

TEACHING GOAL

Define and discuss the meaning of the dual nature of Christ; The God-Man.

DOCTRINAL STANDARDS

Q. Who is the only Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and Man in two distinct natures and one person forever.

S.C. 21; L.C. 36-42; W.C. of F. VIII; Savoy 8; Young 48-49

SCRIPTURAL BASIS

Study Passage: Colossians 1:9-23

Support Passages: Luke 1:26-35, Colossians 2:8-12, Hebrews 2, Hebrews 7:23-28

BIBLE STORY

John 9; The healing of the man who was blind from birth. Only God can heal the blind therefore the man who was healed worshiped Jesus as God, the Son of Man

MEMORY ASSIGNMENT

Colossians 1:21-22

21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—

APPLICATION

Because Jesus is God, the Son of Man, like the blind man whom Jesus healed we must say, "LORD I believe," and worship Him (John 9:38).

SUMMARY

In the course of our Catechism studies this lesson is the second involving the deity of Christ. The first was Year 1 Lesson 8 and it would be helpful to review that lesson. However, the emphasis of this lesson is the dual nature of Christ; that He is both God and Man at the same time.

The early church not only had problems with the deity of the Lord Jesus but as is obvious from the early creeds, they had problems with His nature as Man as well. Then swinging too far in the latter direction a definition of His dual nature became necessary. You will recall that the Nicean Council dealt with the deity of Christ (325 AD) and stated that Jesus was and is of the same essence as God the Father.

Later, in 451 AD, the Council of Chalcedon declared, "Following the holy Fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same (Person), that He is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and (human) body consisting consubstantial with the Father as touching His Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of His Father before the worlds according to His Godhead; but in these last days for us men and for our salvation born (into the world) of the Virgin Mary, the Mother of God according to His manhood. This one and the same Jesus Christ, the only-begotten Son (of God) must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably (untied), and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and substance, not separated or divided into two persons, but one and the same Son and only begotten, God the Word, our Lord Jesus Christ, as the prophets of old time have spoken concerning Him, and as the Lord Jesus Christ has taught us, and as the Creed of the Fathers has delivered to us."

Some years before this council, a man named Eutyches described the nature of Christ as being the same with God the Father but not with man. This became known as the monophysite heresy to which the Council of Chalcedon in the main addressed itself.

There are a series of verses in God's word that seem to subordinate the Son to the Father or suggest that Jesus is not an eternal being. These verses are explained in the context of Christ's humiliation and incarnation, the substance of which is to be taken up in our next lesson. However, one such verse is contained in the study passage before us. Notice Colossians 1:15, "*And He is the image of the invisible God, the firstborn of all creation.*" That He is eternal is clearly stated in verse 17 (also notice Jesus' argument in John 8:52ff), thus we must find another explanation of His being the "firstborn." Perhaps Revelation 1:12 will help, but particularly Revelation 3:14, "*... The Amen, the faithful and true Witness, the Beginning of the creation of God...*" It is clear from the context that the speaker is Jesus such that Jesus is the originator of all creation, not that God began the creation with Him. Jesus brought it all into being. That He is the "firstborn" therefore means that He is unique or preeminent since He cannot be both the creator and one who is created. He is "firstborn" in the sense that He is first with respect to rank or power.

In addition to the material offered in lesson 8 concerning the deity of Christ, consider that the attributes of God are found in Him:

1. **Infinite** in His being - Matthew 28:20, John 3:13.
2. **Eternal** in His being - Micah 5:2, John 1:1.
3. **Unchangeable** in His being - Hebrews 13:8, II Corinthians 1:20.
 - A. In His **wisdom** - John 1:48, 4:16.
 - B. In His **power** - John 5:21, Matthew 28:18, Hebrews 1:3.
 - C. In His **holiness** - II Corinthians 5:21, Hebrews 7:26, I Peter 2:22.
 - D. In His **justice** - John 5:22, Acts 22:14, Isaiah 11:3.
 - E. In His **goodness** - Matthew 8:37, 9:36, John 10:3, 4, 11, 14-16.
 - F. In His **truth** - John 1:14, 5:33, 14:6.