Jesus Christ

The Word

John 1:1-3 In the beginning was **the Word(the Logos, ὁ λόγος)**, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through Him, and without Him nothing was made that was made.

John 1:14 And **the Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the **only begotten** of the Father, full of grace and truth.

1 John 1:1-3 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning **the Word of life**— 2the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— 3that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

Image of God

Colossians 1:15-16 He is **the image of the invisible God**(ε lk $\dot{\omega}$ V TO $\hat{\upsilon}$ θ EO $\hat{\upsilon}$ TO $\hat{\upsilon}$ $\dot{\alpha}$ Op $\dot{\alpha}$ TOU), the firstborn over all creation. 16For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (2 Cor 4:4)

John 14:9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? (John 1:18)

The Brightness of the glory and the Exact likeness/full expression

Hebrews 1:1-3, God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3who being **the brightness of His glory**(ἀπαύγασμα τῆς δόξης, apaugasma tes doxes) and **the express image** of His person(χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ), and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

--Speaking of the divine nature of the Son, Nicene Creed, "Light of Light"

Son

Psalm 2:7 "I will declare the decree: The Lord has said to Me, 'You are **My Son**, Today I have **begotten**

Matthew 28:19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

John 5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Begotten

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 3:16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

John 5:26 "For as the Father has life in Himself, so He has granted the Son to have life in Himself, --Nicene Creed, "begotten, not made"

John 1:10 He was in the world, and the world was made through Him, and the world did not know Him.

"He is the Word because He is begotten by consideration. He is called the image because the consideration is the image of the thing considered. He is called "the brightness of glory" which in Greek is more appropriately written apaugasma, that is splendor which arises from the light of the Father, as we read in the Creed, 'Light of Light.' Likewise, the likeness of the substance of the Father, that is, an image which does not fade away but which remains the communicated essence. Therefore just as in the case of human nature we speak of a son as being begotten [gentium] of the substance of his father and being similar to his father, so the Second Person is called the Son because He is born [natus] of the substance of the Father and is His image. Thus the property which distinguishes the Son from the other persons is that He is begotten and is the image [of the Father]. And this distinction becomes clearer when we add that this Second Person at a certain time assumed a human nature in the womb of Mary. For the Father did not assume a human nature, nor did the Holy Spirit assume a human nature, but the Son is the Christ, that is, the promised Redeemer, one person with two natures miraculously united, namely that eternal image of the Father or the Word and a human nature. For the common custom of the church uses the word 'union' in this article" (Loci Theologici, p. 83).

Two natures (the Word and the human nature) united in One Person

(The Word is a person)

- 1. The Word is Divine
- 2. The Word takes on a human nature