I. Introduction

A. “Who do you say that I am?”

B. On the basis of Holy Scripture, the church confesses that Jesus Christ is one divine person with two natures who fulfills a threefold office in four moments of his saving mission.

C. Overview

1. Our orienting text: Hebrews 2.10-18
2. Avoiding Christological errors
3. Jesus Christ, our perfect redeemer

II. Hebrews 2.10-18

A. “Bringing many sons to glory”: How the person and work of Christ “fit” within the Father’s purpose to glorify the Son (Heb 1.2) and to make us happy in him (Heb 2.10)

B. Who he is

1. No ordinary “Son”
2. A common Father: Heb 2.10
3. Greater than the angels: Heb 1.4ff

C. What he eternally is: a divine Son

1. Divine name: Heb 1.8, 9, 10
2. Divine glory: Heb 1.3
3. Divine works of creation and providence: Heb 1.2, 3
4. Divine work of redemption: Heb 1.3
5. Divine kingship: Heb 1.3
6. Divine worship: Heb 1.6

D. What he has become in the incarnation: a divine Son who became human

1. Heb 2.14, 17
2. Incarnation by *addition* not *subtraction*

### III. Avoiding Christological errors

Orthodox Christology is largely a matter of *avoiding errors*, not *explaining the mystery*

**A. Diagram box of creaturely natures** (horses, humans, cats)

**B. Oddities** (centaurs)

**C. Christological errors**

1. Kenoticism: Jesus is not fully God
2. Apollinarianism: Jesus is not fully human

**D. God is not in the box.**

- ***Incarnation happens by addition not by subtraction***

### IV. Jesus Christ, our perfect redeemer

*How he “fits” the Father’s purpose …*

**A. Jesus Christ, our perfect Prophet**

1. Heb 2.12-13: our prophetic revealer must be *divine* to reveal the mysteries of the Father’s purpose for his children, but he must be *human* to know how to reveal those mysteries to us (Isa 50.4)

**B. Jesus Christ, our perfect King**

1. Heb 2.14-15: our kingly deliverer must be *divine* to defeat Satan, but he must be *human* to enter the battlefield of death

**C. Jesus Christ, our perfect Priest**

1. Heb 2.17-18; 4.14-16: our priestly mediator must be *divine* to hear our prayers and to have the power to answer them, but he must be *human* in order to sympathize with the full depth of our humanity, weakness, and temptation

### V. Conclusion