim that Jesus was not a “Christian.” What did Jesus claim for himself according to the biblical witnesses?

³Worthy of special note: 1 Cor. 8:6. This is in the context of refuting idolatry and defending monotheism with perhaps an allusion to Deut. 6:4 as well. It is important that Christ is here included in the oneness of God.

the humiliation of Jesus as a prelude to his exaltation. And it provides a connecting thread between Jesus' life of humiliation ("the Son of Man has no where to lay his head" [Matt. 8:20]) and his future exaltation and role in heaven ("when the Son of Man shall sit on his glorious throne" [Matt. 19:28]).

- "Son of Man" affirms the humanity of Jesus—his essential solidarity with the human race.
- At the same time, "Son of Man" is a title of deity. The high priests did not miss the implication of Jesus' claim when he said, "Hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven" (Mt. 26:64). The reference to Dan. 7:13-14 is obvious and Jesus' claim to this divine figure in Daniel is unmistakably clear such that the high priests immediately denounce him as a blasphemer and condemn him to death.

3) Jesus as "the Word" (logos)

- There are two suggestions for the background of this term: 1) from Greek philosophy, Heraclitus saw "logos" as an eternal principle that gave order to the universe 2) from Judaism, the OT associated "logos" with creation ("God spoke, and it was. . .") and revelation ("the Word of the Lord came to. . .").
- Logos is a Johannine title which teaches Jesus' pre-existence, one of the crucial pieces to understanding John's interpretation of Jesus Christ. The Word was with God in the beginning (John 1:1, an obvious allusion to Genesis 1:1).
- The Word is the self-expression of God. Regardless of whether Logos means God's revealed will, his creative design, or his mind, the point is that the Logos is somehow identified with God himself.

4) Jesus as "Son of God"

- This title appears in the synoptic gospels (Matthew, Mark, and Luke) but has a special emphasis in John who stresses the relationship of God the Father with the Son. ("Son of God" 29 times, God as "Father" over 100 times)
- The title "Son of God" is applied to Jesus in three significant senses:
 - 1) The official Messianic sense: this described the office rather than the nature of Christ.
 - 2) The Trinitarian sense. In this sense, the name refers to the essential deity of Christ, pointing as it does to his pre-existent Sonship (Mt. 11:27; 16:16; Jn. 6:69; 14:20; Rom. 1:3; Gal. 4:4; Heb. 1:1).
 - 3) The genealogical sense, referring to his supernatural birth.
- Jesus was conscious of being the "Son" of God. At thirteen, he says he was staying in his "Father's house," the temple (Lk. 2:49). At his baptism and transfiguration, his Sonship is confirmed by God's voice

from heaven. The import of his claim to Sonship becomes clear at his trial when Jesus is condemned as a blasphemer after affirming that he is the Son of God (Mt. 26:63-65).

- While “Son of God” is a term used in the OT to refer to angels, magistrates, the Davidic king, etc., John 3:16 states that Jesus is the “only begotten” son of God. Therefore, something unique is being claimed for Jesus. And John describes this special Father-Son relationship throughout his gospel where Jesus lives to glorify his Father (17:1), where Jesus came into the world to do his Father’s will (4:34; 17:28ff), and where his life on earth reveals the Father perfectly (Ch. 14).
- In summary, to use the term “Son of God” is to suggest that Jesus (1) had a personal intimacy with God the Father (The Father loves the Son [3:35; 5:20] and the Son the Father [14:31]), (2) was conscious of his responsibility to be obedient to his mission, (3) was unique (“only-begotten” 1:14; 3:16).

5) Jesus as “Servant of the Lord”

- The “Servant Songs” in Isaiah 40-55 is the background for this title. Here, we move from the gospel narratives to a covenantal context: the broader context of the story of Jesus is that of God’s saving history in and through Israel. The early church viewed the Servant Songs of Isaiah as crucial testimonies to the identity of Jesus Christ.
- Peter calls Jesus the Servant in his sermons in Acts (3:13-15, 26; 4:27, 30). And Paul says that Jesus took the very nature and form of a servant (Phil. 2:9).
- Jesus clearly fulfills this picture of the Servant from Isaiah.
 - The mission of the Servant is to be a prophet anointed with the Holy Spirit (Isa. 42:1; Lk. 4:21, Acts 10:38).
 - The Servant is a vicarious sacrifice that suffers for the sins of others (Isa. 53:5-8; 1 Pet. 2:22-25).
 - The Servant is to be a light to the nations (Isa. 42:6, here the nation of Israel, but ultimately seen in Jesus as the “light of the world” [Jn. 8:12]).
 - The Servant is said to have a sinless character (Isa. 53:9; 1 Pet. 2:22).

6) Jesus as “Christ”

- The Greek word “*christos*” occurs around 530 times in the NT. It originally meant “anointed.” And in Greek-speaking Jewish circles “*christos*” translates the Hebrew term for “Messiah,” which also means “anointed (with oil).”
- Who is the Messiah? The Christ? By the first century, Jews came to use the term for a future agent, sent by God, who would restore Israel’s independence and righteousness. Most Jews are still looking for this Messiah.

- The Gospels clearly portray Jesus as the long-awaited Messiah—this servant of God who would take on the three offices, which structured the covenant people of God: prophet, priest and king. In the OT, those appointed to these offices would be anointed with oil, and occasionally, with the Spirit.
 - 1) Prophet: Matthew presents Jesus as a prophet greater than Moses, a theme which the writer of Hebrews stresses.
 - 2) Priest: John and the writer of Hebrews emphasize the priesthood of Jesus; he is both the lamb and high priest (Heb. 13:20).
 - 3) All the Gospels present Jesus as the long-awaited King of the Jews.
- Each Gospel writer puts his own nuance on Jesus as the Christ. For Mark, Jesus is the secret Christ, and it is only by faith that the secret Messiah can be seen. For Matthew, Jesus is the Christ of Scripture (the OT), the fulfillment of the OT. For Luke, Jesus is the Christ of the Gentiles, emphasizing that God forgives repentant sinners.

7) Jesus as “God”

- The book of Hebrews explores the superiority of Christ over everything (priests, sacrifices, temples, angels, even Moses). He is the perfect representation of God (1:3) and was existent before the universe began (1:10). Indeed, in 1:8-9, Jesus is called God⁴.
- At the same time, Hebrews stresses the real humanity of Jesus: he belonged to the tribe of Judah (7:14), experienced temptation (4:15), suffering (5:8; 13:12) and death (2:9; 12:2). Jesus is both God and man.
- Other passages in which Jesus is called “God”: John 1:1; 20:28; Rom. 9:5; Titus 2:13; 2 Peter 1:1-2; 1 John 5:20⁵.

AXIOMS of Orthodox Christology:

A biblical view of Jesus Christ must include three statements⁶:

- 1) Jesus Christ is fully and completely human.**
- 2) Jesus Christ is fully and completely divine.**
- 3) In Jesus Christ, his human nature and his divine nature are fully and completely united in one person.**

⁴In Hebrews 1:8-9, Jesus is actually called “God” but the God who addresses his Son as God remains God to his Son. This aspect of Jesus’ subordination is typical of NT Christology, even here, where Christ’s superiority and pre-existence are stressed. Jesus Christ shares in the divine nature while remaining in some sense distinct from God the Father.

⁵See Murray Harris, “Jesus as God: The New Testament Use of *Theos* in Reference to Jesus” for a cogent and comprehensive analysis of these passages.

⁶Taken from Wayne Grudem’s simple and lucid chapters on Christology in Systematic Theology

- Let's consider these claims: Jesus is fully man and fully God

A. "The Lord as Servant": Jesus' explicit humanity (Christ as Fully Man)

Biblical Support

- 1) Jesus had a human birth. Jesus was born of a woman (Gal. 4:4; birth narratives in the Gospels).
- 2) Jesus had a human genealogy. Romans 1:2-3 describe Jesus as a "descendant of David," and both Matthew and Luke offer long genealogies tracing Jesus' human ancestry. Here, the focus is on the real fleshly existence of Jesus.
- 3) Jesus had a human body. He grew physically (Lk. 2:40, 52). He had a corporeal body that could be broken and could shed blood (Mt. 26:26, 28). His body could be sensed and responded to by others, by hearing, sight and touch (1 Jn. 1:1). And he had a fleshly body after his resurrection (Lk. 24:39, 42-43, 50-51). He experienced human weakness: hunger (Mt. 4:32, thirst (Jn. 19:28; Jn. 4), exhaustion (Jn. 4:6; Lk. 20:46), death.
- 4) Jesus had a human mind. He grew in wisdom (Lk. 2:52). And his moral will grew stronger as he "learned obedience" (Heb. 5:8-9).
- 5) Jesus had human emotions. He felt love (Jn. 14:1), compassion (Mt. 19:36; 14:14), joy (Lk. 10:21; Heb. 12:2), awe (Mt. 8), anger (Mk. 3:5), indignation (Mk. 10:14, sorrow (Jn. 11:35), anguish (Lk. 22:44).
- 6) Jesus had a real soul or spirit (Jn. 12:27; 13:21).
- 7) Jesus was tempted (Lk. 4:1-2; Heb. 4:15).
- 8) Jesus had a human religious life. He attended worship in the synagogue and prayed regularly (Mk. 1:35; Lk. 6:12).
- 9) Jesus was perceived by other people to be only a man (a carpenter from Nazareth, Mt. 13:54-57). Even his family members saw him this way at one time (Jn. 7:5)
- 10) Scripture calls Jesus a man. Jesus himself claims that he was a man (Mt. 4:4; Jn. 8:40). The apostles state it (Acts 3:22; Rom. 5:12-21; 1 Tim. 2:5).

The Integrity of Jesus' humanity: Sinlessness

- While Jesus was fully human, he was sinless⁷. In the gospels, Jesus challenges others to repent but never repents himself. In fact, he challenges his enemies to find fault with him: "Which of you convicts me of sin?" (Jn. 8:46).
- Despite the biblical support, Jesus' sinlessness is a complicated issue. Take the phrase: "to err is human." Does this mean that one cannot be really human unless one actually errs (sins)? What does sinlessness mean anyway? Does it follow from the sinlessness of Jesus that every table he made in his carpenter's shop was perfect? *Could* Jesus have sinned? If Jesus could not have sinned, can we say that he was truly tempted?

⁷Heb. 4:15; 7:26; 9:14; 1 Pet. 2:22; 1 Jn. 3:5; 2 Cor. 5:21

- Well, we know that Jesus was tempted (Heb. 4:15). And from Jesus' prayer in the Garden, we know that he struggled with the notion of doing God's will. His temptations were real (Mt. 4). And Charles Hodge says that if Jesus were a true man, "He must have been capable of sinning. . . Temptation implies the possibility of sin."
- Vanhoozer states it well: "If we say that the person who does not sin is not fully human, we are making sin part of the essence of humanity. But this is clearly wrong. Sin was an accident to begin with, and if anything shows us the essence of humanity, it is Jesus Christ. Perhaps the better question to ask: are we as human as Jesus? Jesus is the standard of our humanity; not we of his. When we speak of the integrity of Jesus' humanity, we mean both that Jesus was truly man and that he was True man" (ST 602.9).

*****An Alternative (HERETICAL) Understanding of Jesus' Humanity: Docetism

*This perspective is not biblical and is not in line with Orthodox Christian Beliefs:

- Jesus only *appeared* human. The Greek "*dokeo*" means "to seem, to appear." Docetics deny the reality of Jesus' body as well as his sufferings and death.
- This heresy was one of the first full-fledged heresies concerning Christology. It reflects Hellenistic and Gnostic thinking. Mind or God cannot be associated with matter, for matter is inherently evil (Plato's separation of matter and spirit). God is incorruptible and cannot change (Aristotle's view of the immutability of God).
- The assumptions of the Docetics are countered by the biblical texts: the goodness of creation and the reality of the Incarnation. John gives his defense for the fleshly existence of Jesus Christ (1 Jn. 1:1; 4:2-3).
- Later, the church fathers addressed this heresy, clearly and vehemently affirming the real humanity of Jesus Christ: "Turn a deaf ear therefore when any one speaks to you apart from Jesus Christ, who . . . was truly born, who ate and drank, who was truly persecuted under Pontius Pilate, was truly crucified and truly died . . . But if, as some godless men, that is, unbelievers, say, he suffered in mere appearance . . . why am I in bonds?" (Ignatius in one of his letters). Irenaeus also opposed Gnosticism and Docetism, harping on the theme of the God-man. His motive was primarily soteriological: only if the divine Word entered fully into human life could redemption be accomplished.

Q: Why is the full humanity of Jesus necessary?: Implications for us

- 1) For representative obedience (Rom. 5:18-19). Jesus was our representative and obeyed for us where Adam had failed and disobeyed.
- 2) To be a substitute sacrifice (Heb. 2:16-17)
- 3) To be the one mediator between God and men (1 Tim. 2:5)
- 4) To fulfill God's original purpose for man to rule over creation (Heb. 2:8-9)

5) To be our example and pattern in life (1 Jn. 2:6; 1 Pet. 2:21). Jesus reveals to us the nature of true humanity—that Jesus is what a human is really supposed to be like.

6) To be the pattern for our redeemed bodies (1 Cor. 15:42-44, 49)

7) To sympathize as high priest (Heb. 2:18; cf. 4:15-16)

I love the way Vanhoozer puts it: “Why is the humanity of Jesus Christ theologically significant? The church fathers expressed its importance with the following formula: *only that which is assumed is redeemed*. Moreover, Jesus can intercede and sympathize with us because he shares our nature and infirmities. Lastly, Jesus’ assumption of human nature (including the body) shows that God is not totally transcendent but able (and willing) to enter into relationship with humanity. Immanuel means ‘God with us’; God’s presence has always been regarded as the ultimate covenant blessing.” (Vanhoozer ST 602.9)

“Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world . . . Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son” (2 Jn. 2:9)

B. “The Servant as Lord”: Jesus’ explicit deity (Christ as Fully Divine)

Biblical Support

Apart from the title of “Lord” and “God” that are explicitly ascribed to Jesus, we can see Jesus’ deity clearly displayed in the biblical texts.

1) Jesus’ genealogy: virgin birth

Jesus was born naturally but conceived supernaturally (Lk. 1:35). It seems fitting, in the broader context of biblical theology, that the birth of Jesus be miraculous. Just like the birth of Isaac and John the Baptist, Jesus was a child of promise.

2) Jesus spoke with unique authority.

- Instead of saying “it is written,” Jesus taught the people just saying “I say to you.” And the people marveled at his authority.
- Jesus had a special relationship to the law of God. Throughout the Sermon on the Mount, Jesus said “you have heard that it was said, but I say to you . . .” Jesus authoritative interpretation of the OT law was set above the rabbinic interpretation of the law. And Jesus even claimed that “heaven and earth will pass away, but my words will never pass away” (Mt. 24:35).
- Other examples: Mk. 1:17-18 the disciples follow him at once at his command “follow me.” The centurion with the sick servant understood Jesus’ authority (Mt. 8:8ff.).

3) Jesus special relationship to the Father.

Jn. 10:30 “I and the Father are one”

Jn. 14:9 “He who has seen me has seen the Father.”

Jn. 5:18 This is one of the reasons the Jews plotted to kill Jesus

- 4) Jesus displayed supernatural power in his miracles.
- 5) Jesus claimed the title "I am."
 Jn. 8:58 "Truly, truly, I say to you, before Abraham was, I am." The Jewish leaders knew that Jesus was claiming Yahweh's title "I am" by which he revealed himself to Moses at the burning bush (Ex. 3:14). And the Jews were incensed and wanted to stone him for blasphemy.
- 6) Pre-existence of Christ
 John 1 and Colossians 1
 Note especially those passages that attribute the work of creation to Christ (Jn. 1:3; Col. 1:16; Heb. 1:2-3)
- 7) Jesus received worship.
 Mt. 14:33 Those in the boat worshipped him.
 Jn. 9:38 After Jesus healed him, the man born blind worshipped him.
 Jn 20:28 Thomas' confession "my Lord and my God"
- 8) Jesus possessed attributes of deity.
 - Omnipotence: Jesus stilled the storm with a word (Mt. 8:26-27), multiplied the loaves and fish (Mt. 14:19), and changed water into wine (Jn. 2:1-11).
 - Omniscience: Jesus knew what people were thinking (Mk. 2:8), saw Nathaniel under the tree (Jn. 1:48), knew who did not believe and who would betray him (Jn. 6:64).
 - Sovereignty: Jesus had the power to forgive sins (Mk. 2:5-7). His sovereignty can also be seen in the authority of his words.
 - Col. 1:19 "In him all the fullness of God was pleased to dwell"
 Col. 2:9 "in him the whole fullness of deity dwells bodily"

Q: Why is the full deity of Jesus necessary?: implications for us

It is crucially important to insist on the full deity of Christ not only because it is clearly taught in Scripture but also because salvation is on the line.

"Only someone who is infinite God could bear the full penalty for all the sins of all those who would believe in him—any finite creature would have been incapable of bearing that penalty; . . . the whole message of Scripture is designed to show that no human being, no creature, could ever save man—only God himself could; and only someone who was truly and fully God could be the one mediator between God and man (1 Tim. 2:5), both to bring us back to God and also to reveal God most fully to us (Jn. 14:9)" (Grudem, ST, 553).

C. The Incarnation: Humanity and Deity in One Person (Hypostatic Union)

Biblical Support

- Isa. 9:6 "for to us a child is born . . . and he will be called Mighty God";
- Lk. 2:11 "today a Savior has been born to you; he is Christ, the Lord";
- Rom. 1:3-4 ". . . the gospel regarding his Son, who by his human nature was the descendant of David, but . . . was declared Son of God . . ."
- 1 Cor. 2:8 "crucified the Lord of glory"

-Gal. 4:4-5 “divine Son of God . . . born of a woman”

AXIOM:

We have argued that orthodox Christology understands the humanity of Jesus and the deity of Jesus to be indivisible and fully functioning within the unified Person of Jesus.

For the Church today

Once again, I rely on Vanhoozer to sum it up. “As a bearer of his name, you are responsible for interpreting Jesus. The way you live—your performance—is your interpretation of Jesus Christ. Christology is ultimately about how we are to participate in a fitting manner in the drama of redemption. We will be able to enact our identity as Christians only if Jesus is really the Christ. Having a vision of values is one thing, but we need to have the vision and the vitality to make it visible. If Christology, if the Gospel is to be credible today, Christian congregations will be one of the main reasons. The congregation is to be a ‘hermeneutic’ of the Gospel (Newbigin). It is through a congregation’s embodying a way of life and thinking that conforms to Incarnation and resurrection that the Gospel will become plausible in the modern world” (Vanhoozer, ST 602.13).

APPENDIX A: Summary

Christology

Mt. 16:13-16

Christology – The Son as the Centerpiece of Creation

Jesus Christ is the eternal Son of God and was fully man in one person. This means that He is undiminished deity and true humanity in one person forever. As God, he has existed forever, fellowshiped with God the Father and the Holy Spirit forever, and he created all things (Col. 1). The man Jesus was born, lived, died, arose, ascended to the Father, is the head of the church, and is waiting to call his church to heaven. He will return to rule earth in the millennium and will create a new heavens and new earth. Believers trust him, watch him, and follow him. Jesus Christ's relation to believers emphasizes that he is Priest, Prophet, and KING eternal: He is mediator, advocate, authority, leader, and protector. This topic of Bible doctrine is called **Christology**.

1. Jesus Christ, the Son of God, is the eternal God (Micah 5.2; John 1.1; 8.58; Romans 1:4). The Word of God states this (John 1.1). He performs the works that God performs (Matthew 9.1-6). He is worshipped (Hebrews 1.6). His names indicate that He is God (Matthew 1.23). The attributes of God are His attributes (Colossians 2.9). He is a member of the trinity (Matthew 28.19).
2. Jesus Christ, the Son of God, became fully man. He was physically born into the world (John 1.14) a descendent of David (Romans 1:3) through a human mother (Luke 2.1-20); but He did not have a sin nature (Luke 1.35). His humanity consisted of soul and human spirit (Matthew 26.38; Luke 23.46) and body (Hebrews 10.5). He had human characteristics such as hunger (Matthew 4.2), physical exhaustion (John 4.6), emotion (John 11.35), and tests (Hebrews 4.15). He has human names and titles: Jesus (Matthew 1.21), Son of David (Mark 10.47; Romans 1:3), Son of Man (Luke 19.10), and man (1 Timothy 2.5). He physically died and was physically resurrected (John 19-20).
3. Jesus Christ became man in order to solve the sin problem (John 1:29; 1 Timothy 1.15; 2:3-6) and restore God's rule (Luke 1:31-33; 1 Corinthians 15:24-28). He defeated Satan, the source of sin (John 16.11); He reconciled man to God (2 Corinthians 5.18-19); He was resurrected Romans physical death (1 Corinthians 15.4); and He conquered the power of man's sinful nature (Romans 6.6). While He was on earth, He never sinned (Hebrews 4.15) and He completely fulfilled the will of God the Father (John 6.38; 19.30).
4. Jesus Christ is the Head of the Church (Colossians 1.18), King of Israel (Micah 5.2; Matthew 2.1-6), and is king over all mankind (Psalm 2; Revelation 1.5).

5. In the future He will come to take the church to heaven (John 14:1-3; 1 Thessalonians 4:13-18), and then later come to earth to rule (Matthew 24:29-31; 2 Thessalonians 1:7-10; Revelation 19:11-20:6).
6. During the time between the first coming and the second coming of Christ, Jesus Christ is the believer's leader and object of faith dependence and service. (Hebrews 12.2; Galatians 2.20; Colossians 3.24).

II. Jesus Christ's relation to believers

1. Savior: sacrifice by substitution for sin, and gained victory over death (John 1.29; 1 Corinthians 15.20-26, 54-56; 1 Timothy 1.15).
2. Author of the Faith: founder and leader (Hebrews 12.2).
3. Perfector of the Faith: completely and perfectly accomplished the faith—reconciliation by substitution (Hebrews 12.2).
4. Head of church: Savior, authority, leader, protector (Ephesians 1.22-23).
5. Priest for people: go-between, mediator, intercession (1 Timothy 2.3-5; Hebrews 2.17; 7.26).
6. Shepherd of the sheep: authority, leader, protector (John 10.1-18).
7. Vine for the branches and fellowship with him is needed for us to produce spiritual fruit (John 15.1-8).
8. Cornerstone and we are the stones in the building (1 Peter 2.4-8).
9. High Priest and we are a royal priesthood (Hebrews 4.14; 7.26-27; 1 Peter 2.5, 9).
10. Bridegroom and we are the bride (Ephesians 5.25-27, 32-33; Revelation 19.7-8).
11. Last Adam and we are alive in relationship to him (1 Corinthians 15.22, 45).
12. First-fruit and we are the harvest (1 Corinthians 15.23).
13. He is the heir of the father and we, in him, are heirs of the father (Hebrews 1.2; Romans 8.17).
14. Master and we are his servants (Ephesians 6.5-9; Colossians 4.1).

III. What is Christ doing for believers at this time?

1. He keeps us secure in our eternal salvation (John 10.28-29).
2. He is preparing an eternal home for us (John 14.1-3).
3. He makes intercession for believers, since he is our high-priest and advocate (Hebrews 7.25; 1 John 2.1-2).
4. He sympathizes with our weaknesses and helps us when we are tempted (Hebrews 2.18; 4.15-6).
5. He is faithful to his word and to believers (2 Thessalonians 3:3; 2 Timothy 2:13).