

Systematic Theology session 27  
Doctrine of Christ, Part 4

- The divine person of Christ with two natures.
  - The Westminster Confession of Faith on the two natures of the person of Christ.
    - “The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man’s nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.”
- The human nature of Christ.
  - Christ, alongside His divine nature, took human nature, with all the essential properties, and common infirmities, but without sin.
  - This was real human nature, not just apparent human nature.
  - Proven from human lineage: He is of the seed of the woman (Genesis 3:15), of the seed of Abraham (Genesis 22:17-18), a descendent of David (2 Samuel 7:12-16; Romans 1:1-4).
  - Proven by explicit Scriptural statements (born of woman, Galatians 4:4; the Word became flesh, John 1:14).
  - The meaning of the incarnation.
    - Scripture’s testimony that Christ shared “flesh and blood,” and “had to be made like his brothers in every respect [or in all things].” (Hebrews 2:14-17)
    - Christ had every essential human attribute; alongside His divine nature, He took a human body and a human spirit (John 19:30).
    - Jesus had human emotions (John 11:32-35), He knew hunger (Matthew 4:1-2), He knew thirst (John 19:28), He knew fatigue (John 4:6), He grew in His childhood in wisdom and stature (Luke 2:40, Luke 2:46-47, Luke 2:52).
- Christological errors in church history concerning Christ’s humanity.
  - Apollinarianism: The heresy that Christ had a human body and human soul, but the human spirit was replaced by the Logos, or the divine Word. Taught by fourth century bishop of Laodicea named Apollinaris the Younger. Results in a single, hybrid, confused nature rather than two natures.
  - Docetism: The heresy that Christ only appeared to be human. The term “Docetism” comes from the Greek *dokein*, “to seem.” Arose from a false theory (the beginnings of what would become Gnosticism) that spirit is good and matter is evil. A variation of this is the heresy that Christ’s body was “heavenly flesh” rather than a body like ours, that the “heavenly flesh” was placed in Mary’s womb, and that Jesus’ body took nothing from Mary’s substance. Another variation was that Christ was never born, but simply descended from heaven as an adult. All of these heresies are refuted by 2 John 7-11.