

BIBLE CHALLENGE 2019

Week 21: May 19-25

What is Jesus Like?

Read: Psalm 89:27; Isaiah 9:6; 42:6; Matthew 1:1; 8:20; 10:1; 26:39; 28:9; Mark 2:5-11; 13:32; Luke 1:35; 2:52; John 1:14-15; 3:31; 5:17-19,30; 6:38,57; 7:16; 8:28-29; 10:30-38; 12:49; 14:9-10,28; 17:3-10; 18:36; 20:17; Acts 10:36; Romans 1:3-4; 1 Corinthians 2:8; 3:23; 11:3; 15:27-28; 2 Corinthians 13:4; Galatians 4:4; Philippians 2:5-6; Colossians 1:15-18; 2:10; 1 Timothy 2:5; Hebrews 1:4-6; 2:14-18; 3:1; 4:15; 13:8; 1 John 2:1; 4:3; Revelation 1:5,18; 3:14; 5:11-14; 17:14. Read Psalm 2 in its entirety.

At first, you might be tempted to think of this question in the same way as we looked at the question of what God is like. There, we looked at various attributes that makes God, God. We talked about his eternity, his infinity, and other attributes as the Bible presents them. And, it would be true to say that the second member of the Trinity, Jesus, shares all of the attributes of God — they are fully and completely his as he is a member of the Triune Godhead.

Our goal this week is to reflect on the person of the God-Man. So here, we will not so much talk about attributes like love and wrath and wisdom, but we will speak about how we are to understand this union of God taking on flesh and how Jesus is both fully God and fully man at the same time.

First, though, there was a Council held in the city of Chalcedon in the 5th century AD that focused on narrowing down how the Bible talks about Jesus being both man and God. The statement that followed, known as the *Chalcedonian Christological Statement*, has guided the church ever since in our understanding of what we call the "hypostatic union."

Chalcedonian Christological Statement (451 AD)

In agreement, therefore, with the holy fathers, we all unanimously teach that we should confess that our Lord Jesus Christ

is one and the same Son,
the same perfect in Godhead and the same perfect in manhood,
truly God and truly man,
the same of a rational soul and body,
of the same substance with the Father in Godhead,
and of the same substance with us in manhood,
like us in all things except sin;
begotten from the Father before the ages with regard to His Godhead,
and in the last days, the same person,
because of us and because of our salvation,
begotten from the Virgin Mary, the mother of Jesus, with regard to His manhood;

one and the same Christ, Son, Lord, only-begotten,
made known in two natures without confusion,
without change, without division, without separation,
the difference of the natures being by no means removed because of the union,
but the property of each nature being preserved and coalescing in one person and one being
—not parted or divided into two persons,
but one and the same Son, only-begotten,
Divine Word, the Lord Jesus Christ,
as the prophets of old and Jesus Christ himself have taught us about Himself
and as the creed of our Fathers has handed down.

Truly, there is enough here to fill books and a couple pages cannot do it justice. That said, there are a few things that must be brought to the forefront.

Fully God: Jesus is fully God in every way. Were this not the case, then we would be "tri-theists" and not "mono-theists" and a great deal of the Scriptures would be contradicted. Yet, the divine attributes

that speak of the eternal nature of God (that he is omnipotent, omnipresent, etc...) apply only to Jesus' divine nature.

Fully Man: Jesus is also fully man. Here, he inherited his human DNA from his mother, Mary, and everything that is commonly a part of man is a part of Jesus, that is, except for sin. Yet remember, sin was not a part of the original man and thus is not an essential part of our being. One day all sin will be destroyed in the fires of judgment and men will be remade new and we will still be human even without the possibility of sin at that stage in our lives.

A Human Mind and Will along with a Divine One: As humans have a mind and will, so too, Jesus took on a human mind and will along with a divine one. This helps to explain passages where Jesus states that he does not know the answer or when he asks that "this cup" be taken from him.

Theotikos, the "Mother of God": When this document was originally written, Mary was referred to as the "Theotikos," which very literally meant "Mother of God." This brought a great deal of debate. Yes, it is true that as Jesus is God and because Mary was Jesus' earthly mother, that made her (in a sense) the mother of God. Yet, Mary is neither divine nor eternal. So, how could she be God's mother in that sense? The fathers debated over this question, yet ended up leaving the word "Theotikos" in place, opening the door for forms of Mary-worship to become mainstream. By the time of the Reformers, they were looking for ways to clarify what was meant by the language when it was originally stated, thus in some forms you have the language that Mary was the mother of Jesus — Jesus being the name given to the Son of God when he entered into this world in the flesh.

Anselm's *Cur Deus Homo*: The 11th Century theologian, Anselm of Canterbury asked the question, "Why did God have to become Man?" — in Latin, "*Cur Deus Homo*." The answer, he concluded was two-fold. First, mankind needed a human to be its substitute because only man can atone for man. The problem was that man was sinful and thus could not atone for his own sin, let alone the sins of another. God was the only one who had the power to atone for the sins of man. Thus, God took on flesh to become a sinless man so he could do for man what man could never do for himself. Anselm's "substitutionary" view of the Atonement became the dominant view for nearly 500 years and was only replaced when Calvin nuanced it to develop what is now called the "Penal-Substitutionary theory of the Atonement."

Questions 12-19 in the Heidelberg Catechism summarize Anselm's and Calvin's views on Penal Substitution, but the basic idea here is captured in Questions 16-17:

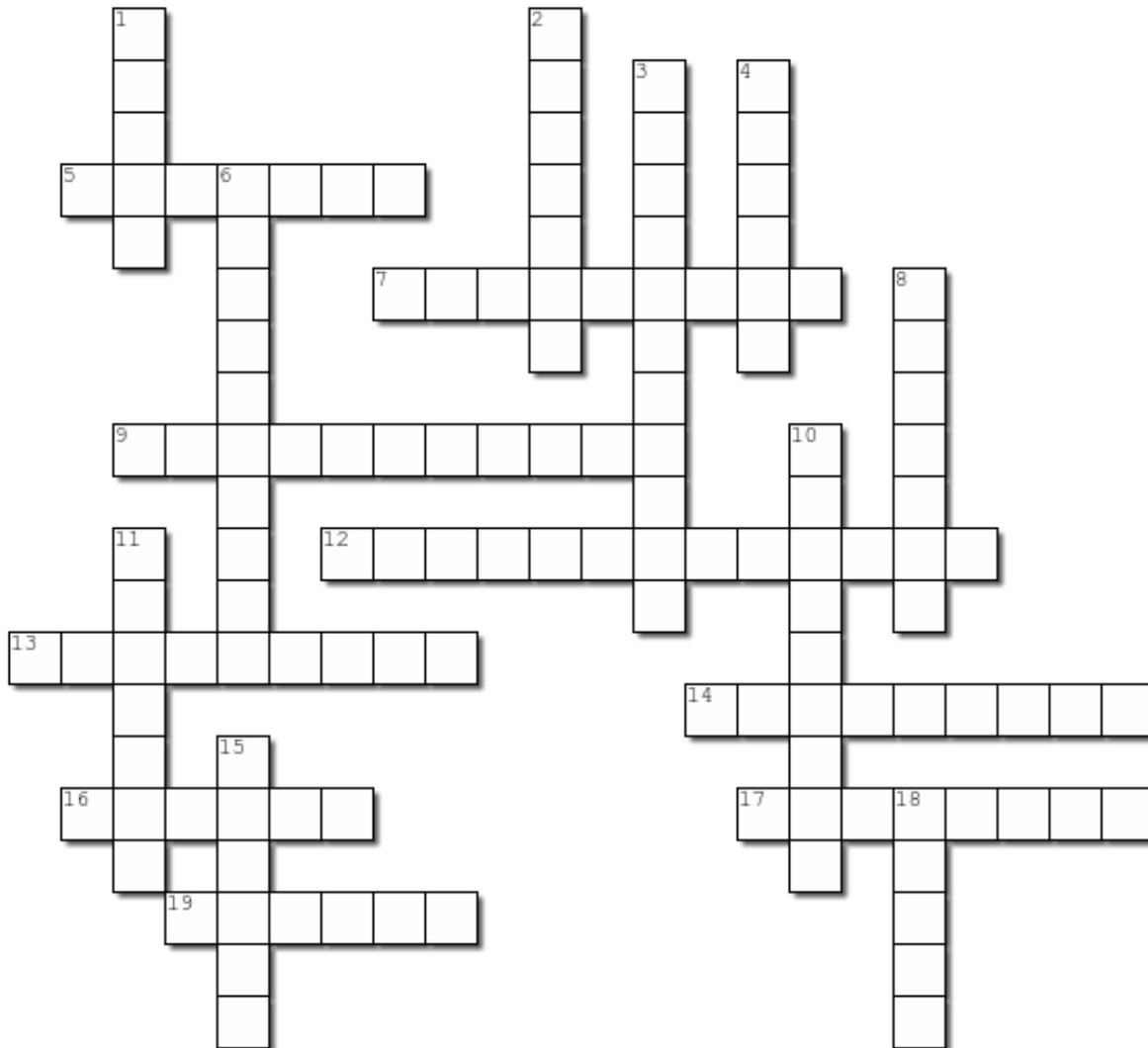
Question 16: Why does he need to be fully human but sinless?

Answer: Because God's justice requires it. Since it is human nature that has sinned and must make satisfaction for sins, a human must make satisfaction for sin. Yet, no man, given that men are sinners, can satisfy God's justice for himself or another.

Question 17: Why does he also need to be fully God?

Answer: So that by his divine power he might bear in his humanity the weight of God's wrath, and having done so, gain for us and restore us to righteousness of life.

Week 21 - What is Jesus Like?



Created using the Crossword Maker on TheTeachersCorner.net

Across

5. Jesus said that his ____ was not of this world.
7. Jesus is the image of the ____ God.
9. Jesus is called Lord of Lord and ____ (3 words).
12. Jesus has the keys of ____ (3 words).
13. 'And I will make him ____, the highest of the kings on the earth.'
14. This means 'Mother of God.'
16. Jesus said, 'I and the ____ are one.'
17. God says of the Messiah that, 'I will give you as a ____ for the people and a light for the nations.'
19. It is said that Jesus increased in this as he grew.

Down

1. Jesus is referred to as the son of ____.
2. When the disciples met the risen Christ, their first response was to do this.
3. Jesus did this which is something that God alone can do (2 words).
4. This theologian wrote 'Cur Deus Homo.'
6. This will be on Jesus' shoulders.
8. Because Jesus suffered when ____ he is able to help us when we face temptation.
10. An important statement about how we are to understand Jesus' dual nature was written at this council.
11. Jesus is referred to as the son of ____.
15. The head of every man is ____ and the head of every woman is her husband.
18. The Jewish officials were angry with Jesus because he made himself ____ with God.