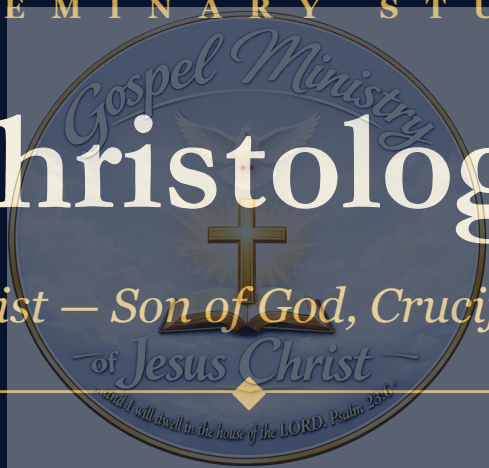


A S E M I N A R Y S T U D Y

Christology

Jesus Christ — Son of God, Crucified, Risen



*“For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.”*

— John 3:16 (KJV)

S c r i p t u r e · C r o s s - R e f e r e n c e s · P a t r i s t i c W i t n e s s e s

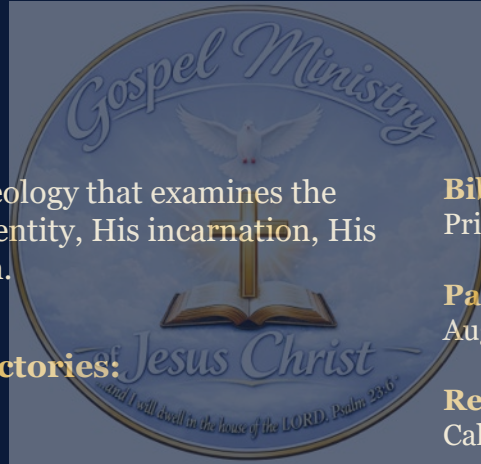
V I I · J U N E · M M X X V I — S E M I N A R Y D I S T R I B U T I O N

I. INTRODUCTION

Scope of the Study

Christology is the branch of systematic theology that examines the Person and Work of Jesus Christ — His identity, His incarnation, His atoning death, and His bodily resurrection.

This study proceeds along four trajectories:



Biblical (KJV)

Primary scriptural data with cross-references.

Patristic

Augustine, Chrysostom, ante-Nicene witnesses.

Reformed & Evangelical

Calvin, Henry, Gill, Spurgeon.

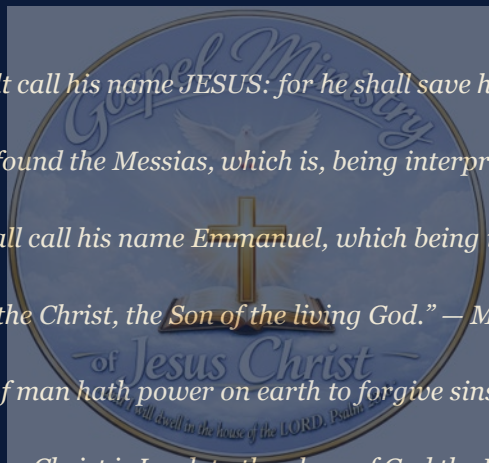
Extra-biblical

Ignatius, Clement, Polycarp, Pliny.

II. WHO IS CHRIST

Names and Titles

Jesus	<i>"Thou shalt call his name JESUS: for he shall save his people from their sins." — Matt. 1:21</i>
Christ / Messiah	<i>"We have found the Messias, which is, being interpreted, the Christ." — John 1:41</i>
Immanuel	<i>"...they shall call his name Emmanuel, which being interpreted is, God with us." — Matt. 1:23</i>
Son of God	<i>"Thou art the Christ, the Son of the living God." — Matt. 16:16</i>
Son of Man	<i>"The Son of man hath power on earth to forgive sins." — Mark 2:10</i>
Lord (Kyrios)	<i>"...that Jesus Christ is Lord, to the glory of God the Father." — Phil. 2:11</i>
The Word (Logos)	<i>"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1</i>
Lamb of God	<i>"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29</i>

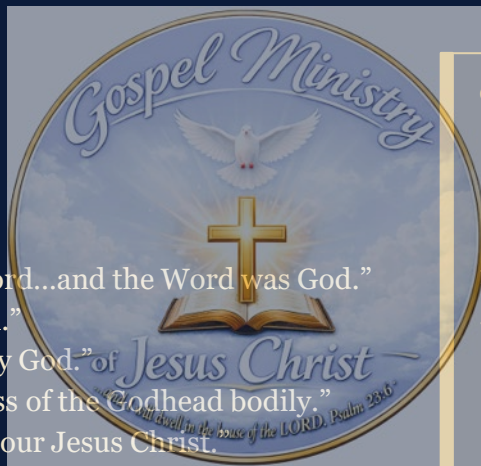


III. THE DEITY OF CHRIST

“The Word was God”

Scriptural Witness (KJV)

- John 1:1 — “In the beginning was the Word...and the Word was God.”
- John 8:58 — “Before Abraham was, I am.”
- John 20:28 — Thomas: “My Lord and my God.”
- Col. 2:9 — “In him dwelleth all the fulness of the Godhead bodily.”
- Titus 2:13 — “the great God and our Saviour Jesus Christ.”
- Heb. 1:8 — “Thy throne, O God, is for ever and ever.”



COMMENTARY

“With a Saviour less than divine you have a religion less than saving.”

— C. H. Spurgeon, Sermons 2141.233

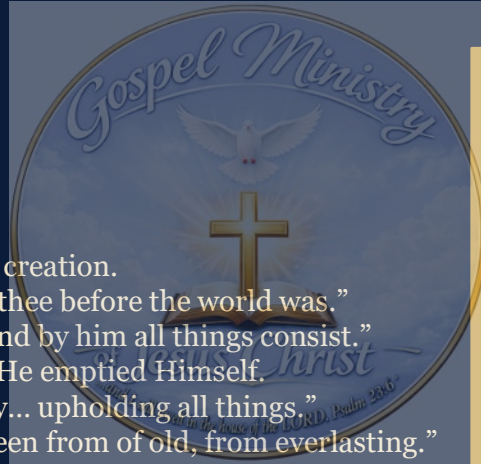
“Deity is not to be explained, but to be adored.”

— Spurgeon, Sermons 2635.386

The Pre-existence of Christ

Key Texts (KJV)

- John 1:1–3 — Co-eternal Word; agent of creation.
- John 17:5 — “the glory which I had with thee before the world was.”
- Col. 1:16–17 — “He is before all things, and by him all things consist.”
- Phil. 2:6–7 — Being in the form of God, He emptied Himself.
- Heb. 1:2–3 — “the brightness of his glory... upholding all things.”
- Micah 5:2 — “whose goings forth have been from of old, from everlasting.”



ST. JOHN CHRYSOSTOM
(† 407)

“While the other Evangelists begin with the Incarnation, John... speaks immediately of the Eternal Generation, saying, In the beginning was the Word.”

— Homilies on John, Hom. II

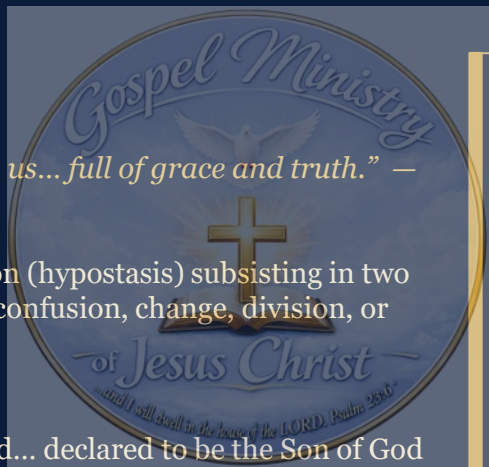
Two Natures, One Person

“The Word was made flesh, and dwelt among us... full of grace and truth.” — John 1:14

Chalcedonian Definition (A.D. 451): one Person (hypostasis) subsisting in two natures — fully God and fully Man — without confusion, change, division, or separation.

Supporting Witness (KJV)

- Rom. 1:3–4 — “made of the seed of David... declared to be the Son of God with power.”
- 1 Tim. 3:16 — “God was manifest in the flesh.”
- Heb. 2:14, 17 — He took part of flesh and blood; made like His brethren.



JOHN CALVIN

“He who was the Son of God became the Son of man, not by confusion of substance, but by unity of person... the entire properties of each nature remain entire, and yet the two natures constitute only one Christ.”

— Institutes II.14.1

Prophecy — Isaiah 7:14

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

— Isaiah 7:14 (KJV)

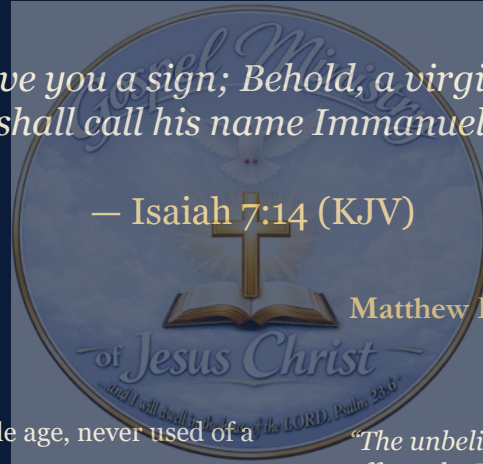
Exegetical Notes

- Heb. ‘almah — young woman of marriageable age, never used of a married woman.
- LXX-Isaiah (c. mid-2nd c. B.C.) renders parthenos — unambiguously “virgin” — 150+ years before Christ.
- Dual horizon: near-term Davidic sign; ultimate Messianic fulfilment.

Matthew Henry

“The unbelief of man shall not make the promise of God of no effect; the Lord himself shall give a sign... of you the Messiah is to be born.”

— Concise Commentary on Isa. 7:10–16



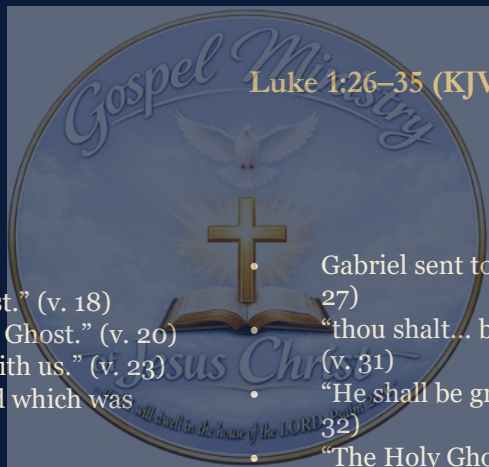
Fulfilment — Matthew 1 & Luke 1

Matthew 1:18–23 (KJV)

- “...she was found with child of the Holy Ghost.” (v. 18)
- “that which is conceived in her is of the Holy Ghost.” (v. 20)
- “they shall call his name Emmanuel... God with us.” (v. 23)
- Fulfilment formula: “that it might be fulfilled which was spoken of the Lord by the prophet.” (v. 22)

Luke 1:26–35 (KJV)

- Gabriel sent to Nazareth, to a virgin espoused to Joseph. (v. 26–27)
- “thou shalt... bring forth a son, and shalt call his name JESUS.” (v. 31)
- “He shall be great, and shall be called the Son of the Highest.” (v. 32)
- “The Holy Ghost shall come upon thee... therefore also that holy thing... shall be called the Son of God.” (v. 35)



Cross-refs: Gen. 3:15 · Jer. 31:22 · Gal. 4:4 · 1 John 4:2

VII. THE LIFE OF CHRIST

Baptism, Temptation, Ministry

Baptism

Matt. 3:13–17

“This is my beloved Son, in whom I am well pleased.”

Temptation

Matt. 4:1–11

Conquers the tempter by the written Word.

Inaugural Sermon

Luke 4:16–21

“This day is this scripture fulfilled in your ears.” (Isa. 61)

Calling the Twelve

Mark 3:13–19

Foundation of the apostolic witness.

Sermon on the Mount

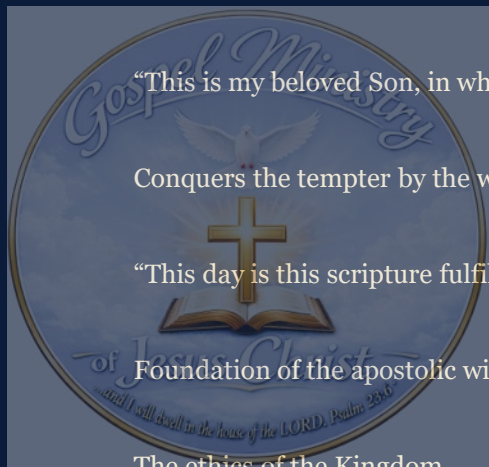
Matt. 5–7

The ethics of the Kingdom.

Transfiguration

Matt. 17:1–8

Glory of the Son revealed before Peter, James, John.



Authority Manifest

Teachings (selected)

- Kingdom parables — Matt. 13
- Bread of Life discourse — John 6
- Good Shepherd — John 10
- The Way, Truth, Life — John 14:6
- High-Priestly Prayer — John 17



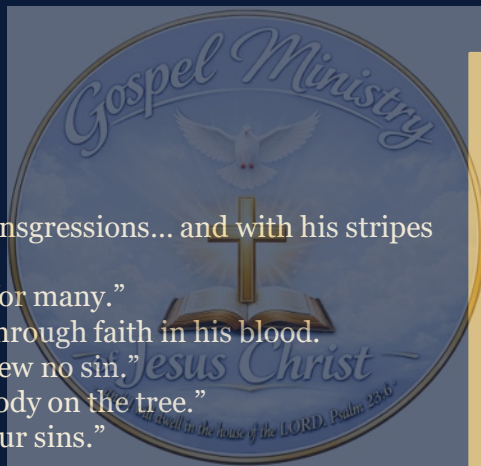
Miracles (categories)

- Over nature — stilling the storm (Mark 4:35–41)
- Over disease — leper, paralytic, blind (Matt. 8–9)
- Over demons — Gadarene (Mark 5)
- Over death — Lazarus (John 11:43–44)
- Sign-acts authenticating Messiahship (John 20:30–31).

“Never man spake like this man.” — John 7:46

Substitution and Propitiation

- Isa. 53:5 — “He was wounded for our transgressions... and with his stripes we are healed.”
- Mark 10:45 — “to give his life a ransom for many.”
- Rom. 3:25 — set forth as a propitiation through faith in his blood.
- 2 Cor. 5:21 — “made... sin for us, who knew no sin.”
- 1 Pet. 2:24 — “bare our sins in his own body on the tree.”
- 1 John 2:2 — “he is the propitiation for our sins.”



ST. AUGUSTINE OF HIPPO

“Nothing was so necessary for raising our hope as to show us how deeply God loved us. And what could afford us a stronger proof of this than that the Son of God should become a partner with us of human nature?”

— Augustine, De Trinitate XIII.10; cf. Aquinas, S.T. III.1.2

X . THE CRUCIFIXION

Under Pontius Pilate

Passion Narrative

- Gethsemane agony — Luke 22:39–46
- Betrayal & arrest — Matt. 26:47–56
- Trials — Sanhedrin, Pilate, Herod (Luke 22–23)
- Crucifixion — John 19; Ps. 22 fulfilled
- “It is finished.” — John 19:30
- Burial — Matt. 27:57–61



John Gill — Exposition

The Son of God is the “only begotten of the Father... the express image of his person, in all things equal to him, and a distinct person from him”; the Word made flesh, who suffered for the elect of God in the eternal covenant of grace.

— Exposition of John 1:1, 1:14

XI. THE RESURRECTION

The Third-Day Vindication

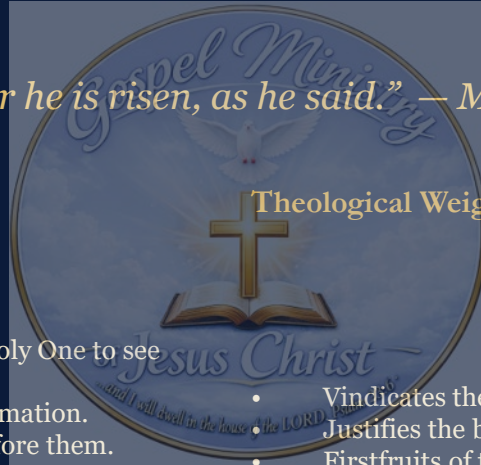
“He is not here: for he is risen, as he said.” — Matthew 28:6 (KJV)

Foundational Texts

- Ps. 16:10 — “neither wilt thou suffer thine Holy One to see corruption.”
- Matt. 28:1–10 — empty tomb; angel’s proclamation.
- Luke 24:36–43 — bodily appearance; ate before them.
- John 20:24–29 — Thomas confesses, “My Lord and my God.”
- Rom. 1:4 — “declared... the Son of God with power... by the resurrection.”
- 1 Cor. 15:3–8 — earliest creed; 500+ witnesses.

Theological Weight

- Vindicates the divine sonship of Christ.
- Justifies the believer — Rom. 4:25.
- Firstfruits of the general resurrection — 1 Cor. 15:20.
- Guarantees future judgment — Acts 17:31.
- Without it, “your faith is also vain.” — 1 Cor. 15:14.



XI. THE RESURRECTION

Minimal Facts Apologetic

Five data conceded by the vast majority of New Testament scholars — believing and sceptical.

1

Crucifixion

Jesus of Nazareth died by Roman crucifixion under Pontius Pilate.

Tacitus, Ann. 15.44 · Josephus, Ant. 18.64 · 1 Cor. 15:3

2

Disciples' Conviction

The disciples sincerely believed He had risen and appeared to them.

1 Cor. 15:5–7 · Acts 2:32 · Luke 24:36–43

3

Conversion of Paul

The persecutor Saul of Tarsus became an apostle after a resurrection encounter.

Acts 9:1–22; 26:9–18 · Gal. 1:13–16

4

Conversion of James

The sceptic James, brother of Jesus, became leader of the Jerusalem church.

John 7:5 · 1 Cor. 15:7 · Acts 15 · Gal. 1:19

5

The Empty Tomb

The tomb was found empty; the Jerusalem proclamation was unfalsifiable otherwise.

Matt. 28:11–15 · Mark 16:6 · Acts 2:29–32

Naturalistic explanations — hallucination, conspiracy, swoon — each fail to account for all five facts simultaneously.

XII. APPEARANCES & ASCENSION

Forty Days and the Throne

Mary Magdalene

John 20:11–18

First to see the risen Lord

Two on the road to Emmaus

Luke 24:13–35

Christ opens the Scriptures

The Eleven

Luke 24:36–49

“Handle me, and see”

Thomas

John 20:24–29

“My Lord and my God”

Five hundred brethren

1 Cor. 15:6

Mass eyewitness testimony

The Great Commission

Matt. 28:18–20

All authority in heaven and earth

Ascension

Acts 1:9–11; Heb. 1:3

Seated at the right hand of God



Augustine & Chrysostom

AUGUSTINE OF HIPPO (354–430)

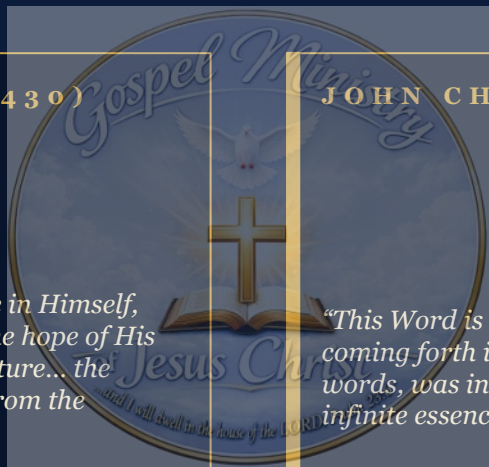
“The only Son of God, remaining unchangeable in Himself, should assume humanity, and should give us the hope of His love, by means of the mediation of a human nature... the immortal from the mortal; the unchangeable from the changeable; the just from the unjust.”

— City of God X.29

JOHN CHRYSOSTOM (c. 349–407)

“This Word is a certain Substance, or Person, an Essence, coming forth impassibly from the Father Himself... for the words, was in the beginning, are significative of eternal and infinite essence.”

— Homilies on John, Hom. II–IV



Calvin · Henry · Gill · Spurgeon

JOHN CALVIN (1509–1564)

“The divinity was so conjoined and united with the humanity, that the entire properties of each nature remain entire, and yet the two natures constitute only one Christ.”

— Institutes II.14.1

MATTHEW HENRY (1662–1714)

“Of you the Messiah is to be born, and you cannot be destroyed while that blessing is in you... the strongest consolations in time of trouble are derived from Christ.”

— Concise Commentary, Isa. 7

JOHN GILL (1697–1771)

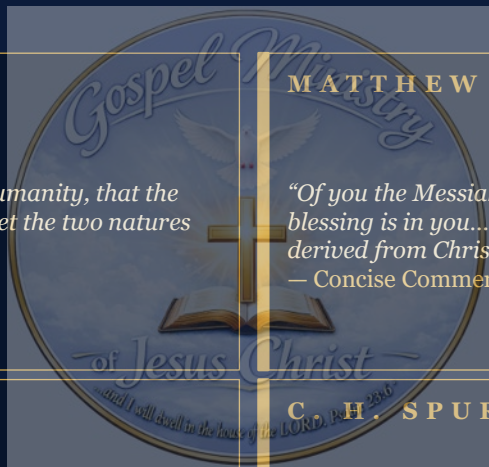
“Christ is the only begotten of the Father, the express image of his person, in all things equal to him, and a distinct person from him.”

— Exposition, John 1:1

C. H. SPURGEON (1834–1892)

“If Christ was not God, we are not Christians... Depend upon it, you never will go to heaven unless you are prepared to worship Jesus Christ as God.”

— Sermons 2667.142 / 1225.177



St. Ignatius of Antioch (c. 35–108)

Disciple of the Apostle John; third bishop of Antioch; martyred under Trajan en route to Rome. His seven authentic epistles confess the deity, virgin birth, true passion, and bodily resurrection of Christ against early Docetism.

To the Ephesians (Inscr.)

“...the will of the Father, and Jesus Christ, our God.”

To the Magnesians; To the Trallians

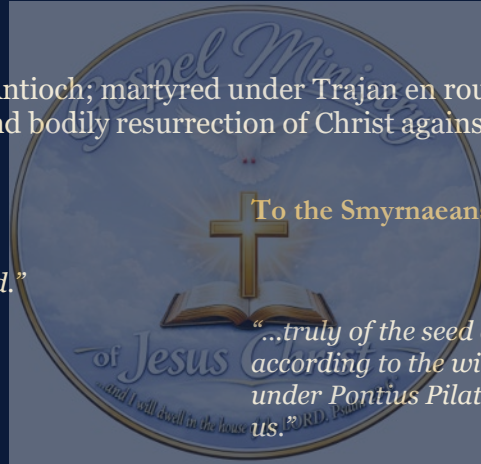
Christ is “our true Life” (Trall. 9); the bishop reflects “Jesus Christ, who is the Son of the Father” (Trall. 3). The Father–Son union is the ground of the Church’s unity.

To the Smyrnaeans 1

“...truly of the seed of David according to the flesh, and the Son of God according to the will and power of God; truly born of a virgin... truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us.”

Smyrnaeans 3 — Bodily Resurrection

“After his resurrection He did eat and drink with them, as being possessed of flesh, although spiritually He was united to the Father.”



St. Clement of Rome († c. 99)

Bishop of Rome (c. 88–99); traditionally identified with the Clement of Phil. 4:3. His First Epistle to the Corinthians (c. A.D. 96) is among the earliest non-canonical Christian writings extant, addressing schism by appeal to apostolic order and the supremacy of Christ.

1 CLEMENT 36 — “Christ our High Priest”

“This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven... By Him are the eyes of our hearts opened... ‘Thou art my Son, to-day have I begotten thee... Sit thou at my right hand, until I make thine enemies thy footstool.’”

— 1 Clem. 36.1–5 (citing Heb. 1; Ps. 2; Ps. 110)

XVII. EXTRA-BIBLICAL WITNESS

St. Polycarp of Smyrna (c. 69–155)

Disciple of the Apostle John; bishop of Smyrna; martyred c. 155. His Epistle to the Philippians transmits the apostolic confession of Christ's atoning death and resurrection, weaving New Testament citations into pastoral exhortation.

PHILIPPIANS 1 — Resurrection

“Our Lord Jesus Christ, who for our sins suffered even unto death, but whom God raised from the dead, having loosed the bands of the grave.”

— Polycarp, Phil. 1.2 (citing Acts 2:24)

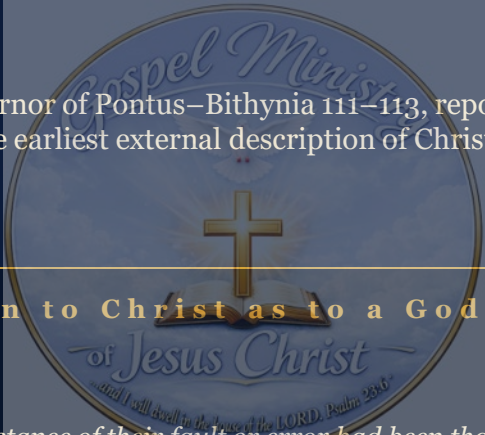
PHILIPPIANS 2 — Universal Lordship

“...believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory, and a throne at His right hand. To Him all things in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead.”

— Polycarp, Phil. 2.1

Pliny the Younger to Trajan

Pliny (Gaius Plinius Caecilius Secundus), governor of Pontus–Bithynia 111–113, reports to the Emperor Trajan how he has handled accusations against Christians. The letter is the earliest external description of Christian worship — and a hostile witness to the deity Christians ascribed to Christ.



EPISTULAE 10.96 — A Hymn to Christ as to a God

“They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not to falsify their trust, nor to refuse to return a trust when called upon to do so.”

— Pliny, Ep. 10.96 (trans. Lewis & Reinhold)

XIX. PAGAN & JEWISH TESTIMONY

Tacitus · Suetonius · Josephus

TACITUS — ANNALS 15.44 (c. A.D. 116)

“Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa... but even in Rome.”

SUETONIUS — LIFE OF CLAUDIUS 25.4 (c. A.D. 121)

“Since the Jews constantly made disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome.” (cf. Acts 18:2)

JOSEPHUS — ANTIQUITIES 18.3.3 (c. A.D. 93)

“About this time there lived Jesus, a wise man... For he was one who wrought surprising feats... He was the Christ. When Pilate... had condemned him to be crucified, those who had... come to love him did not give up their affection for him... he appeared to them... restored to life.”

CONVERGENT TESTIMONY

Three independent non-Christian sources within a century of the crucifixion attest: (a) a historical Jesus; (b) execution under Pilate; (c) a movement spreading from Judæa to Rome; (d) followers’ resurrection claims. The biblical record stands corroborated.

XX. PARALLEL CITATIONS

Prophecy and Fulfilment

Theme	Old Testament	New Testament	§
Seed of the woman	<i>Gen. 3:15</i>	Gal. 4:4 · Heb. 2:14	XXI
Seed of Abraham	<i>Gen. 22:18</i>	Gal. 3:16 · Matt. 1:1	VI
Tribe of Judah	<i>Gen. 49:10</i>	Heb. 7:14 · Rev. 5:5	II
Son of David	<i>2 Sam. 7:12–13</i>	Luke 1:32–33 · Rom. 1:3	II · V
Born in Bethlehem	<i>Mic. 5:2</i>	Matt. 2:1, 4–6	IV
Virgin conception	<i>Isa. 7:14</i>	Matt. 1:22–23 · Luke 1:35	VI
Eternal Son begotten	<i>Psa. 2:7</i>	Heb. 1:5 · Acts 13:33	IV · XVI
Forerunner / messenger	<i>Mal. 3:1; Isa. 40:3</i>	Mark 1:2–3 · Luke 7:27	VII
Galilean ministry	<i>Isa. 9:1–2</i>	Matt. 4:13–16	VII
Triumphal entry	<i>Zech. 9:9</i>	Matt. 21:4–5 · John 12:14–15	VIII
Betrayed for 30 pieces	<i>Zech. 11:12–13</i>	Matt. 26:14–15; 27:9–10	X
Stricken Servant	<i>Isa. 53:4–6</i>	Matt. 8:17 · 1 Pet. 2:24	IX
Pierced hands and feet	<i>Psa. 22:16</i>	John 19:18; 20:25–27	X
Garments parted by lot	<i>Psa. 22:18</i>	John 19:23–24	X
Forsaken cry	<i>Psa. 22:1</i>	Matt. 27:46 · Mark 15:34	X
No bone broken	<i>Psa. 34:20; Exod. 12:46</i>	John 19:33, 36	X
Pierced side	<i>Zech. 12:10</i>	John 19:34, 37 · Rev. 1:7	X
Buried with the rich	<i>Isa. 53:9</i>	Matt. 27:57–60	X
No corruption	<i>Psa. 16:10</i>	Acts 2:27–31; 13:35	XI
Resurrection	<i>Hos. 6:2 · Psa. 16:10</i>	1 Cor. 15:4 · Luke 24:46	XI · XII
Ascension & session	<i>Psa. 110:1; 68:18</i>	Mark 16:19 · Eph. 4:8 · Heb. 1:13	XII · XVI

§ = section roman numeral in this deck (II=Names · IV=Sonship · V=Hypostatic · VI=Virgin Birth · VII=Life · VIII=Words & Works · IX=Atonement · X=Crucifixion · XI=Resurrection · XII=Appearances · XVI=Reformed)

The Messianic Prophecy Chain

“...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”
— Luke 24:44 (KJV)

GEN. 3:15

Protevangelium

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

The first Gospel: born of the woman’s seed, the Redeemer crushes the serpent at the cost of His own wounding.

→ Gal. 4:4 · Rom. 16:20 · Heb. 2:14 · Rev. 12:9



ISA. 53

The Suffering Servant

“He was wounded for our transgressions, he was bruised for our iniquities... and with his stripes we are healed... he was numbered with the transgressors; and he bare the sin of many.”

Vicarious atonement foretold seven centuries before Calvary — the Servant who justifies many.

→ Matt. 8:17 · Acts 8:32–35 · 1 Pet. 2:24



PS. 22

The Crucifixion Psalm

“My God, my God, why hast thou forsaken me?... they pierced my hands and my feet... they part my garments... and cast lots upon my vesture.”

A Davidic lament whose details are answered point-for-point on Golgotha.

→ Matt. 27:35, 46 · John 19:23–24 · Heb. 2:12

Glossary of Christological Terms

Logos

“Word” (John 1:1). The eternal Son as divine self-expression; agent of creation and revelation.

Ousia

Greek for “essence / substance.” What God is — shared fully by the Father, the Son, and the Spirit.

Homoousios

“Of one substance” (Nicaea, A.D. 325). The Son is consubstantial with the Father — not a creature.

Hypostasis

“Subsistence / Person.” In Christ, one hypostasis subsists in two natures (Chalcedon, A.D. 451).

Hypostatic Union

The union of the divine and human natures in the one Person of the eternal Son — without confusion, change, division, or separation.

Theotokos

“God-bearer” (Ephesus, A.D. 431). Mary bore the one Person who is God the Son incarnate.

Communicatio Idiomatum

“Communication of attributes.” Properties of either nature may be predicated of the one Person of Christ (cf. Acts 20:28; 1 Cor. 2:8).

Kenosis

“Self-emptying” (Phil. 2:7). Voluntary humiliation in the Incarnation — not loss of deity but veiling of glory.

Munus Triplex

The “threefold office” of Christ as Prophet, Priest, and King — codified by Calvin, Institutes II.15.

Docetism

Heresy: Christ only seemed human. Refuted by Ignatius and 1 John 4:2.

Arianism

Heresy: the Son is a creature, not eternal. Refuted at Nicaea (325).

Nestorianism

Heresy: two persons in Christ. Refuted at Ephesus (431).

Eutychianism

Heresy: one mixed nature after the union. Refuted at Chalcedon (451).

Anhypostasias / Enhypostasias

Christ’s human nature has no independent personhood (an-); it subsists in the divine Person of the Word (en-).



Notes on Sources

Conventional identifications and chronologies in this deck that are reasonable but not critically settled.

§ VI LXX-Isaiah dating

The Pentateuch LXX is c. 250 B.C. (Letter of Aristeas); the Isaiah translator is dated to c. mid-2nd c. B.C. The pre-Christian rendering of 'almah as parthenos is secure either way.

§ XV Ignatius as third bishop of Antioch

Eusebius (HE 3.22) lists Evodius first, Ignatius second. Origen and Jerome make Peter first, yielding Ignatius third. The deck follows the latter enumeration.

§ XVI Clement of Rome and Phil. 4:3

Identification with Paul's fellow-labourer is patristic (Origen; Eusebius, HE 3.15) but generally rejected by modern critical scholars.

§ XVII Polycarp's martyrdom

Traditionally A.D. 155 per the Martyrdom of Polycarp; some modern reconstructions argue for as late as A.D. 167.

§ XV Ignatius as disciple of John

Asserted by Jerome (De Viris Illustribus 16) and standard tradition; not independently documented in the New Testament or the Apostolic Fathers themselves.

§ XV Ignatius's life-dates (c. 35–108)

The birth-year is conjectural; martyrdom under Trajan is securely c. A.D. 107–110. Some critical editions prefer c. 50 – c. 110.

§ XVI Earliest non-canonical Christian writing

1 Clement (c. A.D. 96) is among the earliest extant. The Didache and Barnabas may rival or pre-date it depending on disputed dating.

§ XVIII Josephus, Testimonium Flavianum

Niese 18.63–64 = Whiston 18.3.3. The passage is widely regarded as substantially authentic with later Christian interpolations. See handout §V.