

Connexions Theological LEs

The Person of Jesus Christ - Unity

Context: Individual

Focus: Christ/Character

Jesus Christ was fully God and fully man in one person, and will be so forever.

Virgin Birth

The Father sent the Son into the world as a man (John 3:16; Gal. 4:4). Luke 1:35 tells us that “The Holy Spirit will come upon you (Mary)...therefore the child to be born will be called holy”. Jesus, born of a virgin (as prophesied in Isaiah 7:14), was authentically, truly human. Jesus, because of the work of the Holy Spirit, was not born with the sinful nature that the rest of us share. Jesus, fully God, entered humanity, without a sinful nature – fully God & fully man.

Importance of the Doctrine

If Jesus is not man, then he could not have died for us. If He was just a really good man, but not God, then His death could not have had infinite value. He was in fact, God, man, and holy (1 Peter 1:19).

Because he was man, his temptations were authentic in every way, yet he was without sin (Hebrews 4:14-16). He is God – our great High Priest – our sympathetic advocate – whose throne of grace we may approach with confidence in our times of need! He became man – “the one who makes men holy and those who are made holy are of the same family” (Hebrews 2:11). Verses 14-18 speak of his humanity in flesh and blood (and the mercy from being made like us) and his divinity because He was able to make atonement for us.

Exercises:

1. Read the account of Jesus in the Garden of Gethsemane in Matthew 26:36-56 and Luke 22:39-53.
 - a. What specific details in these accounts show us the humanity of Jesus?
 - b. What one verse clearly points to the deity of Jesus? How so?
2. Did Jesus understand that He was God? Find 4 instances in the life and ministry of Jesus that prove this. Also, find 4 examples that show how Jesus acknowledged His humanity either by His actions or the words that He spoke. If Jesus wasn't confused about His nature as God-man, why should we be?
3. Memorize 1 Peter 1:17-21.
4. In the appendix you will find an excerpt from Malcolm Webber's book *The Blood of God*. Read this excerpt then set it aside for a short time. After about 30 minutes explain in your own words the importance of this doctrine to the Christian faith and walk. Type up your explanation and hand it in next week.
5. We have already spent time in Hebrews 1 & 2 during our separate discussions about the deity of Christ and about His humanity. When read together you clearly see the author's understanding and description of His unity as God-man.

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- a. For the next hour read and meditate on these 2 chapters in Hebrews.
- b. Take time to look up and read the OT quotations cited by the author of Hebrews. Make sound observations about these quotations and their application in Hebrews (e.g. who said what about whom?, what point of the author is supported by each quote?, etc.)
- c. Answer these questions:
 - i. In chapter 1 what is Jesus' relationship to the angels? What proof of this relationship does the author offer?
 - ii. How is that relationship different in chapter 2? Why?
 - iii. Why did Jesus come to earth as a human? Where is this stated?
 - iv. Today are all created things in subjection to you and under your feet as promised in Ps. 8? Do you control the beasts of the field or the fish in the sea? How is Ps. 8 true today?

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APPENDIX

Excerpt from *The Blood of God*, Malcolm Weber (Strategic Press: Elkhart, IN)

The Value of Jesus' Death

Consider Jesus' statement in Luke 12:

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. (Luke 12:6-7)

If we men, who are created beings, are "of more value" than other created beings what then is the "value" of God, the Creator, the Eternal One, the Source of all life and being, the First and the last, the Infinite One?

What is the value of God? And what is the value of the God-Man who died on the cross? And what is the value of the blood that Jesus shed?

Because of the nature of the person of the Sufferer (i.e. His divinity or godhood), the value of His sufferings and death is infinite.

It was not some "ineffectual physical death" as many have seen it, but it was the literal **life of God** which was laid down in death on behalf of many. It was God's body that died. It was God's blood that was shed. It was God's physical life that was laid down in death.

*..this is **my** body, which is broken for you... (1 Cor. 11:24)*

Whose body died? God's body died!

*..This cup is the new testament in **my** blood... (1 Cor. 11:25)*

Whose blood was shed? God's blood was shed!

Who was the Man hanging, bleeding on the cross? His name is Jesus. Yes, He is a Man (otherwise He couldn't die), but He is also God. Jesus is and was the God-Man. He was fully God and fully Man hanging, dying on the cross.

The God-Man Died!

In Jesus Christ, deity and humanity were eternally united in a single personality. There was such a perfect union of the two natures in one Person that whatever could be said of either nature could properly be said of the Person. Consequently Jesus' physical death possessed infinite merit.

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“Distinctly as the Scriptures represent Jesus Christ to have been possessed of a divine nature and of a human nature, each unaltered in essence and undivested of its normal attributes and powers, they with equal distinctness represent Jesus Christ as a single undivided personality in whom these two natures are vitally and inseparably united, so that He is properly, not God and Man, but the God-man...

The constant scriptural representations of the infinite value of Christ's atonement and of the union of the human race with God which has been secured in him are intelligible only when Christ is regarded, not as a man of God, but as **the God-man, in whom the two natures are so united that what each does has the value of both.**¹¹⁷

Jesus did not die in His deity. He only suffered and died in His humanity, but his deity conferred infinite value to that physical death. Because He was man, Jesus could die; because He was God, His physical death had infinite worth.

The death of Jesus' body on the cross was not merely the death of a man – it was the death of the God-Man! On the cross, God shed His blood. It was a death of infinite value. The price that Jesus paid when He shed His precious blood, when He poured out His life at Calvary, was not just sufficient for a whole world of utter stinking sinners – it was enough for a million worlds of utter stinking sinners!

The Precious Blood of Jesus

Look at the following words from Psalm 49:

*They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:) That he should still live for ever, and not see corruption.
(Ps. 49:6-9)*

These verses teach that rich men cannot redeem each other from the wrath of God no matter how much they pay, because the price for the redemption of a single human soul “is precious and it ceaseth for ever.” “To cease” means “to stop”. “To cease for ever” means “it never stops”. In other words, no payment could ever be enough. This meaning of the verse is more clearly expressed by another translation:

the ransom for a life is costly, no payment is ever enough... (Ps. 49:8, NIV)

¹¹⁷ From Strong's *Systematic Theology*, emphasis added

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The least sin is a violation of God's infinite holiness, nature and being, and it therefore demands infinite punishment. This means the price that needs to be paid for the ransom of a single man's soul from the eternal wrath of God is an **infinite** price; and God accepted the death of His Son (which was infinite in value) in place of the sufferings (both temporal and eternal) of the sinner!

The price that had to be paid for man to be free was an infinite one; and when Jesus gave His precious life in death, that **fully paid** the infinite price of our ransom.¹¹⁸

Jesus taught, in Matthew 16:26, that the wealth of the entire world put together is not valuable enough to pay the price for the redemption of even a **single** human soul:

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

But 1 Peter 1:18-19 says we've been redeemed not by silver or gold, but by the **precious blood** of Jesus:

..ye know that ye were not redeemed with corruptible things, as silver and gold... But with the precious blood of Christ, as of a Lamb without blemish and without spot:

Due to His sinless humanity, Jesus' blood was incorruptible; His blood was pure and holy, "without blemish and without spot". And due to His godhood or deity, Jesus' blood was "precious"; His blood is infinitely precious in value.

The Greek word translated "precious" in 1 Peter 1:19¹¹⁹ means costly or precious or that which is of great price. The same word is also used in 1 Corinthians 3:12 ("gold, silver, precious stones"), Revelation 21:11 ("a stone most precious") and Revelation 21:19 ("all manner of precious stones"). Peter does not use the word here in some sentimental way, but to describe the **value** or **worth** of the blood of Jesus. We are redeemed by the **precious** blood of Jesus.

Why is His blood so precious in value? Because of the precious value of the One whose blood it was! Jesus was a Man, and therefore He **could** have a body & blood, and suffer & die; but He was also God. God's body died. God's blood was shed. It was a death of infinite worth. His physical death was sufficient to redeem us. In fact, it was more than sufficient!

¹¹⁸ Matt. 20:28

¹¹⁹ *Timios* means "held as of great price, precious, costly."