

CORNERSTONE
Bible Church

Theology for LIFE



LESSON #5: CHRISTOLOGY

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CHRISTOLOGY

— Lesson #5 —

A COURSE TAUGHT BY PASTOR CARY GREEN



*"When He comes, our glorious King,
all His ransomed home to bring, then anew His song
we'll sing: Hallelujah! What a Savior!" -- Philip Bliss*

-INTRODUCTION

Who is Jesus Christ?

Even in Jesus' day, this question haunted the minds and dominated the conversations of the people.

Matthew 16:13-17

*13 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, “**Who do people say that the Son of Man is?**”*

14 And they said, “Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.”

*15 He said to them, “**But who do you say that I am?**”*

*16 Simon Peter answered, “**You are the Christ, the Son of the living God.**”*

*17 And Jesus said to him, “**Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father Who is in Heaven.**”*

And after 2000 years, that same question is still being asked.

Quote:

“JESUS OF NAZARETH. No other name has inspired greater devotion, evoked greater reverence, or ignited greater controversy. For 2000 years, the controversy over Christ has continued to rage without let up. Today, everyone has an opinion about Jesus, and these opinions range from the traditional to the novel to the heretical” – Douglas Groothuis

In Jesus' name, men and women have taken the message of Christ's birth, His cross, the empty tomb, and the gospel to regions near and far. Willingly separating themselves from family, friends, home, and country, they have forded rivers, climbed mountain ranges, traversed oceans, crossed deserts, plunged through jungles, entered unfamiliar cities, learned new languages, adapted to foreign cultures, and endured suffering—**spending** their lives in ministry and sometimes **giving** their lives for their faith (Mat. 28:18-20; Rom. 10:14-15).

Quote:

*"{if one judged a person's greatness by historical standards}, by this test Jesus stands first."
-H.G Wells*

Christ is the central point not only of the Bible, but of all history as well!

1A.

Jesus Christ and Progressive Revelation

As the Old Testament unfolded, so did the _____ regarding the promised Messiah.

He must be a Man – Gen. 3:15

He must be of the seed of Abraham – Gen. 12:3

He must be of Isaac – Gen. 21:12

He must be of Jacob – Gen. 25:23

He must be of Judah – Gen. 49:10

He must be of David's royal line – 2 Sam. 7:16

He must be of Solomon's line – 2 Sam. 7:12-14

He must be the virgin-born Son of _____, and the legal Son of _____ –
(Matthew 1:23; 1:16)

He must be Jesus!

2A. The Deity of Christ

The doctrine of Christ's deity is not based on a few proof texts, but is woven into the very fabric of the the whole Bible.

1B. Christ's eternal pre-existence

- **Old Testament prophecy**

Although Jesus was born in Bethlehem, that was not His _____. His life on earth began there, BUT His existence as a Person did not, for He always has been, still is, and ever will be. Biblical Christianity affirms Christ's pre-existence!

Micah 5:2 *"But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are **from long ago, from the days of eternity.**"*

The eternality and deity of Christ are inseparably linked. Those who deny His eternality also deny His deity. However, IF the deity of Christ is established, THEN there is no problem in accepting His eternality.

- **The New Testament gospels**

John the Apostle writes:

John 1:1-3

1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

2 *He was in the beginning with God.*

3 *All things came into being through Him, and apart from Him nothing came into being that has come into being.*

Verse 1 could be legitimately translated, "*In the beginning the Word was **continually existing.***"

John's "*beginning*" probably refers to the origin of the universe; but however far back one goes, the Word was continuously existing.

John the Baptist said this of Jesus:

John 1:15 (see also v. 30)

15 ...*"This was He of Whom I said, 'He Who comes after me has a higher rank than I, for He existed before me.'"*

John the Baptist was six months *older* than Jesus (Luke 1:36), so this is a clear reference to the pre-existence of Christ.

Christ Himself claimed pre-existence.

John 8:58

58 *Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."*

Although Abraham lived two thousand years before Christ was born, Jesus could say, "*before Abraham was born, I am.*" The statement "*I Am*" is also a reference to His deity and claim of equality with Yahweh (Ex. 3:14).

Jesus referenced His pre-incarnation existence repeatedly throughout His ministry, and John in particular recorded many of those statements.

John 3:13 – *“descended from Heaven”*

John 3:17 – *“God did not send His Son into the world to judge the world”*

John 3:31 – *“He Who comes from above...from Heaven”*

John 6:33 – *“...comes down out of Heaven and gives life to the world”*

John 6:38 – *“I have come down from Heaven”*

John 6:50 – *“...comes down out of Heaven”*

John 6:51 & 58 – *“...came down out of Heaven”*

John 6:62 – *“What then if you see the Son of Man ascending to where He was before?”*

John 7:29 – *“I am from Him, and He sent Me”*

John 8:23 – *“I am from above...I am not of this world”*

John 8:42 – *“I proceeded forth and have come from God”*

John 16:28 – *“came forth from...go to the Father”*

John 17:5 – *“the glory I had with You before the world was”*

John 17:24 – *“You loved Me before the foundation of the world”*

John is not the only gospel writer to witness to Christ’s pre-existence.

Matthew records Jesus weeping over Jerusalem and mourning,
Mat. 23:37 – “O Jerusalem, Jerusalem, the one who kills the prophets... **how often I wanted** to gather your children together....”

In other words, He was there _____ in their history!

- **The New Testament epistles**

The epistles bear the same record of Christ's pre-existence.

1 Cor. 10:4 – “that Rock was Christ”

Phil. 2:5-7 – “being in the form of God...coming in likeness of men”

Col. 1:17 – “the image of the invisible God...He is before all things”

2 Cor. 8:9 – “though He was rich... He became poor”

Hebrews 1:8 – But of the Son He says, “Your throne, O God, is forever and ever...”

The statement, “Your throne, O God, is forever and ever,” is a reference to the eternity of Christ.

2B. Christ's Old Testament presence

In the Old Testament, “the Angel of the LORD” was the pre-incarnate Christ, temporarily taking on human form.

He once said His name was “Wonderful” (Judges 13:17-18).

Many years later, Isaiah clearly states that this name belonged to the Son.

Isaiah 9:6 “For a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His name will be called **Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**”

Interestingly, Christ is also called the “*Eternal Father*.” This does not mean that Christ **is** the Father, because the two are distinct _____ within the Trinity. However, it does mean that Christ also possesses the title of Father. This clearly points to His pre-existence and eternity.

Christ had a distinct, personal existence during the Old Testament period and had definite and repeated dealings with Old Testament Jews as “*the Angel of the LORD*” (Gen. 16:7-14; 22:11-18; Gen. 31:11-13; Ex. 14:19; 32:34; Num. 22:22-35; Jud. 13:2-24; 1 Chron. 21:1-27; 1 Kings 19:5-7; 2 Kings 19:35).

He spoke for God, performed miracles, and accepted _____. There can be no doubt that “*the Angel of the LORD*” is the pre-incarnate Christ.

After the _____ of Christ, there is no more reference to “*the Angel of the LORD*” appearing. We find references to “**an** *angel of the Lord*,” but never again to “**the** *Angel of the Lord*” (Mat. 1:20; 2:19; Acts 5:19; 12:7, 23).

3B. Christ's divine names

The following names are only properly applied to One Who is truly God. Jesus was addressed in terms reserved in Israel for addressing YHWH. He not only accepted such names, but even _____ them to Himself.

God – (Gk. *theos*) – Matt 1:23; John 1:1, 18; 20:28; Acts 20:28; Tit. 2:13; Heb. 1:8; 2 Pet. 1:1.

Son of God – In Christ's day this title meant “equal with God” – Mat. 8:29; John 1:34; John 5:25; 11:4; 20:31; Luke 22:70; Heb. 1:5 (cf. Ps. 2:7).

Lord – [Heb. YHWH/Gk. *kurios*] – Gen. 18:1, 22; Matt. 7:21-22; 22:43-44; Luke 2:11; John 20:28; Acts 16:31; Rom. 10:9; 1 Cor 2:8; 7:22-23; 12:3; Phil. 2:10-11

My Lord and my God – John 20:28

Teacher and Lord – John 13:13

God (theos) and the Word – John 1:1

Only begotten God – John 1:18

God's only begotten Son – John 3:16

Lord of all – Acts 10:36

God blessed forever – Rom. 9:5

Great God and Savior – Tit. 2:13

The Son...O God – Heb. 1:8

Lord and Savior – 2 Pet. 3:2

Son of God...Jesus Christ...the true God – 1 John 5:20

Image of the invisible God – Col. 1:15

Firstborn [Preeminent One] **of all creation** – Col. 1:15

Immanuel, God with us – Mat. 1:23 (cf. Isa. 7:14)

Lord of Glory – applied to Christ in NT and to YHWH in OT – 1 Cor. 2:8 (cf. Psa. 24:8-10)

The Holy One – Acts 3:14 (cf. Hos. 11:9; Isa 48:17)

The First and the Last – applied by Christ to Himself, and applied by Isaiah to the one and only God – Rev. 1:17, 2:8 (cf. Isa. 44:6; 48:12-16)

King of Kings and Lord of Lords – Rev. 19:16; 1 Tim. 6:14-15

4B. His divine claims

Jesus testified of _____ that He is God.

He was calling God His own Father, making Himself equal to God – John 5:18

I and the Father are one – John 10:30

I am the Son of God – John 10:32-36

Before Abraham was born, I AM – John 8:58

Christ also claimed absolute authority over:

- the Law (Mat. 5:17-19; 31-48)
- the Temple (Mat. 12:6; John 2:13-17)
- the Sabbath (Mat. 12:8)
- the Kingdom (Mat. 16:19)

Christ's _____ with the Father is such that man's attitude toward Him is man's attitude toward God.

- To know Him is to know God (John 8:19; 14:7; 16:3)
- To see Him is to see God (John 12:45; 14:9)
- To believe in Him is to believe in God (John 12:44; 14:1)
- To hate Him is to hate God (John 15:23)
- To receive Him is to receive God (Mark 9:37; Luke 9:48)
- To proclaim His works is to proclaim God's works (Luke 8:39)

5B. Others' testimonials

Many others also gave recognition of His being the Son of God.

Luke 1:32, 35 – _____ testified so in the birth announcement

Mark 1:11 – God the Father, at Jesus' baptism, said, "You are My beloved Son"

John 1:49 – Nathaniel said, "You are the Son of God; You are the King of Israel"

Mark 9:7 – God Himself, at the Transfiguration, said, "This is My beloved Son"

Mark 3:11; Mat. 8:29 – demons directly asserted "You are the Son of God"

John 1:34 – John the Baptist testified, "This is the Son of God"

Mat. 14:33 – the disciples collectively said, "You are certainly God's Son!"

Mat. 16:16 – Peter testified "You are the Christ, the Son of the living God."

John 11:27 – Martha said, "Lord; I have believed that You are the Christ, the Son of God"

Mark 15:39 – the Roman centurion at the cross said, "Truly this Man was the Son of God"

6B. His divine attributes

The qualities assigned to Him in Scripture are exactly those things that are true of the nature of God the Father.

- _____ **and self-existence** (Psa. 2:7-12; Isa. 9:6; Mic. 5:2; Mat. 23:37; John 1:1, 14, 15; 5:26; 6:62; 8:58; 11:25; 14:6; 17:5, 24; Acts 3:15; 2 Cor. 8:9; Gal. 4:4; Eph. 1:4; Phil. 2:6; Col. 1:17; Heb. 1:8-13; 13:8; 1 John 1:2; 5:11; Rev. 1:8; 22:12-13)

- **Immutability**
(Hebrews 1:10-12; 13:8)
- **Incomprehensibility**
(Eph. 3:8; Col. 2:2-3; John 21:24-25)
- **Omniscience**
(Col. 2:2-3; John 1:48; 2:24-25; 4:29; 6:64; 16:30; 21:5-6)
- **Omnipotence**
(Mat. 11:27; 28:18; John 5:19; Phil 3:20-21)
- **Omnipresence**
(Eph. 1:23; Mat. 18:20; 28:20)
- _____
(Psa. 16:10; Mark 1:24; Luke 1:35; John 6:69; Acts 3:14; 4:27)
- **Righteousness**
(2 Tim. 4:8; 1 John 2:1)
- **Perfection**
(Col. 2:9-10; 1 John 3:3)
- **Fidelity/Faithfulness**
(Rev. 3:14; 19:11)
- **Love and Mercy**
(Mat. 20:30-34; John 13:1; 13:34-35; Rom. 8:35-39; Eph. 3:19; 5:2; 1 John 3:16; Jude 21)
- _____
(Luke 22:27; John 13:3-5; Phil. 2:5-8)

7B. His divine works

Such works as are listed below were, in the Old Testament, not only attributed to God, but were the distinguishing marks of the one, true God. So in asserting them of Christ Jesus, the writers of the New Testament were in effect declaring His deity.

- He _____ and sustains all things.
(John 1:3-4, 10; Col. 1:15-17; Heb 1:2-3) See also Isa. 44:24, which allows for this syllogism: Yahweh is the only One Who participated in creation; Christ is one Who participated in creation; therefore, Christ is Yahweh.
- He has power over disease
(Luke 4:39-40)
- He has power over death
(Luke 8:49-56)
- He has power over nature
(John 2:1-11; Mat. 8:23-27; 14:25-33; Mark 4:36-41; 6:48-52; Luke 8:23-25; 19:29-35; John 6:11-12)
- He has power over Heaven and Hell
(Mat. 3:11-12; Mat. 25:31-46).
- He has the right to _____ sins
(Mark 2:5-12; Col 3:13)
- He receives worship
(Mat. 2:11; 8:2; 9:18; 14:33; 15:25; 28:9-10; John 9:38) This worship was accepted by One Who had clearly declared to Satan that men should worship God alone (Mat. 4:10). The Father commands worship of the Son (Heb. 1:6). The host of Heaven worship the Son (Rev. 5:8-14). Finally ALL will worship the Lord (Phil. 2:10-11).

- He receives and answers prayer

(John 14:14; Acts 7:58-60)

- He bestows _____ life

(John 5:21; 10:28; 17:1-2)

- He builds the Church and is its Head

(Mat. 16:18; Eph. 1:22; 4:7-16; 5:23).

- He will raise the dead in the resurrection

(John 6:39-40, 44, 54; 11:24-25)

- He will dispatch angels to do His bidding

(Mat. 13:41; 24:30-31)

- He is the final Judge of the world

(John 5:22, 27; 9:39; Acts 10:42; 17:31; 2 Cor. 5:10; Rev. 20:11-15)

3A.

The Humanity of Christ

The doctrine of Christ's humanity must never be downplayed. It is _____ as important as the doctrine of the deity of Christ. If Jesus was not a real _____, then the death on the cross was an illusion. Furthermore, he had to have been truly Man in order to die for humanity.

The portrait of Jesus of Nazareth is that of a solitary figure; solitary not because of His real humanity, but because of His perfect humanity! His sinlessness and holiness detract not one whit from His genuine humanity.

The title "Son of Man" speaks of true humanity.

This was a favorite self-designation which Jesus used in place of the pronoun "I" when speaking of Himself. Although He used it more than 80 times in the gospels, Jesus never defined this title, which was already understood as referring to the _____.

Following are just a few examples:

...*angels of God ascending and descending upon the **Son of Man*** – John 1:49-51

...*authority to execute judgment, because He is the **Son of Man*** – John 5:25-27

...*eternal life, which the **Son of Man** will give to you...* John 6:27

...***Son of Man** glorified...* – John 12:23; 13:31

This title is used only once outside the gospels, and it was by Stephen at his martyrdom, in an obvious Messianic identification as he looked into Heaven and saw Jesus (Acts 7:56-57).

Jesus used this title for a number of possible reasons:

–To disassociate Himself from their wrong, politicized, military, contemporary Jewish connotation of the Messiah.

–To present Himself against the prophetic backdrop of Dan. 7:13 as, for example, in Mat. 26:64.

–To state "His oneness with human kind as _____, **representative**, and **typical Man**" - H.D. McDonald

In light of His “real, representative, and typical” humanity, let us consider Christ’s human characteristics.

1B. Genuine human characteristics

Quote:

*“The testimony of the New Testament, particularly the narrative of the four gospels, presents **a consistent picture of a true Man**, walking in dependence upon His Heavenly Father” – Ivan H. French*

- **A human _____**
The conception of Christ was clearly miraculous (Luke 1:26-35), but physically His birth was normal in every respect, taking place after the expected period of pregnancy. The shepherds came and saw lying in the manger a real, newborn baby.
- **Human growth and development**
The record is clear that Jesus grew and developed as other children did (Luke 2:40, 52), making progress in the physical, mental, social, and spiritual aspects of His being. The mark of His mental development, unhindered by sin, is seen in His questions and answers, given at ____ years of age, to the scholars in the Temple. Part of His human growth and development included temptation (Heb. 4:15).
- **Human ancestry**
Matthew’s genealogy moves forward from _____ to Joseph, proving Christ’s place in the royal lineage through His legal earthly father, Joseph. Luke’s genealogy moves backwards from Jesus to _____, establishing His true connection with the human race, and revealing that His physical descent through Mary bypassed Jeconiah, a descendent of Solomon’s who brought a curse upon the kingly line.

- **Human family**

He had half-brothers and -sisters and knew the stresses and joys of family life (His brothers are named in Mark 6:3).

- **Human _____**

There is no hint in the Gospels that Jesus ever appeared as anything other than completely human. Even in His transfiguration (Mat. 17:2) He still appeared human, though glorified. In fact, His normal human appearance was not even impressive (Isa. 53:2). The emphasis is on the Man Whom people saw; Who did miracles; Who was arrested, crucified, and buried; and also on the Man Who appeared after the resurrection.

Quote:

"The humanity of Christ is evident first of all in the fact that He possessed a true human body composed of flesh and blood, and like the bodies of other men in everything that is essential except those qualities which have resulted from human sin and failure"
– John F. Walvoord

- **Human experiences**

Christ became hungry and thirsty, was weary and slept, He sorrowed and wept. He felt special love for some special people, e.g., the family at Bethany (John 11:5). When facing the struggles of Gethsemane, He craved human sympathy and support (Mat. 26:36-40), and recoiled, as a human would, at the suffering to come. He experienced the pain of the Roman scourging (John 19:1), and of the crucifixion (John 19:18). All these elements emphasize His true _____.

- **Human will**

He had a will of His own (Mat. 26:39; John 10:11,15, 18). His _____ were moved by appropriate considerations as are ours (Luke 2:49-51; John 7:1-10). He determined to fulfill His calling. And despite the determination or misguided advice of others, He exercised His own will.

- **Human relationship with God**

Jesus declared “*men ought always to pray and not faint*” (Luke 18:1) and demonstrated that clearly and repeatedly in His own life (Luke 6:12; 9:18, 28-29; 11:1). He _____ because He was a Man—fully and genuinely Man.

2B. The _____—its terminology

Obviously, the coming into the world of human life on the part of One Who is God and has existed before could not be expressed in the same way as it would be for ordinary human beings.

Even though the gospels use “*born*” and “*conceive*” in the narrative accounts which deal with the birth of Christ, and even though Jesus said “*to this end I was born*” (John 18:37), it is still true that there is something quite _____ about His entrance into human life.

What other expressions are used then?

- *the Word became flesh* – John 1:14
- *descended from Heaven* – John 3:13
- *sent into the world* – John 3:17
- *living bread came down* – John 6:51
- *born of a descendant of David* – Rom. 1:3
- *sent in the likeness of sinful flesh* – Rom. 8:3
- *from Heaven* – 1 Cor. 15:47
- *sent forth...born of woman* – Gal. 4:4
- *in the form of God...emptied Himself...taking form of a bonds slave...being made in the likeness of men* – Phil. 2:6-8

- came into the world – 1 Tim. 1:15
- revealed in the flesh – 1 Tim. 3:16
- made a little lower than the angels – Heb. 2:9
- shared in flesh and blood – Heb. 2:14
- made like His brethren in all things – Heb. 2:17
- a body prepared for Him – Heb. 10:5
- appeared to take away sins – 1 John 3:5

3B. The incarnation—its definition

Quote:

“The word incarnation means ‘_____’ 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”
(John 1:14; Phil. 2:7-8; 1 Tim. 3:16) – Paul Enns

*“It is necessary to everlasting salvation
that [we] also believe rightly
the incarnation of our Lord Jesus Christ.”*
– Athanasian Creed

4B. The incarnation—its means

The virgin birth was clearly _____ in the Old Testament (Isa. 7:14), and carefully referenced and clarified in the New (Mat. 1-2 and Luke 1-2).

The virgin birth is a key doctrine of the Christian faith. The virgin birth was the means whereby the incarnation took place and guaranteed the sinlessness of the Son of God. For this reason the virgin birth was essential.

The texts of both Matthew and Luke are crystal clear regarding the teaching of the virgin birth.

Matthew 1:18 – emphasizes Mary was pregnant before she and Joseph lived together

Matthew 1:18 – emphasizes Mary's pregnancy was due to the Holy Spirit

Matthew 1:22-23 – stressed that the birth of Christ was in fulfillment of the prophecy of the virgin birth in Isaiah 7:14

Matthew 1:25 – emphasizes that Mary remained a virgin until the birth of Christ.

Luke 1:34 – states that Mary had not had contact with a man.

Luke 1:35 – reports how an angel explained to Mary that her pregnancy was due to the overshadowing of the Holy Spirit.

There are two genealogies that reference the incarnation of Christ: Matthew 1:1-16 and Luke 3:23-38. Both genealogies clearly trace Jesus to David and thereby emphasize His rightful claim as heir to the throne of David. Matthew's genealogy describes Joseph's lineage, and because an heir made his claim through the father, Jesus' right to the Davidic throne comes through Joseph, His adoptive father. Luke records Jesus' _____ lineage through Mary to Adam, connecting Christ with the predicted "*Seed of the woman*" (Gen. 3:15).

5B. The incarnation: secured David's throne

*Because of the incarnation,
the **Son of God** was now the **Son of David**
in the flesh:
unquestionably Mary's Son,
Who is also **undeniably** the God-Man,
and Who is **undoubtedly** the Jewish King,
Who has **unimpeachable** rights to the Throne,
with **unassailable** sovereignty.*

If the Messiah had been born naturally He would have been only the son of David, but not the Son of God. If He had not been born at all, He would have remained forever the Son of God, but not been the Son of David.

6B. The incarnation: "emptied" Him

Philippians 2:5-8

5 *Have this attitude in yourselves which was also in Christ Jesus,*

6 *Who, although He existed in the form of God, did not regard equality with God a thing to be grasped,*

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

8 *Being found in appearance as a Man, He **humbled Himself** by becoming **obedient** to the point of death, even **death** on a **cross**.*

Quote:

"The best understanding of this passage is that it talks about Jesus giving up the status and privilege that was His in Heaven." – Wayne Grudem

Christ now had both fully human and fully divine natures. We often see glimpses of both natures on the pages of the gospels.

- **Matthew 8:24-26** – In His **humanity**, He slept the sleep of the exhausted; in His **deity**, He rebuked and calmed the storm.
- **John 4:1-18** – In His **humanity**, He became weary and thirsty; in His **deity**, He displayed supernatural knowledge of the Samaritan woman's life.
- **John 11:35-44** – In His **humanity**, He wept at the death of a friend, and for the sorrow of the mourners; in His **deity**, He raised Lazarus from the dead.

Christ's _____ nature of fully God and fully Man is clearly taught in Scripture, and in the world of theology this is known as "the hypostatic union."

Quote:

"...Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ..."

– Chalcedon Creed

Hypostatic Union:

"The second Person, the pre-incarnate Christ, came and took to Himself a human nature and remains forever the undiminished Deity and true humanity united in one Person forever"

– Paul Enns

The two natures of Christ are inseparably united without mixture or loss of separate identity. He remains forever the God-Man, fully God and fully Man, two distinct natures in one Person forever.

Quote:

"Apart from this union Christ could not have been Mediator between God and man. If He had only been Man, His death could not have atoned for man's sin. If He had been only God, He could not have died, since God cannot die. If He had not been man, He would not have had a genuine link with humanity and would not have had perfect sympathy with man" – Dr. Robert Lightner

4A. The Work of Christ

1B. The sinlessness of Christ

The absolute _____ of Jesus' life is crucial to the whole plan of salvation.

If Jesus were not without sin, He could not be God.

If Jesus were not 100% without sin, it would destroy the Atonement.

The Bible unquestionably teaches the impeccability (sinlessness) of Jesus.

- **2 Corinthians 5:21** – He [God the Father] made **Him Who knew no sin** [Jesus] to be sin on our behalf, so that we might become the righteousness of God in Him.
- **Hebrews 4:15** – For we do not have a high priest who cannot sympathize with our weaknesses, but One Who has been **tempted** in all things as we are, **yet without sin**.

- **Hebrews 7:26-27** – *For it was fitting for us to have such a High Priest, **holy, innocent, undefiled**, separated from sinners and exalted above the heavens; Who does **not** need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.*

Jesus often visited the Temple, but never is there the slightest hint that He offered sacrifices for _____.

- **1 Peter 1:18-19** – *...knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb **unblemished and spotless**, the blood of Christ.*
- **1 John 3:5** – *You know that He appeared in order to take away sins; and **in Him there is no sin.***

(See also 1 Pet. 2:22; 3:18. And His testing was real testing; see Mat. 4:1-11; Luke 22:39-46; Heb. 2:9ff; 4:13-16.)

The _____ indirectly testified to the sinlessness of Christ when He said:

- **Matthew 3:17** – (after 30 years of Jesus' life) *"This is My beloved Son, in Whom I am well-pleased."*
- **Matthew 17:5** – (After some years of Jesus' ministry) *"This is My beloved Son, with Whom I am well-pleased..."*

The Lord's own testimony pointed repeatedly to His own sinlessness. Once He even asked His enemies, "Which one of you convicts Me of sin?" (John 8:46).

Others testified to His sinlessness as well:

- *Luke 4:34* – Demons
- *Matthew 27:4* – Judas Iscariot
- *Luke 23:4, 14* – Pilate
- *Luke 23:41* – The Thief on the Cross
- *Luke 23:47* – The Centurion

2B. The offices of Christ

There were three major offices for which someone had to be anointed by God among the people of Israel in the Old Testament:

The Prophet – Spoke God's Word to the people (*e.g.*, Nathan–2 Sam. 7:2).

The Priest – Offered sacrifices, prayer, and praises, on behalf of the people to God (*e.g.*, Aaron–Num. 3:3).

The King – Ruled over the people as God's representative (*e.g.*, David–2 Sam 5:3).

These three offices _____ Christ's work, and He *fulfilled* all three offices in the following ways:

Christ as Prophet: As Prophet, Jesus _____ God to us and spoke God's Word to us (Deut. 18:15-18; John 1:18; 6:14; 7:40; Luke 4:17-24).

Christ as Priest: As Priest, Jesus represented man to God. He offered a _____ to God on our behalf and is Himself the Sacrifice that is offered (Psa. 110:4; Heb. 4:14; Heb. 5:6-10; 6:20; 7:17). He continually serves as our Mediator and Intercessor in the presence of God (1 Tim. 2:5-6; Rom. 8:34).

Christ as King: Jesus' kingly office gives Him the right to reign over Israel and the entire earth. And He will set up a perfect earthly Kingdom after His Second Coming (Psa. 2:6; 110:1; Isa. 9:6; Dan. 2:44; Mic 5:2; Zech. 9:9; Mat. 2:2; Rev. 19:16).

3B. The death of Christ demanded

Why did Jesus have to die? The answer boils down to three reasons:

- God is _____,
- man is sinful,
- and God is love.

- ***The Holiness of God***

God created mankind to have fellowship with Him; but God is utterly holy, and sin cannot dwell in His presence (Gen. 2:16-17; Lev. 10:3; 11:44; 19:2; 20:7; 20:26; 21:6-8; Mat. 5:48; 1 Pet. 1:15-16).

- ***The Sinfulness of Man***

After Adam and Eve sinned, all mankind has been _____ with sin (Gen. 6:5; 8:21; Rom. 3:9-19; 23).

- ***The Love of God***

In His love for His creatures, God reached out with a way to enable sinful people to come into His presence after all. It was a _____ offer—***the death of His own Son*** in sinful humanity's place (John 3:16; Rom. 5:8; 1 John 3:16; 4:9).

4B. The death of Christ depicted

Christ's atoning sacrifice has many facets to it, just as a diamond reflects the light from its many different faces. The Bible uses a plethora of word pictures to explain the richness of all that His death accomplished on our behalf.

- **A Sacrifice**

The death of Christ was an _____ for sin, not as the animal offerings of the Old Testament, which could only cover sin in the sense of delaying the time of righteous judgment, but as taking it to Himself, bearing it away for ever (John 1:29; Heb. 9:12; 1 Cor. 5:7). Unlike the Old Testament sacrifices, Christ's sacrifice paid for sin once and for all (1 Pet. 3:18; Heb. 7:27; 9:25-27; Heb. 10:12,14).

- **A Substitution**

The death of Christ is represented as an act of obedience on His part to the Law which sinners have broken; which act is acceptable to God in their stead (Gal. 4:4; Phil. 2:8; Rom. 5:19; 10:4). Christ, in His death, became the Substitute bearing the penalty that rightfully belongs to the sinner (Lev. 16:21; Isa. 53:4-6; Mat. 20:28; Luke 22:37; John 10:11; Rom. 5:6-8; 2 Cor 5:21; 1 Pet. 3:18).

- **A Separation**

Something happened on the cross which had never happened before within the eternal relationships of the Trinity. The Father _____ the Son (Mat. 27:46). A severance of the relationship with God was the price of sin. He Who was righteous, sinless, and holy, was dealt with as "sin" by the Father (2 Cor. 5:21).

This raises questions on the Trinity during those three hours of literal and spiritual darkness while Jesus hung on the cross. The Godhead was not reduced to two Persons, even temporarily; nor did Jesus become less than God. And while God cannot die, Jesus, the God-Man, can and did die; and His death has infinite value as an _____. Furthermore, His two natures were not separated, but He remained fully human and fully divine throughout (John 19:28).

- **A Ransom**

A "ransom" is a price paid to redeem a prisoner. Redemption does NOT involve a price paid to Satan. Rather, the ransom is paid to GOD to satisfy His righteousness and just wrath against sin (Matt 20:28; Mark 10:45).

- ***A Redemption***

The imagery behind this Greek word comes from the ancient slave market. It meant paying the necessary ransom to obtain the slave's release (1 Cor. 6:19-20; 7:23; Gal. 3:13; 4:5; Tit. 2:14; 1 Pet. 1:18-19; Rev. 5:9).

- ***A Propitiation***

This word carries the idea of appeasement or satisfaction. Christ's violent death satisfied the offended holiness and wrath of God against those for whom Christ died (Rom. 3:24-25; 1 John 2:2; 4:10).

- ***A Satisfaction***

It _____ the Father to offer His Son to open the way for sinners to come to Him (Isa. 53:10-11).

- ***An Atonement***

Ever since the Old Testament sacrifices, the principle remains that the shedding of blood, the giving of a _____, made atonement for sinners (Lev. 17:11).

- ***A Reconciliation***

Our sins created an insurmountable barrier between us and God. But Jesus came, and through His death He reconciled us to God; we are no longer enemies (Rom. 5:10-11; 2 Cor. 5:17-21; Eph. 2:16; Col. 1:20).

5B. The death of Christ disclosed

Christ's death, resurrection, and ascension were all _____ in the **Old Testament**.

- ***Death*** (Psa. 22:11-18; Dan. 9:24-26)

- **Resurrection** (Psa. 16:10; Psa. 2:7 and Acts 13:33-37)
- **Ascension** (Psa. 68:18 and Eph. 4:8; Psa. 110:1 and Acts 2:34)
- **All three events** (Isa. 52:13; 53:12)

Jesus' death, resurrection, and ascension were all foretold in the **New Testament** by _____ Himself.

- **Death and resurrection** (Mat. 16:21; Mat. 17:9; Mat. 17:22-23; Mat. 20:17-19; Mat. 26:32; John 2:19-22; John 12:27)
- **Ascension** (John 7:33-36; 8:21; 14:1-3; 28:29; 16:16ff)

6B. Resurrection of Christ declared

The resurrection of Christ receives a high place of honor in the Scriptures, for without it, our faith would be useless. But Christ DID rise from the dead, and there were hundreds of eye witnesses who confirmed it, as well as other kinds of witnesses.

- **The angel** in the tomb (Mat. 28:5-6; Luke 24:5)
- The fact of the **empty tomb** (Mat. 28:6; Mark 16:6; Luke 24:3, 12; John 20:1-2). The fact that the tomb was empty is testified to by competent witnesses, both friends and enemies—the women, the disciples, the angels, and the Roman guard.
- The changed lives of the **disciples** (Acts 2:38-47).
- **Two disciples on the Emmaus road** (Luke 24:33-35)
- **500 eyewitnesses** (1 Cor. 15:6)

- **Peter** (Acts 2:24; 3:15; 1 Pet. 1:3, 21; 3:21)
- **Stephen** (Acts 7:54-56)
- **Paul** (1 Cor. 15:8, 14)
- **Jesus Himself** (Rev. 1:18)
- The _____ **of the Early Church** gave witness to the resurrection of Christ (Acts 3:15-16; 4:10; Heb. 2:4).
- The _____ and existence of the **Christian church** is a powerful witness to the truth of the resurrection.

Jesus' resurrection body was the same, and yet different, from His pre-resurrection body.

- It was a _____ body—not a ghost, or phantom (Luke 24:36-43). It could be touched, and it bore the marks of the crucifixion (John 20:20-29)
- In His resurrection body, Jesus could come and go at will (Luke 24:15-16, 31, 51; John 20:26; Acts 1:9)
- He could enter locked rooms (Luke 24:36; John 20:19, 26)
- He was not recognizable at times (Luke 24:13-16; John 20:14-15; 21:4; Mark 16:12)
- He had a glorified body (Phil. 3:20-21; 1 Cor. 15:44)

Interestingly, Scripture tells us that all three Persons of the Trinity were involved in Jesus' resurrection.

- GOD the FATHER raised Him (Psa. 16:10; Acts 2:24; 3:15; 13:28-30; Gal. 1:1).
- The SPIRIT raised Him (Rom. 8:11; 1 Pet 3:18).
- CHRIST raised Himself (John 2:19; 10:17-18; 11:25).

False Theories of the Resurrection of Jesus Christ		
THEORY	EXPLANATION	REFUTATION
<p>Unknown Tomb (Charles Guignebert)</p>	<p>The body of Jesus was buried in a common pit grave unknown to His disciples. Therefore, the resurrection account arose out of the ignorance as to the whereabouts of the body.</p>	<p>Not all criminals were buried in a common pit.</p> <p>The New Testament gives Joseph of Arimathea as a witness to the burial in a specific family tomb.</p> <p>The women saw the body being prepared for burial and knew the tomb's location.</p> <p>The Romans knew where the tomb was, for they stationed a guard there.</p>

THEORY	EXPLANATION	REFUTATION
<p>Wrong Tomb (Kirsopp Lake)</p>	<p>The women came to the wrong tomb, for there were many similar tombs in Jerusalem. They found an open tomb and a young man who denied that this was Jesus' tomb. The frightened women mistakenly identified the man as an angel and fled.</p>	<p>The women did not come looking for an open tomb, but for a sealed one. They would surely bypass the open tomb if they were unsure of the exact location of the correct tomb.</p> <p>The man at the tomb not only said, "He is not here," but also, "He is risen."</p> <p>The women had noted the tomb's location seventy-two hours earlier.</p> <p>The Jews, Romans, and Joseph of Arimathea knew the location of the tomb and could easily have identified it as proof against any resurrection.</p>
<p>Legend (Early Form Critics)</p>	<p>The resurrection was a fabrication that evolved over a lengthy period to vindicate a leader long since dead.</p>	<p>Recent historical criticism has shown that the resurrection stories are of mid-first-century origin.</p> <p>Paul, in 1 Corinthians (A.D. 55), speaks of the resurrection as a fact and points to five hundred eyewitnesses, many of whom were still alive for his readers to question.</p>
<p>Spiritual Resurrection (Gnostics)</p>	<p>Jesus' spirit was resurrected though His body was dead.</p>	<p>This denies a Jewish understanding of resurrection (bodily not spiritually).</p> <p>Christ ate and was touched and handled.</p> <p>The Jews could show the occupied tomb to their fellow-Jews to prove the resurrection false.</p>

THEORY	EXPLANATION	REFUTATION
<p>Hallucination (Agnostics)</p>	<p>The disciples and followers of Jesus were so emotionally involved with Jesus’ messianic expectation that their minds projected hallucinations of the risen Lord.</p>	<p>Over five hundred different people, in different situations, with differing degrees of commitment to Jesus, with different understanding of Jesus’ teachings all had hallucinations?</p> <p>Many appearances occurred to more than one person. Such simultaneous illusions are unlikely.</p> <p>The disciples were not expecting Jesus’ resurrection. They viewed His death as final.</p> <p>The Jews could have pointed to the occupied tomb to prove them false.</p>
<p>Passover Plot (Hugh Schönfield)</p>	<p>Jesus planned to fulfil the Old Testament prophecies of both suffering servant and ruling king through a mock death and resurrection. Joseph of Arimathea and a mysterious “young man” were co-conspirators. The plot went bad when the soldier speared Jesus, who later died. The “risen Lord” was the young man.</p>	<p>The guard posted at the tomb is ignored in Schönfield’s theory.</p> <p>Such a “resurrection” could not account for the dramatic change in the disciples.</p> <p>All but four biblical witnesses are not accounted for, especially the five hundred eyewitnesses whom Paul spoke of as still living.</p> <p>The whole plot of enduring crucifixion (and in so doing, alienating His national supporters) seems unlikely.</p>

THEORY	EXPLANATION	REFUTATION
<p>Resuscitation (Swoon) (18th Century Rationalists)</p>	<p>Jesus did not die on the cross; He fainted from exhaustion. The cold temperature and spices revived Him.</p>	<p>Medical science has proved that Jesus could not have survived the scourging, the crucifixion, and the final thrust of the Roman soldier's spear.</p> <p>Could this nearly dead Jesus make an impression as the risen Lord?</p>
<p>Body Stolen by Disciples</p>	<p>The disciples stole the body while the guards were sleeping.</p>	<p>If the guards were sleeping, how did they know that the disciples stole the body?</p> <p>Severe penalties, even death, would be the result of sleeping on duty. The highly disciplined, trained guard would thus not have slept.</p> <p>There is no way that the disciples could possibly overcome the guard.</p> <p>It is preposterous to believe that the disciples died for a lie that they created.</p>
<p>Existential Resurrection (Rudolf Bultmann)</p>	<p>A historical resurrection will never be proved, but it is not necessary. The Christ of faith need not be bound to the historical Jesus. Rather, Christ is raised in our Hearts.</p>	<p>The early disciples were convinced by historical events. They claimed to base their faith on what they saw, not on an existential need nor an <i>a priori</i> faith (Luke 24:33-35; 1 Cor. 15:3-8).</p>

7B. The ascension of Christ

40 days after His resurrection the Lord Jesus departed physically and visibly from the earth and was received into Heaven (Acts 1:9-11).

He is now with the Father (Heb. 8:1; 9:24; 10:12)

•The significance of Christ's ascension

It marked the end of His First Coming:

- His time of *"emptying Himself"* is over
- His servanthood is over
- and now He has an exalted position (1 Pet 3:22).

After having been in a resurrected state with His disciples, His final departure had to be so convincing that His disciples would not expect the come-and-go pattern to continue. He's gone until He comes again!

Christ's ascension began His High-Priestly work.

He entered Heaven as the One Whose sacrifice had been accepted and had accomplished its purpose.

His ascension actually marks the entrance of resurrected humanity into Heaven, for He is the *"the forerunner"* of all those who will be resurrected to live with Him.

The ascension guarantees that believers have an _____ at the Father's right hand continually pleading their case, continually in sympathy with their weaknesses (I John 2:1; Heb. 4:14-16; 7:25; 9:24).

Finally, the ascension guarantees Christ's Second Coming (Acts 1:11).

5A.

Present Ministry of Christ

1B. Building the Church

1 Corinthians 12:13 indicates the Holy Spirit is forming the _____, the body of Christ; however, Christ as Head of the Church is guiding and controlling it. Acts 2:47 indicates that Christ is the One Who is producing the increase in the Church. This is consistent with Acts 1:1 where Luke indicates that the gospel he wrote describes the work Jesus began to do, suggesting that His work continues today in building the Church.

- ***Direction of the body***

Christ is not only Head *of* the body, but also head *over* it (Col. 1:18) in giving direction and sovereign rule (Eph. 5:23, 24). As the human head gives direction to the entire physical body, so Christ, as Head of the Church, gives direction to the Church through the Word of God (Eph. 5:26).

- ***Nurture of the body***

As an individual nourishes his human body, so Jesus Christ is the source of nourishment to the Church; He is the means to nourish it to _____ (Eph. 5:29, 30).

- ***Cleansing of the body***

Christ is involved in the cleansing of the body. He is producing sanctification in the believer (Eph. 5:25-27). This denotes the progressive sanctification in which Christ is cleansing the Church.

- **Gifting of the body**

Christ is the source of the spiritual gifts; the Holy Spirit administers them (Eph. 4:8, 11-13). Gifts are given with the purpose that the whole Church might be built up and brought to maturity.

- **Praying for the body**

The intercession of Christ involves His presence before the Father; His spoken word (Luke 22:32; John 17:6-26); and His continual intercession.

Christ's intercession restores us to fellowship when that fellowship is broken through sin. Christ is termed the believers' "Advocate" (Gk. *parakletos*), meaning "defense attorney" (1 John 2:1).

- **Preparing a heaven home**

Christ is preparing _____ dwelling places in the Father's house (John 14:1-3). The picture is that of a wealthy Oriental father who adds additional rooms to his large home in order to accommodate his married children. There is room for them all.

- **Producing fruit**

As a vine is rooted to the branch and draws life and nourishment from the branch to sustain life and produce fruit, so the believer is grafted into spiritual _____ with Christ to draw spiritual nourishment from Christ. Spiritual fruit will be the result (John 15:1-7).

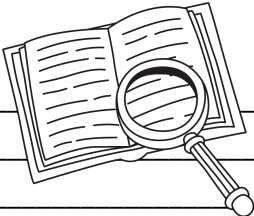
6A. Future Work of Christ

The hope exhibited in the Scriptures is the ultimate restoration of all things under Messiah. The _____ will fulfill the glorious hope for the Church, an event of resurrection and reunion (1 Cor. 15:51-58; 1 Thess. 4:13-18; Titus 2:13).

His Second Coming will be a judgment on the unbelieving nations and Satan (Rev. 19:11-21), and will be a rescue of His people, Israel, and the inauguration of the Millennial Reign (Mic. 5:4; Zech. 9:10).

*"When He comes, our glorious King,
All His ransomed home to bring,
Then anew His song we'll sing:
Hallelujah! What a Savior!"*
– Philip Bliss

Questions to Ask:



Extra Notes:

