

Christology

- Dr. Detlev Schultz
- “Christology”, Hans Schwarz
- “Catalog of Testimonies”, Ballast Press
- “Confession Concerning Christ’s Supper”, Volume 37, Luther’s Works

MAY 23, 2001: CLASS

Three Basic Christian Convictions

A. Jesus reveals God

- *Docetism*:
 - Humanity was inferior to God by nature; the physical is evil
 - Jesus only *seemed* to be God, or only *seemed* to be human
- When we see Jesus, do we see God?

B. Jesus saves

- John 3:16: “Whoever believes in him shall not perish, but have eternal life”
- Jesus is the one who saves, but how is this so?

C. Jesus is to be worshipped

- Phil. 2:11: “At the name of Jesus every knee should bow...and every tongue confess”
- If God is the only one worthy of worship, who is Jesus that he should be worshipped?

Today’s Text: Matthew 16:13-17:

Ἐἶπεν δὲ ὁ Ἰησοῦς εἰς τὰς μερῆς Καισαρείας τῆς Φιλιπποῦ ἠρώτα τὸν μαθητὰν αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἀσqrwpοὶ εἰς τὸν υἱὸν τοῦ ἀσqrwpοῦ; ¹⁴οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλῖαν, ἕτεροι δὲ Ἰερემίαν ἠεὶ τῶν προφητῶν. ¹⁵Ἐγεῖ αὐτοὶ· ὑμεῖς δὲ τίνα με λέγετε εἰς αὐτὸν; ¹⁶ἀποκριθεὶς δὲ ὁ Σίμων Πέτρος εἶπεν· σου εἶ ὁ κύριος, ὁ υἱὸς τοῦ ζῶντος Θεοῦ. ¹⁷ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ μακάριο εἶ Σίμων Βαριθνά, ὅτι σὰρξ καὶ αἶμα οὐκ ἀπέκαλ' ὑμεῖς σοὶ ἀποκαλύψαντος μου οὐρανῶν.

ἠρώτα: he asked (aorist)

τοῦ υἱοῦ τοῦ ἀσqrwpοῦ: “The Son of Man” is an important title for Jesus

ὁ κύριος, ὁ υἱὸς τοῦ ζῶντος Θεοῦ: “The Christ the Son of the Living God”, the first confession

ἀπέκαλ' ὑμεῖς: revelation from God enables confession

Scripture and Revelation

- Is there a discontinuity between the historical Christ and the biblical Christ?
 - The Kerygmatic Christ: Bultmann
 - Some believe only in the Christ who is “proclaimed”: a *kerygmatic* Christ
 - But this kerygmatic Christ is an interpretation, and not necessarily *historical*
 - This is *fideistic*: it has no historical value or continuity, a “naïve faith”
 - The Synoptic Christ: Luke, Matthew, Mark
 - The emphasis is on the Jesus who died and rose again, *real events*
 - There is little interest in Jesus between his birth and his teaching ministry
 - The creeds contain no information about Jesus’ teaching and ministry
 - Ad Fontes: going back to the source; the key to reformation
- There is, nonetheless, progress being made in Scripture
 - See 1 Cor. 15:1-4 – was there more than this one “tradition” which Paul passed on?

- See Luke 1:1 – Luke compiles his Gospel from the witnesses themselves
- But this progress in tradition is founded historically
- Two-Source Hypothesis (Four Sources)
 - *Mark*: it's the shortest, the "most concise" (although not in dialogue)
 - *Q*: "quelle" source, German for "source"
 - Common to Luke and Matthew but not in Mark,
 - 200 sentences, so sometimes called the "Logion", or "words" of Jesus
 - *Special Luke (L)*: Good Samaritan, Lost Coins, Prodigal Son
 - *Special Matthew (M)*: Killing of the Innocents
- Irenaeus, however, mentions Matthew as the first Gospel
- Griesbach Theory
 - Matthew is written first, then Luke based on Matthew, then Mark based on both
 - Mark is written to reconcile Matthew and Luke
- Suggested Sequence
 - historical Jesus -> oral tradition -> writings -> Gospels -> redaction -> canon
 - Result: the historical Jesus is far removed from the writings we have of him
 - Result: Jesus was likely not much different than other pagan healers

Today's Text: 1 Corinthians 15:1-4

paredwka gar umin ej prwttoi", o)kai; parelabon, ofti Cristo;" apeqanen u)per tw)n ahartiwn hmwn kata; ta;" grafa;" ⁴kai; ofti ejta)rfh kai; ofti e)ghgertai th/ hmera/ th/ tri)th/ kata; ta;" grafa;" ⁵kai; ofti w)fqh Khfa/ ei)ta toi" dwdeka

- Quest for the Historical Jesus
 - Herman Samuel Reimarus (1694-1768): first scholar to make the distinction
 - Tradition continued by Lessing, Schleiermacher, Hegel
- Ipsissima vox Jesu
 - LCMS insists that these words are essentially as recorded in the Gospels
 - Lutherans develop all key doctrines from the words of Jesus alone
 - Lord's Supper, Baptism, Absolution, for example
 - Christ is the material principle of Scripture
 - Some consider very few words as genuine to Jesus; only Q, for example
- Christology and Social Gospel
 - Jesus as political agitator who wanted social change
 - Eschatology is excluded: the change in world order comes now, rather than "to come"
 - Galatians 3:28 is taken as a present reality rather than a future expectation
- Biblical Evidence
 - The Bible is the context, content, and source of our statements
 - We cannot say what Scripture does not say (Roman Catholics)
 - Our Christology is that of the Scriptures and their narrative
 - The OT and NT serve as the bridge between historical Christ and dogmatic Christ
 - The Scriptures give the hidden meaning to the visible things of history
 - The creeds and confessions are expositions of the Scriptures

- “Humans, because of sin, need a mediator through whom they receive the grace of God. This mediator is Jesus Christ. (Acts 4:12, 1 Tim. 2:4)”

MAY 24, 2001: THE BIBLICAL CHRIST

Today’s Text: Colossians 2:9

oἱ ἐν αὐτῷ/ katoikei pan to, plhrwma th" qeothto" swmatikw"

“Because in him was inhabiting all the fullness of deity, bodily”

qeoth": does not quite mean “God”; more the “divine”, or the essence of God – “omoousia~”

swmatikw": in particular the time of his passion and death

- See FC S.D. III: from which Christ do we receive our righteousness?
 - Not the preexistent Son of God, or a divine Christ in heaven
 - The Christ who assumed human flesh, and was totally obedient even to death
- Father: unbegotten
- Son: begotten, but not made
- Spirit: proceeding
- Jesus’ Childhood
 - Jesus grew up sinless (John 8:46)
 - He had a natural birth and a natural death (1 John 5:6)
 - Other than that, there is little to say about his childhood
- Biblical Christology
- Stage 1
 - John the Baptist
 - Jesus’ Birth
 - Jesus’ Baptism
- Stage 2
 - Galilean ministry
 - Teaching and Miracles
- Stage 3
 - Entry into Jerusalem
 - Lord’s Supper
 - Trial, Passion, and Crucifixion
- Stage 4
 - Resurrection
 - Appearances (Mary, Thomas, Emmaus)
 - Ascension / great commission
- BUT what does it all mean?
- The Name of Jesus
 - Yeshua: “The Lord Saves”
 - Exodus 28:41
 - Messiah: “The Anointed One” (Greek: cristo~)
 - David’s and Solomon’s anointing, set apart by God and equipped by the Spirit

- 1 Sam 10:1, 1 Kings 19:16
 - Jesus did claim this title for himself
 - John 4:25-26 with the Samaritan woman at the well
 - Luke 4:18 in his Nazareth manifesto
 - Son of Man:
 - Associated with his passion
 - Used in apocalyptic thinking as a universal salvific figure
 - Also Son of God, Lord (kurio~), Lamb of God,
- The Language of Jesus
 - Pinchas Lapick: Spoke Aramaic (“Son of Man” has no referent in Greek)
 - Spoke Greek – John was written to the Jews in Greek
 - Spoke Hebrew – Hebrew was certainly used in the Temple and would have been known
- The Old Testament and the New Testament
 - Genesis 3:15 prefigured the one who was to come and liberate all people
 - Old Testament figures, such as Abraham, believed in the Christ who was to come
 - Promise and Fulfillment
 - Messianic prophecies in the Old Testament were fulfilled in the New (See Matthew)
 - Psalm 22, Isaiah 52:13-53:12, Leviticus 16, Micah 5:2, Jonah 1:17
 - Date and Birth of Jesus
 - Importance of 1) the Star
 - Matt 2:1: wise men came following a star – what was this star?
 - During the reign of Herod the Great: 37 BC – 4 BC
 - Star could be: 1) conjunction of planets (Kepler), 2) nova (Chinese)
 - 2) the Census
 - Josephus speaks of a census
 - Evidence from Egypt suggests people did return to their hometown
 - 3) Bethlehem
 - Birth in the City of David, signifying his Davidic descent
 - Prophesied in the OT
 - 4) Genealogy
 - Follows after David both through Mary and through Joseph
 - Joseph’s lineage would have been an “adoptive” and assumed lineage
 - 5) Virgin Birth
 - Original sin does not enter into the picture
 - The divine takes on the human nature from Mary in her womb
 - 6) Betrothal
 - Mary was Joseph’s wife, but she remained with her parents for one year
 - Jesus and John the Baptist
 - John baptizes not far from the locale of the Qum’ran community
 - The kingdom of God was imminent, and repentance is necessary
 - Baptism by water, but one coming after him will baptize with the Holy Spirit
 - Not a repetitious act, but a one time act of *preparation* and incorporation
 - Jesus’ Baptism
 - “To fulfill all righteousness” Matthew 3:15

- An identification of Christ
- His baptism becomes our baptism in the Holy Spirit
- A divine anointing for his work, proclamation as Son, priest, prophet, and king
- Jesus' Ministry
 - Began most fully after his baptism
 - Thursday is the Institution of the Supper
 - Friday is the Day of Preparation
 - Sabbath is the Day of Rest
 - Sunday is the Resurrection
 - John 18:28: "They wanted to be able to eat the Passover", Friday
 - Is John's chronology wrong?
 - This refers to the entire *week* that follows the actual Feast of Unleavened Bread
 - He was a teacher (*didaskalo-*) with disciples (*maqetai*)
 - His Passion begins with the meal, or perhaps even the entry into Jerusalem
 - He was killed for
 - 1) fear of the Romans (leadership)
 - 2) disappointment in his activities (people)
 - 3) fear of the Emperor (Pilate)
 - The resurrection is associated with a missing body and empty tomb
 - The rumor was the body was stolen, but what about the guards and the seal?

MAY 25, 2001: CHRIST IN HISTORY AND MODERN TIMES

Today's Text: Romans 4:25

o] *paredoqh dia; ta; paraptwmata hmwn kai; hgerqh dia; thn dikaiwsin hmwn.*

"who was handed over for our sins and raised for our righteousness."

dia: for, on account of, because of

dikaiwsin: righteous, correct, innocent

- FC SD VIII-42: "The person suffers and dies. But this person is truly God, and therefore it is correct to say, the Son of God suffers."
 - If the divine qualities permit the person to perform divine acts, then the human nature performs those acts as well.
 - If the human qualities permit the Son to die, then the divine nature dies along with the human nature because it is the *person* who is acting.
- Early Heresies
 - Docetism: God only seemed to become human, but was not actually a human, and certainly did not die. The divine Christ separated from the human Jesus before crucifixion.
 - Logos: Christology based on John's Gospel, the "Word" became flesh. Apologists of the early church, especially Justin Martyr. Emphasis on philosophical enlightenment, the *logos spermatikos* as the principle of reason present throughout the world.
 - Monarchianism: Static, a form of modalism; or dynamic, a form of adoptionism.
- Christ in Early Trinitarian Thought
 - Tertullian: distinction between three persons (*personae*) and one substance (*substantia*). Christ comes out of the Father like a ray from the sun, waters from a well.

- Origen: Father of subordinationalism; right-wing Origenists shortchange Christ's independence (modalist), left-wing Origenists downplay his divinity (adoptionist).
 - Arius: God the Father is the source of all, the first creation of which is the Son. "There was when he (the Son) was not." Begotten = made at a point in *time*. See **Proverbs 8:22**.
 - Athanasius: "the one who has filled all things everywhere...takes a body of our kind."
 - Apollinaris: The Son was the spirit in a human flesh and soul.
- The 4th Century: Trinitarian Controversy
 - NICEAN-CONSTANTINOPLE CREED: 381 AD
 - *Homoousios* – consubstantial; the Son and the Father are of the same substance
 - *Begotten, not made* – the Son is eternally begotten of the Father, not a creature
 - Cappadocians: the Holy Spirit is also of the same substance as the Father and the Son, over and against the *Pneumatomachians*, "fighters against the Spirit."
- The 5th Century: Christological Controversy
 - Nestorius: Mary was *christotokos*, rather than *theotokos* or *anthropotokos*. Held the separation of the two natures so much that he almost had two Christs. "Two planks"
 - Antiochene School: tended to defend Nestorian ideas.
 - Cyril of Alexandria: communication of attributes between the natures
 - Alexandrian School: tended to support Apollinarian thinking.
 - COUNCIL OF EPHESUS: 431 AD
 - Mary was clearly the Mother of God; human and divine were together at conception.
 - Whatever is said of one nature must be also said of the person.
 - COUNCIL OF CHALCEDON: 451 AD
 - Shortly after the Robber Synod, which ousted Eutychius and seated a Nestorian
 - Leo's Tome: used as the basis for the Chalcedon formula
 - Formula: truly God, truly man, *unconfused, unaltered, undivided, inseparable*
 - See *FC SD VIII: p.594 in Tappert; revived a dormant Christology*
 - Iconoclasm: If God was incarnate and chose an earthly means to represent himself, then why not use icons?
 - *John of Damascus* promoted this as well as *honoring*, but not worshipping, icons.
 - *Lutherans* promoted the use of images as a "poor person's bible"
 - *Calvinists* rejected icons as breaking the command against graven images
- Filioque: Latin for "...and the Son"
 - Synod of Toledo: 587 AD, a regional synod that introduced this term, against subordinationalism and the Arianism present among the Gothic Arians.
 - Supported from the Gospel of John, where Jesus says, "Receive the Holy Spirit"
 - Where the Spirit is, there is Christ; one cannot have the Spirit apart from the Son
 - The East argued that this confused the persons of the Son and the Father
- Medieval Christology
 - Anselm of Canterbury: *Cur Deus Homo*, satisfactory atonement theology, Jesus is the theanthropos who reconciles God's honor and man's sinfulness.
 - Peter Abelard: overemphasized reason's ability to understand Christ
 - William of Occam: overemphasized the will's ability to follow Christ
 - *East*: Christus Victor; Jesus as the one who wins victory over Satan (Gustav Aulen)
 - *West*: Christus Satisfactor; Jesus satisfies God's judgement (Anselm)

- *Modern*: Christus Exemplum, Jesus is the one who enlightens and whom we follow
- Scholasticism
 - *Facere quod in se est*: “Do what is possible in you”, the pact God makes with man
 - *Potestas absoluta*: God has absolute power, but we don’t relate to this God
 - *Potestas ordinata*: God has an ordinate power, which is his pact with man
 - But then, who is Jesus? Jesus is merely a new law giver in scholastic, medieval thinking
- Reformation
 - Luther: Romans 1:16,17: “δικαίος ὁ θεός”
 - The righteousness of God: genitive of possession (active) or of subject (passive)?
 - *Active*: God is the law giver who requires holiness from his people
 - *Passive*: God gives righteousness to those who have faith in him
 - Melanchthon: “To know Christ is to know his benefits”. To study Christology is study soteriology, and not merely study Christ as a scientific understanding.
- Lutheran Christology vs. Reformed Christology
 - Luther’s protests against Rome were, to a certain extent, Christological
 - Righteousness of Christ: is Christ enough for salvation, or does he only give a head start?
 - Controversy with Rome over *gratia infusa*
 - Controversy with Osiander over the indwelling of Christ vs. righteousness *extra nos*
 - Holy Communion: Can Christ be bodily present? (*See Article VII*)
 - *Genus majestaticum* rejected by the Calvinists and Zwinglians
 - *Genus idiomaticum* rejected by Zwingli’s alleosis
 - *Genus apotelesmaticum*
 - Descent into Hell: Declaration of victory or continued suffering?
 - Election: in Christ or from God?

MAY 31, 2001: THE DOCTRINE OF THE PERSON OF CHRIST

Today’s Text: 1 Timothy 2:5-6

ei|' gar qeol', ei|' kai; mesith" qeou kai; a|qrw|pwn, a|qrw|po" Cristo;" |hsou", 6oldou;" eauton a|ntilutron u|per pantwn, to; marturion kairoi" i|jioi".

“For (there is) one God (*allusion to the ‘Schema Israel’?*) and (there is) also one mediator (between) God and people, the man Christ Jesus, who (God?) gave himself a ransom for all, a sign in all times (*dativae of times*).”

- Dogmatic sequence
 - *AC*: God, Sin, Christ, Justification, Ministry, New Obedience
 - *FC*: Article VIII, after Article VII on the “Lord’s Supper”
 - Luther discusses Christology in connection with the Lord’s Supper
 - “God” and “Christ” are intimately linked, because they interpenetrate
 - There are “three persons”: αλλο-, *persona* but “one substance”
- One Person of Christ
 - Two Natures
 - Definitions:
 - Not *persons*, but *essences* – αλλο, not αλλο~
 - *Theanthropic*: from qeo- and anqropo-, the God-man
 - *allosi-*: Zwinglian term

- Jesus – called name, Christ – title or office name
- Only the Son, not the Father or Spirit, became man (the mystery of faith!)
- Scripture:
 - Galatians 4:4-5, John 1:1-2, 14, Colossians 2:9
- Christ had to be both, so as to be able to defeat sin & death, but in our flesh
- A man, 1) to fulfill the law and 2) to suffer
- God, to remove from eternity the sins of the world and restore lost relationship
- *Cur Deus Homo?* For the reason of our sin and our redemption
- “If man had not fallen, Christ would not have come” - Augustine
- Divinity
 - Matthew 16:3: “You are the Christ, the Son of the Living God”
 - 2 Corinthians 13:14: “The grace of the Lord Jesus Christ, and the love of God...”
 - *Comma Johanneum* (1 John 5:7): “These three are one, the Father, the Son...”
 - Christ is metaphysically (essentially), not just metaphorically, *God*
 - *Unitarians*: Christ is metaphorically God
 - *Subordinationists*: Christ is a semi-God (Arius)
 - *Rationalists*: unio mysticum; a mystical but not essential union
 - *Pietism*: perfect example, new lawgiver, mysticism
 - *Kenoticism*: giving up of divinity to an extent that another person emerges
 - Attributes: *eternal, creator, omniscient, omnipotent, omnipresent, adoration*
- Humanity
 - Romans 8:3: “God, His own Son having sent in the likeness of sinful flesh”
 - “Abraham’s seed”, “Mary’s son”
 - Consubstantial with us, taking on “post-fall” human nature
 - In humiliation, Jesus relied on his human will
 - In exaltation, Jesus exercises his divine will
 - Christ is truly, not seemingly, *human*
 - *Docetism*: Christ only seemed human but was a spirit
 - *Arians*: Jesus was a created “superhuman” shell
 - *Apollinaris*: Jesus had no human spirit
 - *Monothelites*: Jesus had no human will
 - *Monophysites*: Jesus had only one nature or substance
 - Attributes: *mortal, creature, finite, circumscribed, soma, yuch, qel a*
 - Human nature was *assumed* from Mary, not brought from heaven
 - All the powers of his body and soul, thirst, growth, sleep, were used
 - Christ’s human nature came *from the Spirit* through *Mary*
 - Human nature was without sin because of the Holy Spirit
 - Sin cannot be a substance, or Christ would have had to be sinful, too
 - Consequences of sinlessness:
 - Immortality, but he willed to die as our ransom
 - Natural wisdom, as Adam would have had
 - Took on general infirmities (hunger), but not specific infirmities (blindness)
 - *Anhypostasia*: the human nature had no individual personality of its own (FC VIII)
 - *Enhypostasia*: the human nature was assumed into the divine person
 - *Hypostatic Union*: the two natures in the one person (or Personal Union)
 - *Personal Union (Unio Personalis)*: In Christ, God and Man are united in one person
- Three Kinds of Unions

- 1) With all creatures and men according to his activity and essence (Acts 17:28)
- 2) With his Church, in all believers, in a *unio mystica* as a result of the “joyous exchange”
- 3) Hypostatic union in Christ is not either of these, but completely unique
 - Not like two boards glued together (Nestorius)
 - Rather like fire in iron, saying “God is man” and “man is God”
- Unconfusedly, unchangeably, inseparably and indivisibly (Council of Chalcedon)
- *alloiiosi*~: “to switch”(p.594-595 of the FC)
 - “The Son of Man suffered” *really* means “the human nature suffered”
 - Zwingli spoke this way, almost speaking of *two* Christs
 - But what is done according to the one nature becomes part of the other nature
- NOT:
 - *Unio nominalis*: by name only
 - *Unio habitualis, relative*: Jesus looks and acts like God
 - *Unio accidentalis*: two boards glued together
 - *Unio sustentativa*: presence and sustaining power of God
 - *Unio naturalis*: natural relationship like body and soul
 - *Unio essentialis*: only one nature
 - *Unio per adoptionem*: Jesus was adopted by God
- Communication of Attributes Between Natures (Three Genera)
 - If there is a personal union, there must be a relationship between the natures
 - Perichoresis between divine and human does not imply confusion or change
 - The disciples saw in Jesus the man the glory of God
 - *Genus Idiomaticum*
 - *Genus Majestaticum* (but not Genus Tapeinikon)
 - *Genus Apotelesmaticum*
- **Two States of Christ**
 - Humiliation
 - Not *incarnation*; otherwise he would have to leave his humanity at his ascension
 - Not *lack of divine majesty*; for in miracles and teaching he manifested his glory
 - But *willful “setting aside”* of the use of his divine powers
 - And *passive and active obedience*, especially suffering
 - Exaltation
- **Three Offices of Christ**
 - Prophet:
 - Priest: *Objective reconciliation* through *vicarious satisfaction* on which the Church stands
 - King:

JUNE 1, 2001: THE COMMUNION OF ATTRIBUTES

Today's Text: 1 Peter 3:18-19

oʽi kai; Cristo;" apax peri; amartiwn epaqen, dikaio" uper adikwn, iʽha uma" prosagagh/ tw/qew/qanatwqei;" men sarki; zwbpoihqei;" de; pneumatiki: " ejn w/kai; toi" ejn ful akh/pneumasin poreuqei;" ejhruxen

- The Son of God is never apart from his human nature, post-incarnation
 - To say so is to subscribe to the “Extra Calvinisticum” or “Extra Carnem”
 - The Heidelberg Catechism:
 - “According to his human nature he is not on earth, but his godhead is always with us”
 - The Godhead is incomprehensible, and so is beyond the bounds of the assumed manhood

- Nonetheless, it is still in the manhood as much as it can be filled
- Ephesians 1:10: “to bring into one the whole in the Christ”
 - Is this the God-man Christ (Lutheran), or merely the divinity of Christ (Reformed)?
 - Christ is not present by local extension (working in) but by divine presence (working through)
- **Communication of Attributes Between Natures** (Three Genera)
 - If there is a personal union, there must be a relationship between the natures
 - Perichoresis between divine and human does not imply confusion or change
 - The disciples saw in Jesus the man the glory of God
 - DEF: There is an “exalted, intimate, and ineffable communion” between the natures
 - DEF: They have communion between each other, without blending or equalization
 - 1 Tim 3:16 “Great indeed is the mystery of faith, that God was manifested in the flesh!”
 - EX: Body and soul are separate, and yet together are one person
- **Essence and Work**
 - Essence and work can be distinguished
 - In the narrow sense, essence excludes work
 - In the wide and more common sense, essence includes work
- **Genus Idiomaticum**
 - The attributes of the two natures are shared in the same person
 - What is ascribed to the person is *not* the property of *both* natures, but according to *one* only
 - What is essential to one nature remains so and is not lost or diminished
 - Each nature has its own attributes and properties
 - The attributes of each are ascribed to the entire person
 - I weigh 150 lbs. (body) and am happy (soul), but we say *I* weigh 150 pounds & am happy
 - If we say Christ was 30 according to his human nature, we say **Christ, the Son of God** was 30
 - 1 Cor. 2:8: “And they crucified the Lord”: **Christ, the Son of God** was crucified
 - He died according to the human nature
 - He did *not* die according to the divine nature, for it is not a property of the divine nature to die
- **Genus Majesticum** (but not Genus Tapeinikon)
 - Properties unique to the divine nature are conferred upon the human nature
 - John 10:17-18 “I lay down my life, that I might take it up again; no one takes it from me”
 - The laying aside of divinity ends at the exaltation, both natures now exalted
 - *Omnipresence*: (ubiquity?)
 - Ability to walk on water, be born of a virgin; local and illocal presence
 - Ephesians 4:10: “He ascended up above all heavens, that he might fill all things”
 - Matthew 28:20 “Lo, I will be with you always, even to the end of the ages”
 - Christ was present both on earth and in heaven at the time of his incarnation
 - *Omniscience*:
 - Though Jesus grows in knowledge and wisdom, this is a voluntary growth
 - Jesus does indeed speak of heavenly things, so he must have divine knowledge
 - *Omnipotence*:
 - Could perform miracles
 - *Three Modes of Presence*:
 - Local: in the manger, or the temple, walking to and fro (pre-exaltation)
 - Illocal: walking through walls, crowds, on water, vanishing (pre-and post-exaltation)
 - This could be either a ubiquitous presence
 - Chemnitz preferred a presence “wherever Christ chooses to be”

- Divine: by which he is present to and rules all things immediately (post-exaltation)
- Fourth?: Presence in the Lord's Supper is according to a fourth, OR his illocal presence
- Quiescent vs. Active Properties
 - Though the human nature is omniscient, omnipresent and omnipotent (active)
 - It is not directly eternal (but it is so indirectly) (quiescent)
 - Otherwise, we could not say Christ was 30 years old (if he was also eternal)
- Summary
 - Used against Calvin's doctrine of *Extra Carnem* (Schwarz 174)
 - "Christ, also according to his human nature, is with his church"
 - The human nature participates in the divine attributes
 - The Son of Man who sits at the right hand is both God and man
- **Genus Apotelesmaticum**

JUNE 4, 2001: THE THIRD GENERUM

Today's Text: John 1:1, 14

En ajrch/hh ol logo", kai; ol logo" hh pro;" ton qeon, kai; qeo;" hh ol logo". Kai; ol logo" sarx egeneto kai; ejskhnwsen ejn hmim, kai; ejpeasameqa thn dokan aujtou, dokan wl' monogenou" para; patrol', plhrh" carito" kai; aj hqeta".

ejskhnwsen: aorist verb

ejpeasameqa: for example, in his miracles and at the Transfiguration

ktysi-: Christ infleshed is in possession of divine attributes:

crysi-: Christ enfleshed can use divine attributes:

- Omnipresence:
 - Matthew 28:20: "And surely I am with you always, to the very end of the age."
 - John 3:31: "The one who comes from heaven is above all."
- Omnipotence:
 - Matthew 8:27: "Even the winds and the waves obey him!"
 - John 3:35: "The Father loves the Son and has placed everything in his hands."
- Omniscience:
 - Luke 10:22: "All things have been committed to me by my Father."
 - John 1:47-58: "I saw you while you were still under the fig tree before Philip called you."

Peiper, p.207:

- In humiliation, the Son of God is present *in* his human nature
- In exaltation, the Son of God is present *through* his human nature
- Chemnitz: switches lightbulb on and off during humiliation
- Brenz: always "lightbulb on", but sometimes covers it up or hides it

Heidelberg Catechism, #47 and 48

- 47: Only according to his Godhead is Christ still with us on earth
- 48: The logos overflows Christ's godhead, but fully fills his humanity

Modern Christology

- Denial of Jesus' consubstantiality with the Father
- Concerned that Jesus will become "unhuman" or "superhuman"
- The result is radical kenoticism

Theory of Evacuation (Radical Kenoticism)

- Did Christ *always* have use of divine powers, or was he evacuated of them?
 - He always had them, but did not always choose to use them
- Did Jesus Christ participate in the rule of the earth during his humiliation?
 - Yes, he participated along with the Father and Son

Peiper's Divisions of Christology

- Union of the Two Natures
- Two States
- Three Offices

JUNE 4, 2001: THE DOCTRINE OF THE TWO STATES OF CHRIST

Today's Text: Philippians 2:5-11

Touto froneite eñ umin o;kai; eñ Cristw/ jhsou, ⁶o' eñ morfñ/ qeou uparcwn ouc; arpagmon hñhsato to; eihai isa qew/, ⁷ajl la; ebuton ekenwsen morfñn doulou labwn, eñ omoiwmati ajqrwpwn genomeno": kai; schmati eureqei;" w/ ajqrwpo" ⁸ejtapeinwsen ebuton genomeno" uphkoo" mecri qanaitou, qanaitou de; staurou. ⁹dio; kai; olqeo;" auiton uperuywsen kai; eparisato auitw/ to; oñoma to; uper pan oñoma, ¹⁰ifa eñ tw oñomati jhsou pan gonu kamyh/ epouraniwn kai; epigeiwn kai; kataqoniwn ¹¹kai; pasa glwssa exomologhshtai oñti kurio" jhsou" Cristo;" eij" doxan qeou patrol'.

Let this same thought be in you that was in Christ Jesus, who being found in the form of God did not consider it theft to be called equal with God, but emptying himself took the form of a slave, being in the same form as men, and being found in appearance as a man humbled himself being obedient until death, even death on a cross.

Therefore God also highly exalted him and freely gave to him the name that is over every name, so that at the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess the Lord Jesus Christ to the glory of God the Father.

Humiliation

- Exchanged the form of God for that of a servant
- Became like all humans, and shared in their behaviors and needs
- Through his active and passive obedience he reconciled us to God
 - *General* infirmities: emotions, thirst, hunger, poverty, homelessness
 - *Specific* infirmities: blindness, paraplegic
- We should think like Jesus, but not try and *be* Jesus
 - "The ethic of Jesus is not a sufficient Christian ethic. If you wish to do just as Christ did, you will have to be born of a virgin, and be raised from the dead." *Luther*
 - Think rather of walking humbly as Christ did over the earth.
- DEF: The condition described of the divine-human Christ in which he, during his earthly life, did not fully display his divine glory in the human nature but voluntarily refrained from its full and common use, took on the form of a servant, became poor and was despised, and endured the suffering of death, to redeem the human race from guilt and sin.

Exaltation

- His full glory and divinity now shine through his humanity
- DEF: The divine-human (theandric) Christ, according to his human nature took on, after completion of the work of redemption, the full use of divine glory for eternity which he in his state of humiliation had voluntarily refrained from using.

Apostles' Creed

- Humiliation: Conception to Burial
 - Who was incarnate by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried
 - The human soul of Jesus went to paradise, but the body placed in the grave
 - The body did not decay in the grave
 - The lack of a male father does not imply lesser humanity
 - Otherwise Adam, too, would not be a full human since he had no mother *or* father
 - The taking on of Mary's flesh does not imply Jesus would have sin as well
 - The Holy Spirit would have taken care of this
 - The seed of Mary would have been fully permeated by the power of the Holy Spirit
 - 7 words from the cross
 - "Forgive them, Father"
 - "I am thirsty"
 - "Son, behold your mother; mother, behold your son"
 - "Today, you will be with me in paradise"
 - "My God, my God, why have you forsaken me?"
 - "Father, into your hands I commit my spirit"
 - "It is accomplished"
- Exaltation: Descent to Session
 - He descended into hell, the third day he rose again from the dead, he ascended into heaven, and is seated at the right hand of the Father.
 - 1 Peter 3:18-19: "In which also to the spirits in prison having gone he did preach"
 - Luke 24:51: "He was parted from them, and was borne up to the heaven."
 - Acts 2:23: "Exalted to the right hand of God, he has received... the promised Holy Spirit"

JUNE 5, 2001: THE DOCTRINE OF CHRIST'S OFFICE

Mediation: 1 Timothy 2:5-6

- The one who is human and divine and is therefore our redeemer
- *Preaching*: the divine will to the people (Sermon on the Mount) -> Prophet
- *Obedience*: the fulfillment of God's will for the people -> Priest
- *Governance*: the protection of the church and of its people -> King

Jesus Christ

- Christ means "*anointed one*": one who has entered into a new office on behalf of others
 - Anointing came not with an earthly oil, but with the Holy Spirit
 - This was seen at his baptism
 - At no point did he *lack* the Holy Spirit, even in his humiliation
 - But his anointing was for him according to his flesh which then comes to us as flesh
 - It was also to point to his office, that his human ministry was fully equipped with the Spirit
 - His office is *kat' exochē*: par excellence, without comparison

Prophecy

- *Prophet*: Deut. 18:15-18: Jesus will be the prophet par excellence
- *Priest*: Zech. 3:8: Jesus will be high priest
- *King*: Psalm 2, 45, 110, 2 Samuel 7: Jesus will be king to rule forever

- *Matthew 25:31*: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.”

Prophetic Office

- *munus / officium propheticum*: that activity of the mediator according to which during his earthly time he was charged by his Father to reveal and proclaim the divine will of God in the Holy Spirit for the sake of our salvation. After his return to the Father, he continued this proclamation through the means of grace.
- Executed in both states, humiliation and exaltation
 - Humiliation: comes as Jesus preaches the Kingdom of God in his teaching
 - Exaltation: the proclamation continues through the church in the means of grace
- Christ is also the *Word* of God incarnate; he is the prophecy himself
 - Prophecy ends with Christ, so he is *the* prophet who was to come
- Christ fulfills the law on our behalf (Romans 10:4: “Christ is the end of the law”)
 - Christ gives the Mosaic law a new meaning
- Prophecies of Christ are usually limited to his own ministry
 - He had divine knowledge, but chose not to use it at all times
 - Modern scholars speak of “*vaticinitio ex eventu*”, prophecy “after the fact”

Priestly Office

- *munus / officium priesticum*: the work of the world redeemer through which he vicariously presented a complete and perfect sacrifice for the purpose of reconciling sinful humanity with God. He continues his priestly office through his intercession for the world (general) and the believers in the world (specific).
- In the Old Testament, the high priests approached God with sacrifice for the people, then blessing the people with God’s blessing – *sacrifice, prayer, and blessing*
- The sacrifices under the Old Testament were only valid in the sense that they pointed ahead to the one who would atone for sin, Jesus Christ
- Leviticus 17:11: “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.”
- Executed in both states, humiliation and exaltation
 - Humiliation: death on the cross
 - Exaltation: mediator between God and man, interceding for his sheep
- Two types of sacrifice:
 - Propitiatory sacrifice made by Christ on the cross
 - Eucharistic sacrifice that does not merit forgiveness, but through whom the reconciled give thanks
- Only the one who offers sacrifice can intercede on our behalf
 - Mary was not holy, and so cannot approach the presence of God
 - John the Baptist likewise
- *Satisfaction*: paying up what is left due
 - 1) *Voluntary Obedience*: Christ’s life
 - a) Active: Christ’s works and life fulfill the law
 - b) Passive: Christ bows himself to the will of the Father
 - 2) *Legal / Judicial*: God requires his holiness to be satisfied
 - How is it that God can punish an innocent person?
 - God takes the punishment into himself
 - Christ is no longer an innocent man, but the chief of sinners
 - Not only God’s wrath but also God’s incredible love is being shown on the cross
- *Paschal Lamb / Lamb of God*
- *Ransom / Hostia / Sacrifice*

- *Reconciliation*
 - *Objective*
 - Romans 5:10: “We were reconciled to him through the death of his Son”
 - 2 Corinthians 5:19: “That God was reconciling the world to himself in Christ.”
 - *Subjective*

Kingly Office

- DEF: That accomplishment of the mediator whereby he as the exalted God-man at the right hand of God exercises his reign over the visible and invisible cosmos.

1) *Kingdom of Power*

- Colossians 1:15: “All things are under his feet”
- Matthew 28:18: “To me is given all authority”
- Rules over angels, the forces of nature, and over all nations -> he is *kurio~*

2) *Kingdom of Grace*

- “my kingdom is not of this world”
- Rules in the church through Word and Sacrament

3) *Kingdom of Glory*

- Where Christ will rule the church triumphant forever

IMPORTANT TERMS

- a. Alexandrianism: concerned for the unity of the person of Christ
- b. Docetism: belief that God only seemed to be human, but could not be a physical being
- c. Antiochian: concerned for the distinction of the natures of Christ
- d. Nestorianism: division of the two natures of Christ, tending to create two persons
- e. Monarchianism: concerned for the preservation of the unity of God at the expense of distinct persons
- f. Arianism:
- g. Logos: the second person of the Trinity, the divine Son of God
- h. Incarnation:
- i. Perichoresis: each person of the Trinity, while independent, shares in the life of the other two
- j. Appropriation: the works of the Trinity to the outside are a unity, all persons participate
- k. Idiomata: the properties of a nature
- l. Communicatio idiomatum (exchange of properties): belief that the divinity of Christ shares its attributes with the human nature of Christ (omniscience, omnipresence, etc.)
- m. Assumption: The Son of God *assumed* a human nature from Mary, not a human person, neither did he bring his human nature with him from heaven.
- n. Patipassianism: belief that the Father suffered on the cross; a type of modalism
- o. “unio personalis” or hypostatic union: the union of the two natures in the one person, Christ
- p. finitum non capax infiniti: the finite is not capable of the infinite, rejected by Lutherans
- q. logos extra carnem (extra Calvinisticum): the difficulty Calvinists have explaining how an infinite God became coterminous with a finite human flesh
- r. Kenoticism: that Christ “emptied himself” of the exercise of his divine properties
- s. Subordinationism: The Son is a lesser God than the Father
- t. “hoc est Christum rectius cognoscere, eius beneficia cognoscere”: to rightly recognize Christ is to recognize his benefits. Christ is known as the one *who saves sinners*.
- u. the three genera: idiomatum, majestaticum, apotelesmatikum.
- v. Christology from above: understanding the preexistent Son of God who assumed a human flesh, who reconciles us with God, and who reigns victorious at the right of the Father.
- w. Christology from below: understanding the man Jesus who walked on earth, ate and drank with sinners, and died on the cross.
- x. Ipsissima vox Jesus: the genuine words of Jesus: “the red letter words” are an example
- y. Sitz im leben: original context or “life situation” of a passage
- z. Existentialism: focusing on the subjective, what things mean for me and for my existence.
- aa. Filioque: “and the Son”, the belief that the Holy Spirit proceeds from both Father and Son.
- bb. Apokatastasis: “Everyone will stand up”; universalism, the idea that Christ will return to save and to resurrect all. See Augsburg Confession XVII, which condemns the belief of an end to the punishment of devils and evil men.

cc. Exinanition: putting aside the outside appearance of God, the humiliation of Christ