

*Jesus Christ is the Son of God! His personhood, sinless life, and atoning death are the flaming hot center of the Gospel story. He is the culmination of God's glorious plan to rescue mankind. Don't miss it, don't blow it off, and whatever you do – don't act indifferently toward it. There is only one fitting response to the person and message of Christ – Bow the knee in allegiance, faith, and worship!*

· Leroy Community Chapel Statement of Faith – Article IV

**“We believe that Jesus Christ is the promised Son of God, the fullness of God in human form. As eternal God, He was the Word of God (John 1:1). He was born of the virgin Mary, lived a sinless life, was crucified (as our sacrificial substitute) for our sin, conquered death by raising form the dead, ascended to the right hand of the father, and will personally return in power and glory to judge the living and the dead, and to establish his Kingdom.”**

• Historic Church Documents

- See Nicene Creed (325), Athanasian Creed (400), and Definition of Chalcedon (451) as cited completely in *Part 2: The Godhead*. These statements dealing with the Godhead also clearly articulate the person of Jesus Christ.

- Augsburg Confession (1530)

“Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men. He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.” [Article III]

- Westminster Confession (1646)

“It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of His Church, the Heir of all things, and Judge of the world: unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified. The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.” [Chapter VIII, Article I-II]

- The Baptist Confession (1689)

“The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of mediator and surety; which office He took not upon himself, but was thereunto called by His Father; who also put all power and judgment in His hand, and gave Him commandment to execute the same. This office the Lord Jesus did most willingly undertake, which that He might discharge He was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us; enduring most grievous sorrows in His soul, and most painful sufferings in His body; was crucified, and died, and remained in the state of the dead, yet saw no corruption: on the third day He arose from the dead with the same body in which He suffered, with which He also ascended into heaven, and there sits at the right hand of His

Father making intercession, and shall return to judge men and angels at the end of the world.” [Chapter 8, Paragraph 3-4]

· Key Terms & Definitions

**Messiah** ® If we take the Bible as one book (which we should) containing one story (which is does) then the Old Testament storyline of the Messiah is crucial to our understanding of Jesus. The Messiah was the promised one, or literally the “anointed one” who would deliver the people from oppression and establish his rule. The New Testament title for Messiah is “the Christ” and so when we describe Jesus as Christ, or say “Jesus Christ” we are saying He is the promised One, the Messiah as spoken of in the Old Testament. All the Old Testament qualifications for, and prophecies of, the Jewish Messiah are fulfilled in Jesus of Nazareth.

**Impeccability of Christ** ® The word impeccable comes from the Latin word which means “to sin”, so impeccable means “not able to sin.” The question of the impeccability of Christ then is – could Jesus have sinned, or was it not possible for him to sin? Again, we have a mystery, not a contradiction, when we consider Jesus as fully God (not able to sin or be tempted – James 1:13), and fully man (facing real temptations – Hebrews 4:15). We must be clear where the Bible texts are clear and not force them into a human logic that we comprehend. Jesus’ temptations were very real (Luke 4:2) and he resisted them further than any man ever has. This actually means he faced greater temptation than any human because we often give in to the temptation at some point in the struggle. He never did, thus facing the full weight and struggle against sin. Jesus never sinned! Could he have? As God – no he could not have. And this truth should both deepened our love for a holy God, and at the same time not diminish the very real struggle against sin the man Jesus faced on our behalf. He was not pretending to be man, he was man, and as a perfect man, he alone can rescue us from our sin that deserves eternal consequence.

**Docetism** ® This word describes one version of heresy regarding the person of Jesus. The term comes from the Greek word “dokeo” which means ‘to seem, or appear to be’, thus the teaching is that Jesus was only *appearing to be* human, but wasn’t really, he just kinda faked it. I suppose he pretended to be a baby and need his diaper changed, and pretended to not know how to use a hammer and needed his dad to teach him, OR he was actually a human being who had to *learn obedience* (Hebrews 5:8). He actually was a baby who had to be changed, was a toddler who had to learn to walk, was an adolescence who had to learn the teachings of the Old Testament, was a man who got tired, and hungry, needing rest, food, and friendship, and was hung on a cross and endured very real human agony. It is a hard thing to think about the humanity of Christ, we often feel like we are being crude or diminishing the glory of God, but without embracing the very real and full manhood of Jesus we don’t have an acceptable sacrificial substitute for the sinfulness of man. Wrestle with it, but don’t deny it.

**Deity of Christ** ® This is the phrase that describes that Jesus is fully God. He is eternally God, with all the attributes of the Godhead, and not a Junior-Varsity God. If you’re going to tuck away some key passages to defend the deity of Christ, let me suggest you tuck these few away:

- (1) Isaiah 9:6 – the child who is born, the son who is given is called the *Mighty God*
- (2) Luke 2:11 – now the announcement of this child born is referred to as *Christ*, the Messiah, and the Old Testament term used to describe Yahweh God – *Lord*.
- (3) Matthew 22:41-46 – Jesus quotes Psalm 110:1 and applies it to himself, meaning God the Father said to God the Son (the Psalmist David’s *my Lord*) sit at my right hand.
- (4) John 8:57-59 – Jesus said before Abraham was, *I am*. This description is an Old Testament title for God, and also designates him as having existed before Abraham. The Jews knew what he was claiming because they wanted to kill him after he said that.
- (5) Revelation 22:13 – Jesus calls himself the *Alpha and Omega*, the beginning and the end, indicating his eternal nature as God fully God.

Plenty of other places and designations point to the deity of Christ, but these give you a good sense for what the Bible says about Jesus, and they arm you with an apologetic for the defense of the Deity of Christ.

**Incarnation** ® We looked at this term earlier (Study Guide #2) as it indicates the second member of the Trinity taking on human flesh and becoming man. This term describes Jesus as God in human flesh. We must always contend for both the Deity of Christ – Jesus as fully God, and the Incarnation whereby Jesus, fully God, really takes on humanity.

**Kenosis** ® This word comes from the Greek word meaning “to empty” and is found in the text of Philippians 2:5-11 (which we discuss later). This describes the emptying of Christ. The question for discussion is what is the emptying? Did He empty Himself of His divinity to become human, or did he humble Himself by becoming man? This is significant to understanding the humanity and deity of Christ. God, the Son’s emptying was not of attributes or nature, but of role and status. He did not cease to be God when he took on human flesh, but he *made himself nothing* (Philippians 2:7) and *humbled himself* (Philippians 2:8) in becoming a servant.

**Active Obedience & Passive Obedience** ® Who knows if you’ll ever bump into these terms, but I remember finding them confusing as I was learning them, so I’ll give you a few sentences on them. The first term is used to describe his perfect obedience to the law during his life and his perfect righteousness in fulfilling the law that can therefore be imputed to us (Active Obedience). The second term is used to describe his suffering and dying for sin whereby our sin can be punished through his sacrifice (Passive Obedience). Through the obedience of one many will be made righteous. Jesus secured for those who believe *both* forgiveness from sin *and* the righteousness of Christ (2 Corinthians 5:21).

· Foundational Biblical Data

**Philippians 2:5-11** ® “**And being found in human form, he humbled himself**”

These verses in Philippians are some of the clearest exposition in the New Testament about the incarnation of God. It begins speaking of Christ Jesus as God (v.6) and the willingness of the Son to submit to the will of the Father in the redemption of mankind (remember the phrase *economic subordination*). He was equal with the Father, being

fully God, but in terms of role and function he willingly took on humanity and servanthood (v7). That meant he had to be born into humanity through a woman, yet uncorrupted by the inherited sin and imputed guilt of Adam, thus no human “seed” in conception (the virgin birth). As a man he fulfilled the role the Father had for him in becoming obedient to death, even death on a cross as prophesied in the Old Testament (Deuteronomy 21:22-23). The incarnation pleased the Father, Jesus’ death accomplished the plan of redemption, and in the end all creation will declare the Jesus Christ is God to the glory of the Father (vs. 9-10).

Listen to John Owen on this one, *“When He took on Him the form of a servant in our nature, He became what He had never been before, but He did not cease to be what He always had been in His divine nature. He who is God cannot ever cease to be God.”*

It’s important to remember here that this passage doesn’t speak of Jesus giving up His God-ness, but rather that he *laid aside the free and independent use of his divine attributes* (that’s the carefully worded ordination answer). He willingly left the comfort of heaven to descend to earth (not hell as some creeds state) and become a man, a humble servant, and suffer real death, *for mankind*. This humility of Christ, Paul points us to as the ultimate example of what it means to count others more significant than yourself (Philippians 2:3). Jesus, and the incarnation, is the firmest foundation and strongest argument for being people of humility, sacrifice, and service to others. We are to be “incarnational people” taking the love of Christ in humility to those in need, leaving our comforts to serve the very real needs of others. Ministry anyone?

### **Colossians 1:19** ® **“For in him all the fullness of God was pleased to dwell”**

It has always been the case that attacks have come on the person of Jesus Christ from two sides – that he was not fully God, and that he was not fully man. We must be armed with the Word to refute both of these attacks, as they come from inside the church and outside the church. So let’s know the truth of Scripture. The Philippians passage we just looked at clearly teaches the humanity (incarnation) of Jesus humbling himself as he took on human-ness, and this Colossians passage teaches the full God-ness (deity) of Jesus. Take a look. Starting in Colossians 1:15 and continuing through to verse 20 we have one of the clearest expositions of the person of Christ as God very God. He is God in flesh so the world knows what God is like (v 15a). He is the exalted and preeminent one in all creation (v 15b). He was present and involved in the creation of the world (v 16a). All creation is under the authority of Jesus and all things have been created so that the Son might be put on display (v 16b). He holds all creation together as the sustainer of life (v 17). He is the head of the Church (v 18a). He has conquered death (v 18b) and secured the way to the Father (v 20). Verse 19 summarizes all these things and displays the great unity and love within the Godhead by saying that the Father was pleased to put the Son on display as the visible explanation of who the Godhead is for all the world to see. Do you see him? Have you come to understand the Father by embracing the Son? Understanding the person and works of Jesus Christ is how you come to know God and be rescued by Him!

**Hebrews 4:15** ® “tempted as we are, yet without sin”

The whole book of Hebrews has as its theme that Jesus is Greater! He is greater than Moses, greater than the prophets, greater than the law, greater than the priestly system, a greater sacrifice, and the full and final answer to the sin problem that has infected the whole of mankind. How is it that Jesus can deal with the sin virus completely? One answer is by him being the only perfect human. That means he had to be tempted and found sinless. The temptations of Jesus by Satan as found in Matthew 4:1-11 were very real and had he given in to any one of them, he would have been unable to save mankind. In addition to these bizarre-like temptations (one’s you and I don’t face) he faced the regular everyday temptations of being human. He was faced with impatience, faced with greed, faced with lust, faced with tiredness, faced with selfishness, faced with apathy, faced with anger, faced with gossip, faced with everything you and I are tempted by ... and *without sin*. He never once gave in to the temptation of sin. He endured each and every situation with a pure and righteous outcome. To face temptation is human and we share that with our Lord. To succumb to temptation is sin, and we all have fallen and are in need of the one who can look sin and Satan in the face and say, “you have no power over me.” If he had not been tempted, he could not be our substitute, and if he had not been without sin, he could not satisfy the righteous requirements of the law and the righteous wrath of God (Romans 8:3-4).

**1 Timothy 2:5** ® “For there is one God, and there is one mediator between God and men, the man Christ Jesus”

Don’t miss this my friend, it gets good and clear here. Some say, “hey, you narrow-minded Christian, quit making it all about Jesus, there are many ways to heaven, many ways to God.” Well, what do we say to this? You’re right, it might be Mohammad the prophet, or maybe through the testimony of Joseph Smith, perhaps crystals can get you there, or just the right number of ‘our fathers’ ... you pick which path feels right to you. Or we stand with the Bible that clearly states there is *one* mediator between God and men. Who is that one? The man Jesus Christ! Why do we need a mediator? Because of sin (remember last week?), and sin separates a holy God from unholy people. WOW, what a mean God you have to make it so simple and clear (oh, wait, they say narrow and bigoted)! Perhaps it helps to look back at the verse just before this one and get a sense for this mean God of ours. “... God our Savior, who desires all people to be saved and to come to the knowledge of the truth.” Wait a minute, that actually sounds like He is large-hearted and welcoming. Yes indeed, we have a gracious God who didn’t leave men in an unredeemable state, but in Himself made the way for all to be saved. That way? Through the man, the mediator, the only *Jesus Christ*. There is only one path, make no mistake, and that path is a narrow one that few travel, but let it never be said that we have a mean and stingy God who shrouds that path in mystery. God’s heart is that all would hear of the mediatorial work of His Son on the cross, and be saved!

**Hebrews 10:11-14** ® “For by a single offering he has perfected for all time those who are being sanctified”

I told you there was a lot of good Jesus stuff in the book of Hebrews, so here we go to one other passage. The book of Hebrews was, guess what? Written to Hebrew people. These Hebrew (Jewish background) people were steeped in the works and worship surrounding the Temple. They knew of the priests' work of sacrificing animals on their behalf. They knew of the Day of Atonement where the high priest would go into the Holy of Holies and offer the perfect lamb for the sins of the nation. They also knew he wasn't allowed to sit down (they even put bells on his robe so if God struck him down they'd know because he stopped ringing **J**) and that he had to do this year after year as a sacrifice for sin. So it makes sense in this context when we read of "Christ offering for *all time a single sacrifice* for sins, and he *sat down* at the right hand of God" (v. 12). The work of Christ as the high priest offering His life as the very sacrifice for sin was full and final, never needing to be repeated again. "It is finished" He cried! And by sitting down in heaven we know that finished it is. What is finished you ask? The sacrifice for sin. The only thing you and I need to be rescued from sin and death. The love of God for mankind. Oh friend, quit running around trying so hard to please God. Sit down and rest in the once-for-all sufficient sacrifice of Jesus who has sat down for you.

· Frequently Asked Questions

1- The virgin birth ... really? Is that a big deal?

In the first chapter of the New Testament we are told about Joseph and Mary, "*before they came together she was found to be with child of the Holy Spirit*" (Matthew 1:18-20). It is essential to establish from the very beginning that this One the Old Testament had spoken of, this One the nation had anticipated was now here. Jesus was the only one ever to have not been conceived from the sperm of a man and the egg of a woman, he had been conceived of the Holy Spirit and born to a woman who had never had sexual relations with a man. I suppose the later is now possible in our day and age, but the former never will be.

Is this significant you ask? Without it we have no salvation. The virgin birth points us first of all to the fact that salvation is a supernatural work of God. Robert Gromacki writes, "*The incarnation of the Lord Jesus Christ is the central fact of Christianity. Upon it the whole superstructure of Christian theology depends. A real incarnation requires a literal virgin birth.*" Secondly, the virgin birth is the only possible explanation for one person to possess two natures. Had Jesus been dropped from heaven in a spaceship it would be hard to accept his humanity, and had Jesus been born to an earthly mother and father at the Cleveland Clinic it would be hard to accept his deity. But with the work of the Holy Spirit inside the womb of an earthly mother, we can accept both his divine and human nature. And perhaps most importantly, Jesus is the only person who cannot trace his physical lineage back to Adam, meaning he did not inherit the sin of Adam and a corrupt human nature. The Holy Spirit preserved him from the corruption of mankind through the crazy conception process the Bible calls the virgin birth ... and without this doctrine we have no Savior capable of rescuing and restoring mankind. So don't push it off as a fairytale or piece of irrelevant Bible truth. You cannot be Christian without it!

2- Was Mary really free from sin, a perpetual virgin, and did she really ascend to heaven?

Where do we get these crazy ideas you ask? Not the Bible, but from the Roman Catholic Church. That's right. Mary was not sinless, she was not always a virgin – she and Joseph had other kids, and she died just like every other human. Check it out ...

The teaching of the Immaculate Conception as it is called, that Mary was without sin, is nowhere taught in the Bible. Eve was the only woman created without sin, and she did later sin. If Mary was born without sin, would not her parents (and others) have thought her to be the Messiah, and would not then the Scriptures point us to this? If she became sinless later in life, would not this have been a miracle of the greatest proportions and thus recorded in Scripture? But many texts point us the other direction – that Mary needed a Savior (Luke 1:46-47), knew not how this thing (her being with child) had happened (Luke 1:34), and even Jesus rebukes her at Cana when she asks him to turn some water into wine (John 2:4). Funny thing is even a number of Pope's throughout history have said this teaching on the sinlessness of Mary was not Biblical.

The teaching of Mary being a perpetual virgin has no Biblical evidence, and to the contrary we read of Mary's other children, Jesus' brothers and sisters (Matthew 13:55-56). Any claim to the ongoing virginity of Mary is based on Church tradition and not the texts of Scripture.

The teaching of Mary not dying but being assumed into heaven became a doctrine of the Roman Catholic Church in the 7<sup>th</sup> century and August 15<sup>th</sup> was set as a feast day celebrating Mary's assumption. Pretty cool, huh? I suppose if you're into making up doctrine, why not make this nice one up? Don't get me wrong, I like Mary, and the Bible hails her as "blessed among women" (Luke 1:42), she is the mother of Jesus our Savior, but she is not a god, not like a god, nor did she take on any characteristics of god-ness. The Bible gives us no reason to believe that Mary did not die a natural death.

Have I straightened out any of those trappings of Catholic teaching some of you may have grown up with? I hope so.

3- What's the deal with Christ descending into hell, is that true?

Perhaps you've read versions of the Apostle's Creed that speak of Christ *descending into hell*. And sometimes it's argued that after his death he went into hell, to set captives free or something like that. The problem is the Bible never says that. First, let's deal with how this got into such an old creed, and then look at Bible text. The Apostle's Creed wasn't written by one man at one time, but developed gradually over the course of about 500 years (200-700 AD). The early versions of the creed *do not* contain this phrase, but it gets inserted somewhere around 650, and then is explained in various ways so as to not contradict Scripture. Uh, why don't you just fix it rather than try to explain it away? In any case, how it got there or why is a much larger issue than I can deal with here, but I imagine texts like Ephesians 4:8-10 are where we might get this notion. "*In saying 'He ascended' what does it mean but that he had also descended into the lower parts of the*

*earth? He who descended is the one who also ascended far above all the heavens ...”*

This is fairly shaky ground to build a truth on of Christ descending into hell. In the context of the work of Christ, Paul here is speaking of the incarnation of the Son, in that he descended from heaven into the lower regions, the earth. God left heaven to come to earth and set captives free, only then to later ascend back to heaven victorious. The significant part of the work of Jesus is that He took on human flesh, not that he did something in hell. Quite to the contrary we have passages that speak of him having *finished* the work on the cross (John 19:30) and of Him being *this day* in Paradise (Luke 23:43). When Jesus died on Good Friday, his spirit went immediately to heaven, and his body was laid in a tomb, only to then be reunited body and soul on Easter morning. This is the picture of our future death and resurrection – soul passing immediately to heaven, body remaining in the grave until the final resurrection. Please friends, don't just accept something because you read it, if it sounds funny, check it out, and judge it against Scripture. Not all the 'old stuff from the old guys' is Biblically accurate, they too were finite men. Let the Word always be our final guide ... and don't forget that you too probably have some beliefs that need tweaking by the Word.

4- Wasn't Jesus just pretending to be man? He wasn't really a man like us was he?

Ok, here we go ...let's start with a quote from Berkhof, *“The doctrine of the two natures in one person transcends human reason. It is the expression of a supersensible reality, and of an incomprehensible mystery, which has no analogy in the life of man as we know it, and finds no support in human reason, and therefore can only be accepted by faith on the authority of the Word of God.”* Errors have quickly grown out of trying to fit this Biblical truth into the grid of human reason. Some have suggested Jesus had a human body, but not a human mind or spirit (Apollinarianism – 361 AD). Others have simply said Jesus was two separate persons: a human person and a divine person, and that he operated as a sort of schizophrenic Messiah (Nestorianism – 428 AD). In opposition to that another heresy arose teaching that the human nature and divine nature sorta melted into one new nature of neither human nor divine ... weird (Eutychianism – 450 AD). This is a good example of what happens when you force God into man's thinking. You end of creating bizarre forms of heresy which honestly seem far more confusing to me than just stating what the Biblical data teaches and leaving it at that. So here is ... we see Jesus, fully human getting hungry (Matthew 4:2), weary and tired (John 4:6), at times not knowing certain things (Luke 8:45-46), and we see Jesus, fully divine calming the sea (Matthew 8:26-27), healing the sick (Matthew 8:14-17), and casting out demons (Matthew 8:28-34).

Jesus wasn't just pretending to be a man ... He was a man. He was tired, hungry, and tempted. He walked, talked, slept, and enjoyed friendship. He learned, grew, and came to understand his identity as the Christ. His was no game of playing dumb or faking so men would accept him as one of them ... He was the greatest man ever to live!

Jesus wasn't just a man ... He was God. He ordered demons around, raised the dead to life, and sent diseases packing. He knew things only God in His wisdom could know,

and accomplished things only divine power could perform. He was no superhuman, with physic powers or slight of hand party trick ... He was God fully God!

5- Just how significant is the resurrection of Jesus?

I'll shut up and let the Bible and a modern apologist answer this one:

*“And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all people most to be pitied.”*

### **1 Corinthians 15:17-19**

*“If Christ is truly God, His claim to be the only way has to be taken seriously. If on the other hand, He is merely one more person in a pantheon of pretenders, His proclamations can easily be pushed aside. That is precisely why the resurrection is axiomatic to Christianity. Through the resurrection, Christ demonstrated that He does not stand in a line of peers with Buddha, Baha'u'llah, Krishna, or any founder of a world religion. They died and are still dead, but Christ is risen. Ultimately, resurrection and reincarnation are mutually exclusive because the former is a historical fact, while the latter is but a Hindu fantasy.”*

**Hank Hanegraaff**

*. What Do I Do With This?*

### **In My Head**

Simply ... Believe in Jesus! Make it an aim of yours to know the life of your Savior. Read through the Gospels (or at least one of them) each year. Observe where you see his humanity and where you see His divinity on display. When facing temptation, remember you have One who was like you, tempted to the ultimate, and yet never gave in to sin. Let Jesus' fight against sin and victory over sin be your confidence to walk in holiness. Remember the finished work of Christ ... *sat down*, and find your rest in Him. *“Come to me, all who labor and are heavy laden, and I will give you rest ... for I am gentle and lowly in heart, and you will find rest for your souls.”* – Matthew 11:28-30

### **In My Heart**

*“If you do not believe in the unique deity of the Lord Jesus Christ, you are not a Christian, whatever else you may be. We are not looking at a good Man only, we are not interested merely in the greatest Teacher the world has ever seen; we are face to face with the fact that God, the Eternal Son, has been in this world, and that He took upon Him human nature and dwelt among us, a Man amongst men – God-Man. We are face to face with the mystery and the marvel of the Incarnation and of the Virgin Birth. It is all here, and it shines out in all the fullness of its amazing glory. “What manner of Man is*

*this?" He is more than Man. That is the answer – He is also God."*

***Martyn Lloyd-Jones***

Enough said!

*· For Further Study*

The Virgin Birth. Robert Gromacki. Kregel. 2002.

Our Sufficiency in Christ. John MacArthur. Word. 1991.

Understanding Jesus. Alister E. McGrath. Zondervan. 1990.

The Saviour of the World. B. B. Warfield. Mack Publishing Co. 1972.

The Life of Christ. Robert Duncan Culver. Baker. 1991.

*· For Family Discipleship*

### **Questions for Discussion**

- (1) What simple, true statements can you make about who Jesus is?
- (2) Why did Jesus have to become man?
- (3) Why is it important that Jesus never sinned?

### **Memory Verse**

*"For in Him all the fullness of God was pleased to dwell."  
– Colossians 1:19*

### **Song**

Jesus loves me this I know  
For the Bible tells me so  
Little ones to Him belong  
They are weak but He is strong

Yes, Jesus loves me  
Yes, Jesus loves me  
Yes, Jesus loves me  
The Bible tells me so

I need more than the words on a page  
To show that you love me, I do.  
Hear me cry out for You in the desert  
Come let it rain, again.

I need more than the words on a page  
Words are good but it's the author I crave

I need more than the words on a page  
To show that you love me. I do. I do. I do.

**A Catechism for Young Children**

Q. How could the Son of God suffer?

A. Christ, the Son of God, became man that he might obey and suffer in our nature.

Q. Did our Lord Jesus Christ ever commit the least sin?

A. No, He was holy, harmless, and undefiled.

Q. What is it to believe or have faith in Christ?

A. To trust in Christ alone for salvation.