

## Session Four: Christology

### Resources

*Christ Over All*, “The God Who is There: Contemplating the Doctrine of God” (Feb 2026)  
<https://christoverall.com/theme/the-god-who-is-there-contemplating-the-doctrine-of-god/>  
---, “The Nicene Creed: 1700 Years of Homoousios” (July 2025)  
<https://christoverall.com/theme/the-nicene-creed-1700-years-of-homoousios/>

### Article 1

*We believe in one God, the Father Almighty,  
Maker of heaven and earth, of all things visible and invisible.*

*We believe in one God,*

Monotheism

*opera trinitatis ad extra indivisa sunt* (inseparable operations<sup>19</sup>)

**Ferguson** The Father plans, the Son effects, the Spirit applies and completes

**Gregory Nazianzus** No sooner do I conceive of the One than I am illumined by the Splendour of the Three; no sooner do I distinguish Them than I am carried back to the One.<sup>20</sup>

**Isaiah 64:8** But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.

**Colossians 1:16–17** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

**Job 33:4** The Spirit of God has made me, and the breath of the Almighty gives me life.

*the Father Almighty,*

Father – *vis-à-vis* Son

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<sup>19</sup> For a helpful explanation see: Adonis Vidu, “How the Doctrine of Inseparable Operations Unlocks the Gospel,” *The Gospel Coalition*, May 3, 2021, <https://www.thegospelcoalition.org/article/doctrine-inseparable-operations/>.

<sup>20</sup> “On Holy Baptism,” xli, as available at: <https://www.newadvent.org/fathers/310240.htm>.

**Greek** *Pantokrator*—ruler of all

*Maker of heaven and earth,*

Creator-creature distinction

Jesus is on the Creator side

*of all things visible and invisible.*

Lat., *ex nihilo*—out of nothing

Independence—aseity, immateriality

Two realms—and only one is directly comprehensible for mankind

**Question:** If Jesus is God (and he is), then how can we have multiple Persons in the Godhead without having multiples essences/gods?

## Article 2

*And in one Lord Jesus Christ, the only begotten Son of God,  
begotten of His Father before all worlds, God of God, Light of Light, very God of very God,  
begotten, not made, being of one substance with the Father; by whom all things were made;*

*Who for us men and for our salvation came down from heaven,  
and was incarnate by the Holy Spirit of the virgin Mary, and was made man;  
and was crucified also for us under Pontius Pilate; He suffered and was buried;  
and the third day He rose again according to the Scriptures and ascended into heaven,  
and is seated at the right hand of the Father; and He shall come again, with glory,  
to judge both the living and the dead; Whose kingdom shall have no end.*

**1 Corinthians 8:6** yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

**John 5:18** This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

1 *And in one Lord Jesus Christ,*

“one God” ~ “one Lord”

LORD - YHWH

Lord - Adonai

**Psalm 16:2** I say to the LORD, “You are my Lord; I have no good apart from you.”

Jesus is Lord (*kurios*)

**Joel 2:32** . . . everyone who calls on the name of the LORD shall be saved.  
cf. Romans 10:13 (Lord)

Jesus = Joshua, “the LORD saves” (cf. Matt 1:21)

**Romans 1:7** To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Cf. 1 Cor 1:3; Gal 1:3

*the only begotten Son of God,*

**Greek** τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ

*monogenes* – cf. John 1:14, 18; 3:16, 18; 1 John 4:9

Arians could agree with the term, but not the meaning

**Latin** *Filium Dei unigenitum*

**Eternal Generation** one essence ‘begets’ the same essence (like humans), but it does not involve physical reproduction (unlike humans)

Four Truths:<sup>21</sup>

- 1 The Son is of the same essence as the Father
- 2 The Son is to be distinguished from the Father
- 3 The Son is of the Father
- 4 The Father is never of the Son

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<sup>21</sup> DeYoung, *The Nicene Creed*, 41.

2, *begotten of His Father before all worlds,*

**Greek** τὸν ἐκ τοῦ πατρὸς γεννηθέντα

**Latin** et ex Patre natum ante omnia saecula

Not a process in time (contra Arius)

Originates from the Father—a paradox

*God of God,*

God the Son from God the Father

*Light of Light,*

**Hebrews 1:3** He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

Shared property = common nature

Analogy or metaphor—not material ‘stuff’

*very God of very God,*

very = truly (Arians could *not* affirm)

of = from

3 *begotten, not made,*

Came to be by nature, not by art/craft

Creating = unique to God, *ex nihilo*

Son ≠ creature, but Creator

*being of one substance with the Father;*

***homoousios***—of the same Being, essence

**Contra Arius**

Lat., *consubstantialem Patri* (consubstantial)

Confusing in modern English, as substance = material

*ousia* = being, or essence

The exact same divine attributes

All of God is essential, thus he is immutable  
*physis* = nature  
*homoousios* with the Father according to divinity  
*homoousios* with us according to humanity  
Therefore, he can be the mediator as he is both Creator and creature

*by whom all things were made;*

**John 1:3** All things were made through him, and without him was not any thing made that was made.

## PERSON / WORK

**NB:** Work is longer than Person

*4 Who for us men and for our salvation*

Enter mankind  
Gospel, not Law  
Grammar—one long sentence in Greek down to middle of 3<sup>rd</sup> Article  
Subject—“One Lord, Jesus Christ, the only-begotten Son of God”  
2 “Who” clauses—  
    “[who was] begotten of His Father before all worlds”  
    “who for us men and for our salvation”

*came down from heaven,*

**John 3:13** No one has ascended into heaven except he who descended from heaven, the Son of Man.

**Augustine** He is said to have come to us, not from place to place through space, but by appearing to mortals in mortal flesh. He came to a place where he was already.<sup>22</sup>

*5 and was incarnate by the Holy Spirit of the virgin Mary,*

**Greek** *sarkothenta*—“was fleshified”

**Latin** *incarnatus*

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<sup>22</sup> Augustine, *De Doctrina*, 1.12.12.

**1 Corinthians 15:42–49** So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

**Gregory of Nyssa** [God’s power] flows forth from the Father as from a spring, is put to work by the Son, and the grace is perfected by the power of the Holy Spirit.<sup>23</sup>

“Mary, the virgin” (both Greek and Latin: name, then condition)

<b>Greek</b>	<i>Theotokos</i>	God-bearer
<b>Latin</b>	<i>Mater Dei</i>	Mother of God

Both eternally and temporally begotten

*and was made man;*

**Gregory of Nazianzus** he remained what he was and took up what he was not<sup>24</sup>

The Person of the Son added a human nature, body and soul (hypostatic union)

**Gregory of Nazianzus** that which He has not assumed He has not healed<sup>25</sup>

**Philippians 2:7** . . . taking the form of a servant, being born in the likeness of men.

2 States: *Humiliation* vs. *Exaltation*

Incarnation, Suffering, Death, Burial, Descent

Resurrection, Ascension, Session, Return

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<sup>23</sup> “To Ablabius, on ‘Not Three Gods,’” trans. Phillip Cary, in *The Nicene Creed*, 114.

<sup>24</sup> “Oration 29:19”

<sup>25</sup> “To Cledonius the Priest Against Apollinarius (Ep. Cl.),” available at: <https://www.newadvent.org/fathers/3103a.htm>.

**Acts 14:22** strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

**James 4:10** Humble yourselves before the Lord, and he will exalt you.

*6 and was crucified also for us under Pontius Pilate;*

History

Providence—Acts 2:22-24

Purpose—“for us” (again)

*He suffered and was buried;*

**Latin** *passus* passivity, not activity

Passive & Active Obedience

God is Impassable—“without body, parts, or passions” (TCF 2.1)

**Cary** He goes to the realm of the dead as the conqueror of death rather than its victim.<sup>26</sup>

*7 and the third day He rose again according to the Scriptures*

The foundation of Christian faith

**1 Corinthians 15:13–14** But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

**Matthew 28:6** He is not here, for he has risen, as he said. Come, see the place where he lay.

*and ascended into heaven,*

**Acts 1:11** “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

The invisible dimension of God’s most intense presence

Not a migration from place to place

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<sup>26</sup> *The Nicene Creed*, 136.

*8 and is seated at the right hand of the Father;*

From past to present

Session—enthronement (Ps 110:1)

A man sits on heaven's throne (Rev 5:6)

**Hebrews 10:12–14** But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.

*and He shall come again, with glory,*

Glory is God's blessedness manifest outward to others—participatory

*9 to judge both the living and the dead;*

**Daniel 7:9–10** As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

**John 5:27** And he has given him authority to execute judgment, because he is the Son of Man.

*Whose kingdom shall have no end.*

**Daniel 7:14** And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

*Contra* Marcellus of Ancyra (d. 374)

Son and Spirit as temporary, and would return to the Father at the consummation so that the Godhead could be an absolute unity again

Condemned at the Council of Constantinople (381)