

# CHRISTOLOGY

## Introduction

- I. Christ's eternal and preincarnate state
  - A. His eternity
  - B. His Deity
  - C. Attributes of Christ
  - D. Works of Christ
  - E. His ascription's
  - F. Types
  - G. Prophecies
  - H. His Claims
- II. Christ's earthly life and ministry
  - A. His incarnation
  - B. His early life
  - C. His ministry
- III. Christ's suffering and death
  - A. His suffering in life
  - B. His suffering in death
- IV. Christ's resurrection
  - A. Its certainty
  - B. Its character
  - C. Significance
- V. Christ's ascension and present session
  - A. Ascension
  - B. Present ministries of the God-man
- VI. Christ's return and reign on earth
  - A. Rapture
  - B. Second coming of Christ
  - C. Everlasting reign
- VII. Christ in the eternal state
  - A. Final accomplishments
  - B. Final submission to Father
  - C. Final manifestation

**Introduction:**

Interrelation of this doctrine to other areas of doctrine.

1. To *Theology Proper*: One of the Godhead Three.
2. To *Soteriology*: The work of Christ. (If Christ is not God He cannot save.)
3. To *Anthropology*: Christ became a man and is a person.
4. To *Pneumatology*: Holy Spirit is a personal representative of Christ; Holy Spirit unites us to Christ.
5. To *Ecclesiology*: Christ is the Head of the church.
6. To *Eschatology*: Christ is the center of God's program and all things culminate in Him.
7. To *Bibliology*: Christ is the Living Word; Scripture is the written word.
8. To *Angelology*: Christ created and is in control of angels. Christ will have victory over evil angels.

**I. CHRIST'S ETERNAL AND PREINCARNATE STATE****A. His eternity (We do not know what name the second member of the Trinity went by before He became Jesus, but we do know that He has always existed.)**

1. Was *in the beginning* – John 1:1,2.
2. Was *from everlasting* – Micah 5:2.
3. Was *before Abraham* – John 8:58.
4. The *works of creation* are ascribed to Christ (John 1:3; Colossians 1:16; Hebrews 1:10). He therefore antedates all creation.
5. The *angel of the Lord* whose appearance is often recorded in the Old Testament is none other than the Lord Jesus Christ.

**B. His Deity – John 1:1-2**

1. John 1:1-2 proves His deity:  
Note four statements made concerning Christ the Word (1:1,14).

- a. In the beginning He existed – continual existence at and before the time of creation.
  - b. Was with God: separate and distinct from the Father yet together with Him.
  - c. As to His basic quality Christ = God.  
His nature = God, therefore equal in essence with God.
  - d. Eternal fellowship (1:2)  
(He was God - v. 1; yet separate from God v. 2).
2. Hebrews 1:8-10 proves deity.  
Note the address (verse 8): to the Son.

Note the relationship (verse 9): Christ = to the Father; yet subordinate in office. "Thy companions" is speaking of Christ's humanity.

Note the activity (verse 10): Creation is of Christ.

Note the parallel to John 1:1-2. Christ is equal to God; separate from the Father, Creator.

### 3. Titles of Christ:

#### a. *Logos* (word)

Basic concept: The expression or communication of God.

Summary: Christ is the visible, tangible expression of God (John 1:14,17,18; 14:1).

#### b. *Son of God*:

1) In Jewish usage the term "son of. . . ." did not generally imply subordination, but rather equality and identity of nature.

2) Eternal generation – Psalm 2:7.

Basic concept of generation (begotten) is not time but the relationship: a personal relationship derived from the Father, sustained by the Father by a mutual indwelling.

Emphasis: He always was, is and shall be generating.

#### c. *Only begotten* (monogenes): (John 1:14, 18; 3:16, 18)

Unique or one of a kind found only in John's writings when referring to the Son.

See also the use of the term of Isaac (Hebrew 11:17)  
 Jairus daughter (Luke 8:42); other children (Luke 7:19; 9:38).

d. *Lord* (kurios) = Lord or sovereign, often is the translation of Jehovah.  
 Romans 10:9 "Lord" – that He is deity, see John 12:37-41.

e. *Angel of the Lord*.

1) Called Jehovah (Genesis 16:7,13; Exodus 3:2,4,7; Judges 6:12,14).

2) Distinguished from Jehovah (Zechariah 1:9-11,12,13).

#### 4. Jesus claimed to be God:

a. "I am" – John 8:58, 59 & Exodus 3:13-14.

b. Matthew 26:63-66

#### C. Attributes of Christ:

##### 1. Eternality

John 1:1-3

Micah 5:2

Isaiah 9:6

##### 2. Immutability

Hebrews 13:8

Hebrews 1:10-12

##### 3. Omnipresence

Matthew 28:20

Matthew 18:20

##### 4. Omniscience

*Knowledge of man --*

John 1:47-48

John 2:25

*Knowledge of God –*

I Corinthians 1:24

Colossians 2:3

John 16:15

John 1:18

5. Omnipotence

Matthew 8:23-27

Colossians 1:15-17

Revelation 19:15-16

## D. Historical Denials of the Deity of Christ

### 1. *Ebionism (Pre-135 AD)*

#### Major tenets of Ebionism:

- Jesus was an ordinary man; possessed unusual (but not supernatural) gifts of righteousness and wisdom.
- Rejection of virgin birth.
- The Christ (the presence of God's power and influence) came upon Jesus at His baptism; the Christ was withdrawn from Jesus near the end of His life. So that it was the man Jesus, not the Son of God, or Christ who died on the cross.
- Ebionites also associated with Judaizing legalism (cf. Galatians 1-2); taught the universality of the Mosaic law as necessary for salvation.

"Thus Jesus was primarily a man, albeit a man in whom, at least for a time, the power of God was present and active to an unusual degree."

#### Major opponents of Ebionism:

Irenaus, Hippolytus, Origen, Eusebius (cf. Wayne House, *Charts of Christian Theology and Doctrine*).

### 2. *Gnosticism (at its peak in 150 AD)*

- Gnostics believed that matter was evil and, therefore, it was not possible for God to become man. If He were to do so He would be tainted with evil.
- Gnostics claimed hidden knowledge, which revealed that there was one supreme God but many lesser gods who were a series of emanation from the high God.

- One of their gods was the Demiurge, who had enough spirit in him to have creative powers and enough of matter to create the material world. This Demiurge the gnostic, identified with Jehovah.
- Christ was either a phantom or came upon the body of Jesus for a short time between His baptism and death. They denied that Christ had a physical body, but that He only seemed to have one.
- Roots of Gnosticism can be seen in John 1:1, 2, 14; I John 4:1-3; Col. 2:18-19.

### 3. *Arianism*

Followers of Arius. Arianism was condemned at the Council of Nicea (325); resurfaced in several synods (Antioch in 341; Arles in 353) and remained a bitter debate until the Council of Constantinople (381) reaffirmed the Nicene Creed. Even after this, however, a form of this heresy (semi-Arianism – that the Son is *like* (*homoiousios* = the orthodox position that Christ is of one substance with the Father) the Father in substance but they are not necessarily one) spread northward to the Germanic tribes through the missionary work of Ulfilas: “It was not until the end of the seventh century that orthodoxy was finally able to absorb Arianism” (statement from the Nicene Creed, Lutzer, pp. 30, 31).

#### Major tenets:

- Absolute uniqueness and transcendence of God.
- God’s essence cannot be shared with anyone or anything else.
- Only God the Father is an uncreated and eternal being.
- The divine Word (the Son) was the first creation of the Father; hence, He had a definite and temporal beginning (Arian slogan: “There was a time when he was not”).
- The Son is not of the same essence as the Father; the Son is the highest of all creations, transcending the rest of creation, but inferior and subordinate in being to the Father.

### 4. *Socinianism*

“Socinus believed that Scripture should be interpreted rationally. This philosophical framework led him to deny the deity of Christ. In his view Christ had a human nature and did not become God until after his resurrection when the Father delegated some of his divine power to the risen Jesus . . . Socinus’s ideas laid the foundation for later unitarian movements,

although he did not go as far as future anti-Trinitarians in denying the miraculous or divine role of Jesus."

"Socinianism taught: a rationalist interpretation of Scripture with an emphasis on the early part of the OT and the NT; an acceptance of Jesus as the revelation of God but nevertheless solely a man . . . ; and the doctrine of the death of the soul with the body except for the selective resurrection of those who persevered in obeying Jesus' commandments."

### 5. *Unitarianism*

"With the coming of the Enlightenment (c. 18<sup>th</sup> century) and the appearance of deism, Unitarianism in the hands of Joseph Priestly and others became more rationalistic and less supernaturalistic in its outlook. Nature and right reason replaced the NT as the primary sources of religious authority, and what authority the Scriptures retained was the result of their agreement with the findings of reason."

"Unitarians believe in the goodness of human nature, criticize doctrines of the Fall, the Atonement, and eternal damnation, and require only openness to divine inspiration."

"Unitarianism, briefly, has grown along rational, not biblical lines. Begun by anti-Trinitarians, many of whom were otherwise orthodox, it has evolved into a creedless movement stressing the many forms of divine revelation and the inherent goodness of man."

Unitarianism as an organization merged with Universalism in 1961 to form the Unitarian Universalist Association.

### 6. *Jehovah's Witnesses*

Jehovah's Witnesses can be said to be the modern equivalents to the Arians. Note the following statements:

"Christ the Son was the first created being of Jehovah God" (*Let God Be True*, 32).

"Thus [Jesus Christ] is ranked with God's creation, being first among them and also most beloved and most favored among them. He is not the author of creation of God; but after God had created him as his firstborn Son, then God used him as his working Partner in the creating of all the rest of creation. It is so stated at Colossians 1:16-18 and at John 1:1-3 *NW*" (*Let God Be True*, 33).

### E. The works of Christ – such that only God could do them:

1. *Creation* – John 1:3 and Colossians 1:15
2. *Regulation* – Hebrews 1:3 and Colossians 1:17  
He does not go away and leave His creation.
3. *Miracles* – John 5:36; 10:37 and 14:11  
He claimed to be God, lived like God then did miracles showing His deity.
4. *Forgiveness of sin* – Matthew 9:5.
5. *Giver of life* – John 10:28 and 17:2.
6. *Resurrection of dead* – John 5:25-26 and John 11:25.
7. *Judgment* John 5:22, 27 and Revelation 19:11-16.

### F. His ascriptions:

1. Worshipped by man and angels – Matthew 14:33; Philippians 2:10 and Hebrews 1:6.
2. His name is coupled with other members of the Trinity in a relationship of equality – Matthew 28:19 and II Corinthians 13:14.
3. He claimed to be God – John 8:19 and 10:30.
4. His enemies knew He claimed to be God – John 5:18.
5. His friends recognized Him to be God – John 20:28.

### G. Types:

“In the science of theology it properly signifies the preordained representative relation which certain persons, events and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New” (*Protestant Biblical Interpretation*, Ramm, quoting an authority, p. 208).

The following is a selective list of types of Christ found in the Pentateuch of Moses:

1. Genesis --
  - a. *Adam*: Christ Head of New Creation as Adam is of Old Creation (Genesis 5:1; Romans 5:14; I Corinthians 15:22).



- b. *Animal sacrifices* (Genesis 3-4): Coats of skin indicate sacrifice for covering. Blood sacrifice is the only acceptable one.
  - c. *Noah's ark* (Genesis 6-8): Type of Christ as salvation from judgment (Genesis 6:14; Hebrews 11:7; I Pet. 3:20, 21).
  - d. *Melchizedek*: Type of Christ as resurrected King-Priest (Genesis 14:18; Psalm 110:4; Hebrews 6:20; 7:23,24). (Cf. *Scofield Bible*, I, p. 1295; II, p. 1314, note 1).
  - e. *Isaac* (Genesis 21:3; 22:9; 24:1).
    - 1) As obedient unto death (Genesis 22:9).
  - f. *Joseph* (Genesis 37:2). Cf. *Scofield Bible* (I and II), p. 53, note 2.
2. Exodus –
- a. *Moses*: Type of Christ as Deliverer and Prophet (Exodus 2:2). Cf. *Scofield Bible*, p. 72, note 1.
  - b. *Passover*: Christ our Redeemer (Exodus 12:11; I Corinthians 5:7).
  - c. *Tabernacle*: Parts – (Hebrews 9:2-10)
    - 1) Altar of brass: Type of cross upon which Christ was offered (Exodus 27:1).
    - 2) Altar of incense: Type of Christ our Intercessor, through whom our prayers and praises ascend to God (Exodus 30:1; John 17:1-26; 13:15; Revelation 8:3,4).
    - 3) Ark of the Covenant (Exodus 25:10. Cf. *Scofield Bible* I, p. 101, note 1; II, p. 101, note 2.
    - 4) Mercy seat (Hebrews 9).
    - 5) Golden candlestick (Lampstand): Type of Christ our Light (Exodus 25:31; cf. John 1:4; Isaiah 11:2).
    - 6) Laver: Type of cleansing from defilement (Exodus 30:18; John 13:2-10; Ephesians 5:25-27; I John 1:9).
    - 7) Showbread: Type of Christ as Bread of Life (Exodus 25:30). Cf. *Scofield Bible*, I, p. 102, note 1; II, p. 103, note 1.

- 8) Veil: Type of Christ's body rent through which we have access to God (Exodus 26:31; Matthew 26:26; 27:50; Hebrews 10:20). Cf. *Scofield Bible*, I, p. 104, note 1; II, p. 105, note 1.

### 3. Leviticus –

#### a. *Offerings* (See *Scofield* notes in Leviticus on various offerings):

- 1) Sweet savor offerings: Christ in His perfections offering His merit for us (Leviticus 1:9). Cf. *Scofield Bible*, I, p. 127, note 2; II, p. 128, note 2.
  - a) Burnt offering – Christ giving Himself completely, a sacrifice wholly acceptable to God.
  - b) Meal offering – Christ in perfections of His humanity.
  - c) Peace offering – Christ is our peace (made peace, preached peace).
- 2) Non-sweet savor offerings:
  - a) Sin offering – Christ bearing guilt of our sin.
  - b) Trespass offering – Christ repairing the injury of our sin.

#### b. *High priest* (Exodus 28:1; Leviticus 8:12).

#### c. *Day of Atonement*: Work of high priest (Hebrews 9).

#### d. *Blood of atonement*: Sacrifice of high priest (Hebrews 9).

#### e. *Feasts*:

- 1) Unleavened bread: Holy walk of believer with Christ (I Corinthians 5:6-8; II Corinthians 7:1; Galatians 5:7-9).
- 2) Firstfruits: Christ risen (I Corinthians 15:23).

### 4. Numbers –

- a) *Rock*: Christ smitten to make possible the outpouring of the Spirit (Exodus 17:6; Num. 20:8; Matthew 21:44; I Peter 2:8; I Corinthians 10:4). Cf. *Scofield Bible*, I, p. 193, note 1.

- b) *Serpent of brass*: Type of Christ made sin for us (Numbers 21:9; John 3:14).
  - c) *Manna*: Type of Christ as the Bread of Life come down from heaven (Exodus 16:35; Joshua 5:11). Cf. *Scofield Bible*, I and II, p. 91, note 1; I, p. 263, note 2.
5. Deuteronomy –
- a) Moses: Type of Christ as Deliverer and Prophet (Exodus 2:2). Cf. *Scofield Bible*, p. 72, note 1.

## H. Prophecies:

1. *Prophecy*: The Messiah would be born of a virgin (Isaiah 7:14).  
Fulfillment: Jesus was born of the virgin Mary (Matthew 1:18-25).
2. *Prophecy*: The Messiah would be born into the family of King David (Jeremiah 23:5).  
Fulfillment: In the genealogy in the Gospel of Luke, Jesus is listed as being in the lineage of David (Luke 3:23-31).
3. *Prophecy*: The Messiah would be born in the city of Bethlehem (Micah 5:2).  
Fulfillment: Jesus was born in Bethlehem (Luke 2:11).
4. *Prophecy*: The Messiah would be betrayed by a friend (Psalm 41:9).  
Fulfillment: Jesus was betrayed by Judas Iscariot, one of His twelve disciples (Matthew 10:4).
5. *Prophecy*: The Messiah would be tortured and crucified (Isaiah 53:5).  
Fulfillment: Jesus was beaten and then crucified (Matthew 27:26).
6. *Prophecy*: Jesus would rise from the dead (Psalm 16:10).  
Fulfillment: Jesus rose from the dead (Matthew 28:5-6).

## II. CHRIST'S EARTHLY LIFE AND MINISTRY

### A. His incarnation (John 1:14)

Definition: "In the context of Christian theology, the act whereby, the eternal Son of God, the Second Person of the Holy Trinity, without ceasing to be what he is, God the Son, took into union with himself what he before that act did not possess, a human nature" (Robert L. Reymond, "Incarnation," EDoT, 555).

"The word incarnation means 'in flesh' and denotes the act whereby the eternal Son of God took to Himself an additional nature, humanity, through the virgin birth. The result is that Christ remains forever unblemished deity, which He has had from eternity past; but He also possesses true, sinless humanity in one Person forever (cf. John 1:14; Phil. 2:7-8; I Tim. 3:6)" (Paul P. Enns, Moody Handbook of Theology [Chicago: Moody, 1989] 222).

1. The means – the virgin birth (Luke 1:26-38).

a. Accomplishment of the act:

- 1) Father – Hebrews 10:5 prepared the body (Father's plan).
- 2) Holy Spirit – Luke 1:35 and Matthew 1:18 direct agent of conception.
- 3) Son – Hebrews 2:14 and Philippians 2:6,7 took on the form of man.

b. Interpretation:

1) Its *fact*:

- a) John 8:20
- b) Luke 24:39
- c) John 1:14

2) Its *necessity*:

- a) To avoid Adam's sin (II Corinthians 5:14-21).
- b) Sinners beget sinners (Psalm 51:5; Ephesians 2:1-2 and Romans 5:15-21).
- c) So that the Son of God could take a human nature without becoming an entirely different person, yet becoming two persons in one.

3) Its *purpose*:

To produce a kinsman redeemer (Leviticus 5).

A kinsman could pay off the debt of one in slavery (see Hebrews 2:13-15).

## 2. The results of the incarnation:

## a. The Kenosis – Philippians 2:5ff

1) Basic meaning = KENOO from Philippians 2:7, means to empty.

2) **False view**: That Christ laid down His attributes or part of His attributes (e.g. the omnis) while on earth. That is, He became a little less than God while on earth.

3) **Biblical view**:

a) The veiling of Christ's preincarnate glory – John 17:5.

b) The condescension of taking on Himself the likeness of sinful flesh.

c) The voluntary nonuse of some of His attributes of deity during the time of His earthly life.

b. The hypostatic union: The union in one person of the divine and human nature of Christ. "The union of undiminished deity and perfect humanity forever in one Person is called the doctrine of the hypostatic union (that is, the union of two hypostases or natures), and this is the uniqueness of Jesus Christ." --Ryrie, page 51.

1) **False views**:

a) Arius – denied any eternal preexistence to Jesus. He was a created being inferior in essence to the Father.

b) Socinus – denied preexistence to Christ altogether. He was just a man with a peculiar fullness of the Spirit.

c) Docetists – Gnostics – denied the reality of His humanity. His humanity was a veil over the LOGOS.

d) Apollinaris – divine logos took place of human spirit in Jesus. He had a human body but no human spirit,

- e) Nestorius – was a union of two persons but it was a God-bearing man. He was the son of man and the son of God – Two distinct separate persons. Nestoriucism the word did not become flesh; the word and flesh were separate.
- f) Cyril – Christ had one nature but it was neither human nor divine but a mixture. Through the union of the two natures, a third substance had been formed.
- g) Unitarians – Jesus was adopted as divine at His baptism.
- h) Jehovah’s Witnesses – God’s highest created representative.
- i) Barthians – fully human (including a sinful nature).

## 2) Council of Chalcedon

- a) Met in AD 451 to hammer out the wording of a creed that defined as much as possible the relationship between the divine and human natures of Christ.
- b) The Chalcedon Creed, p. 47 of Lutzer.

## 3) ***Biblical view*** – John 1:14:

“Jesus Christ was fully God and perfect man, and that these two natures were united in one Person without forming a third nature” – Ryrie.

As a man Christ was living as a Spirit-filled man, allowing Himself to be led by the Spirit and used His “omnis” as the Holy Spirit enabled him.

- a) ***Christ was anointed by the Spirit*** (Luke 4:18 and Acts 10:38).  
This occurred at His baptism but was not the same as baptism (John 1:32) – anointing means empowering for service.
- b) ***Christ was filled with the Spirit*** (Luke 4:1).
- c) ***Christ was sealed with the Spirit*** (John 6:27).
- d) ***Christ was led by the Spirit*** (Luke 4:1).
- e) ***Christ was empowered by the Spirit*** (Matthew 12:28)

## 3. The *purpose* of the incarnation:

- a. He came to reveal God to men (John 1:18; 14:9; Matthew 11:27; Romans 5:8 and I John 3:16).
- b. He came to provide a sacrifice for sin (Hebrews 10:1-10).
- c. He came in the flesh that He might destroy the works of the Devil (Hebrews 2:14; I John 3:8; Colossians 2:13-15; John 12:31 and John 16:11). If Christ was not fully human He would be disqualified to be our Savior.
- d. He came into the world that He might be a merciful and faithful High Priest in things pertaining to God (Hebrews 2:17, 18; 8:1; 9:11,12 and 9:24).
  - \* Note the denial by some that Jesus was truly man (I John 4:2, 3).

## B. His early life:

### 1. His infancy – characterized by the following:

- a. Three ceremonies (Luke 2) --
  - Circumcision* (8 days old) Luke 2:21 – as per the OT Law (Lev. 12:3)
  - Presentation* (40 days old) Luke 2:22 – according to OT Law the mother remained unclean until the 40<sup>th</sup> day following birth at which time she was to present offerings for her purification (Lev. 12:4-6).
  - Confirmation* (12 years old) Luke 2:42 – at age 13 a Jewish boy became a man. The boys often started going to the Temple a year or two prior to this.
- b. Three locations (Matthew 2) --
  - Bethlehem (as a babe and child) – (2:1-12) up to 2 years (v. 16)
  - Egypt -- (2:13-21) possibly 1 year
  - Nazareth – (2:22-23)

### 2. His childhood – Characterized in three relationships:

- a. Relation to Himself and life (development) – Luke 2:40,52.
  - What areas of development?
  - 1) Wisdom
  - 2) Stature
  - 3) Social

- 4) Spiritual
- b. Relation to His parents (subject to them) – Luke 2:49,51.
- c. Relation of God – Luke 2:49.
  - 1) Recognition of special relationship – “My Father.”
  - 2) Demonstration of early devotion – “His business.”
- 3. **His youth** – Characterized by 30 years of silence (Luke 3:23):
  - a. His trade – carpenter
  - b. His testimony – sinless (John 8:46).
  - c. His training
    - 1) Word of God and worship in the home.
    - 2) Word of God and worship in the synagogue.

### **C. His ministry: (by major events or subjects)**

- 1. **His baptism**
  - a. *Purpose:*
    - 1) Matthew 3:15 “To fulfill all righteousness” – because it was the appointed thing to do by God. It was something God commanded.
    - 2) John 1:31 “That He should be made manifest to Israel.” The public introduction to the nation of Israel.
  - b. *Results:*
    - 1) Confirmation of John’s message.
    - 2) Identification with God’s people.
    - 3) Introduction into public ministry.
    - 4) Approval by God (Matt. 3:16, 17).
  - c. *Relation* to Christian baptism:



- 1) John's baptism – Matthew 3:2,7-8 and Acts 19:4 – looked forward to the kingdom, was a different message (repentance) and object (looking forward to Christ's coming). Therefore it was different.
- 2) Christian baptism – Matthew 28:19,20 (in the name of the trinity, including Christ).

## 2. **His temptation:**

### a. The ***fact*** of His temptations.

- 1) Wilderness – Matthew 4
- 2) Home – John 7:3-5
- 3) Throughout life – Luke 22:28
- 4) Cross – Matthew 27:39-44
- 5) Garden – Matthew 26:36-46

### b. The ***nature*** of His temptation:

- 1) ***Similarity*** – in all respects -- all kinds, not each one – Hebrews 4:15
- 2) ***Difference*** – without sin. Two sources of temptation for us:  
     Inward (James 1:14-15)  
     Outward (world, Satan)  
     One source for Christ: external (no sin nature)

### c. The ***purpose*** of His temptation:

- 1) **Satan's aim**: To discredit the Messiah and to defeat God.
- 2) **God's aim**: To approve Christ – To demonstrate His moral fitness to be the King-Priest.

### d. The ***genuineness*** of His temptations – was it possible for Christ to sin?

Christ was **not able to sin, not just able not to sin.**  
 (See chart at the end of the booklet)

*The **impeccability of Christ*** – results of tests:

- 1) Tests proved sinlessness of Christ.
- 2) Tests made Him a sympathetic High Priest.

“The purpose of the temptation from God’s standpoint was not to see whether Christ would sin but to prove that He wouldn’t” – Lutzer, p. 49.

Logically, if Christ could have sinned while on earth He could sin now for He is still the God/Man.

### 3. **His claims and rejections:**

#### a. **Son of God.**

- 1) Claims:  
John 10:36 and 19:7  
  
Matthew 26:63-64

- 2) Rejections:  
John 10:33  
  
Matthew 26:65-67

#### b. **King of Israel** (Matt. 2:2; 21:5; 27:11,42; John 1:49; 12:13).

- 1) Claims:  
Preaching – Matthew 3,4,10 and 24-25  
  
Miracles – Matthew 8-9  
  
Presentation – Matthew 21:1-5 and Zechariah 9:9
- 2) Rejections: *see Matthew’s emphasis*  
Matthew 12 – accused of being in league with Satan.  
After this, Matthew records no more offer.

Matthew 21 – entry into Jerusalem (nation rejects the King).

Matthew 21-22 – King rejects the nation.

Matthew 24-25 – Consequences of rejection and the second coming.

#### 4. His miracles

- a. *Purpose*: Demonstrable proof of Christ's claims, the credential of Messiah. The Messiah of Old Testament prophecy was to be God in the flesh, He was to forgive sins and usher in the Kingdom promised in the Old Testament, including physical, material and spiritual blessings.

\* Jesus (and John) preached the "Gospel of the Kingdom" (Matt. 4:23; 9:35; 24:14; Mark 1:14, 15). This was the good news that God was moving to fulfill His covenantal program with Israel and to establish His Kingdom on the earth. But there was one catch: they had to receive the King on His terms.

#### ***Miracles:***

*Proved* His Person – John 20:30-31

*Backed* His Message – John 3:2 and 5:36

*Witnessed* to His ministry – Matthew 11:2-6; John 11:2-5

*Encouraged* His followers – John 2:11 and 4:53

- b. Emphasis in four Gospels:

<b>GOSPEL</b>	<b>THEME</b>
Matthew	King of Israel
Mark	Servant of Jehovah
Luke	Perfect God-man
John	Son of God and Savior of world

### **III. CHRIST'S SUFFERING AND DEATH**

#### **A. His suffering in life**

Occurred throughout His life:

1. In temptation – Hebrews 2:18
2. In opposition of sinners – Hebrews 12:3
3. In opposition of family – John 7:3-5

4. In failure of disciples – Matthew 26:69-75; Luke 22:60, 61
5. In agony of the garden – Matthew 26:36-38  
These sufferings did not deal with sin.

## **B. His suffering in death (this death put away sin)**

1. Its *nature* – what did the death involve?
  - a. Death means separation
  - b. He died physically – Matthew 27:50
  - c. He died spiritually – Matthew 27:46; II Cor. 5:21  
  
*He was separated from God for us.*
2. Its *cause* – who put Christ to death?
  - a. Satan – Genesis 3:15 and John 14:30; Luke 22:3
  - b. Man – I Peter 2:23,24; Isaiah 53:4-5 and Acts 2:22-23
  - c. God – Isaiah 53:6,10 and II Corinthians 5:21; Acts 2:22, 23
  - d. Christ (voluntarily) – John 10:15,18 and Mark 10:45
3. Its *significance*
  - a. Redeemed us from the curse of the law (Galatians 3:13).
  - b. Took our place (Romans 5:6,8).
  - c. To give us righteousness (I Peter 2:24, 3:18; II Cor. 5:21).

- C. **Christ's life and sufferings**, though not redeeming in themselves, did prepare Him, qualify Him and prove Him to be a qualified sacrifice for sin.

## **IV. CHRIST'S RESURRECTION**

### **A. Its certainty (lines of evidence for the fact of the bodily resurrection).**

1. *False Theories*:
  - a. The Theft Theory

- b. The Swoon Theory
- c. The Hallucination Theory

1. ***Prophesied:***

- a. Old Testament – Psalm 16:9-11; Acts 13:35
- b. New Testament – John 2:19,21; Matthew 12:40; 16:21; 26:32

2. ***Proof:***

- a. The empty tomb
  - Angels – Matthew 28:5-7
  - Apostles – John 20:3-10 – would not die for a lie.
  - Antagonists – Matthew 28:11-15
- b. Appearances – John 20:11-17; Matthew 28:9,10 and I Corinthians 5:5,6 etc.)
- c. Subsequent events:
  - Jews did not contradict Peter's sermon at Pentecost concerning the resurrected Lord (Acts 2).
  - Change in the disciples
  - Growth of the church
  - Beginning of worship on Sunday

**B. Its character (see I Corinthians 15)**

1. Similar features

- a. Appearance – Luke 24:16,31
- b. Voice – John 20:16
- c. Could eat – Luke 24:41-43
- d. Wounds still there – John 20:25-27

- e. Structure = flesh & bones – Luke 24:39
2. Dissimilar features
    - a. Not limited to physical barriers – Luke 24:31, 36
    - b. Not the same kind of flesh – I Corinthians 15:50
    - c. Not subject to death of decay – I Corinthians 15:42 and Romans 6:9
    - d. Glorious new outward glory – I Corinthians 15:43a
    - e. Powerful new inner power – I Corinthians 15:43b
    - f. Spiritual new life principle – I Corinthians 15:44
  3. Three illustrations – I Corinthians 15:35-41
    - Plants* – same life – different form (verses 35-38)
    - Flesh* – same body – different form (verse 39)
    - Heavenly bodies* – same body – different glory (verses 40, 41)

### **C. Significance:**

1. Proved the validity of Christ's claims about Himself and the truth of all He said – Matthew 28:6 and Acts 2:30-31
2. The everlasting guarantee of the forgiveness of our sins – I Corinthians 15:17
3. Guarantee of the certainty of future resurrection of all men – John 5:28,29 and Acts 17:31.
4. So that he would be head over all things to the church which is His body – Ephesians 1:20-23

## **V. CHRIST'S ASCENSION AND PRESENT MINISTRY**

### **A. Ascension – Acts 1:9-11**

1. Facts:
  - a. Time: 40 days after resurrection

- b. Nature: bodily, gradual, visible
  - c. Method: lifting, then a cloud
2. Ramifications:
- a. Privilege of coming to High Priest – Hebrews 4:14
  - b. Certainty of our appearing in Heaven with Him – Hebrews 9:24 and 6:20.
  - c. Benefits of His present ministries – Hebrews 13:20,21.

## **B. Present ministries of the God-man**

1. *Lord of all creation* – Ephesians 1:20-23; Philippians 2:9 and Colossians 1:18.
2. *Head of church* – Ephesians 1:22,23 and Colossians 1:18.
3. *Great High Priest*:
  - a. Advocate for defending believers – I John 2:1 and Romans 8:34.
  - b. Intercessor – Hebrews 7:25 and Romans 8:14.
4. *Prospective King* – expecting to return and reign –
 

Hebrews 10:13

Matthew 24:30; 25:31-34

Revelation 19:11-16.
5. Is *preparing a place* for believers – John 14:3.
6. *Answers our prayers* – John 14:14
7. Gives *special help* for particular needs – Hebrews 4:16.

## **VI. CHRIST'S RETURN AND REIGN ON EARTH**

### **A. Rapture – I Thessalonians 4:13-18**

That event at which Christ returns to catch up His true church in the air so that they may always be with Him.

**B. Second coming of Christ – Matthew 24,25**

"This doctrine occupies a larger part of the text of the Scriptures than any other doctrine." –Chafer

It is mentioned 318 times in the New Testament.

**C. Everlasting reign – Zechariah 14****VII. CHRIST IN THE ETERNAL STATE****A. Final accomplishments**

(State following the millennium, the final phase of history of the present heavens and earth – Revelation 20.)

1. **Final victory** – Preparation for eternal state
  - a. *Over Satan* – Revelation 20:7-10
  - b. *Over world powers* – Revelation 20:7-10
  - c. *Over death* – Revelation 20:13 and I Corinthians 15:25-26
2. **Final judgment of men** (Great White Throne) – Revelation 20:13-15
3. **Final judgment of the world** – II Peter 3:10-13

**B. Final submission to Father – I Corinthians 15:24-26****C. Final manifestation (refer to Revelation 21-22)**

1. In *new heavens and earth*

II Peter 3:13

Isaiah 51:6; 66:22

Revelation 21:1.
2. In *New Jerusalem*

Revelation 21:2-3; 9-27.
3. In *new mercies*:
  - a. Provisions – Revelation 22:1-2
  - b. Removal of curse – Revelation 22:3



- c. Presence of God – Revelation 22:3-5
- d. Service – Revelation 22:3
- e. Life and health – Revelation 21:4 and 22:1-5.