

Matthew Series

Lesson #172

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Dean Bible Ministries

www.deanbibleministries.org

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MATTHEW

JESUS: KING OF THE JEWS

Jesus' Will and the Father's Will

Matt. 26:36–46; Mark 14:32–42; Luke 22:39–46

Matt. 26:36, “Then Jesus came with them to a place called Gethsemane, and said to the disciples, ‘Sit here while I go and pray over there.’ ”



HORTVS GETHSEMANI





Matt. 26:39, “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.’ ”

Mark 14:35, “He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

Mark 14:36, “And He said, ‘Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*.’ ”

θέλω *thelō*

**pres act indic 1 sing
to want, desire, will**

***Abba*, an intimate address for father.**

Not attested in Hebrew before the first century.

Never used “My Father” [*Abī*] to address God. (Matt. 7:21; 10:32; 11:27; John 5:17; 6:32; 6:65; 8:19, 28; 10:17–18, 29, 32)

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Matt. 26:39, “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.’ ”

θέλω *thelō*

**pres act indic 1 sing
to want, desire, will**

Did Jesus Have a Will Separate From the Father?

Jesus' Will and the Father's Will

John 4:34, “Jesus said to them, ‘My food is to do the will of Him who sent Me, and to finish His work.’ ”

θέλημα *thelēma*

Noun acc neut sing

will, desire

Jesus' Will and the Father's Will

John 5:30, “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

θέλημα *thelēma*

Noun acc neut sing

will, desire

Jesus' Will and the Father's Will

John 6:38, “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.”

θέλημα *thelēma*

**Noun acc neut sing
will, desire**

Understanding the Hypostatic Union

hypostatic union [Greek (υπόστασις
(*hupostasis*) substantial nature, essence,
actual being, reality.]

The hypostatic union describes the union of two natures, divine and human, in the one person of Jesus Christ. These natures are inseparably united without loss or mixture of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Jesus is undiminished deity and true humanity in one person forever.

Key Passages:

**Philippines 2:6–11; John 1:1–14;
Rom. 1:2–5; Col. 1:15; 1 Tim. 3:16;
Heb 1:3; Heb. 2:14; 1 John 1:1–3**

Philippians 2:5, “Have this attitude in yourselves which was also in Christ Jesus,

Philippians 2:6, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

Philippians 2:7, “but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Philippians 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

Heb 2:10, “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”

**teleio,w, teleioo,
To bring to
maturity,
completion**

1. There were two natures in Christ; two distinct substances. One is human; one is divine.

2. These two natures are united IN the person of Christ, but they remain distinct.

3. There is no transfer of the attributes of one nature to the other nature.

4. This Union is a personal union.

5. There is only one Person.

6. This Union is eternal.

(a) One consequence is that there is communion of the attributes. Let us discuss this in three points.

(b) A second thing concerning the consequences of the Hypostatic Union concerns the acts of Christ. Here we will mention four things.

(c) A third consequence of the Hypostatic Union is that the man Christ Jesus is the object of worship. Normally it is a sin to worship a man. But we worship THE Man, Christ Jesus, because He is also fully God.

(d) A fourth consequence is that Christ can sympathize with His people. He can be a sympathetic High Priest, because He suffered all of the limitations of humanity.

(e) A fifth consequence of the Hypostatic Union is the eternal Priesthood of Christ. This involved both His humanity and His Deity. As to His humanity He is a human Priest, and He is sympathetic. As to His Deity, He has an everlasting Priesthood, and the Father will hear Him.

(f) The sixth consequence is the absence of the sin nature. The sin nature is not germane to humanity. Adam and Eve were both fully human, apart from the sin nature. So the sin nature was absent in Jesus.

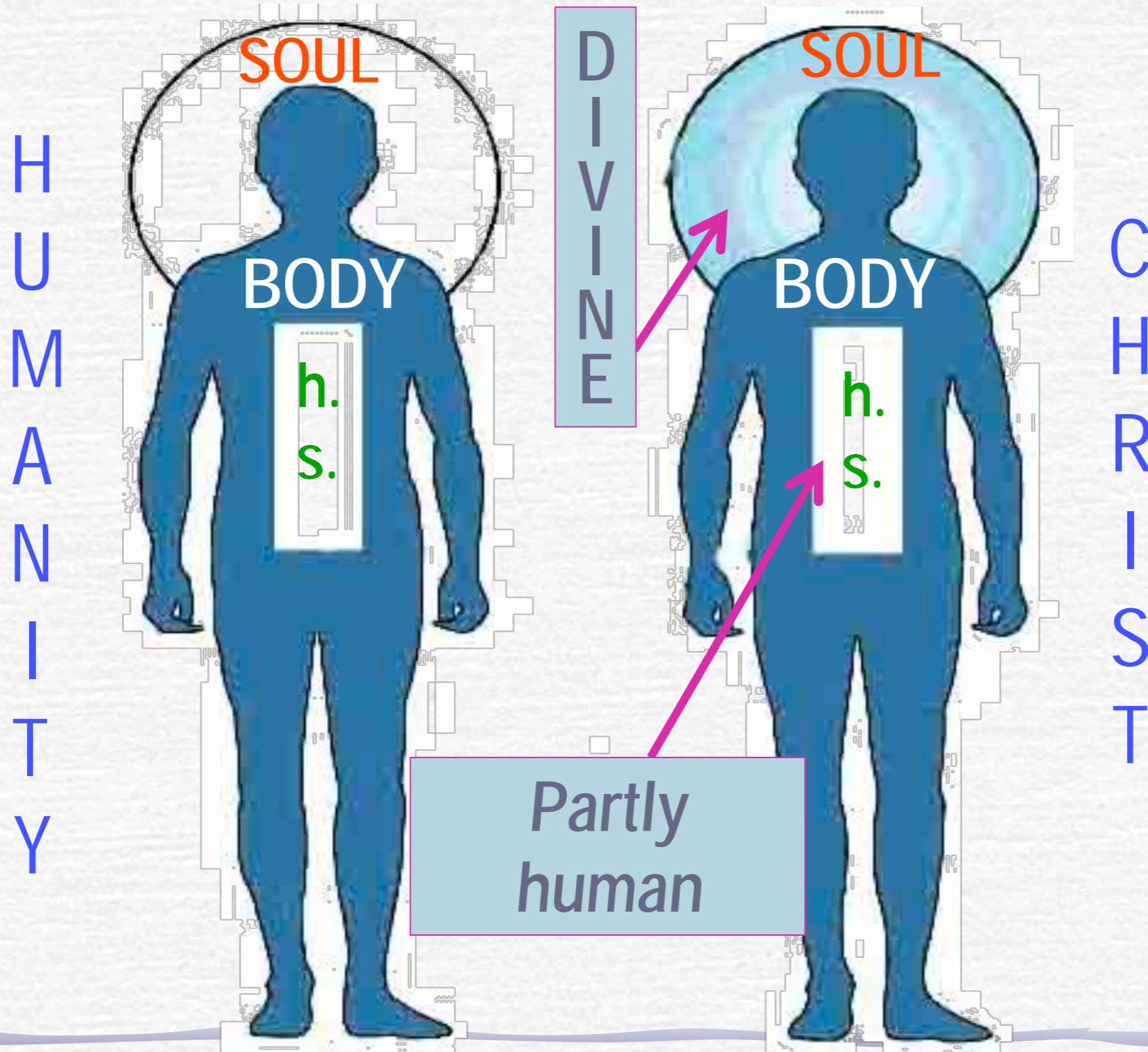
**(g) The seventh consequence is that today,
we have the God-Man at the right hand
of God the Father.**

The Two Major Questions in the Early Church to Understand Jesus.

- 1. What was Jesus BEFORE He came?**
- 2. What was Jesus WHEN He came?**

WHO was Jesus WHEN He Came?

Apollinarianism



NESTORIANISM

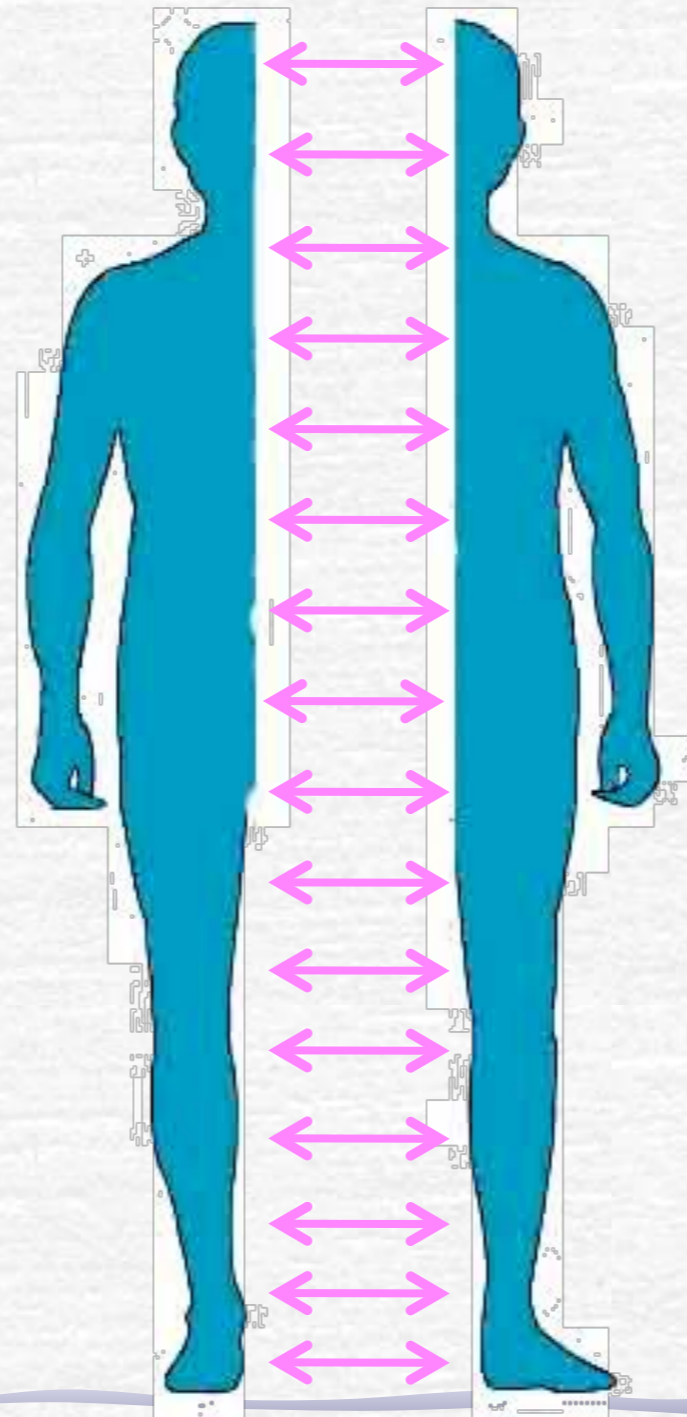
CHRIST

DIVINE

NATURE

DIVINE

Person



HUMAN

NATURE

HUMAN

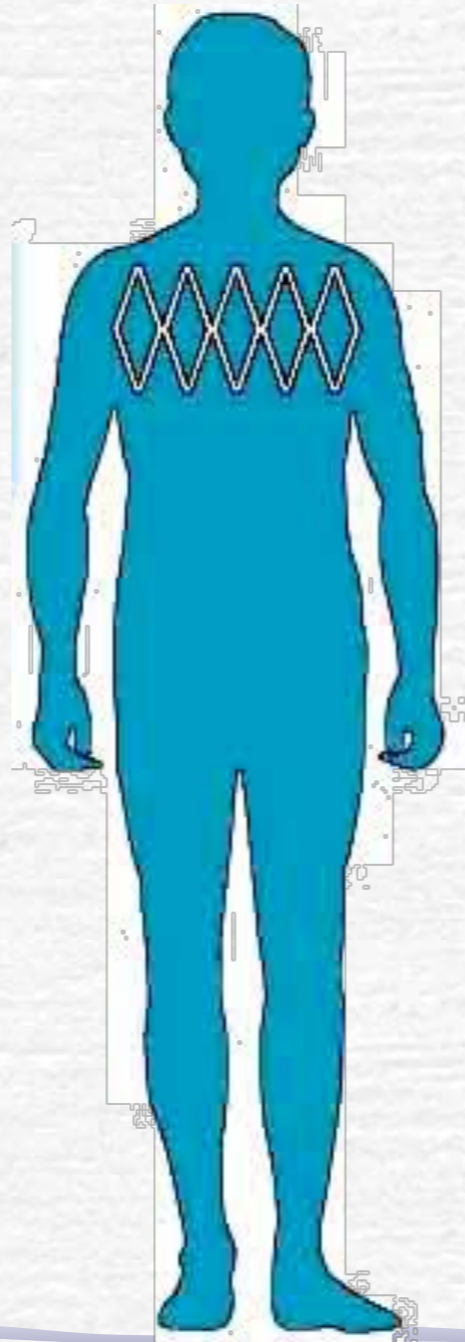
PERSON

EUTYCHIANISM

(A United Christ: Denies Dual Natures)

ΛΛΛΛΛΛ

Divine Nature



VVVVVV

Human
Nature

Two natures blend to create a third nature

Chalcedonian Creed (451)

[We also teach] that we apprehend this one and only Christ—Son, Lord, only-begotten—in two natures; [and we do this] without confusing the two natures [Eutychianism], without transmuting one nature into the other [Eutychianism], without dividing them into two separate categories [Nestorianism], without contrasting them according to area or function [Nestorianism]. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” and into one essence. They are not divided or cut into two persons [Nestorianism], but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us. . .

Did Jesus Have a Will Separate from the Father?

Did Jesus Have a Will Separate from the Father?

Yes, but He never operates independent of the Father's will for that would be sin.