

The following questions are meant to help you read through *The Person of Christ* by Stephen J. Wellum and then reflect on what you have read. Because the first set is designed to help you benefit from the reading, it is best if you do not skim the pages, look at subheadings, etc., before answering the questions. The first set of questions is designed to prepare you for the intake, and so they should be read and answered or thought through *before* reading the chapter. Before the “break” are some Scripture passages you can consider reading and then *afterward* there is another set of questions that aim to stimulate further contemplation on the content of the chapter and the Scripture’s teaching on Christ.

### **Before You Start**

1. What is the first thing that comes to mind when you consider who Christ is? What other things follow that “first” thought?
2. If you had to go to one place in Scripture to point out who Christ is, where would it be?
3. What errors have *you* heard regarding the Person of Christ? What errors have you once believed after conversion? Are there areas where you are not sure if you think the right thing about Christ?
4. What does Christ’s identity mean for your daily life?
5. Do you often think of Christ when you consider gathering for worship on the Lord’s Day, or is it something you have to be purposeful about?
6. Do you think of the *identity* of Christ when you think of sharing the gospel?
7. Come up with *one question* you have about who Christ is.

## Before Chapter 1

1. If someone were to ask you who Jesus is, where would you begin, and how would you make your argument?
  - a. What do you think the hindrances are to people believing in Christ today (what makes such belief “far-fetched”)? Answer both “generally” and “from your experience.”
2. Look up the word(s) “epistemology” and “epistemological” and write a definition.
3. Look up/write down/consider the difference between “possible” and “plausible.”
4. Look up “intratextual” (in the book’s glossary).
5. Reflect on the idea that Christians claim *one* man who lived two thousand years ago has immediate significance today.

Read Matthew 8:27; Mark 1:27; Matthew 16:13-20; Acts 17:16-34; 1 Corinthians 3:11; 2 Corinthians 11:4

-----Read Up to Page 34-----

1. What is Christology “from above”? What is Christology “from below”?
2. Can you think of any ways a Christology “from below” is adopted even within evangelicalism? Are there ways you have personally assumed a Christology “from below”?
3. Wellum offers three reasons we should not do Christology from below (pp. 25, 28, 30). Can you think of any other reasons to avoid it or expand on the reasons he gave?
4. What is the relationship between the doctrine of Scripture (what Scripture is) and Christology (who Christ is)?
5. What is the relationship between Scripture and tradition as we think about doctrinal formulation and biblical interpretation? How do you think this will be helpful for you as you think about Christology?

## Before Chapter 2

1. Where in the Old Testament would you begin to go to explain the identity of Christ?
  - a. What other places in the Old Testament would you want to include?
2. What biblical truths about God from the Old Testament would you consider “non-negotiables” as you begin to explain who Jesus is?
3. Look up the doctrine of the “covenant of works.”
4. Can you think of any New Testament examples that serve as guides for understanding the Old Testament’s testimony to Jesus’s identity?

Read Genesis 1-3; Psalm 8; Hebrews 2:5-9; 2 Samuel 7

-----Read Up to Page 49-----

1. Why is it important to begin with the Old Testament when you explain who Jesus is? Include answers from the book as well as your own.
  
2. What is the relationship between the covenant of works and our understanding of who Christ is?
  
3. How does sin’s entrance into the world evoke two problems between man and God? How is Jesus the answer to these problems?
  
4. Think more about the importance of the Davidic expectation (pp. 46–48) and record how you think that impacts what you believe about the New Testament presentation of who Christ is.
  
5. Have you typically used the Old Testament when sharing the gospel with unbelievers? How does this way of thinking about who Jesus is influence how you think about doing so?
  
6. Are there any “threads” in the Old Testament that point to Christ’s identity not mentioned by Wellum?

### **Before Chapter 3**

1. Where is the first place in the Gospels would you go to explain Christ's identification of himself as God?
  - a. What other passages in the Gospels would you associate with Christ's self-identification as God?
2. Look up the concept of "inaugurated eschatology."
3. Have you ever asked what Jesus knew about himself and when he knew it? What were your conclusions?
4. Can you think of any particular statements in the Gospels that use the Old Testament to identify Jesus as God?

Read Psalms 2; 65:5–8; 107:23–32; Isaiah 11:1-5; 61:1-2; Daniel 7; Matthew 8:23–27; John 5

-----Read Up to Page 64-----

1. Have you thought about "implicit" identifications of Jesus as associated with his divinity in the past? Can you think of other specific ways not mentioned where Jesus implicitly self-identifies as God? Can you think of anything uniquely from the Gospel of John?
  
2. Can you think of any explicit ways Jesus explicitly self-identifies as divine in the Gospels that Wellum did not mention in this chapter?
  
3. In what way does the concept of inaugurated eschatology have a greater depth when we remember the truths Wellum explains in his section "Inauguration of God's Kingdom" (pp. 56–57)?
  
4. What do the things considered in this chapter mean for your worship, both corporate and private?
  
5. Can you think of ways the content from this chapter will influence your interactions with people who think differently (e.g., unbelievers, those you profess to be Christians)?

## Before Chapter 4

1. Where in the New Testament, outside the Gospels, would you go to argue for the divinity of Christ?
  - a. What other passages in the New Testament, besides the Gospels, would you associate with Christ's identification as God?
2. How would you explain John's usage of the word "Word" in John 1:1? Why does he use "Word," and what is he saying when he relates the "Word" to "God?"
3. Look up "adoptionism" in the glossary.
4. Outline and explain for yourself Colossians 1:15-20. Write down anything you find confusing.

Read John 1:1-18; Matthew 1:18-25; Luke 1:26-38; Colossians 1:15-20; Philippians 2:6-11; Isaiah 45:20-23; Hebrews 1:1-2:18

-----Read Up to Page 82-----

1. Read the sentence that has footnote 2 (pp. 65-66) and read the footnote. In your own mind, how do you understand the justification for using words from outside the Bible in theology?
2. On p. 70, Wellum mentions the disclosure of God in the Incarnation. Consider and write down the importance of this point for your understanding of the gospel and of the Incarnation. Is this something you normally think about when you consider the gospel and the Incarnation?
3. How would you explain the importance of maintaining the Virgin Birth?
4. From Matthew and Luke's presentation of the Incarnation event, what does the Incarnation mean for Creation? What does it mean for the covenants (pp. 71-74)?
5. In your own words, briefly summarize the various components of biblical teaching that have been covered in Part 1.



## Before Chapter 6

1. What was the main takeaway from the previous chapter?
2. Look up the definition of “person” in the glossary (and note the word “hypostasis.”)
3. How would you explain/define the two natures and one Person of Christ to a Christian friend?
4. After the previous chapter, are there particular areas where you still have questions or directions in which you think the debate might have developed?  
\* You may find yourself using the glossary a fair amount in this chapter.

Read Acts 20:28 and think about how that relates to things you have considered in the previous chapter. Reread Colossians 1:15-20; Mark 14:32-36; John 6:35-40

-----Read Up to Page 126-----

1. In your own words, what is the difference between “anhypostasis” and “enhypostasis?” What is the importance of holding onto both terms?
  
2. Compare and contrast the way *communicatio idiomatum* is interacted with on pages 114-16 and 106. Why is it important to recognize helpful and unhelpful ways of using this phrase?
  
3. What are the three “*communicatio*” terms mentioned? How are they related to one another? How are these concepts helpful for your own thinking about Christ and for Scripture?
  
4. Why is the *extra Calvinisticum* important for our understanding of the Lord’s Supper? Look up more about this doctrine if you have trouble seeing the connection.
  
5. In your understanding, what are the key things that are lost if we do not confess that Christ has two wills?



## Before Chapter 7

1. In your understanding, how would you explain what Paul means when he says that Christ “emptied himself” in Philippians 2?
  - a. Have you heard any other views on this?
2. Look up “Kenoticism” in the glossary. (Also, remind yourself of the *extra Calvinisticum*)
3. What theological truths have already been covered that must constrain the way we interpret Christ’s “emptying”?
4. In your own words, try to explain the person-nature distinction and the importance of it for our doctrines of the Trinity and of Christ.
  - \* You may find yourself using the glossary a fair amount in this chapter.

Read Philippians 2:1–11

-----Read Up to Page 144 -----

1. How do the arguments from Ontological Kenotic Christology (OKC) demonstrate the interrelationship between various doctrines?
2. Give your own definition of each of the kenotic theories (i.e., how would *you* explain each one to other people).
  - a. Ontological Kenotic Christology:
  - b. Functional Kenotic Christology:
  - c. Points of commonality between OKC/FKC:
  - d. Points of distinction between OKC/FKC:
3. What do *you* think are the biggest problems with kenotic theories? How would you respond to those who hold to either of these theories?
4. In your own words, explain the key Christological issues that have been covered in part 2. Can you think of any other errors that are or have been present recently? Which problem do you think has the most impact? Which view do you think has the most acceptance among evangelicals?

## Before Chapter 8

1. What are some of the key components of a proper Christology?
2. How would you explain the person-nature distinction as it applies to the Trinity and as it applies to Christology?
3. How would you describe Jesus's temptation to sin?
4. Can you think of any uses of the Old Testament *in Revelation* as grounding the doctrine of the resurrection? Can you think of any particular connections of Revelation to other New Testament writings?  
\* You may find yourself using the glossary a fair amount in this chapter. (e.g., "Nature," "anhypostasia," "*extra [Calvinisticum]*")

Read Hebrews 2:10–18; 4:14–5:10

-----Read Up to Page 175-----

1. What is Boethius's definition of a "person?" How would you give this definition of "person" in your own words?
2. How would you explain the dictum "*opera Trinitatis ad extra sunt indivisa*" (p. 154) in your own words? How does this dictum guard our understanding of God?
3. If someone were to ask about a passage that speaks of the Son "obeying," how would you explain it to them in light of some of the content learned throughout the book?
4. Have you ever thought about the question, "Could Christ have sinned?" What do you think is the strongest argument against Christ being able to sin, and why do you think it is the strongest?
5. What are some motives for worship based on the study of Christ? Express these in your own words, even if the content is similar to what Wellum provides on 173–75.

## **Before Chapter 9**

1. Given all that you have worked through up to this point, who do you say that Jesus is? (Give a brief statement of no more than one sentence; you will give a more in-depth statement at the end of the book study).
  - a. What other passages would you associate with resurrection?

Read Ephesians 1

-----Read Up to Page 180-----

1. Wellum cites Jeremy Jackson, saying that “at the heart of *all* heresy and false understandings of the gospel and Christian theology is a distortion or denial of Christ” (p. 178). Give a few examples of how this is true.
  
2. Look up the Ligonier study that Wellum references (p. 179) but from 2022 (most recent). Look through the questions and record any that stand out as areas where you have grown in your understanding throughout this study.

Write out your own summary of the Bible's teaching on the Incarnation. Perhaps you could begin with, "I believe . . . in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead" (Apostles' Creed) or "I believe . . . in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, etc." (Nicene Creed, pp. 95–96). You could also include the Chalcedonian Definition (pp. 103–04) and the Athanasian Creed. Ensure you look at your Confessional standard (2 LBCF 2 & 8). Be sure to include the Old Testament and the New Testament in your summary. Consider your answers to these questions from the beginning of the study:

1. What is the first thing that comes to mind when you consider who Christ is? What other things follow that "first" thought?
2. If you had to go to one place in Scripture to point out who Christ is, where would it be?
3. What errors have *you* heard regarding the Person of Christ? What errors have you once believed after conversion? Are there areas where you are not sure if you think the right thing about Christ?
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