

Part III: Christology

13. 당신은 왜 그리스도를 주라고 믿는가? (Why and in what sense do you believe Christ as your Lord?)

- 1) He is the Lord in the sense of his divinity and his current status as One sitting at the right hand of God. Philippian hymn (Phil 2:6-11). Matt 28:18.
- 2) He redeemed (bought) us by his precious blood shed on the cross. So, we belong to him and he is our Lord. Rom 3:21-26; 1Tim 2:6.

Reference from C&MA website:

Savior Jesus said of Himself: I am the way and the truth and the life. No one comes to the Father except through me (John 14:6). This testimony concerning Himself was verified by the miracles He did, the absolutely impeccable life He lived, and by the historically accurate record of His resurrection. His challenge: Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves (John 14:11).

He is not just one way, but *the only way* to know God and eternal life. Once doubting, His disciples became totally committed to this: Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved (Acts 4:12).

This biblical absolute is one of the driving forces of Alliance missions worldwide. He does not simply possess some truth, He is total truth personified: The Word became flesh (John 1:1). All teachings, philosophies, assertions of human source must be measured by who He is and what He says in Scripture, thereby being found true or false. He is the Lord of life and therefore can give life eternal to all who believe in Him: For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life (John 3:16). This offer is open to anyone regardless of age, sex, nationality or background willing to receive Him.

14. 역사적(역사적 실존 인물로서의 그리스도) 그리스도가 스스로 하나님임을 의식하는 것에 대해 설명하라. (Explain the divine self-consciousness of the historical Christ).

The unique self-understanding of Jesus can be ascertained by two means: the implicit Christology revealed by his actions and words, and the explicit Christology revealed by the titles he chose to describe himself.

1) Deeds

Jesus, during his ministry clearly acted as one who possessed a unique authority. He assumed for himself the prerogative of cleansing the temple (Mark 11:27-33), of bringing the outcasts into the kingdom of God (Luke 15), and of having divine authority to forgive sins (Mark 2:5-7; Luke 7:48-49). Jesus also spoke as one who possessed

authority greater than the OT (Matt 5:31-32, 38-39), than Abraham (John 8:53), Jacob (John 4:12), and the temple (Matt 12:6). He claimed to be the Lord of the Sabbath (Mark 2:28). He even claimed that the destiny of all people depended on how they responded to him (Matt 10:32-33; 11:6; Mark 8:34-38).

2) Words: Christological title

Along with the implicit Christology of his behavior Jesus also made certain Christological claims by means of the various titles he used for himself. He referred to himself as the Messiah or Christ (Mark 8:27-30; 14:61-62), and his formal sentence of death on political grounds only makes sense on the basis of Jesus having acknowledged that he was the Messiah. He referred to himself also as **the Son of God** (Mark 12:1-9; Matt 11:25-27), and a passage such as Mark 13:32 in which he clearly distinguished between himself and others must be authentic, for no one in the church would have created a saying such as this in which the Son of God claims to be ignorant as to the time of the end. Jesus' favorite self-designation, due to its **concealing as well as revealing nature**, was the title Son of man. Jesus in using this title clearly had in mind the Son of man of Dan 7:13, as is evident from Mark 8:38; 13:26; 14:62; Matt 10:23; 19:28; 25:31). Therefore, rather than being a title which stresses humility, it is clear that this title reveals **the divine authority** Jesus possesses as the Son of man to judge the world and his sense of having come from the Father.

15. 그리스도가 구약에서는 어떻게 다루어졌는가? (Tell us how Christ was treated in the Old Testament). (The answer to this question includes both the OT and the NT.) (<http://www.bible.org/docs/theology/overview/overview-05.htm#>)

Taken in the light of the entire canon, the historical fact of the resurrection, and with a view to Jewish hermeneutics, there are many prophecies about Christ in the Old Testament. Some of the familiar ones include: his birth (Gen 3:15; Gal 4:4); his lineage (Gen 49:10; Luke 3:33); his place of birth (Micah 5:2; Luke 2:4-7); his Galilean ministry of compassion and judgment (Isa 9:1-2; Matt 4:14-16); that he was the prophet to come (Deut 18:15, 18-19; Acts 3:20, 22); that he would function as a priest (Psalm 110:4; Heb 5:5-6); his betrayal (Psalm 41:9; Luke 22:47-48); his being sold for thirty pieces of silver (Zech 11:11-12; Matt 26:15; 27:1-10); his violent death (Zech 12:10; John 20:27); his resurrection (Psalm 16:10; Luke 24:7; Acts 2:25-28); his exaltation to God's right hand (Psalm 110:1; Acts 2:33-34), his eternal reign in fulfillment of Davidic promise (2 Sam 7:12-16; Psalm 110:1; Isa 55:3; Acts 2:33-34; 13:22-23, 32-34).

16. 그리스도가 신성과 인성을 동시에 갖고 있었음을 당신은 어떻게 설명하겠는가? (How do you explain the problem of the dual nature of Christ, divine and human?)

The doctrine of the hypostatic union, first set forth officially in the definition of faith produced by the Council of Chalcedon (451), concerns the union of the two natures of deity and humanity in the one hypostasis or person of Jesus Christ. In the incarnation of the Son of God, a human nature was inseparably united forever with the divine nature

in the one person of Jesus Christ, yet with the two natures remaining distinct, wholly, and unchanged, without mixture or confusion so that the one person, Jesus Christ, is truly God and truly man.

17. 신성과 인성이 그리스도에게 왜 중요한가? (Why are the two natures of Christ so important?)

1) His mediatorship

“The redemption of mankind from sin was to be effected through a Mediator who should unite in Himself both the human nature and the divine, in order that He might reconcile God to man and man to God” {Thiessen 1949: 288}.

2) Atoning sacrifice

“It is clearly indicated that He must needs become a man in order to die for the sins of mankind” {Thiessen 1949: 291}. “Under the law the victim offered on the altar must be without blemish. Christ, who was to offer Himself unto God as a sacrifice for the sins of the world, must be Himself free from sin.... A sinful savior from sin is an impossibility” {Hodge 1981: 2: 457}.

References

1) Heidelberg Catechism

“Why must he be a true and sinless man?” Answer: “Because the justice of God requires that the same human nature which had sinned should make satisfaction for sin; but no man, being himself a sinner could satisfy for others” {Thiessen 1949: 292}.

2) John Murray

“This is one of the things impossible or necessary for God, impossible for him to save sinners without vicarious sacrifice and inherently necessary, therefore, that salvation freely and sovereignly determined, should be accomplished by the blood-shedding of the Lord of glory” {Murray 1955: 13}.

“Such passages as Hebrews 1:1-3; 2:9-18; 9:9-14; 22-28 teach very plainly that the efficacy of Christ’ work is contingent upon the unique constitution of Christ’ person.... It is this consideration that gives such strength to the necessity, spoken of in 9:23, to the effect that while the patterns of things in the heavenlies should be purified with the blood of goats and calves, the heavenly things themselves should be purified by the blood of none other than the Son. In other words, there is stated to be a necessity that can be met by nothing less than the blood of Jesus. But the blood of Jesus is blood that has the requisite efficacy and virtue only by reason of the fact that he who is the Son, the effulgency of the Father’s glory and the express image of his substance, became himself also partaker of flesh and blood and thus was able by one sacrifice to perfect all those who are sanctified” {Murray 1955: 14}.

3) Westminster Larger Catechism (<http://www.reformed.org/documents/>)

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,^[141] being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her,^[142] yet without sin.^[143]

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death,^[144] give worth and efficacy to his sufferings, obedience, and intercession;^[145] and to satisfy God's justice,^[146] procure his favour,^[147] purchase a peculiar people,^[148] give his Spirit to them,^[149] conquer all their enemies,^[150] and bring them to everlasting salvation.^[151]

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,^[152] perform obedience to the law,^[153] suffer and make intercession for us in our nature,^[154] have a fellow-feeling of our infirmities;^[155] that we might receive the adoption of sons,^[156] and have comfort and access with boldness unto the throne of grace.^[157]

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,^[158] and relied on by us as the works of the whole person.^[159]