

I. INTRODUCTION

A. General Criticism: **Monotheism** (*shema*) – Jesus as inferior to God because he (1) was created, (2) could be tempted, (3) only compensated for what a finite creature (Adam) lost, (4) worshipped and obeyed God, (5) had limited knowledge, (6) will be subordinate to God in the end.

RESPONSE –

- Functional Subordination – subordinate in certain tasks.
- Ontological Subordination – ex. husband & wife =, despite Adam being created 1<sup>st</sup>.
- Biblical evidence – Php 2 “very nature God”, Jn 10, 1 “I am”, Thomas’ confession – “My Lord & My God”

B. States of Christ

1. Pre-existent: w/ God from all eternity
2. Humiliation (earthly): taking on human limitations
3. Exaltation: four stages – (1) Resurrection, (2) Ascension, (3) Session: seated at God’s right hand, (4) Physical Return: judgment

II. LIFE OF CHRIST

A. Criticisms against the...

1. Virgin Birth – Doubting virgin birth hinders belief in other miracles in Christ’s life.
  - a. Borg – It fits with theme of remarkable OT births. Added after NT was written since the Epistles don’t include it.
  - b. Wright – God continually acts in the world, sometimes in remarkable ways.
2. Jesus’ Sinlessness (temptations) – Scripture proclaims His sinlessness.
  - a. Sinful Jesus: accused of blasphemy, violates Sabbath  
RESPONSE: these aspects of the law were Pharisaical add-ons.
  - b. Jesus would have to sin to be fully human  
RESPONSE: Sinful is not an essential human attribute...created sinless.
  - c. Calvin – rejects purity of egg and sinfulness of sperm. Jesus not able to sin.
  - d. Could he be tempted if he couldn’t sin? Unknowing locked in an unlocked room (Feenstra’s analogy).
3. Jesus’ message
  - a. Borg – Jesus thought of Himself only as a Jewish Mystic, close to God, and then the Messiah after resurrection. A healer, wisdom teacher, social prophet.
  - b. Wright – He was a Jewish prophet bringing message of God’s kingdom. Warned of consequences of other kingdoms.
  - c. Yancey – Message of high morals plus grace (beatitudes). Embraced the unloved and unworthy...gives us a glimpse of God’s heart.
4. Jesus’ death
  - a. Borg – Gospels blame Jews b/c of early church anti-Semitism. But X was threatening b/c He offered an alternate social vision. Jesus didn’t see it coming.
  - b. Wright – X knew He was fulfilling prophecy & Jews knew it was through suffering redemption would come. He brought peace & victory over evil.

5. Jesus' descent into hell – the clause was added all creeds by 6<sup>th</sup>/7<sup>th</sup> c.
  - a. Descended to Hades (place of the dead) – Zwingli, Bullinger
  - b. Suffered the death deserved by sinners – Calvin (also suffering during his life).
  - c. Burial – Beza
  - d. Literal separation from God... death and damnation in hell.
6. Jesus' resurrection - \* God has liberated His people & renewed His creation... New Creation is now begun
  - a. Wright – Jews would have assumed bodily, not just spiritual resurrection. Difference in Easter stories show lack of collusion, not fallacy.
  - b. Borg – Easter can be true w/o the empty tomb. Resurrection ≠ Resuscitation. X was just a vision... they experienced Him after the resurrection.
7. Jesus' ascension – God is not absent, but disguised in the earth's ragged (Yancey).
8. Jesus' return
  - a. Borg – There will be no 2<sup>nd</sup> coming... NT thought it to be soon. Not a view of X, but of the early Church. It isn't feasible.
  - b. Wright – NT envisions a world made right. God intended to restore creation... 2<sup>nd</sup> coming is Christ's royal presence in creation.

### III. INCARNATION

- A. Describe the nature and significance of Jesus' birth – John 1:1, Hebrews 1
  1. Purpose = restore relationship b/t God & man (Calvin)( rescue, mediate, redeem)
  2. Nature = Need a mediator b/c we are too low to reach God (he became flesh, conquered sin & death, lived obedient in our place.)
    - a. The church had to state X was eternally God because of Arius.
    - b. Son of David, born of a woman: w/o sin despite human sinfulness (Calvin).
- B. Describe the debate in the early church on the person and natures of X.  
SEE ATTACHED CHART
- D. Explain the essentials of the Chalcedonian definition (controversy b/t Nestorius & Cyril) (Council 451) – church splits
  1. REJECTED:
    - a. Split duality of the Son
    - b. Those who say Jesus is not Deity
    - c. Those who mix the 2 natures
    - d. Those who see two separate natures before the union
    - e. Those who believe that slave form was that of deity.
  2. ADDED: *Theotokos* language (Mary, Mother of God)

- E. Communication of attributes (*communicatio idiomatum*)
1. Calvin - unity of person, not a confusion of substance or nature, separate attributes.  
*Extra Calvinisticum* X's divinity overflows from his humanity
  2. Berkhof – after the incarnation both attributes can be predicated to the one person.
  3. Feenstra
    - a. Individual Nature: distinct from anyone else  
Kind Nature: what all human beings share... X was an individual who took on the kind nature of humanity
    - b. Common Human Properties: (non-essential) – body, sinfulness  
Essential Human Properties: to have had a body at one point, etc.
    - c. Fully Human: in completeness  
Merely Human: to some degree
  4. Contemporary Attempts at Solutions
    - a. Two-Minds Theory: like a computer. Asymmetric accessing relationship.  
Divine knew more of human than v.v.
    - b. Kinotic Christology: X emptied Himself of whatever it took to take on humanity. Christ remains divine, but is not fully omniscient.

#### IV. OFFICES OF CHRIST

- A. Nature of the Offices – Feenstra ties atonement to all three offices
1. Prophet [ministry]: receives revelations and speaks in God's name (Lk 4:18-21)
  2. Priest [cross]: sacrifice, atone for our guilt (Heb 5, 7, 9, 10). Advocate to the F
  3. King [ascended state]: co-extensive w/ the church. King over all.

#### V. ATONEMENT

- A. Cause: God's (1) love (J 3:16), (2) good pleasure (Ep 1), (3) justice (Ro 3:21-26)
- B. Necessity of Christ's Death:
1. Duns Scotus: "Not Necessary" - could have been done some other way
  2. Athanasius, Calvin, Aquinas: "Hypothetical Necessity" – necessary b/c God decided this was the necessary way.
  3. Berkhof: "Absolute Necessity" – no other way because of God's justice.
- C. Nature – strangeness is that we sin and another takes our punishment.
1. **Anselm of Canterbury** – Monk at Beck under Lanfranc. Becomes Archbishop.  
Wrote *Cur Deus Homo*
    - a. Man must pay for sin to return to pre-fall blessedness. We must be made clean to be a part of God's good creation.
    - b. Sin/Remedy - sin is owing God honor and obedience, therefore the solution is restitution for past sins and obedience in the future, but we owe God everything and must be freed from the devil.
    - c. Perfect number of rational creatures
    - d. Inability is not an excuse because the inability is man's fault to begin with.
    - e. Redeemer's Requirements
      - i. Divine and Human – God is able, not obligated. Man is obliged, not able.
      - ii. Descendent of Adam – Adam sinned, t/f his race had to pay.
      - iii. Born of a virgin – God hadn't used that way of making a human before.
    - f. How death makes recompense - Transfer of compensation to sinful humans.
    - g. Conquered the devil – God owed the devil only punishment. But man needed to get out of the devil's grasp.

2. **Peter Abilard** – Anselm’s student (1079-1142): X didn’t have to suffer. God’s love alone could have redeemed us. God could have just taken us back.
3. **Calvin**
  - a. Vicarious Satisfaction – Son appeases the Father’s anger on our behalf.
  - b. Christ the Victor – broke and shatter the force of the curse.
  - c. The Wrath of God – God should have been our enemy but sent His Son.
4. **Berkhof**
  - a. Penal Substitutionary Doctrine – based on OT vicarious sacrificial system.
  - b. Objections to Vicarious Atonement
    - i. God can’t transfer guilt to an innocent party – 2 parties must be extremely close. 3<sup>rd</sup> party is not affected.
    - ii. Makes innocent suffer for wicked.
    - iii. Father is guilty of injustice – but Son volunteered
    - iv. No union b/t X and believers could justify it.
    - v. It was not necessary.

**Progression of the debate in the early Church over the nature and attributes of Christ**

Melito of Sardis	2 <sup>nd</sup> c.	No distinction b/t F & S. Redeemer needed to be the creator God.
Justin Martyr		X as logos of the F, but inferior. Mediator ½ way b/t God and man, but not either
Irenaeus	130-200	Eternal S took on flesh to recover what humanity lost. X, as God, suffered. If he didn’t he would have been deceiving humanity.
Tertullian	160-225	Word put on flesh, but wasn’t transformed into it. Conjoined.
Origen	185-254	Divinity & humanity are joined. Must be both to remain in fellowship
Athanasius	296-373	Eternal God became human, not just entered one. X experienced everything a human would. Calls Mary <i>theotokos</i> “Mother of God”.
Apollinaris	310-390	X was a man-god (tripartite) – only the spirit was divine.
Gregory of Nazianzus	Opposed Apollin.	Cadadocian – said that whatever the S didn’t assumed He didn’t heal.
Theodore of Mopsuestia	350-428	Antiochean – God foreknew Jesus would be perfect, therefore, in grace he indwelt X as the Word at his birth.
Nestorius	428	Opposed <i>theotokos</i> . X died in his humanity, but not in his divinity.
Cyril of Alexand.	Opposed Nestorius	<i>Hypostasis</i> – X already had a divine nature & took on a human one. Both contributed attributes to the hypostasis.
Leo I	Opposed Nestorius	Bishop of Rome – 2-fold nature, unity of person. Both genuinely God and genuinely man. Settled at Chalcedon.

Heresies these Fathers spoke against (see also table 9 and 15 of Lloyd’s charts)

Marcionites -

Gnostics – flesh is evil, t/f God couldn’t become incarnate. Creator God is evil.

Ebionites – denied X’s divinity

Docetics – denied X’s humanity. Only seemed to take on human flesh

Monarchians (Adoptionists) – X became God when adopted at His baptism.

Arians - denied X’s divinity.