



Christology, The Doctrine of Christ

All divine names and titles apply to Christ. He is called God, Jehovah, Lord, God over all, The Mighty God, Lord of lords, The Great God, and King of kings. All divine attributes are ascribed to Him such as Sovereignty, Love, Omnipresence, Righteousness, Eternal Life, Omnipotence, Justice, Omniscience, Immutability, and Veracity. He is the Creator and upholds the universe with the word of His power. All things are created by Him. By Him all things exist. Heb. 1:3; John 1:1-5; 1 John 1:1-10.

“And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,” (Hebrews 1:3, NASB)

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.” (John 1:1-5, NASB)

“What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete. This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.” (1 John 1:1-10, NASB)

He is the object of all worship as far as His creatures are concerned. Angels worship Him. There is Christian sentiment, reverence, love, faith, and devotion. To Him, men and angels are responsible for their character and conduct. He requires that men should honor Him as they honor the Father and that they should exercise the same faith in Him that they do in God the Father.

He declares that He and the Father are one, and that those that have seen Him have seen the Father also. He calls all men unto Him and promises to forgive their sins, to send them the Holy Spirit, to give rest and peace, to raise them up at the last day, and to give them eternal life at the moment of salvation. God is not more than, cannot promise more than, or do more than Christ is said to be, to promise, and to do. He has, therefore, been the Christian's God from the beginning, in all ages, and in all places!

Jesus Christ had to be true humanity so He could become our Savior, our Mediator, our High-Priest, and our King. 1 Tim. 2:5; Heb. 5:7-9; Heb. 2:9-12; Luke 1:31-32.

“For there is one God, and one mediator also between God and men, the man Christ Jesus,” (1 Timothy 2:5, NASB)

“In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the



One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation,” (Hebrews 5:7-9, NASB)

“But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, “I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”“ (Hebrews 2:9-12, NASB)

““And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;” (Luke 1:31-32, NASB)

The Hypostatic Union is defined as undiminished deity and true humanity united in one person forever. Phil. 2:6-8, Rom. 1:2-5, Heb. 2:14-15, Gal. 4:4-5, John 1:1-14, Rom. 9:5, 1 John 1:1-3. See category on the [Hypostatic Union of Jesus Christ](#).

“who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.” (Philippians 2:6-8, NASB)

“Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.” (Hebrews 2:14-15, NASB)

“But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.” (Galatians 4:4-5, NASB)

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.” (John 1:1-5, NASB)

Each member of the Trinity had a part in the resurrection of Jesus Christ. God the Father acted in Acts 2:24, Acts 13:30, Romans 6:4, and Ephesians 1:19-20.

““But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.” (Acts 2:24, NASB)

““But God raised Him from the dead;” (Acts 13:30, NASB)

“Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” (Romans 6:4, NASB)

“and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,” (Ephesians 1:19-20, NASB)



God the Son acted in John 2:19 and John 10:17-18.

“Jesus answered them, “Destroy this temple, and in three days I will raise it up.”“ (John 2:19, NASB)

““For this reason the Father loves Me, because I lay down My life so that I may take it again. “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”“ (John 10:17-18, NASB)

God the Holy Spirit acted in 1 Peter 3:18 and Romans 8:1-2.

“For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;” (1 Peter 3:18, NASB)

“Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” (Romans 8:1-2, NASB)

The spheres of Christ’s ministry included the grace principles in the Mosaic Law, the Kingdom, and the Church. Matt. 5-7; Matt. 13; Matt. 16; John 14-17.