



Five vital truths concerning the Person of Christ

The eternity of Christ.

Christ's deity means that He is *eternal*, and therefore He existed before time and all creation and He is equal with God in essence and power (Jn 1:1; Mic 5:2 etc). It means, too, that He was never part of creation. He is the Creator (Jn 1:3; Col 1:16; Heb 1:2-3 etc).¹

The humanity of Christ.

Christ is the "divine Man". The Incarnation refers to God *becoming* man.² The Virgin Birth tells us *how* the Incarnation took place. The Second Person of the Trinity became something that He was not previously. He did not become a new Person, only the manner of His prior existence altered. Deity took on humanity. Christ's humanity is *real*, He does not have a 'phantom' body. God took part of flesh and blood (Heb 2:14). The Fourth Gospel makes it abundantly clear that the Word *became* flesh that speaks of *incarnation*, not "inhabitation". He did not come "into flesh" (Jn 1:14; 2 Jn 7). Christ is not God inhabiting a host human body. The Lord explicitly declared His real humanity. "A spirit hath not flesh and bones, as ye see me have" (Lk 24:39). Though conceived by the Holy Ghost He was born naturally, and He manifested the marks of humanity - sin apart. Being truly man, He comprises body, soul and spirit. His *body* (Jn 4:7; 19:28; Heb 10:5;10 etc); His *soul* (Matt 26:38; Jn 11:35 etc); His *spirit* (Mk 2:8; Lk 23:46).

The immutability of Christ.

Christ's deity means that He cannot cease to be Deity. He possesses the divine attributes entirely, equally, eternally and exclusively. He is therefore unceasingly the divine perfect Man.

The unity of Christ

Christ is both God and man, not in the sense of two separate natures side by side, but as one essential unity. The two natures are distinguishable yet combined perfectly in an inseparable oneness. Scripture never reveals Him as "part God" and "part man", acting in some instances only as God and in others only as man. If Christ could act as man apart from His deity, then it is possible for Him to act apart from the divine attribute of absolute holiness. This casts doubt on what He said and did, for when did he act apart from absolute holiness? On some occasions Scripture *focuses* upon Christ's humanity (Jn 11:35). On other occasions His deity is the dominant view (Jn 11:43). In such instances it is a matter of 'prominence' in one nature, not the 'predominance' of it. He is revealed in Scripture as the "undivided" divine Person.

The purity of Christ.

His manhood is perfect, spotless and undefiled. His divine nature meant that sin was not just abhorrent, but that it found no response within Him. "The prince of this world cometh, and hath nothing in me" (Jn 14:30). He did not come by the way of Adam's generation. He came through divine conception as the 'seed of the woman'. "That Holy thing which shall be born of thee" (Lk 1:35; Matt 1:18, 20). His pre-incarnate and abiding deity imparts *absolute* and *abiding* moral perfection to Him.

¹The expression "equal with God" used here and throughout this volume in regard to Christ, has its basis in Scripture (Jn 5:18; Phil 2:6 etc). Christ is "equal" with God in regard to what makes God what He is.

²The Incarnation is not a Christophany or Theophany - God taking on the *appearance* of a man (Gen 28:13-15 cf Gen 31:13; Gen 48; etc). It is God taking on actual humanity.