

Dr. Scott Swain
Introduction to Systematic Theology
Lecture 5 – The Doctrine of the Person of Christ
First Presbyterian Church of Orlando
Spring 2017

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.**
 - a. *** **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