

The Doctrine of Christ

The Names of Christ

“Jesus”

1. “Jesus” (Iesous) is the Greek equivalent or the Hebrew, "**Joshua**."
 - a. Other Hebrew forms are “**Jehoshua**” and “**Jeshua**.”
 - b. These names are all derived from a root word meaning “**to save**.”
 - c. This root word, “Hoshia” or “Hoshea,” was the original form of the word expressing the idea of **redemption**. (Num. 13:8, 16; Deu. 32:44)
 - d. Defined in scripture - Mat. 1:21, “And she shall bring forth a son, and thou shalt call His name **Jesus**, for he shall save his people from their **sins**.”
 - e. “**Jesus**” is the usual name used for Christ in the Gospel accounts and in the Acts, but rarely appears alone in any of the direct addresses, but appears with such as, **Son of God, Master, Lord**, etc.)
 - f. The term “Jesus” is the more **personal** name, doubtless for the purpose of emphasizing His **humanity** as an element of His being.
 - g. There are several passages in the books following Acts where the single term “Jesus” is still used – Rom. 3:26; 1 Cor. 12:3; 2 Cor. 11:4; Phil. 2:10; 1 Thes. 4:14; Heb. 7:22; 10:19, etc.

“Christ”

2. “Jesus” being the personal name, “**Christ**” is the more official name of the Savior.
 - a. It is the equivalent of the Old Testament Mashiach (from mashach, to anoint) and thus means "the **anointed one**."
 - b. **Kings** and **priests** were regularly anointed during the old dispensation – Ex. 29:7; Lev. 4:31; Judges 9:8; 1 Sam. 9:16; 10:1; 2 Sam. 19:10.
 - c. The king was called the **anointed** of YAWEH, 1 Sam. 24:10.
 - d. The oil used in anointing these officers symbolized the **Spirit of God** – Isa. 61:1; Zech. 4:1-6.
 - e. The anointing represented the transfer of the **Spirit** to the consecrated person – 1 Sam. 10:1,6,10; 16:13,14.
 - f. The anointing was a visible sign of:

- (1) An **appointment** to office
 - (2) The establishment of a **sacred relationship** of the person anointed – 1 Sam. 24:6; 26:9; 2 Sam. 1:14.
 - (3) A communication of the **Spirit** to the anointed one – 1 Sam. 16:13.
3. The New Testament refers to the anointing of the Lord in Acts 4:27 and 10:38.
- a. Christ was set up or appointed to His offices from **eternity**, but His anointing took place at the time of His **baptism** – Mat. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32; 3:34.
 - b. This served to **qualify** Him for His great task.(cf. Mat. 3:15).
4. The name “Christ” was first applied to the Lord as a **common** noun with the article, but gradually developed into a **proper** noun, and was used without the article.

“Lord”

- 5. Greek “**Kurios**.”
- 6. The name "Lord" is applied to God in the *Septuagint:
 - a. As the equivalent of **YAWEH**;
 - b. As the rendering of **Adonai**;
 - c. As the translation of a human title of **honor** applied to God

*The Septuagint (LXX – 70 Jewish translators) is the Greek translation of the Old Testament produced in Alexandria Egypt ~300-200 B.C. Most early Christians spoke and read Greek, but not Hebrew, so the LXX was used widely. Most New Testament quotes of the OT are from the LXX.

- 7. The New Testament reveals a similar three-fold application of the name to Christ:
 - a. As a **polite** and **respectful** form of address, Mat. 8:2; 20:33.
 - b. As expressive of **ownership** and **authority**, Mat. 21:3; 24:42.
 - c. With the highest authority, expressive of an **exalted** character, and practically equivalent to the name "**God**" – Mark 12:36,37; luke 2:11; 3:4; Acts 2:36; 1 Cor. 12:3; Phil. 2:11.

“YAWEH”

- 8. Yahweh is the proper name made known to **Israel**.
- 9. While both derivation and meaning are lost to us in the uncertainties of its pre Biblical origin, the following inferences seem to be justified by the facts:
 - a. This name was common to **religions** other than Israel's.
 - b. It was not first made known at the call of Moses (Exo. 3:13-16; 6:2-8), but being already known, was at that time given a larger **revelation** and **interpretation**: God, to be

henceforth known Israel under the name “YAWEH.”

10. The meaning with some confidence may be inferred from Origen's (An Ancient Ch. History) transliteration...and the evident signification in Exodus 3 and other passages, to be that of the simple futuristic, “YAWEH,” meaning, “**He will be.**”
 - a. This does not express causation, nor existence in a meta-physical sense, but the covenant promise of the Divine **presence**, both at the immediate time and in the future **Messianic** age.
 - b. Thus, the term became bound up with Messianic hope, as in the phrase “the Day of YAWEH,” consequently both YAWEH and Kurios are **interchangeable** names having reference to God as a whole, or to Jesus Christ.

The Pre-Incarnate Christ

11. The Scriptures make it clear that Christ did exist in some form before he was manifested in **human flesh** (Jn. 1:1).
 - a. In the beginning was the **Word**...
 - b. And the Word was with **God**...
 - c. And the Word was **God**.
12. John conceived the Logos as **personal**, stating that the Logos is **God**; but it does not mean that He is **all** of God, thus showing that it is not merely a descriptive term of God the Father.
13. Jn. 17:5 points out that Christ was in **existence** before the world was created - “And now, O Father, glorify me with thine own self with the glory which I had with thee **before** the world was.”
14. Heb. 1:2 - “...hath in these last days spoken unto us by his **Son**, whom He hath appointed heir of all things, by whom also he **made** the worlds.”
15. We are repeatedly told that Christ had a part in creation.
 - a. Thus, we read that “God said” (Gen. 1:3,6 et.al.), the reference being made to **Christ** as the **Word**.
 - b. John declared, “all things were made **through** him, and without him was not **anything** made that hath been made” (Jn. 1:3).
 - c. Paul stated that through Him are all **things** and **we** through Him (1 Cor. 8:6).
 - d. Also “...in Him were all things created, things **invisible**, whether **thrones** or **dominions** or **principalities** or **powers**; all things have been created through him; and he is **before**

all things and in him all things **consist**” (Col. 1:16-17).

16. These scriptures represent Christ as:
 - a. The **Creator**.
 - b. The **Preserver**.
 - c. And the **Goal of Creation**.
17. When God was about to create man, there was seemingly at first a **counsel** in the Godhead.
Gen.1:26 “And God said, Let us make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”
18. That Christ has a part in creation is also implied in the **plural** name used for God in Genesis 1: **Elohim**.

Notes:

The Incarnation & Humiliation of Christ

The Humiliation of Christ

1. On the basis of Philippians 2:7-8, **two** elements are usually recognized in the **humiliation** of Christ.
 - a. The **emptying**: He suspended the divine majesty of the sovereign Ruler of the universe, and assumed human nature in the form of a servant.
 - b. The **humbling**: He became subject to the demands and to the curse of the law, and His entire life became obedient to His death.
2. First, it was necessary that the Christ be **born**.
3. The central element in the humiliation is that He who is the Lord of all (Acts 10:36) and supreme lawgiver, placed Himself under the **law**, in order to fulfill its **obligations** in behalf of His people.
4. By doing this He became legally **responsible** for our sins and liable to the **curse** of the law (Gal. 3:13-14).
5. This statement of Galatians 4:4, “born **under** the law,” focuses on the necessity of His **incarnation** and **humiliation**. (Also Mat. 5:17-18.)
6. Usually, the humiliation of Christ is sub-divided into **five** main stages (Jn. 18:37; Lk. 24:46):
 - a. His **incarnation**.
 - b. His **suffering**.
 - c. His **death**.
 - d. His **burial**.
 - e. His descent into **Hades** (not Gehenna, but the “grave”).

There are a number of reasons why God became as man...

7. To Confirm God's **Promises**
 - a. He confirmed the promises made to the **fathers** and to show mercy to the **Gentiles** – Rom. 15:8-9.
 - b. Isa. 7:14 “Therefore the Lord himself shall give you a sign; Behold, a **virgin** shall conceive, and bear a son, and shall call his name **Immanuel**.” Also 9:6 “For unto us a child is born, unto us a son is given...” (Also Mic. 5:2.)
 - c. He appeared in the dual role of **Savior** and **King**: “He was the son of **David**, the son of

Abraham” (Mat. 1:1).

- d. Gabriel said that God would “give unto him the throne of his father **David**” (Lk. 1:32); the Lord said, “I am not sent but unto the lost sheep of the house of **Israel**” (Mat. 15:24).
8. To Reveal the **Father** – The Lord Jesus Christ expanded the Old Testament revelation of God as “Father.”
- a. Jn. 1:18 “No man hath **seen** God at any time; the only begotten Son, which is in the bosom of the Father, he hath **declared** him.”
 - b. Jn. 14:9 “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen **me** hath seen the **Father**; and how sayest thou then, Shew us the Father?”
 - c. Jn. 10:30; 16:27; Mat. 5:45; 6:6-15,32; 7:11, etc.
9. To Become a Faithful **High Priest**.
- a. He entered into every **human** experience, apart from **sin**, that He might qualify as High Priest.
 - b. The book of Hebrews teaches us that the high priests were taken from among **men** in order that they might faithfully **represent** men (Heb. 5:1-5; 2:10,17-18; 4:15-16).
 - c. The facts that He felt hunger, had sleepless nights, was weary from the toils of temptations; was misunderstood, forsaken, persecuted, and delivered up to death, was **preparation** for His **continuing** priestly ministry (Heb. 5:8-10; 7:23-28).
10. To Put Away **Sin**.
- a. The Lord Jesus Christ came to put away sin by the **sacrifice** of Himself (Heb. 9:26).
 - b. Mk. 10:45 “For even the Son of man came not to be ministered unto, but to minister, and to give his life a **ransom** for many.”
 - c. He thus pointed out the **necessity** that He become a man in order to **die** for the sins of mankind.
 - d. 1 Jn. 3:5 “And ye know that he was **manifested** to take away our sins; and in him is no **sin**.”
11. To Destroy the Works of the **Devil**.
- a. 1 Jn. 3:8 “He that **committeth** sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might **destroy** the works of the devil.”

- b. Christ's incarnation, particularly His work on the **cross**, brought **defeat** to Satan (Jn. 12:31; 14:30).
 - c. Rev. 20:10 – Someday **Satan** will be cast into the lake of fire and all that he has done through the introduction of sin will come to an end, except for the **punishment** of those who have been his followers.
12. To Give an Example of a **Holy Life**
- a. Mat. 11:29 “Take my yoke upon you, and **learn** of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”
 - b. Jn. 13:17 “If ye **know** these things, happy are ye if ye **do** them.” See also 1 Pet. 2:21 and 1 Jn. 2:6.
 - c. The apostles and writers of the scriptures were **infallible** only in their **writings** and **teachings** (cf. Gal. 2:11-14).
 - d. Christ was the only one that was infallible in His **teachings** and in His **character** (compare 1 Cor. 11:1).
13. To Prepare for the **Second Advent**.
- a. There are two parts to **salvation**:
 - b. The **provision** of it (Jn. 3:16; Acts 2:38).
 - c. The **application** of it (Mk. 16:15-16; Acts 2:41).
 - d. There must **first** have been a provision of salvation before there can be an application of it.
 - e. Not all **accept** the provision of salvation – Jn. 6:66; Acts 24:25; 26:28; Rom. 10:16.
14. The salvation Christ provided nearly two thousand years ago is still **available** to be applied today.
- a. Christ's first coming was necessary as a **preparation** for His second coming (Jn. 14:1-4).
 - b. However, salvation is not acquired in its fullest sense until the day of **judgment** – 2 Jn. 8 “Look to yourselves, that we **lose** not those things which we have wrought, but that we receive a **full** reward.”
 - c. It is possible for those **saved** to fall away – Heb. 6:6; 2 Pet. 3:17.
 - d. The answer is to remain **faithful** and continue to grow in the **grace** and **knowledge** of Christ – 2 Pet. 3:13-18.

The Doctrine of Christ

The Humanity & Deity of Christ

Read Mat. 22:41-46.

Scriptural facts concerning the person of Christ:

1. He was truly man; having a perfect and complete **human nature**, hence, everything that can be said of **man** can be said of Christ.
2. He was truly God; having a perfect **divine nature**, hence, everything that can be said of God can be said of Christ.
3. He was **one** person – the same person who said “I **thirst**” (Jn. 19:28,) said, “Before Abraham was, **I am**” (Jn. 8:58).

Christ Was Truly Man

4. His body was subject to all that our bodies are subject to – **pain, fatigue, suffering, death**.
5. The Scriptures teach that Christ's body was composed of **flesh** and **blood** (Heb. 2:14).
6. He is spoken of in the Old Testament as the seed of **woman** (Gen. 3:15); the seed of **Abraham** (Gen. 22:17-18; cf. Gal. 3:16-18); the Son of **David** (Psa. 132:10-11; cf. Lk. 1:32; Jn. 7:24; Acts 13:23).
7. The Lord Jesus Christ had a rational **soul** (Mat. 26:38; Jn. 12:27) – He **thought** and **reasoned**.
8. Acts 2:31 definitely states that Christ had a **soul**.
9. The Lord Jesus Christ had a **spirit** (Lk. 23:46).
10. He was **tempted** (Mat. 4:1-11 Lk. 4:1-13; cf. Heb. 4:15).
11. He, like all others, received the **life principle** derived from God; the outbreathing of God (*pneuma*, "spirit").

Also, Christ Is Truly God

12. All divine **names** and **titles** are applied to him.
13. All divine **attributes** are ascribed to him.
14. He is declared to be **omnipresent, omniscient, omnipotent, almighty, immutable**, the same yesterday, today, and forever.
15. He is set forth as **creator** -- All things were created by Him and for Him; and by Him all things

consist.

16. He is the object of **worship** to all intelligent creatures (Mat. 2:2, 11; 14:33; 28:9; Heb. 1:6; Phil. 2:10).
17. He declares that He and the Father are **one** (Jn. 10:30); those had seen Him had seen the **Father** also (Jn. 14:7-9).
18. He calls all **men** unto him (Mat. 11:28-30; Jn. 12:32; 14:6).
19. He could **forgive sins** (Mat. 9:2-6; Lk. 7:47-48; cf. Mk. 2:7).
20. He could send the **Holy Spirit** (Jn. 15:26; 16:7).
21. He was, although perfect man and perfect God, just **one** person.
22. The Scriptures reveal the Father, Son and Spirit as distinct **persons** in the Godhead, using personal **pronouns** in reference to each.
23. The Old Testament portrayal of Christ's humanity is set forth as the seed of **Abraham**, of the tribe of **Judah** and the family of **David**; to be born of a **virgin** in the town of **Bethlehem**; as a man of **sorrows**, as **meek** and **lowly**; as bearing the chastisement of our **sins** and pouring out his soul unto **death**.
24. At the same time He is represented as **God**:
 - a. He is called the **Son** of God (45 x in NT; Isa. 9:6)
 - b. He is **Immanuel**, the Mighty **God** (Isa. 9:6).
 - c. He is YAWEH our **righteousness** (Jer. 23:5-6).
 - d. He is spoken of as from **everlasting** (Mic. 5:2).
 - e. He is enthroned in **heaven** (Acts 2:29-36).
 - f. And He receives the worship of **angels** (Heb. 1:6 – LXX Psa. 97:7; 1 Pet. 3:22).
25. The NT also represents our Lord as speaking of Himself as a **man**, and the apostles when speaking of Him, as a **man**.
 - a. The NT gives His **genealogy** to prove that He was of the house and lineage of David.
 - b. Records His **birth, life, and death**;
 - c. Calls Him the Son of **Man** (85 x in Gospels, 1x in Acts & Heb, 2 x in Rev).
26. But with like consistency our Lord reveals, and the apostles attribute to Him, a **divine** nature (Jn. 3:13; 6:38, 41-42, 51, 58).
 - a. He declared Himself to be the **Son of God** (Jn. 3:18; 5:25; etc), existing from **eternity** (Jn. 8:58), having all **power** in heaven and in earth (Mat. 28:18), in summary, entitled to

all the reverence, love, and obedience due to **God**.

- b. The apostles **worshipped** Him (Mat. 14:33), and called Him the great **God** and **Savior** (Tit. 2:13; cf. Jn. 20:28).

The Doctrine of the Incarnation

The doctrine of incarnation is taught throughout the whole revelation of God concerning the person and work of His Son, yet there are some passages in which this doctrine is so clearly stated that they cannot be properly overlooked in treating of this subject.

John 1:1-14

27. That He existed in **eternity**.
28. That He was in an intimate **relationship** with God.
29. That He was **God**.
30. That He was **creator** of all things.
31. In Him was **life** – having life in Him self, He is the **source** of life to all that live, that is, He is the source of **natural**, of **intellectual**, and of **spiritual** life, and, therefore, He is the true **light**.

John 1:1-14

32. He came into the world, and the world did not **recognize** Him.
33. He became **flesh**; took upon Himself the nature of man so that He dwelt among us as a man.
34. He came to His own **people**, and even they did not **receive** Him.
35. And, says the apostle, we saw His glory, a glory which revealed Him to be the **only begotten** of the Father.

1 John 1:1-3

36. That what was in the beginning, what was with **God**, what was essentially **life**, appeared on earth, so as to be **seen, heard, looked on, and handled**.
37. A divine eternal person is said to have assumed our **nature**, a real body, and a rational soul.
38. The **incarnation** is declared to be the essential and characteristic doctrine of the gospel.
Also consider 1 John 4:2-3.

Romans 1:2-5

37. The apostle says that the gospel concerns the **Son of God**, who is our Lord Jesus Christ, who, as to His human nature, is the son of David but as to His divine nature, is the Son of God.
39. Here also the **two** natures and **one** person of the redeemer are clearly asserted.
 - a. “Made of the seed of David according to the **flesh**”

b. “And declared to be the **Son of God** with power”

Philippians 2:6-7

40. That He existed in the **form** of God.
41. That He was **equal** to God.
42. He became a **man** like other men, and assumed the form of a **servant**.
43. He submitted to a human **death** on the **cross**.
44. He has been **exalted** above all things, and invested with universal and absolute **authority**.
45. Christ, of whom this passage treats, has a **divine** nature and a **human** nature, and is **one** person.
Compare Heb. 2:14; 1 Tim. 3:16.

Summary...

46. The two natures of Christ are united, but not **mingled** or **confused**.
47. The elements united or combined in the person of Jesus Christ are **distinct**: **humanity** and **divinity**.
48. In His constitution, He is the same essence which constitutes **man**, and the same substance which makes God **infinite, eternal, immutable** in all His perfections.
49. This union is not by mixture so that a new, **third** substance is produced, which is neither humanity nor divinity but which possesses the **properties** of **both**.

The Doctrine of Christ

Character Matters – Part One

The Purity & Holiness of Christ

1. Lk. 1:35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that **Holy One** who is to be born will be called the Son of God." Compare Acts 2:27; 3:14; 4:27, 30, etc.
2. Rom. 1:4 "And declared to be the Son of God with power, according to the **spirit of holiness**, by the resurrection from the dead"
4. Even the demons knew – Mk. 1:24 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the **Holy One of God.**"
5. Purity & Holiness is being **set apart** for God's use, which is holiness in action.
6. It does not allow us to be **contaminated** nor allow others to **interfere** with our growth and commitment to Christ (Mat. 5:8; Phil. 4:8; 1 Tim. 1:5; 5:22; Jas. 4:8).

The Compassion of Christ

7. Mat. 9:36 "When He saw the multitudes, He was moved with compassion on them, because they **fainted**, and were **scattered** abroad, as sheep having no **shepherd.**"
8. Mat. 14:14 "Jesus went forth, and saw a great multitude, and was **moved** with compassion toward them, and he healed their sick."
9. 2 Cor. 8:9 "Ye know the **grace** of our Lord Jesus Christ, that, though he was **rich**, yet for your sakes he became **poor**, that ye through your **poverty** might be rich."

Mat. 15:32; 18:12-13; 20:34; Mk. 6:34; 8:2; Lk. 7:13; 19:41-42; Jn. 11:34-38.

10. Compassion **empathizes** with the pain and plight of others.
11. It helps us to demonstrate a loving concern that moves us to aid in the spiritual **struggles**, and **needs** of others (Job 29:13; Isa. 40:11; Mk. 1:41; Lk. 19:4; 1 Pet. 3:8).

The Humility of Christ

12. Lk. 22:27 "For whether is **greater**, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that **serveth.**" See also Jn. 13:5; Acts 8:32-33; Phil. 2:7-8.
13. Humility is opposite to **arrogance** and **pride**.
14. Humility will help us to be **teachable** disciples who have an attitude of **submission** and servanthood, who confess sin and remember how Christ **served** us! (Lk. 22:27; Jn. 13:15-17; Phil. 2:3-

4, 8; 1 Pet. 5:3-7).

The Love of Christ

15. Jn. 11:5 - "Now Jesus **loved** Martha, and her sister, and Lazarus." Cf. 11:34-36.
Eph. 5:2 - "And walk in love, as Christ also hath **loved** us, and hath **given himself** for us as offering and a sacrifice to God for a sweets smelling savour."
16. Eph. 5:25 - "...even as Christ also loved the **church**, and gave himself for it." Compare 1 Jn. 3:16; Rev. 1:5; Jn. 19:26; 13:1.
17. Jn. 13:34 – Love one another occurs **19** times in the NT in one form or another.
18. 2 Cor. 5:14-15 “For the love of Christ **constraineth** us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto **themselves**, but unto him which died for them, and rose again.”
19. 2 Tim. 1:13-14 “Hold fast the form of **sound words**, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee **keep** by the Holy Ghost which dwelleth in us.” Compare Jn. 14:15; 15:14; 1 Jn. 5:3; 1 Pet 1:22; 3:8; 1 Jn. 3:14.

The Friendship of Christ

20. Friendship is the **companionship** and **closeness** we have with one another. It is commitment to help form the **character** in others (Prov. 27:6, 17). Compare Jn. 15:13-15.
21. 3 Jn. 14 “But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our **friends** salute thee. Greet the **friends** by name.”
22. Pro. 17:17 “A friend **loveth** at all times, and a brother is born for **adversity**.”
23. Pro. 18:24 “A man that hath friends must shew himself friendly: and there is a friend that sticketh **closer** than a **brother**.”
24. Jas. 2:23 “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the **Friend of God**.”
25. Friendship can be **misplaced** and be **destructive** – Pro. 22:24-25; Jas. 4:4,

The Doctrine of Christ

Character Matters – Part Two

The Meekness of Christ

1. Mat. 11:29 - "Learn of me; for I am **meek** and **lowly** in heart."
2. A **calm** temper of mind, not easily **provoked** (Jas. 3:13). See also Tit. 1:7; 2 Tim. 2:24-25.
3. Among the **fruit** of the Spirit, its cultivation is a **necessity** (Gal. 5:22-23; Col. 3:12; 1 Tim. 6:11; Zep. 2:3; Mat. 5:5).
4. Meekness is **exemplified** in Christ (Mat. 11:29).
5. Mat. 21:5 "Tell ye the daughter of Sion, Behold thy king cometh unto thee, **meek**, and sitting upon an ass, and a colt the foal of an ass."
6. 2 Cor. 10:1 "Now I Paul myself beseech you by the **meekness** and **gentleness** of Christ." Phil. 2:7; 1 Pet. 2:23; Lk. 23:27, 34; Jn. 8:50.
7. Paul's example (1 Cor. 9:19) "For though I be free from all men, yet have I made myself **servant** unto all, that I might gain the more."

The Obedience of Christ

8. Obedience of faith is the obedience which **characterizes** and **proceeds** from faith (Rom. 1:5; 16:26).
9. Belief/faith must come from the **heart** (Acts 8:37; Rom. 10:9).
10. So must also **obedience** (Rom. 6:16-17).
11. It is recognizing the **authority** and **direction** from the Scriptures, enabling **successful** situations to be created (Deu. 13:4 ; Prov. 19:16; Jn. 14:15; 15:14; Rom. 6:16-17; 10:16; 2 Cor. 10:5-6).
12. Jn. 5:30 - "I can of mine **own self** do nothing: as I hear, I judge: and my judgment is just; because I seek not my own will, but the **will** of the **Father** which hath sent me."
13. Heb. 5:8 - "Though he were a Son, yet he **learned** obedience by the things which he suffered..." Also Phil. 2:8; Jn. 4:34; 9:4; Mat. 26:39.
14. Obedience is **submitting** to do what God requires of us.
 - a. Rom. 1:5 "By whom we have received grace and apostleship, for obedience to the **faith** among all nations, for his name"
 - b. Rom. 6:16 "Know ye not, that to whom ye yield yourselves servants to **obey**, his servants ye are to whom ye **obey**; whether of sin unto death, or of **obedience** unto righteousness?"

- c. 2 Cor. 10:5 “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every **thought** to the obedience of Christ”

The Zeal of Christ

15. “Zeal” means literally to be **heated up**; excitement of mind, ardor, fervor of spirit; like Jeremiah – Jer. 20:9.
16. Jn. 2:13-17 – (v. 17) “And his disciples remembered that it was written, The **zeal** of thine house hath eaten me up.”
- a. Lk. 2:49 “And he said unto them, How is it that ye sought me? wist ye not that I **must be about** my Father's business?”
- b. Jn. 8:29 “And he that sent me is with me: the Father hath not left me alone; for I do **always** those things that **please** him.”
17. 2 Cor. 7:11 “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what **clearing** of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what *revenge! In all things ye have **approved** yourselves to be clear in this matter.” *Vindication.
18. 2 Cor. 9:2 “For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath **provoked** very many.”
19. Rom. 10:2; Phil. 3:6 – Zeal can be **misguided** and **misdirected**.

The Forgiveness of Christ

20. ἄφεσις aphesis Thayer Definition: 1) **release** from bondage or imprisonment 2) **forgiveness** or pardon, of sins (letting them go as if they had never been committed), **remission** of the penalty
- a. Translated as **remission** in Mat. 26:28; Mk. 1:4; Lk. 1:77; 3:3; 24; 47.
- b. As **forgiveness** in Mk. 3:29.
- c. As **deliverance** in Lk. 4:18.
21. Lk. 23:34 – It involves the realization of how much we have been **forgiven** by Christ and **compassion** for others.
22. Eph. 4:32; Col. 3:13 “**Forbearing** one another, and **forgiving** one another, if any man have a **quarrel** against any: even as Christ forgave **you**, so also do ye.”
23. 1 Pet. 2:21-25 – It involves not being **resentful**, **vengeful**, verbally **abusive**, or **threatening**, but being patiently **committed** to our mission (Lk. 9:23).

Summary...

24. The character of Christ is our greatest **example** of how to love and to live.
26. 1 Pet. 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an **example**, that ye should **follow** his steps”
26. If we are to be disciples, we must strive to develop and consistently practice the character of **Christ**, which is **Christian** character.

The Doctrine of Christ

The Work of Christ

The work of Christ includes the Prophetic Office; Priestly Office; Kingship of Christ.

The Prophetic Office

1. "Prophet" scripturally defined – Exo. 7:1 "And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy **prophet**."
2. Deu. 18:18 "I will raise them up a Prophet from among their brethren, like unto thee, and will put my **words** in his mouth; and he shall **speak** unto them all that I shall **command** him."
 - a. Position - God's **mouthpiece** or **preacher**.
 - b. Mission - to take to the **people** the word of God.
 - c. Function - to speak **exactly** all that God said to him.

Scriptural proofs that Christ was a prophet.

- 3 He is **foretold** as a prophet in Deu. 18:15; applied to Christ in Acts 3:22-23.
- 4 He speaks of **Himself** as a prophet in Lk. 13:33.
- 5 He brought a **message** from the Father, Jn. 18:26-28; 12:49-50; 14:10,24; 15:15; 17:8,20.
- 6 He **foretold** future things, Mat. 24:3-35; Lk. 19:41-44.
- 7 He speaks with personal **authority**, Mat. 7:29.

The Lord's words and works portray Him as a prophet.

- 8 Mat. 21:11 "And the crowds said, 'This is the **prophet** Jesus from Nazareth of Galilee.'"
- 9 Mat. 21:46 "But when they sought to lay hands on him, they feared the **multitude**, because they took him for a prophet."
- 10 Lk. 7:16 "And there came a fear on all: and they **glorified** God, saying, That a great prophet is risen up among us; and, That God hath **visited** his people."
- 11 Lk. 24:19 "And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in **deed** and **word** before God and all the people"
- 12 Jn. 4:19 "The woman saith unto him, Sir, I **perceive** that thou art a prophet."
- 13 Jn. 6:14 "Then those men, when they had seen the **miracle** that Jesus did, said, This is of a **truth** that prophet that should come into the world."
- 14 Jn. 7:40 "Many of the people therefore, when they heard this **saying**, said, Of a truth this is the Prophet."
- 15 Mat. 17:1-5 – Attestation of His prophetic **office** and **authority**.

16. Christ, being a prophet, implies certain **conditions** that are imposed upon us.
 - a. That we **hear** and **obey** the words of Christ.
 - b. That **refusing** to hear and obey Christ will bring **condemnation**.
 - c. That **rejecting** the words of Christ is equivalent to rejecting **God**.
 - d. That **accepting** the words of Christ is to accept **God**.

The Priestly Office

17. Priest scripturally defined - The classical passage is Hebrews 5:1-4.
 - a. Taken from among **men** so as to be their representative
 - b. Appointed by **God**.
 - c. Active in the interest of **men** in things that pertain to **God**, that is, in **religious** things.
 - d. His special work is to offer **gifts** and **sacrifices** for sins.
 - e. He also made **intercession** for the people (Heb. 7:25), and **blessed** them in the name of God (Lev. 9:22).
18. The Messiah is declared to be a priest **for ever** after the order of **Melchizedek** – Psalm 110:4; Heb. 5:6.
19. Aside from this specific statement, Israel could have no recognition of a priesthood which did not come by **Levi** and the **Aaronic** line.
20. Public consecration at the age of **thirty** was prescribed by the law of Moses (Num. 4:3) and the precise manner it was to be accomplished was set forth (Num. 8:5ff).
21. Christ was consecrated at His **baptism** – Mat. 3:13-17; Jn. 1:29-34; Lk. 3:31-23.
22. John was the son of a **priest**, himself eligible for consecration, who served in a specific way in the baptism of Christ – Isa. 40:3; Mal. 3:1; Mat. 3:3; 11:10; Mk. 1:2-3; Lk. 3:4; 7:27.
23. However, the baptism of Christ by John is to be distinguished from "**John's baptism**."
 - a. The latter was unto **repentance** (Mat. 3:11) and **remission** of sin (Mk. 1:4), all of which were wholly **foreign** to Christ.
 - b. The former was a compliance; a **fulfilling** of the law (Mat. 3:15).
24. Christ's priesthood was not **Levitical**, but of the order of Melchizedek – Heb. 7:14-17.
25. His sacrifice differed from the Aaronic – He was both the officiating **priest** and the sacrificed **lamb**; He “offered **himself** without spot to God” (Eph. 5:2; Titus 2:14; Heb. 9:14; 10:12).
26. A second notable difference – Of Aaron and subsequent high priests, it was required on the Day of Atonement that he offer a sacrifice for his own **sins** (Lev. 16:6; Heb. 9:7); Christ had **none**.

The Kingly Office

King defined: “A male monarch of a major territorial unit: one who inherits his position and rules for life: a paramount chief; one that holds a preeminent position.”

27. The Jews had expected a **temporal** king, the **spiritual** meaning being overlooked (compare Jn. 6:15). ALSO Acts 1:6.
28. Gabriel told Mary that the **throne** of His father **David** would be given to Him (Lk. 1:32; Psa. 89:35-36; 132:11).
29. His kingdom would be of **no end** (Lk. 1:33; Dan. 2:44).
30. “Not of this **world**,” but a **spiritual** kingdom – Jn. 18:36.
31. It is spiritual because it is administered not by force or external means, but by the **Word of God**. ALSO Rom. 8:1-2.
32. Christ's kingship is seen in **building** of the church, and in its **government, protection, and perfection**. Cf. Mat. 16:16-18; Jn. 17:23; Heb. 7:19.

The Bible addresses this in many places, such as Psa. 2:6-7; 45:6-7 (cf. Heb. 1:8-9); 132:11; Isa. 9:6,7; Jer. 23:5-6; Mic. 5:2; Zec. 6:13; Lk. 1:33; 19:27, 38; 22:29; Jn. 18:36-37; Acts 2:30-36, etc.

33. The spiritual nature of this kingship is also shown by the fact that Christ is repeatedly called the **Head** of the church – Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19.
34. A Spiritual head over a spiritual body – The headship of Christ points to a **union** between Christ and His body, over which he exercises **authority** and **control**.
35. His kingship implies that He is clothed with **legislative** and **judicial** authority; the authority of **law giving** and **judgment**.

The kingship of Christ has these following characteristics:

36. It is grounded in the work of **redemption**.
37. It is a **spiritual** kingdom.
38. It is a kingdom that is both **present** and **future**.
39. It is the **church**.

Conclusion

40. In Old Testament history, when a man became a **priest** he was anointed.
41. When a man became a **king** he was anointed.
42. When one became a **prophet** he was anointed.
43. No one but **Jesus Christ** combined all three of these positions.

The Doctrine of Christ

The Importance of the Death of Christ

1. We speak of the death of Christ as a "**work**" that He performed because it did not come upon Him unavoidably or unawares, but because it resulted from a definite **choice** on His part, when He could have **avoided** it.
2. It is a "work" also because of what it accomplished for the **beneficiaries** of that death. **This usage of the term "work" is clearly justified by the Biblical conception of the purpose and meaning of Christ's death.**
3. The death of Christ (rather than the earthly life of Christ) is of supreme **importance**, unlike the deaths of **ordinary** human beings.
 - a. Prophecies of the **betrayal** of Christ (Psa. 41:9-11; Acts 1:16).
 - b. Prophecies of the **crucifixion** of Christ and the attendant events (Psa. 22:1, 7, 8, 18; Mat. 27:29-31; Mk. 15:34; Jn. 19:23, 24).
 - c. Prophecies of **resurrection** of Christ (Psa. 16:8-10; Acts 2:22-28).
 - d. We are told that He was wounded for our **transgressions** and bruised for our **iniquities** (Isa. 53:4-6).
 - e. Zechariah predicted the **smiting** of the shepherd (Zec. 13:7).
4. It is prominent in the New Testament – the last **three** days of our Lord's earthly life occupy about **one fifth** in the narratives of the four Gospel accounts.
 - a. **If all of the three and a half years of His public ministry had been written out as fully as the last three days, we would have a "Life of Christ" of some 8,400 pages. (Compare Jn. 20:30; 21:25)**
 - b. **Torrey claims that the death of Christ is mentioned directly in the New Testament more than 175 times.**
 - c. **Since there are 7,959 verses in the New Testament, this would mean that one out of every fifty-three verses refers to this theme.**
5. It is the chief purpose of the **incarnation** – Mk. 10:45; Heb. 2:9, 14; 9:26; 1 Jn. 3:5.
 - a. **Christ did not come only to set us an example, or to teach us doctrine, but to die for our sins.**
 - b. **His death was not an afterthought or an accident, but the accomplishment of a definite**

purpose in connection with the incarnation. The incarnation is not an end in itself; it is but a means to an end.

6. It is the fundamental theme of the **Gospel** – Paul recorded that the gospel consists of the **death** of Christ for our sins, His **burial** and **resurrection** (1 Cor. 15:1-4).

a. The death of Christ for our sins is indeed the good news of the gospel.

7. It is essential to **Christianity** (Php. 2:5-8; 1 Pet. 2:21-25).

a. Christianity is distinguished from all other religions by the **importance** it assigns to the death of its Founder.

b. Were we to take away the cross of Christ we would have no more **salvation** than is found in other religions.

8. It is essential to our **salvation** (Jn. 3:14-15; 12:24).

a. The Son of Man must be lifted up if man is to be saved (Jn. 3:14, 15).

b. The grain of wheat must fall into the ground and die, if it is to bring forth fruit (Jn. 12:24).

c. The death of Christ is an absolute necessity if man is to be saved.

The True Meaning of the Death of Christ

1. It is **vicarious** (compare Exo. 12:17).

a. Merriam-Webster: 1 a : serving instead of someone or something else b : that has been delegated <vicarious authority> 2 : performed or suffered by one person as a substitute for another or to the benefit or advantage of another : substitutionary <a vicarious sacrifice>.

b. Turner, Systematic Theology: “Vicarious suffering” is the case of a person's suffering or denying himself in order that a blessing or an advantage may accrete to another or to others.

c. Christ could not have died for His own sin, for He had **none** (Jn. 8:46; 1 Pet. 2:22; Heb. 4:15).

d. He died for the sins of **others** (Isa. 53:5, 6; 1 Cor. 15:3; 2 Cor. 5:21; Rom. 5:8; 1 Pet. 2:24; 3:18; Jn. 10:11; Mk. 10:45).

2. It satisfies the **justice** of God (Rom. 5:8-10; 6:23).

a. Man has sinned against God and has incurred His displeasure and condemnation.

- b. He cannot free the sinner until the demands of justice are satisfied.
 - c. Christ's death is not merely a satisfaction to the justice of God, it is also a satisfaction to the law of God.
3. It is involved in **atonement** and **reconciliation** (Rom. 5:10-11, 2 Cor. 5:18-19; Col. 1:20-22).
- a. In Lev. 6:2-7 we have individual atonement for individual sin.
 - b. In Lev. 4:13-20 we have national atonement for national transgression.
 - c. The Hebrew word for atonement in these and similar passages is "kaphar," translated to mean "to make an atonement."
 - d. It literally means "to cover over" so as not to be seen.
4. It is a **propitiation**, or appeasement (1 Jn. 2:2; 4:10. Compare Rom. 3:25 to Heb. 9:5).
- a. In the Septuagint this Hebrew word is translated by a Greek word which has a different meaning. The word "*kaphar*" is rendered by *exilaskomai* which means to propitiate or appease.
 - b. Shedd offers this: "The connection of ideas in the Greek translation appears therefore to be this: By the suffering of the sinner's atoning substitute, the divine wrath at sin is propitiated, and as a consequence of this propitiation the punishment due to sin is released, or not inflicted upon the transgressor. This release or non-infliction of penalty is "forgiveness" in the Biblical representation.
 - c. The term *exilaskomai* does not occur in the New Testament, but the verb *hilaskomai* occurs twice (Lk.18:13; Heb. 2:17).
 - d. The noun *hilasmos* is likewise found twice (1 Jn. 2:2; 4:10).
 - e. The objective *hilasterion* also appears just twice (Rom. 3:5; Heb. 9:5).
 - f. By His death, Christ appeased God's holy wrath against us.
5. It is a **ransom**, or a payment for redemption (Mat. 20:28; Mk. 10:45; 1 Tim. 2:5-6).
- a. Thayer: 1) the price for redeeming, ransom 1a) paid for slaves, captives 1b) for the ransom of life; 2) to liberate many from misery and the penalty of their sins
 - b. This ransom is not paid to **Satan**, but to **God**, to ransom from **wrath** – Col. 3:1-7.
 - c. Satan has no legal claims against the sinner, and so does not need to be paid before the sinner can be set free.

Conclusion:

- 1. The death, burial, and resurrection of Christ sum up the Gospel, the Good News of Christ.

2. Without it, there could be no forgiveness and no salvation from the consequences of sin.
3. Because of Christ's death, human beings are offered an opportunity for salvation from sins that would not otherwise exist.

The Doctrine of Christ

The Resurrection

1. The **historical** evidence concerning the resurrection of Jesus Christ is abundant. Thus, to reject the **fact** of the resurrection is to reject all of the historical evidence that has withstood the test of **time** and the incessant blows of **skeptic's** hammers, as well.

B. There are certain facts concerning the resurrection that are granted by both friend and foe --

1. Both grant that a man by the name of Jesus lived.

2. Both grant that he arose to great heights of prominence, particularly among the common people.

3. Both grant that he suffered the crucifixion of the Roman cross and was thought to be dead when he was taken from the cross.

4. Both grant that his body was buried in the new tomb of Joseph of Arimathaea.

5. Both grant that a great stone was laid at the mouth of the tomb.

6. Both grant that a Roman guard, consisting of from fifteen to sixty men, were stationed about the tomb.

7. Both grant that sometime after the third morning the body of Jesus disappeared.

8. Both grant that his disciples came to believe with unshakable confidence that their Lord had been raised from the tomb by the power of God.

2. The battle turns on the question of what became of the **body** of **Jesus**.

1. The success or failure of a historical effort to establish the fact of the resurrection of the Son of Man will stand or fall on the problem of the empty tomb and the disposition that was made of the body of Jesus.

2. Some infidels contend that Jesus never really died, that he rarely lost consciousness on the cross, and that he later revived and forced his way unnoticed from the tomb.

3. Such a contention does no credit to the reasoning faculties of the exponents of such a theory.

4. No mere man, having been subjected to such exhaustion, excruciating pain and piercing, would be found forcing his way out of a tomb.

D. The missing body is the main concern, there being only three reasonable possibilities of what could have been made of the body:

1. The body could have been removed from the tomb by the enemies of Jesus.

2. The body could have been removed from the tomb by the disciples of Jesus.

3. The body could have been raised from the tomb by the power of God.

3. First, was it removed by His **enemies**?

- a. His enemies had no motive and had nothing to gain by removing His body, for they had it exactly **where they wanted it**.
- b. His enemies had no intention of removing the body from the tomb, and every intention of **keeping it there** (Mat. 27:62-66).
- c. His enemies never claimed that they removed the body from the tomb, asserting instead that the **Lord's disciples** removed His body.
- d. The **disciples** did not claim that the enemies removed the body from the tomb.
- e. The enemies would have known the whereabouts of the body had they removed it from the tomb, and would have **produced** it to **silence** reports of His resurrection.

4. Was it removed by the **Lord's disciples**?

1. Historical evidence does not allow that the body of Jesus was removed from the tomb by his disciples. The enemies testified that the disciples stole the body. The disciples testified that the body was raised from the tomb by the power of God. The conflicting testimony of both parties cannot be true.

2. The honesty of the witnesses and the nature of their testimony must be established.

3. The specifics of the witnesses testimony must be established.

a. Was each point of their testimony reasonable and seemingly valid on its face?

The answer is an irrefutable, capitalized, and underlined NO.

- a. The members of the **Roman guard** testified that while they were all **asleep** the disciples crept in and stole the body (Mat. 28:11-15).
- b. If they were asleep, how did they know the body was **stolen**?
- c. If they were asleep, how could they be sure the body did not **arise from the tomb**?
- d. The members of the guard were never **brought to account** for their gross violation of military law.
- e. To be found asleep while on guard meant **certain death** under the Roman military law.
- f. The the more likely inference is that the superiors of the guard **disbelieved** their testimony, or more people were **paid off** as Mat. 28:14 implies.
- g. The enemies of Christ did not confront the disciples concerning the disappearance of the

body, because they knew better than anyone else that the disciples **did not have the body**.

- h. The Roman guard consisted of **four** guards who were changed every **four** hours (others say for three or six hours).
- i. For one to suppose that the guard of at least **sixteen** men could all fall asleep so soundly at the same time so that a small band of unarmed disciples could creep in, break the **Roman seal**, roll away the great stone, and bear the body away without awakening a single member of the guard, is ludicrous.

5. The disciples were without a reasonable **motive** to steal the body.

- a. They would have known that to be found with the body would mean sure **exposure** and severe **punishment**.
- b. The disciples were without attitude or intent to steal the body, having not **understood** His teachings about His own death and resurrection until after **the fact** (Mk. 9:31-32; Lk. 9:44-45; Jn. 12:16).

a. Their very manner and attitude reveal that they did not actually expect Christ to arise until the general resurrection.

- c. Even after Christ arose they expected him to be an **earthly** king (Acts 1:6).

c. The idea of a resurrection gospel had not occurred to them at the time the body of Jesus came to be missing from the tomb.

- d. The **transformation** and **courage** of the disciples after the resurrection demonstrated that they did not remove it from the tomb.
- e. If the resurrection of the body were a farce perpetuated by designing disciples, they would not have been willing to **die** for a fraud of their own perpetuation.
- f. History records that all of the apostles suffered **martyrdom**, except **John**. (Jn. 21:15-19; Acts 12:2, early church writers & historians, apocrypha.)

6. Was the His body raised by the power of **God**?

1. It has been shown that Christ's body was not removed from the tomb either by the enemies or disciples of Christ.

2. There is left but one reasonable disposition that could have been made of the body.

3. The body of Jesus had to have been raised from the tomb by the power of God.

The proofs of the resurrection may be divided into **three** categories.

a. The testimony of the witnesses.

b. The faith that became both prevalent and powerful before the gospels were written.

c. The New Testament itself.

- a. First, the testimony of the **witnesses** is proof of the resurrection of Christ.
 - a. In consideration of the honesty and integrity of the witnesses, the field of evidence recognizes that there are only **three** circumstances that will prompt witness to lie on the witness stand or to give false testimony.
 - (1) A witness will lie through **fear**.
 - (2) A witness will lie through **avarice**.
 - (3) A witness will lie through **ambition**.
 - b. Fear did not motivate the disciples to testify that Christ arose from the dead because they testified of His resurrection in the face of fear, **endangering** their own lives.
 - c. Avarice did not motivate the disciples to testify that Christ arose from the dead, because they **willingly** faced suffering, hardships, privations, and they **forfeited** all their worldly possessions to preach the resurrected Christ.
 - d. Ambition did not motivate the disciples to testify that Christ arose from the dead, because they accepted of the loss of all **business** positions, **social** positions, and **political** positions.

There was not a single worldly ambition which those witnesses could have held dear which they could have gained as the result of the testimony that they gave.

Neither fear nor avarice nor ambition, therefore, could have prompted those disciples to give their testimony of the fact of the resurrection of Christ. Thus, without doubt, their testimony could not be rejected on the basis of their being dishonest men.

7. Second, the witnesses to the resurrection were **competent** to give testimony.
 - a. The competency of a witness is determined by his mental capacity to **observe** and **remember** facts and by his opportunity to observe and obtain **knowledge** of that which he testifies.
 - b. The New Testament presents the apostles as **normal** people that once could expect to encounter in **everyday** life.
 - c. Four were rugged **fishermen** (Mat. 4:18-22).

- d. Matthew (Levi) was a public **tax collector** (Mat. 9:9; Mk. 2:14).
- e. Paul was a **scholar** (Acts 22:3).

To contend that such witnesses were without sufficient mental capacity to give true testimony is absurd.

- 8. Third, the witnesses were **sufficient** in number (1 Cor. 15:5-9).
 - a. Christ appeared to **Cephas** (Peter).
 - b. Christ appeared to the **twelve**.
 - c. Christ appeared to about **five hundred** at once.
 - d. Christ appeared to **James**.
 - e. Christ appeared to all the **apostles**.
 - f. Christ appeared to **Paul** last of all.

Thus, honest, competency, and number of the witnesses meet every requirement. In no instance have witnesses been subjected to a more rigid test. Their testimony may be relied upon fully in every detail.

- 9. The faith that became both **prevalent** and **powerful** before the **Gospels** were written is evidence of the resurrection of Christ.
 - a. The fact of the resurrection was believed and preached and the terms of the gospel were set forth before any of the **New Testament** written.
 - b. The rapid growth of the **church in Jerusalem** is evidence of the resurrection of Christ (Acts 2:14-47).
 - c. A great many of the Jewish **priests** becoming **obedient** to the faith is evidence of the resurrection (Acts 6:7).

The faith that was so prevalent and powerful long before the gospels were written is, after all, one of the very strongest proofs of the resurrection.

- b. The **New Testament**, itself, is evidence of the resurrection of Christ.

Grasping At Straws

- 10. Unbelievers have also tried to explain away accounts of the resurrection of Christ on the basis of the **delusion** theory, or the **visional** theory.
 - a. They claim that what they call the “supposed appearances of Jesus” were visions of the **imagination**, or **hallucinations**, due to the **shock** experienced by the disciples.
 - b. The theory fails for the following reasons:

- (1) It fails to account for the **empty tomb**.
- (2) It fails to harmonize with the proven **character** of the witnesses, especially the **first** witnesses.
- (3) It fails to account for **five hundred** disciples who saw the risen Christ all at one time.
- (4) It fails to account for the **testimony** of the apostle **Paul** (Acts 13:30-35; 17:18, 31; 22:5-11; 26:12-20)

(2) Why would Paul, several years after the resurrection, be having hallucinations of Christ.

(3) The powerful reasoning and the ripe scholarship of Paul's writing are the very antithesis of a man suffering from hallucinations.

- (5) It fails to account for the spectacular **results** of the preaching of the Gospel that followed the resurrection.

Conclusion

11. The **historical evidence** concerning the resurrection of Jesus Christ is abundant.
12. To reject the **fact** of the resurrection is to reject all of the historical evidence that has withstood the test of **time**.
13. The evidence of Christ's resurrection is compelling to all who have an **open mind**, and who are not **blinded** (2 Cor. 4:1-7).

The Doctrine of Christ

The Ascension of Christ

1. The ascension of Christ back into heaven in His resurrected form may be called the necessary **goal** and **completion** of the resurrection.
2. The ascension of Christ was the act He was **exalted** by the Father, and by which He was given the position of **honor** and **power** at the Father's own right hand (Mat. 26:64; Mk. 14:62; 16:19; Lk. 22:69; Acts 7:56; Rom. 8:34; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22).
3. Modern critics deny not only the **bodily** resurrection of Christ, but also His **bodily** ascension.
4. However, the New Testament abundantly teaches that Christ ascended to **heaven** after His resurrection.
5. Matthew and John do not narrate the **fact** of the ascension, and Mark speaks of it only in Mark **16:19**.
6. Luke, in his Gospel account (24:50-51), and the Acts (1:9), gives some **details** of the event.
7. Although John did not narrate the fact of Christ's bodily return to heaven, he recorded Christ as having clearly **prophesied** it (Jn. 6:62; 20:17, cf. 13:1; 14:26; 16:10,16,28).
8. Paul **definitely** taught the ascension of Christ in Ephesians 4:8-10 and 1 Timothy 3:16, and implied it in Philippians 2:9.
9. Peter spoke of Christ as "having **gone** into **heaven**" (1 Pet. 3:22).
10. The Hebrew writer wrote that He "**Passed** through the heavens" (14:14).
11. It is evident, therefore, that the New Testament writers and the early church regarded the ascension of Christ as a **historical fact**.

The Nature of the Ascension.

12. The ascension was the **visible** ascent of the person of the Christ from earth to heaven (Acts 1:9-11).
13. It was a **singular**, local transition, a going from place to place, implying that, just like the **earth** is a place of existence, **heaven** is also a place of existence.
14. Christ's ascension also involved a further change in His **human** nature, in that He ascended to the **fullness** of heavenly glory (Eph. 4:10; 1 Tim. 3:16).
15. Some modern scholars of recent date consider heaven to be a **condition** rather than a place, and therefore do not conceive of the ascension as it is explained by the Scriptures.

16. Some of them say that there was **symbolic** lifting up of Christ, but regard this as representing of the lifting up of our humanity to a spiritual order above our present life.
17. The Scriptures, though, represent heaven as the dwelling place of, not only **God**, but of **created beings** (Deu. 4:39; 2 Chr. 20:6; Dan. 2:28; Mat. 22:30; Jn. 1:51 etc.).
- The preceding references are all in related to a **spiritual** place, however laws that apply to heaven **differ** from laws that apply to the physical realm.
 - Heaven and earth are repeatedly **contrasted** in Scripture, further enforcing that since one is a place, the other is also (Psa. 102:19; Ecc. 5:2; Mat. 6:10; 18:19).
 - It would make no sense to contrast one place that **does** exist with another that **does not** exist.
 - The Bible teaches us to think of heaven as a **place** (Deu. 30:12; Jos. 2:11; Psa. 139:8; Rom. 10:6,7).
 - The Savior's entrance into heaven is portrayed as an **ascent** (Psa. 68:18/Eph. 4:8; Jn. 20:17; Acts 2:34; Eph. 4:9-10).

The Doctrinal Significance of the Ascension

18. It embodied the declaration that the **sacrifice** of Christ was a sacrifice to God, which had to be **presented** to Him (Heb. 10:5-12).
19. It was also prophetic of the ascension of the **righteous** at Christ's second coming (Rom. 8:11-17; Col. 3:4; 1 Thess. 4:13-18; 1 Jn. 3:16).
20. It was necessary in **preparing** a place for those who are in Christ, the Lord himself speaking of the necessity of going to the Father in order to prepare a place for His disciples (Jn. 14:1-3; 17:20-24; 2 Tim. 4:6-8). *Although the context of John 14 is in reference to the twelve apostles, subsequent statements indicate that the Lord has a place prepared for all of His faithful disciples.*

The Rulership of Christ

21. When Christ stood before the high priest He prophesied that He would sit at the right hand of **power** (Mat. 26:64; Mk. 14:62; Lk. 22:69).
- Peter** made reference to this in his sermons (Acts 2:33-36; 5:31).
 - Stephen** saw the glorified Christ at his death (Acts 7:55-56).
 - There are numerous passages that address Christ as reigning as **Lord** or **King** (Rom.

14:9; 1 Cor. 15:24-28; Heb. 2:7-8; Rev. 17:14; 19:16).

22. It deserves emphasis that Christ, while He is seated at the right hand of God, is not merely a **passive** recipient of divine dominion and power, majesty and glory, but is **actively** engaged in the continuation of His work (1 Cor. 15:24-26).
23. He is active in His roles as **High Priest** and **Intercessor** (Heb. 7:22-25); the one **Mediator** between God and man (1 Tim. 2:5); and as the **Advocate** for His disciples (1 Jn. 2:1-2).
24. Christ also continues his work as the ruling and governing authority over **heaven** and **earth** (Mat. 28:18), and as the **Head** of the church (Eph. 1:22-23; Col. 1:13-19).
25. Christ will be coming again to **judge** all (Jn. 5:22-30; Acts 17:30-31; Rom. 2:16; 14:10; 2 Cor. 5:10; 2 Tim. 4:1).
26. We must strive to be **acceptable** in His sight: "be ye therefore **ready** also: for the Son of Man **cometh** at an hour ye think not" (Lk. 12:40).

This concludes our study of "The Doctrine of Christ."

The Names of Jesus.

The Pre-incarnate State of Christ.

The Humiliation of Christ.

The Humanity and Deity of Christ.

The Character of Christ.

The Work of Christ.

The Death of Christ.

The Resurrection of Christ.

The Ascension and Rulership of Christ.