

CHRISTOLOGY

Christ's Pre-Existence and Eternality

Q - Who is the oldest person you have ever known? And who is the oldest person you have ever heard about?

However old we may get to be, we will never be around for as long as the Lord Jesus has been around!

I. Old Testament Proofs

Written long before He was born as a man on earth, the Old Testament tells of the pre-existence and eternality of Jesus.

A. Micah 5:2

Q - Though the Prophet Micah predicted the coming of a future person who would “arise and shepherd [God’s] flock in the strength of the LORD” (5:4), when did Micah say His “goings forth” were from (5:2)? Micah said that the “goings forth” of the future person [referring to Jesus] who would “arise and shepherd [God’s] flock in the strength of the Lord” were “from long ago, From the days of eternity.”

B. Isaiah 9:6

Q - When Isaiah prophesied the coming of “a child” upon whose shoulders “the government will rest,” what lofty title did he give Him which indicates that He wouldn’t just be coming into existence at the time of His birth? When Isaiah applied the lofty title “Eternal Father” to the “child” whom he anticipated in Isaiah 9:6 he wasn’t writing of a “child” who would just be coming into existence at the time of His birth.

Q - Why do you think Isaiah applied such a title to God’s

“Son”? Isaiah applied the title “Eternal Father” to God’s Son because, as Jesus Himself stated it in John 10:30, “I and the Father are one” (cf. John 14:5-11). Using the neuter form of the Greek numeral one (*hen*), Jesus was saying that He and the Father are the same in terms of their nature.

II. New Testament Proofs

The New Testament makes even more explicit what was already clearly stated in the pages of the Old Testament.

A. John 1:1

Q - Referring to Christ as “the Word,” when does John tell us “the Word” **was**? John writes “In **the beginning** was the Word, and the Word was with God, and the Word was God.”

Note: The Greek word “was” (*hen*, imperfect tense) speaks of continuing existence in past time.

B. John 8:58

Q - How did Christ describe His existence in relation to the Old Testament saint Abraham - who lived around 2,000 B.C.? Christ stated that “before Abraham was born, I am” (John 8:58).

Q - How did the Jews respond to Christ’s word (8:59)? The Jews picked up stones to stone Jesus in response to His word. Do you know why? The Jews considered what Jesus had said to be blasphemy, recalling that the Lord had told Moses that His name was “I am” (Exodus 3:14) - so they realized that He was claiming to be God.

C. Colossians 1:17

Q - Where does Paul tell the Colossians that Jesus fits in time in relation to “all things”? The Apostle Paul told the Colossians that Jesus was “before all things.”

D. Hebrews 1:8

Q - What temporal reference does the author of Hebrews apply (quoting from Psalm 45:6) to the “throne” of God’s Son? The author of Hebrews quoted and applied Psalm 45:6 with respect to God’s Son - “YOUR THRONE, O GOD, IS FOREVER AND EVER.”

Think About It: Jesus’ uniqueness is seen in the fact that His existence didn’t begin with His conception and birth! He has **always** been!

Apply It: That Jesus existed “before all things,” and that “by Him all things were created,” we are assured that Jesus has been and will be divine forever!

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Indirect Evidence of His Pre-Existence

Q - Do you enjoy reading “who done it” type mysteries where you have to exercise your skills as a “sleuth,” weighing the evidence to discover the culprit? If so, who is your favorite “sleuth”?

In addition to direct Biblical statements concerning the pre-existence and eternity of Christ, there are also a number of indirect evidences of Christ’s antiquity and eternity.

I. Christ’s Heavenly Origin

Q - If, as John 3:13 indicates, Christ “descended from heaven,” what must we assume about His existence as it relates to His birth in Bethlehem? We must assume, based on John 3:13, that before Jesus Christ was born to the Virgin Mary in Bethlehem He already existed in heaven from which he “descended.”

II. Christ’s Pre-Incarnate Work

Q - If, as John 1:3 tells us, Christ created all things (and “all” is emphasized in the Greek word order), when must He obviously have existed? The fact that John 1:3 reveals that Christ created all things leads necessarily to the conclusion that Christ already existed before the universe was created. As we read in Colossians 1:17, the Apostle Paul stated that “He is before all things.”

III. Christ’s Divine Titles

A. Yahweh

Q - When the Apostle John tells us (in John 12:41) that Isaiah “saw His glory,” to whom must He be referring? Because John was writing about Jesus in John 12:36-41, and because both God the Father and God the Spirit are spirit beings who cannot be seen by men, John must have been referring in John 12:41 to Jesus, who appeared as a Christophane (a pre-incarnate appearance of Christ) in numerous places throughout the Old Testament.

Q - Referring back to Isaiah 6:1-5, the occasion when Isaiah “saw His glory,” who do we learn in John 12:41 it was that Isaiah saw? We learn in John 12:41 that it was Jesus who was seen by Isaiah in the year that King Uzziah died in the account provided in Isaiah 6:1-5.

B. Adonai

Q - In Matthew 22:44 (see verses 41-46), where Christ quoted Psalm 110:1 and applied the passage to Himself, what divine title was He applying to Himself? Christ was referring to Himself as King David’s *Adonai* (lord) when he quoted Psalm 110:1 in his question to His critics in Matthew 22:44.

IV. Christ’s Old Testament Christophanes

Old Testament Christophanes are appearance of Christ, frequently as “the Angel of the LORD,” in Old Testament times - prior to His incarnation.

Q - What divine titles are applied to the Christophane of Judges 6:11-14? Judges 6:11-14 applies the titles “angel of the LORD (*Yahweh*),” “LORD” (*Yahweh*) and “lord” (*adonai*) to the Christophane seen by the Judge Gideon in Judges 6:11-14.

Q - How can we tell that the Christophane of Zechariah

1:12 and 3:1-2 was someone distinct from God the Father? We can tell that the Christophane (the “angel of the LORD”) of Zechariah 1:12 and 3:1-2 is distinct from the Father by the fact that they are treated as two distinct persons in both passages.

Q - How do the following passages argue that Old Testament appearances of God could not have been appearances of the Father or the Spirit?

Luke 24:39 - because both the Father and the Spirit are spirit beings, they do not have flesh and blood as Jesus pointed out that He had in Luke 24:39.

John 4:24 - Jesus observed that those who worship God must worship Him in spirit and in truth because He is a spirit being. So Old Testament appearances of God could not have been appearances of the Father because, as a spirit being, He is not visible to human beings on earth.

John 1:18 - John observed that no man has seen God at any time, but that Jesus came to explain God because He came in flesh and blood with which people could visibly interact.

It is noteworthy that “the Angel of the LORD” no longer appears in Scripture after the incarnation of Christ.

Think About It: In addition to direct Biblical statements concerning the pre-existence and eternality of Christ, there are also interesting indirect evidences that He has always existed as God the Son. Jesus is the LORD God!

Apply It: What a person believes about Christ is extremely important because (as the Apostle John wrote in I John 4:2) “every spirit that confesses that Jesus Christ **has come** [“in the flesh” is absent from some Greek texts] is from God.”

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Prophecies of Christ's Lineage

Q - What specifics are you able to predict about your grandchildren prior to their birth?

Many families have someone who is interested in tracing the family's "roots." But those who trace "roots" always work backward from their own time to those of earlier times. Only one person in all of time had His "roots" predicted centuries before He was even born!

I. The First Prediction of Christ's Lineage

Q - What do we learn about the lineage of Jesus Christ in the Lord's prediction concerning the "seed" of the woman in Genesis 3:15? We learn in Genesis 3:15 that He would be accurately described as the "seed" of a woman - an intriguing anticipation of the virgin birth of Jesus.

Q - What great contest was predicted in this garden of Eden prophecy? Genesis 3:15 predicted that there would be an adversarial relationship between the "seed" of the serpent (the devil's demonic "seed") and the "seed" of the woman (specifically referring to Jesus, the virgin-born God/man who defeated Satan by His substitutionary sacrificial death on the cross).

II. The Prediction of Christ's Lineage through Noah's Family

Q - Which of Noah's three sons was chosen by God as the "blessed" line for the ultimate descent of the Messiah in Genesis 9:26? The line of Noah's son Shem was chosen by God as the "blessed" line, with both the lines of Canaan (son of Ham) and Japheth seen as subservient in some sense to the line of Shem.

III. The Predictions of Christ's Lineage through Abraham's Family

Q - What part of God's promise to Abraham in Genesis 12:1-3 looks forward to the future Messiah? The promise of the Lord to Abraham that "in you all the families of the earth will be blessed" looks forward most specifically to the coming of the Jewish Messiah, Jesus, as the source of the blessing on "all the families of the earth."

Q - Who was chosen and who eliminated in God's prediction of the chosen lineage of Abraham in Genesis 17:15-19? The Lord's prediction that Sarah would bear a son (Isaac) with and through whom He would establish His covenant eliminated the line of Ishmael as the lineage chosen by God.

IV. The Prediction of Christ's Lineage through Judah's Family

Q - What is there about God's promise to Judah through the patriarch Jacob in Genesis 49:10 that designates Judah as a predecessor of the Messiah? Jacob's prediction that the scepter would not depart from the tribe of Judah until the coming of Shiloh ("he whose it is"), the one to whom would be the obedience of the people, clearly identified Judah as a predecessor to the Messiah.

V. The Prediction of Christ's Lineage through David's Family

Q - What is there about God's promise to David in the "Davidic Covenant" of II Samuel 7:12-16 which shows that He was not speaking only of the coming Messiah? The Lord's prediction that the anticipated descendant of David would commit sins and have to be corrected shows that He was not speaking only of the coming Messiah as a descendant of David.

Q - What is there about God's promise to David which shows us that He was not speaking only of David's merely human descendants? The fact that the Lord said of David's descendant that He would "establish the throne of His kingdom forever" (v. 13) and that His "throne shall be established forever" (v. 16) speaks of more than a normal human descendant.

Think About It: The lineage of Christ has been anticipated since the earliest times of human history. Though His lineage alone does not lead us directly to Christ, it does eliminate the vast majority of earth's population from our consideration as God's promised Messiah!

Apply It: The centrality of Christ in God's plan for the ages has been clearly revealed in prophetic statements about His lineage from the time of the garden of Eden and down through the centuries.

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Prophecies Concerning Christ's Coming

Q - What would we have to conclude about someone whose miraculous birth and life could be anticipated centuries before they took place?

The fact that predicting what will take place in the future is a difficult thing to do is illustrated on a regular basis by the predictions of weather forecasters who, in spite of all of their training and sophisticated equipment, so often fail to predict accurately what even the next day's weather will be like! So the Bible's ability to anticipate with accuracy many of the details of the birth and the ministry of the Lord Jesus Christ calls all people to trust in Him as the Messiah He is!

I. Prophecies Concerning Christ's Birth

A. The Manner of His Birth

Q - What amazing sign did the Lord promise to the unbelieving King Ahaz through the prophet Isaiah in Isaiah 7:14? The Lord promised Ahaz that He would provide a sign (when Ahaz was turning down His offer of a sign) when a virgin would conceive and give birth to a son who would be called Immanuel.

Though some have questioned the accuracy of the translation "virgin" in this verse, in all seven occurrences in the Old Testament the term "virgin" (Hebrew *almah*) never refers to a maiden who is not a virgin. Matthew 1:23 provides a New Testament commentary on this verse, applying it directly and only to the birth of Christ.

B. The Place of His Birth

Q - How can we be sure that the prophecy concerning Bethlehem in Micah 5:2 is a Messianic prophecy concerning the birthplace of the Messiah? The fact that Micah 5:2 anticipated the coming of a ruler in Israel whose “goings forth are from long ago, From the days of eternity” leaves no room for doubt that it is a prophecy concerning the birthplace of the divine Messiah.

Matthew 2:4-6 provides a New Testament commentary on this verse.

II. Prophecies Concerning Christ’s Life

In addition to prophetic anticipation of the Messiah’s birth, the Old Testament contains prophetic glimpses of the Messiah’s life and ministry.

A. His Forerunner

Q - To whom does the prophecy of Isaiah 40:3-5 point? The prophecy of Isaiah 40:3-5 points clearly to John the Baptist who was identified in Matthew 3:3 with Isaiah’s prophecy, and who himself quoted the words of Isaiah and applied them to himself in John 1:23

Q - What does the parallel passage of prophecy in Malachi 3:1 picture the forerunner doing? The parallel passage of prophecy in Malachi 3:1 predicted that the Lord would send His messenger to clear the way before the Lord, the “messenger of the covenant,” who would “suddenly come to His temple.”

Q - Do you think John the Baptist fulfilled these Old Testament prophecies concerning the messianic forerunner? Why or why not? John the Baptist himself claimed to be the fulfillment of these prophecies, and Jesus affirmed John in

Matthew 11:7-15 when He said: “among those born of women there has not arisen anyone greater than John the Baptist.”

cf. Malachi 4:5-6; Matthew 11:7-15; 17:9-13

B. His Mission

Q - What did Isaiah predict would be the purpose of the Spirit's anointing in the Messiah's life in Isaiah 61:1-3? He predicted that the Spirit would anoint Him “to bring good news to the afflicted,” “to bind up the broken-hearted,” “to proclaim liberty to captives and freedom to prisoners,” “to proclaim the favorable year of the Lord and the day of vengeance of our God,” “to comfort all who mourn.” to give those who mourn “a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting.”

cf. Luke 4:16-21

Q - With whom did Isaiah 9:1-2 predict the Messiah would be identified during His earthly ministry? Isaiah predicted in 9:1-2 that the Messiah would be identified during His earthly ministry with “the land of Zebulun and the land of Naphtali, the other side of the Jordan, Galilee of the Gentiles.”

This was fulfilled when Christ settled in Nazareth (Matthew 2:23), where a Roman garrison was stationed, and later in Capernaum (Matthew 4:15-16), and as He ministered throughout Galilee.

Think About It: Christ's special importance in God's plan is seen in the prediction of His birth and various details of His life in Old Testament prophecy.

Apply It: The Lord Jesus deserves our complete trust as the one

person who fulfilled, centuries before they occurred, the predictions of His unique birth and the many details of His life as anticipated in the prophetic Scriptures.

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Prophecies Concerning Christ's Life

Q - How far in advance can you predict what someone else is going to do or even say and think?

The Old Testament anticipated many things about the ministry Christ would perform many centuries before they happened.

I. His Ministry

Q - What does Isaiah 53:4 predict the “servant” of the Lord (Messiah/Christ) would “bear” and “carry” (NASB)? Isaiah 53:4 predicted that the “servant of the Lord” (52:13) would bear the griefs and sorrows of human beings.
cf. Matthew 8:16-17

Q - What did Isaiah 35:5-6 anticipate God's arrival among His people would bring about? Isaiah 35:5-6 anticipated that God's arrival among His people would result in the eyes of blind people being opened, the ears of deaf people being unstopped, lame people leaping like a deer, and that the tongues of mute people would shout for joy.
cf Matthew 11:2-6

Q - What did Isaiah 61:1-2a anticipate about the Spirit's enabling in the ministry of the Messiah? Isaiah 61:1-2a anticipated that the Spirit's enabling in the ministry of the Messiah would result in good news for the afflicted, binding up of the brokenhearted, the proclamation of liberty to captives and freedom to prisoners, and the proclamation of the favorable year of the Lord.
cf. Luke 4:16-21

Q - What did Jesus use portions of the prophecies of Isaiah 35:5-6 and 61:1-2 to demonstrate in Matthew 11:4-6? Jesus used portions of the prophecies of Isaiah 35:5-6 and 61:1-2 to demonstrate that He was the person who was anticipated in those prophetic passages.

Q - What does Isaiah 42:2-4 predict about the “servant” of the LORD (which Matthew 12:15-21 tells us was fulfilled in Christ)? Isaiah 42:2-4 predicted that the “servant” of the LORD would not cry out or raise His voice, would not break a bruised reed, would not extinguish a burning wick, would not be disheartened or crushed, but would bring forth justice on the earth, and that the coastlands would wait expectantly for His law.

II. His Teaching

Q - What teaching tool used often by Christ was anticipated in the words of Psalm 78:2 (cf. Matthew 13:35)? Jesus used the teaching tool of parables as anticipated in Psalm 78:2.

Jesus explained the reason for His use of parables to His disciples in Matthew 13:10-13.

III. His Presentation

Q - How was the prediction of Zechariah 9:9 fulfilled in the life and ministry of Christ (cf. Matthew 21:1-5)? Jesus rode into Jerusalem on the Sunday now known as Palm Sunday “on a donkey, even on a colt, the foal of a donkey” as predicted in Zechariah 9:9.

Q - What did Psalm 118:26 contribute to the unusual arrival of Christ in the city of Jerusalem as recorded in Matthew 21:9? Psalm 118:26 provided some of the words of the

chant which the crowds in Jerusalem were yelling out as He rode into the city on “Palm Sunday.”

IV. His Rejection

Q - What truth about Christ did Psalm 118:22 predict (as quoted by Jesus Himself in Matthew 21:42 by way of explaining His parable in 21:33-41)? Psalm 118:22 predicted the rejection of Jesus by the “builders” of His nation with the words quoted by Jesus - “the stone which the builders rejected has become the chief corner-stone.”

Q - How did Jesus use the words of Isaiah 29:13 to describe the actions of His enemies in Matthew 15:8-9? Jesus used the words of Isaiah 29:13 in Matthew 15:8-9, “this people draw near with their words And honor Me with their lip service But they remove their hearts far from Me,” to describe the actions of His enemies when they criticized Him for breaking the traditions of the elders because His disciples ate bread without washing their hands according to Jewish tradition.

Q - What did Zechariah 13:7 anticipate which Matthew 26:31 records as fulfilled? Zechariah 13:7 anticipated that the disciples of Christ would be scattered when His enemies came against Him with their swords as Jesus predicted they would do in Matthew 26:31.

Think About It: Many of the details which were a part of Christ’s public ministry were anticipated in the prophetic writings of the Old Testament - evidence that Jesus came to earth to carry out a divine mission!

Apply It: Though human prognosticators frequently can’t accurately predict how things in their areas of specialty will turn out, the Bible accurately predicted many details about the

life and ministry of Christ thousands of years before they took place.

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Prophecies Concerning Christ's Death

Q - Though we all know that, barring the Lord's intervention, we are going to die, what can anyone know for sure about when and how they are going to die?

Centuries before He came to life as a man on earth, the prophetic Scriptures presented some amazing details of the conditions which would surround the death of Christ.

I. A Painful Death

Numerous Old Testament stories and passages anticipated the sufferings of Christ. In Psalm 22, for example, David uses many poetic expressions to vividly portray the intensity of the Lord's agonies. These writing became literally true when Jesus suffered at the hands of His enemies.

Q - How does Psalm 22:1 clue us in to the fact that the 22nd Psalm might have something to do with the death of Christ (cf. Matthew 27:48; Mark 15:34)? The words of Psalm 22:1a are the exact words which were spoken by Christ as He hung on the cross as recorded by the gospel writers.

Q - How did David's experience as seen in Psalm 22:7-8 parallel that of Jesus many centuries later (cf. Matthew 27:39, 43)? David's quotation of the words of some of his critics in Psalm 22:7-8 are almost identical to the hostile words which Christ's enemies uttered as He hung on the cross.

Q - What features of Psalm 22:16 were more true of Jesus than they were of the psalm's author David (cf. John 20:25)? Though both David and Jesus were surrounded at times by their enemies, only Jesus literally had His hands and feet pierced as

He was nailed to the cross.

Q - How was God's instruction regarding the Passover lamb (Exodus 12:46) and His prescription for the righteous (in Psalm 34:19-20; cf.22:17) fulfilled in the crucifixion of Christ as recorded in John 19:33-36? Exodus 12:46 instructed that no bone of the Passover lamb was to be broken, and Psalm 34:19-20 states that the Lord keeps all the bones of the righteous from being broken. John 19:33 and 36 record the fact that the bones of Jesus were not broken, quoting Psalm 34:20.

Q - What aspect of Christ's crucifixion experience (John 19:24) was anticipated in the words of Psalm 22:18? Psalm 22:18 said that David's enemies divided and cast lots among them for his garments, which John 19:24 (quoting Psalm 22:18) reports happening in the case of Christ, though we do not of any time when such a thing actually happened to David.

2. Violent Death

Isaiah 52 and 53 also prophetically portray the future sufferings of Christ.

Q - What did Isaiah 52:14 predict about the death of God's Servant which Matthew 27:26-31 records in Christ's experience? Isaiah 52:14 predicted that the appearance of Christ would be "marred more than any man." Matthew 27:26-31 records the scourging of Christ and the placing of a crown of thorns on His head, beating it into his skull with a reed.

Q - What did Isaiah 53:5 prophesy about the death of God's servant which John 19:1,18 records as fulfilled? Isaiah 53:5 predicted that Christ would be scourged, stating that He would be "pierced through for our transgressions and crushed for our iniquities" as "the chastening for our well-being fell

upon Him.” John 19:1 records the scourging of Christ, and 19:18 records His crucifixion.

Q - What did Isaiah 53:7 predict about the death of God’s servant which Matthew 27:12-14 records as fulfilled? Isaiah 53:7 predicted that, while being “oppressed and afflicted,” Christ would not open His mouth. Matthew 27:12-14 records the silence of Christ in response to the accusations of the chief priests and elders of Israel.

Think About It: The prophetic Scriptures anticipated by many centuries not only the fact, but many of the details, which surrounded Christ’s sacrificial, substitutionary death at Golgotha.

Apply It: The accurate prediction of many of the details surrounding the suffering and death of Christ many centuries before they took place is powerful evidence of the divine nature of the writings of Old Testament writers like David and Isaiah - as well as evidence of the identity of Jesus as the Messiah.

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Prophecies Concerning Christ's Resurrection

Q - What would you think if someone told you that a friend had returned from death to life, or that a friend had suddenly ascended from earth into the heavens?

The amazing testimony of prophecy concerning the person and work of Christ becomes even more amazing when it predicts that the death of Christ would not be the end of His life or His ministry. He would be victorious over death - and would also ascend back into heaven!

I. Resurrection Anticipated

Q - What unusual anticipation did David express in Psalm 16:10? In Psalm 16:10 King David anticipated that the Lord would not abandon his soul to sheol, nor allow His Holy One to undergo decay.

Q - What was Peter's understanding of this hope as explained in Acts 2:24-28? It was Peter's understanding of the hope David expressed in Psalm 16:10 that his words applied to Christ when he wrote "You will not abandon my soul to hades, Nor allow Your Holy One to undergo decay." This fact was stated again in Acts 2:31.

Q - How did Peter know that David's words could not have fully applied to David himself, according to Acts 2:29? Peter knew that David's words could not be fully applied to David himself because it was known to Peter's audience that David had died and was buried and that David's nearby tomb contained the evidence of his physical decay.

Q - What explanation of the hope expressed in Psalm

16:9-10 did Peter and (later) Paul offer, as seen in Acts 2:30-31 and 13:35-37? Peter explained to his Pentecost Day audience that the hope expressed in Psalm 16:9-10 applied to Jesus, not to David, because it was Christ's resurrection which prevented His body from undergoing decay; and Paul also explained in the synagogue at Pisidian Antioch that the hope expressed in Psalm 16:9-10 applied to Jesus because His body was kept from decay when He was raised from the dead.

Q - What is there in the prophecy of Isaiah 53:10 which requires the resurrection of Christ? The prophecy of Isaiah 53:10 requires the resurrection of Christ because He would be unable to "see His offspring" or "prolong His days" if He had remained in His grave, and "the good pleasure of the Lord" could not "prosper in His hand" if He had not returned to life after His death by crucifixion.

II. Ascension Anticipated

Q - What would the promises in Psalm 16:11, applied to the Messiah (recalling that both Peter and Paul applied verse 10 to Him in Acts), require to happen to Him? Psalm 16:11 speaks of the Lord making known to the person addressed "the path of life" and experiencing "fullness of joy" at the Father's right hand - neither of which would have been possible for Jesus if He had not risen from the dead and ascended to heaven (where we are specifically told that He is seated at the Father's right hand, Acts 2:33-34, etc.).

Q - What does Psalm 68:18 picture happening, and to whom? Psalm 68:18 pictures the Lord ascending on high, leading His captives, and receiving gifts among men. The fact that the Lord is mentioned in verses 17 and 19, and that the person addressed in verse 18 is referenced with a capitalized "You" suggests that it is Christ who is being described.

Q - How did the Apostle Paul explain the prophetic significance of Psalm 68:18 in Ephesians 4:8-10? Paul explained the prophetic significance of Psalm 68:18 as describing Christ who gave gifts to men when He ascended on high, revealing that He had first descended from heaven to live among men. Though the Hebrew text reads “He received gifts among men,” the Greek text reads “He gave gifts to men,” as in the Greek translation of the Old Testament (the Septuagint).

Q - How did the Apostle Paul apply the truth of Psalm 68:10 in Ephesians 4:7-11? The Apostle Paul applied the truth of Psalm 68:10 by his report, in verse 7, that each believer has received grace “according to the measure of Christ’s gift” as a result of His ascension on high - following the ministry He accomplished when He first descended from heaven to earth.

Think About It: The Old Testament anticipated prophetically that Jesus must return to life from the dead and ascend into heaven in victory.

Apply It: The fact that Jesus is the only person who has ever returned to life from the dead and then ascended bodily from earth to heaven (where Stephen saw Him standing at the right side of God’s throne, Acts 7:55) is clear evidence that Jesus is the person who was prophetically described in the writings of Old Testament prophets.

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Prophecies Concerning Christ's Reign

Q - Where would you start if you were given the responsibility of straightening out the affairs of the whole world?

The prophetic Scriptures anticipate the coming of a king who is going to capably rule over the entire earth! He has been to earth before to accomplish the important work of providing salvation from sin for all who will trust in Him. But He is coming again to a renewed earth (Isaiah 65:17 and following) to accomplish all that the prophets predicted He will do as Israel's long-awaited Messianic King.

I. Messianic Prophecies in the Psalms

Q - Where does Psalm 2:6 picture the Lord installing His King? Psalm 2:6 pictures the Lord installing His King "upon Zion, [His] holy mountain."

Q - What does Psalm 2:7 tell us about the identity of God's King? Psalm 2:7 identifies the King whom the Lord will install on Mt. Zion as His own Son.

Q - What does Psalm 2:8 anticipate the King will be given when He asks for it? Psalm 2:8 anticipates that God's Messianic King will be given "the nations" and the "very ends of the earth" as the subjects of His reign when He asks for it.

Q - What does Psalm 2:9 tell us about the control the Lord's King will evidence? Psalm 2:9 reveals that the Lord's King will rule over the nations, to the ends of the earth, with a "rod of iron", shattering "like earthenware" any who seek to resist His rightful rule.

Q - What does Psalm 24:7-10 tell us about the true identity of the “King of glory”? Psalm 24:7-10 describes the “King of glory” in verse 8 as “the LORD strong and mighty” and “the LORD mighty in battle,” and, in verse 10, as “the LORD of hosts.”

II. Messianic Prophecies in the Prophets

Q - What does Isaiah 9:6 tell us about the identity of the person who will shoulder Israel’s government? Isaiah 9:6 tells us that the person who will shoulder Israel’s government would be a child born and a Son given to Israel who would be known as “Wonderful Counselor,” “Mighty God,” “Eternal Father,” and “Prince of Peace.”

Q - What does Isaiah 9:7 tell us about the kind of government for which the Lord’s King will provide leadership? Isaiah 9:7 tells us that the Messiah’s leadership will provide peace, justice, and righteousness during His kingdom.

Q - What does Isaiah 11:1 tell us about the physical descent of God’s Messiah? Isaiah 11:1 predicted that the Messiah would descend from the root of Jesse, father of King David.

Q - How does Isaiah 11:2-3 account for the Messiah’s unusual abilities as a man? Isaiah 11:2-3 accounts for the unusual abilities of the Messiah because of the presence of God’s Spirit as a source of wisdom, understanding, counsel and strength and that He will delight in the fear of the Lord as the basis for His judgments.

Q - What are some of the qualities which will characterize the Messiah’s leadership as seen in Isaiah 11:4-5? Isaiah 11:4-5 anticipated that the Messiah will judge righteously and

fairly, striking the earth and slaying the wicked with the rod of His mouth, and girded with righteousness as His belt.

Q - How would you characterize the Messiah's reign as described in Isaiah 11:6-9? Isaiah 11:6-9 describes the reign of the Messiah as a reign of peaceful relations among created kinds when the earth is full of the knowledge of the Lord.

Q - How widespread will the Messiah's influence be as a ruler according to Isaiah 11:10? Isaiah 11:10 predicts that the Messiah's influence as a ruler will spread among peoples and nations.

Q - What characteristics of the reign of Messiah as seen in Isaiah 35:1-10 impress you the most? The characteristics of the Messiah which impress me the most are the characteristics of peace, righteousness, and justice by which He will reign over the earth.

Q - What kind of kingdom did Daniel see the Son of Man receiving from the Ancient of Days in Daniel 7:13-14? Daniel saw the Son of Man receiving an eternal kingdom characterized by dominion and glory among all peoples, nations and languages.

Q - What does Zechariah 14:9-21 picture happening to the enemies of Israel and Israel's King when the Lord is "King over all the earth"? Zechariah 14:9-21 pictures the enemies of Israel and her Messianic King experiencing a deadly plague which will cause physical deterioration, with the result that all peoples will participate in Israel's worship and feasts and sacrifices or be judged with the absence of rain in their lands.

Think About It: The prophetic Scriptures clearly anticipate that the Lord is going to reign in the flesh over the whole earth from

Jerusalem in a kingdom unequaled by any that the earth has ever known.

Apply It: Many of the important details of the Messianic reign of the Lord Jesus Christ were already clearly detailed by Old Testament prophets hundreds of years before Jesus was even born as a baby in Bethlehem!

CHRISTOLOGY

The Incarnation of Christ

Q - What is it that sets Jesus apart from every other human being who has ever lived - and how do you account for it?

The miraculous conception caused by the Holy Spirit in the womb of the Virgin Mary brought about the birth of the only human being who was not fathered by a human being but by an act of God Himself. So Jesus was unique among men as the only God/Man who has ever lived on the earth - resulting in a life characterized by both human and divine characteristics not seen in any other person who has ever lived.

I. The Meaning of Incarnation

The word “incarnation” means “in flesh,” so it is an important term in explaining the uniqueness of Jesus.

Q - What does John 1:14 tell us happened to “the Word” (John’s term for Jesus, cf. 1:1)? John 1:14 tells us that “the Word became flesh and dwelt among us, and we saw His glory, glory as of the Only Begotten from the Father, full of grace and truth.”

Q - What does John 1:14 indicate was different about “the Word” even in the flesh? It tells us that He was characterized by “glory” finding its source in His Father, and that His life was “full of grace and truth.”

Q - How does Philippians 2:7 express the truth of the “incarnation”? Philippians 2:7 states that Jesus “emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” when He experienced the “incarnation.”

Q - How does I Timothy 3:16 express the truth of the “incarnation”? I Timothy 3:16 reports on the “incarnation” of Christ with the words He “was revealed in the flesh.”

II. The Explanation of the Incarnation

The incarnation allowed sinless God to identify with sinful man without becoming sinful while becoming man.

A. The Virgin Birth

Q - How does Matthew 1:18-20 explain Mary’s unique conception? Matthew 1:18-20 reports that the virgin Mary “was found to be with child by the Holy Spirit,” with the result that “the child who [was] conceived in her [was] of the Holy Spirit.”

Q - What does Luke 1:35 add to the explanation of virgin birth given in Matthew’s account? Luke 1:35 records the words of the angel, speaking to Mary: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the Child shall be called the Son of God.”

B. The Genealogies

1. Matthew’s Genealogy Matthew 1:1-16

It is generally agreed that the genealogy in Matthew traces Jesus’ lineage through His step-father, Joseph.

Q - How far back does the Matthew genealogy trace the lineage of Joseph (Matthew 1:1-16)? It traces the lineage of Joseph back to Abraham through the line of King David.

Q - Why might this be significant if Matthew's genealogy is actually that of Joseph? The lineage of Joseph would establish Christ's Jewishness and His right to rule on David's throne without passing through the line of Coniah whom God rejected as an heir to David's throne (cf. Jeremiah 22:24-30).

2. Luke's Genealogy Luke 3:23-28

It is generally agreed that Luke's genealogy of Jesus traces His lineage through His mother, Mary.

Q - How does Luke 3:23 explain Jesus' relationship with Joseph? It tells us that Jesus was "supposedly [literally "as it was being thought"] the son of Joseph."

Q - What does a comparison of Matthew 1:15-16 with Luke 3:23-24 tell us about the two genealogies? The two lineages are not to be viewed as those of both Joseph and Mary because they include some differences.

Q - What might be the significance of Luke's tracing his genealogical record back to Adam? It is through Mary that Jesus' human nature came about because she was His fleshly connection with the human race - and Adam is the father of the human race.

Think About It: The Scriptures reveal that Jesus added something to His "pre-existent" condition as deity by becoming a human being through the miracles of incarnation and virgin birth.

Apply It: Christ's relationships with the virgin Mary and His adoptive father, Joseph, establish His true nature as a human being (because Mary, a human being, was His mother), while also establishing His right to rule on David's throne (because

His adoptive father, Joseph, while not His actual father, was a direct descendant of King David and, thus, qualified to occupy the throne of David.

CHRISTOLOGY

The Humanity of Christ

Q - What difference would it make if, as some people have asserted at various times, Jesus Christ was really God but not a real man? And what truth does I John 4:2 tell us the Spirit of God will always affirm?

The Scriptures present clear and convincing evidence that Jesus Christ was not only truly God but that He was also truly man as well.

I. Jesus Was Born to a Human Mother

Q - What did God's earliest announcement of the coming of His Son to defeat Satan tell us about his human origin (Genesis 3:15)? God earliest announcement of the coming of His Son to defeat Satan revealed that He would be "her seed" (i.e. the "seed" of the woman) - the Bible's first hint of virgin birth.

Q - What does Isaiah 7:14 predict would be unusual about the birth of Immanuel? Isaiah 7:14 predicted that "a virgin will be with child and bear a son, and she will call His name Immanuel."

Q - What human relationship of Christ is stressed by Paul's words in Galatians 4:4? The Apostle Paul wrote that "God sent forth His Son, born of a woman, born under the Law."

Q - "Of whom" does Matthew 1:16 tell us the Lord Jesus was born? Matthew tells us that "Jacob was the father of Joseph the husband of Mary, by whom [i.e. Mary] Jesus was born."

Note: The genitive feminine singular form of the relative pronoun (“by whom) eliminates Joseph from the physical lineage of Jesus in this verse.

Q - Who does Matthew 1:18-25 identify as the mother of Jesus, and by whom? Matthew 1:18-25 identifies Mary as the mother of Jesus, stating that “the child who [was] conceived in her [was] of the Holy Spirit.”

II. Jesus Had a Flesh and Blood Body

Q - How do Luke 2:7 and 21 assure us of the physical reality of Christ’s human body? Luke 2:7 tells of Mary wrapping her infant Son, Jesus, in cloths; and Luke 2:21 tells of the circumcision of the baby Jesus on the eighth day, according to the Law.

Q - How does Jesus’ action as seen in Mark 7:33 demonstrate the reality of His physical body? Mark 7:33 tells of Jesus healing a man who was deaf and who had difficulty speaking when He placed his finger in the man’s ears and touched the man’s tongue with His saliva.

Q - How does John 19:32-34 assure the physical reality of the body of Christ? John 19:34 tells of a soldier piercing the side of Jesus with his spear as He hung on the cross and of the blood and water which poured out as a result.

If Jesus was not a real man, then His death on the cross was an illusion; He had to be a real man to die for humanity.

Q - How does Hebrews 2:14 affirm the reality of the fleshly body of the Lord Jesus? Hebrews 2:14 reports that Jesus possessed flesh and blood, in common with other people, in order to identify with the human beings He came to save, “that

through death He might render powerless him who had the power of death, the devil.”

Q - How does I John 1:1-3 assure us of the physical reality of the body of the Lord Jesus? The Apostle John told of the experience he and the other disciples had when they heard Jesus speak and saw Him (“the Word of Life”) with their own eyes, looking at Him (more carefully), and touching Him with their own hands.

Think About It: The true humanity of Jesus is demonstrated by the fact that He experienced a normal human birth and possessed a normal human body of flesh and blood.

Apply It: Jesus took on human flesh when He was born to the virgin Mary so that He could fully identify with the people He came to save from their sins by His death on the cross and His resurrection from the dead.

CHRISTOLOGY

The Humanity of Christ

Q - What are some of the characteristics which enable us to distinguish human beings from other life forms in the world around us?

Anyone who would question the genuine humanity of Jesus (as some people have) hasn't seriously considered the Biblical evidence!

I. Jesus Had a Normal Development

Q - What aspects of Jesus' growth are identified in Luke 2:40? Luke 2:40 reports that "Jesus continued to grow and become strong" [physically], increasing in wisdom [mentally and spiritually].

Q - In what four areas does Luke 2:52 tell us Jesus developed normally as a young man? Luke 2:52 reports that "Jesus kept increasing in wisdom and stature, and in favor with God and man."

II. Jesus Had a Human Soul and Spirit

Q - What evidence of Jesus' humanity is seen in John 11:33? The fact that Jesus "was deeply moved and was troubled" when He saw Mary, the sister of Lazarus, weeping (as were others in the crowd) in response to the death of her brother provides evidence of the humanity of Jesus.

Q - What does John 12:27 tell of the response of Jesus' soul as He anticipated the experience of the cross? John 12:27 reports that Jesus said that His soul had become troubled as He anticipated the experience before Him at the cross.

Q - What understandable response of Jesus to the betrayal of Judas is recorded in John 13:21? John 13:21 reports that Jesus became troubled in spirit as He testified to His disciples that one among their number was going to betray Him.

III. Jesus Had the Characteristics of a Human Being

Q - What characteristic is recorded in Jesus' experience in Matthew 4:2? Jesus became hungry after having fasted for forty days and forty nights.

In John 4:6? Jesus was feeling weary as He journeyed north from Judea toward Galilee and sat down at a well in the Samaritan city of Sychar.

In John 4:7? Jesus was understandably thirsty when He asked for a drink from the woman of Samaria who came to the well at Sychar to draw water.

Q - What emotional response of Jesus to the needs of His people is recorded in Matthew 9:36? Matthew 9:36 tells of the compassion Jesus felt for the people he was encountering in His ministry travels among cities and villages "because they were distressed and dispirited like sheep without a shepherd."

Q - What was Jesus' emotional response to the unbelief of the city of Jerusalem according to Matthew 23:37 (Luke 19:41)? Jesus saw the city of Jerusalem and wept over it (Luke 19:41) as He experienced the desire to gather its citizens "the way a hen gathers her chicks under her wings," meeting with their resistance (Matthew 23:37) in spite of His compassion.

IV. Jesus Had Human Names and Titles

Q - What favorite title did Jesus apply to Himself in Matthew 8:20? Jesus applied the title "the Son of Man" to Himself in His response to a scribe who had just indicated his

willingness to follow Jesus wherever He went.

Q - What do the designations “son of David” and “son of Abraham” in Matthew 1:1 indicate when applied to Jesus? The designation “son of David” indicated that Jesus was qualified to be the Messiah anticipated in Scripture (cf. John 7:42); and the designation “Son of Abraham” identified Jesus as a Jew who could become the “seed” through whom all the families of the earth were going to be blessed, as God promised to Abram/Abraham (cf. Galatians 3:16).

Q - What was the personal name designated by the angel for Mary’s son in Matthew 1:21? The personal name designated for Mary’s son in Matthew 1:21 was the name “Jesus,” a name meaning “the Lord saves” which was given because (as Mary was also informed) “He will save His people from their sins.”

Q - What normal human title was applied to Jesus by Paul in Acts 17:31? The Apostle Paul referred to Jesus in Acts 17:31 as a Man appointed by God to judge the world in righteousness.

Think About It: The genuineness of the humanity of Jesus is indicated by the way He developed as a young man, the evidence of His human soul and spirit, His personal characteristics, and by the names and titles He bore.

Apply It: The genuineness of Christ’s humanity is a very important truth because of His ability, as a man, to identify with humanity (Hebrews 2:14) and to offer Himself as the sacrifice for the sins of humanity.

CHRISTOLOGY

The Deity of Christ

Q - What difference would it make if, as liberal theology has taught, Jesus Christ was not really divine?

Anyone who stops to seriously think about the issues which are involved must agree with C.S. Lewis who summed up the only options available concerning the person of Christ in these terms: He was either a liar, a lunatic, or the Lord.

I. The Fact of Christ's Deity

Q - What does John 1:1 tell us about the true nature of "the Word" (John's term for Christ) in the opening verses of his gospel? John 1:1 tells us that the Word (Christ) already existed "in the beginning," that He was "with God," and that He "was God."

Q - What terms did Thomas apply to the resurrected Jesus in John 20:28? Thomas, who had missed out on Christ's first appearance to the disciples following His death and resurrection, and had said he wouldn't believe Jesus had returned to life from the dead unless he saw evidence of His injuries, acknowledged Jesus as "my Lord and my God" when he did see Him.

Q - What does Jesus' response to Thomas (John 20:29) reveal to us about what was said by Thomas? Jesus' response to Thomas showed that He was aware that it had taken a physical appearance to convince Thomas that He was really alive.

Q - How did the Apostle Paul refer to Jesus in Romans 9:5? Paul referred to Jesus as "God blessed forever."
In Titus 2:13? Paul referred to Jesus as "our great God and Savior, Christ Jesus."

Q - How does Hebrews 1:8 affirm the deity of Jesus?
Hebrews 1:8 affirms the deity of Jesus with the words “Your throne, O God, is forever and ever.”

Those who deny the deity of Christ certainly do it in disregard of the very clear statements of the Scriptures!

II. The Meaning of Christ’s Deity

Q - What does Philippians 2:6 tell us about the divine nature of Christ? Philippians 2:6 states regarding Christ that “although He existed in the form of God, [He] did not regard equality with God a thing to be grasped.”

Q - What does Colossians 2:9 assure us about the deity of Christ? Colossians 2:9 assures us that “all the fullness of Deity dwells in bodily form” in Christ.

Q - What does Hebrews 1:3 tell us of the relationship between God (“the Father”) and His son, Jesus? Hebrews 1:3 tells us that Christ, in His relationship with God the Father, “is the radiance of His glory and the exact representation of His nature.”

To affirm that Christ is God is more than simply to suggest that He is “God-like.” Christ is absolutely equal with the Father in His person and His work. Christ is undiminished Deity!

III. The Importance of Christ’s Deity

Q - What important work of Christ does the Apostle Paul tie closely to the full deity of Christ in Colossians 1:19-20? The Apostle Paul wrote, in Colossians 1:19-20, that “it was the Father’s good pleasure for all the fullness to dwell in Him, and

through Him to reconcile all things to Himself, having made peace through the blood of His cross.”

Q - What does I John 2:23 tell us is true of those who deny God’s Son? The Apostle John wrote that “Whoever denies the Son does not have the Father.”

Q - What does I John 4:15 assure us is true of those who confess that Jesus is the Son of God? I John 4:15 assures us that “Whoever confesses that Jesus is the Son of God, God abides in him and he in God.”

Think About It: The truth that Jesus is God is both clearly taught in the Scriptures and is an essential tenet of Biblical faith and salvation from sin.

Apply It: Any person who wants to go to heaven when his earthly life is over needs to genuinely believe that Jesus is both the eternal Son of God and a real human being as a result of His incarnation which God brought about when the Holy Spirit caused the conception of the virgin Mary as His human mother.

CHRISTOLOGY

The Deity of Christ

His Names and Titles

Q - What are some of the most interesting names you have ever run across in your relationships with people you have known?

The Scriptures invest greater significance in names than modern Americans do. So it is very informative to learn of the names and titles which are applied to the Lord Jesus in the pages of the Bible.

I. Jesus

Q - Why did the angel who informed Joseph of the name to be given to Mary's unique Son tell him the name was chosen (Matthew 1:21)? The angel told Joseph that the name Jesus was chosen for Mary's Son because He would "save His people from their sins."

Q - What does the name and its meaning tell us about the One assigned by God Himself to bear it (cf. Mark 2:7)? Because even Christ's enemies knew that only God can forgive sin, the fact that the name of Jesus (which means "The Lord Saves") was given to Him because He would save His people from their sins reveals that He must be God!

II. God

We have seen (in the preceding study) that Jesus is called "God" a number of times in the Scriptures (John 1:1; John 20:28; Romans 9:5; Titus 2:13; Hebrews 1:8; etc.). There is no room for doubt that the Scriptures address Jesus as "God."

Q - How does the Western Text of the Greek New Testament (reflected in the New American Standard and New International versions of the Bible) describe Jesus in John 1:18? John 1:18 in the Western Text of the Greek New Testament describes Jesus as “the only begotten God.”

III. Lord

Q - What was the commonly held view of Jewish scholars regarding the Messiah's (Christ's) lineage according to Matthew 22:41-42? The scholarly view of the Jews regarding the Messiah's lineage was that He would be a descendant of David.

Q - What did Jesus demonstrate by David's use of the word “Lord” in Psalm 110:1 (as He quoted it in Matthew 22:43-44)? Jesus demonstrated that He, as the Messiah, must be someone greater than David Himself, because David referred to Him as Lord (*adonay*) in Psalm 110:1.

Q - What important confession does Romans 10:9 tell us is involved in being saved? Romans 10:9 tells us that a person must confess with his mouth that Jesus is Lord in order to be saved.

IV. Son of God

Q - What does Jesus' use of the title “Son of God” for Himself (in John 5:25 and other passages) tell us about Him? It tells us that Jesus is and plainly claimed to be, as the title states, the “Son of God.”

Q - What does John 5:18 tell us the Jews realized Jesus was saying by referring to God as His father? The Jews realized that Jesus was claiming to be God when He referred to God as His Father.

Q - How did Jesus defend His claim to the title “Son of God” in John 10:37-38? Jesus defended His claim to the title “Son of God” by calling attention to the works of His Father which He was doing.

Think About It: The names and titles used by Jesus and used in the Scriptures with reference to Jesus demonstrate that He is God and that He was fully aware of His deity as a man on earth.

Apply It: A person’s eternal salvation is based on his belief that Jesus, as the Son of God, is God revealing Himself in human flesh.

CHRISTOLOGY

The Deity of Christ

His Attributes

Q - What are some of the things which set God apart from man as personal attributes?

The Lord Jesus was and is characterized by many attributes which demonstrate beyond reasonable doubt that He was/is more than a man.

I. Eternal

Q - How does John 1:1 affirm the eternity of Christ?
John 1:1 affirms the eternity of Christ by its acknowledgment that in the beginning He was with God and that He actually was God.

Note: Even the imperfect tense of the verb “to be (“was”) is significant in this regard!

Q - What does the quotation of Psalm 102:25-27 in Hebrews 1:11-12 tell us about Jesus? The quotation of Psalm 102:25-27 tells us that Jesus laid the foundation of the earth and created the heavens in the beginning as the eternal and unchanging God.

II. Omnipresent

Q - What does Christ’s “Great Commission” promise to His disciples in Matthew 28:20 tell us about Him? The fact that Jesus assured His disciples in Matthew 28:20 that He would be with them “always, even to the end of the age,” speaks of His presence everywhere as omnipresent deity.

Q - How is Christ's omnipresence seen in the promise of John 14:23? Christ's promise that both He and His Father will make their abode with all who love Him and keep His word is an assurance of His omnipresence..

Q - How does Paul's prayer for the Ephesian Christians in Ephesians 3:14-19 (especially verse 17) indicate Paul's belief that Christ is omnipresent? Paul prayed that the Father would grant His prayer to strengthen Ephesian believers with power through His Holy Spirit in the inner man, that Christ might dwell in each of their hearts - possible only if He can be present wherever they might be.

Q - What is there about Paul's teaching in Colossians 1:27 which requires an omnipresent Christ? Paul taught the Colossian believers that Christ could be in each one of them as "the hope of glory."

Q - How is Christ's omnipresence seen in the promise of Revelation 3:20? Christ's promise that He will come into every believer to dwell with him if he opens the door is possible only because He can be everywhere those conditions are met.

III. Omniscient

Q - What did Jesus' first contact with Nathaniel (John 1:47-48) leave him convinced of (John 1:49)? His first contact with Nathaniel caused Him to describe Nathaniel as "a man with no deceit."

Q - What reason is given for Jesus' decision not to entrust Himself to men in John 2:24-25? The reason given in John 2:24-25 for Christ's decision not to entrust Himself to men is that "He knew all men" and He knew "what was in man."

Q - What convinced the “Woman at the Well” in Sychar that Jesus must be “a prophet” (John 4:17-19)? The “Woman at the Well” recognized Jesus as “a prophet” because He knew that she had been married five times and was now living with a man to whom she was not married.

Q - What evidence of the omniscience of Jesus is recorded in Matthew 16:21; 17:22; 20:18-19; and 26:1-2?

16:21 - Jesus told His disciples that He must go to Jerusalem where He would suffer, be killed, and be raised on the third day.

17:22-23 - Jesus told His disciples that He was going to be delivered into the hands of men, be killed, and be raised up on the third day.

20:18-19 - Jesus told His disciples that He was going to Jerusalem where He would be delivered to the chief priests and scribes, be condemned to death, be handed over to the Gentiles to be mocked and scourged and crucified, and be raised up on the third day.

26:1-2 - Jesus told His disciples, as the Passover approached, that He (as the “Son of Man”) was going to be “handed over for crucifixion.”

Think About It: The Scriptures testify of the deity of Jesus by their witness that He is eternal, omnipresent and omniscient.

Apply It: Anyone who would deny the deity of the Lord Jesus will have to do so in the face of numerous evidences that He is eternal, that He could be everywhere at once, and that He knew many things which only God knows.

CHRISTOLOGY

The Deity of Christ

His Attributes

Omnipotence/Immutability/Life

Q - What are some of the things which Jesus did to demonstrate His supernatural power during His earthly ministry?

The power which Jesus demonstrated on many occasions was very clearly far beyond the normal experience for a mere human being. And the same is true of His relationship with change and His relationship with life itself.

I. Omnipotent

Q - What does Matthew 8:23-27 show Jesus exercising power over? Jesus, asleep in a fishing boat with His disciples, was awakened by them in the midst of a severe storm which He calmed by merely His powerful word.

Q - What unusual powers did Jesus demonstrate according to the record in Matthew 9:35? As Jesus traveled through the villages of Israel teaching in their synagogues and proclaiming the gospel of the kingdom He was healing every kind of disease and every kind of sickness.

Q - What evidence of unusual power is recorded in the life of Jesus in Mark 5:9-15? Jesus encountered a demonized man in His travels east of the Sea of Galilee who was living in a demented condition among the tombs until Jesus cast the "legion" of demons out of him into a herd of pigs which rushed down the slopes and drowned in the Sea.

Q - What evidence of omnipotence did Jesus demonstrate in John 11:38-44? Jesus raised His friend Lazarus from the dead with merely His command, "Lazarus, come forth," after he had spent four days in the tomb.

Q - What claim to power and authority did Jesus make in Matthew 28:18-20? Jesus stated, in Matthew 28:18, that all authority had been given to Him in heaven and on earth as He commissioned His disciples to make disciples of all nations.

II. Immutable

Q - What important attribute does God claim in Malachi 3:6? The Lord claimed that He does not change in Malachi 3:6.

Q - What claim regarding changeableness does Hebrews 1:12 apply (cf. 1:8) to "the Son"? Hebrews 1:8-12 says of the Son, quoting Psalm 102:26-27, that "You are the same and your years will not come to an end."

Q - What does Hebrews 13:8 tell us is true about Jesus which clearly sets Him apart from the rest of humanity? Hebrews 13:8 says that "Jesus Christ is the same yesterday and today and forever" - clearly setting Him apart from the rest of humanity.

III. Life

Q - What does Psalm 36:9 tell us about God's relationship to life? Psalm 36:9 says, of God: "with You is the fountain of life; In Your light we see light."

Q - How does John 1:4 describe Jesus' relationship with life? John 1:4 says, of Jesus, "In Him was life, and the life was the Light of men."

Q - What claim did Jesus make for Himself regarding life in John 5:26? In John 5:26 Jesus made the claim “an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.”

Q - How did Jesus describe His relation to life in John 14:6? In John 14:6 Jesus said “I am the way, and the truth, and the life, no one comes to the Father but through Me.”

Think About It: the omnipotence, immutability and aseity (self-existence) of Jesus are attributes which clearly demonstrate His divine nature.

Apply It: The fact that Jesus shared the attributes which belong only to God make it very clear that He must be God, come to earth in human flesh.

CHRISTOLOGY

The Deity of Christ

His Works

Q - What stands out in your mind as the best of evidence that Jesus Christ is more than a normal human being?

The deity of Jesus Christ is clearly revealed by the works which He has performed and is continuing to perform and is yet going to perform.

I. Creator

Q - What does John 1:3 tell us came into being through the One John refers to as the “Word” (his term for Jesus in this verse and passage)? John 1:3 tells us that “all things came into being through [Jesus], and apart from Him nothing came into being which has come into being.”

Q - How does the Apostle Paul further describe the things (“all things”) which he tells us were created through and for Christ in Colossians 1:16? Colossians 1:16 tells us that the things which were created through and for Christ included things “both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities.”

Q - Who did the author of Hebrews say it was that made the worlds as God’s agent of creation in Hebrews 1:1-2? Hebrews 1:1-2 says that it was through Jesus that the world was made (“through whom also He made the world”).

II. Sustainer

Q - What does Colossians 1:17 tell us Christ accomp-

lishes in our universe in addition to His role as Creator? Colossians 1:17 tells us of Christ that, in addition to His role as Creator, “in Him all things hold together.”

Q - Can you think of an example of what the author of Hebrews might be telling us about Jesus when he writes that He “upholds all things by the word of His power” in Hebrews 1:3? He may be thinking of Christ’s control of the solar system, His control of the seasons, His control of crops essential to animal survival, His control of the water which makes plant and animal and human life possible, etc.

III. Forgiver of Sins

Q - How would you answer the question Jesus posed to His critics, the Scribes, in Mark 2:9? I would respond that neither the forgiveness of sins nor the healing of paralysis is possible for a mere human being, but that Christ’s ability to forgive the spiritual plague of sin is ultimately more important than the healing of a physical illness.

Q - What did Jesus say His ability to heal paralysis proved in Mark 2:10-12? Jesus said that His ability to heal the man’s paralysis was also evidence of His power to forgive sins - both of which were evidence that He was more than a mere man.

IV. Miracle Worker

Q - What does John 2:11 tell us was the upshot of Christ’s first miracle in turning water to wine? The ability of Jesus to turn water into wine demonstrated His glory and led people who witnessed the miracle to believe in Him as more than merely another man.

Q - What did Peter say (Acts 2:22) the miracles and wonders and signs which God performed through Jesus were intended to accomplish? Peter said that the miracles and wonders and signs which Jesus performed were an attestation of the unusual significance of Jesus to those who witnessed them.

Q - Of what does Romans 1:4 tell us the resurrection of Jesus from the dead is a declaration? Romans 1:4 states that the resurrection of Jesus from the dead served as a powerful declaration that Jesus was the Son of God.

It is a valuable study to note the miracles of Christ and see the claim to deity which underlies them. For example, when Jesus gave sight to the blind man, the people might have been reminded of Psalm 146:8, "The LORD opens the eyes of the blind."

Think About It: Christ's ability to create and sustain our universe, forgive sins, and perform miracles is all clear evidence of His deity.

Apply It: Anyone who isn't convinced that Jesus, who lived among men as a human being, was more than merely a human being - but the unique God/man - is not paying close enough attention to the amazing works which He performed on earth!

CHRISTOLOGY

The Deity of Christ

His Worthiness of Worship

Q - How do you think you would feel if someone bowed down to pay you homage? How do you think you would respond?

It is a fundamental truth of Scripture that only God is to be worshiped. So the fact that Jesus received the worship of people is a strong attestation of His deity.

I. The Biblical Bounds of Worship

Q - How does Deuteronomy 6:13 define the proper bounds of worship? Deuteronomy 6:13 states that only the Lord God is to be feared (because He is judge of all) and is worthy of worship, and that His name is the only name by which anyone should swear.

Q - How did Jesus respond to the suggestion that He bow in worship to Satan in Matthew 4:10? Jesus responded to the suggestion that He bow in worship to Satan by quoting the message of Scripture which states that “you shall worship the Lord your God, and serve Him only.”

Q - How did Peter respond to the attempt of the Gentile Centurion Cornelius to worship him in Acts 10:25-26? Peter responded to Cornelius’s attempt to worship him by telling him to stand up because he was only another man.

Q - How did the angel respond to John’s attempt at worship in Revelation 22:8-9? The angel John attempted to worship in Revelation 22:8-9 said: “Do not do that. I am a

fellow servant of yours . . . Worship God.”

II. Jesus’ Worthiness of Worship

Q - To whom did Jesus say honor is due, just as it is due to the Father, in John 5:22-23? Jesus said that the Father has given all judgment to the Son, so that all will honor the Son even as they honor the Father.

Q - How did the blind man of John 9 respond to Jesus when He encountered Him again after the healing of his blindness and his interrogation by synagogue officials (9:38)? The blind man Jesus healed of his blindness worshiped Jesus when he encountered Him again after having been interrogated by synagogue officials, telling Jesus that he now believed in Him.

Q - How did Jesus’ response to the action on the part of the blind man vindicate what he did (9:39)? Jesus essentially commended the worship of the former blind man by His observation that it was for judgment that He came into the world, “so that those who do not see may see, and that those who see may become blind.”

Q - To whom is the praise of Psalm 8 addressed? The praise of Psalm 8 is addressed to the one acknowledged as “O LORD, our Lord.”

Q - To whom did Jesus apply the chanting of the young people by quoting Psalm 8:2 in Matthew 21:16? Jesus applied the chanting of the young people who praised Him at His “triumphal entry,” quoting Psalm 8:2 as an Old Testament passage being fulfilled in their praise.

Q - How did Christ’s disciple Thomas respond when he

was privileged to see his risen Savior in John 20:28? The reply of Thomas when he was privileged to see his risen Savior was “My Lord and my God.”

Q - How did Jesus’ response to the action on the part of Thomas vindicate what he did (20:29)? Jesus commended Thomas for his recognition that He was his “Lord” and his “God” - observing that people are blessed who believe in Him without having to physically see Him.

Q - What response of affirmation to the deity of Christ does the Apostle Paul envision taking place in Philippians 2:10? Paul envisioned the time when “every knee will bow, of those who are in heaven and on earth and under the earth.”

Think About It: Jesus did not reject the worship of men which is due only to the Lord - and this is as it should be, because Jesus Christ is definitely set forth in the Scriptures as GOD!

Apply It: It is very important that each of us engage in worship of the Lord Jesus because the day is coming when every knee will bow to Him who deserves the worship of all people.

CHRISTOLOGY

The Deity of Christ

The Hypostatic Union of Christ

Q - What is it about the nature of Jesus Christ which makes Him different from all other people who have ever lived on the earth - or who ever will?

Explaining the Hypostatic Union

The doctrine of the hypostatic union is an attempt to describe the joining together in Jesus Christ of both His divine nature and His human nature in one person.

Q - What nature did Christ bring with Him in coming to earth (Philippians 2:6)? In coming to earth Jesus brought with Him His nature as God.

Q - What nature was added in Christ's coming to earth (Philippians 2:7)? When He came to earth Jesus added to His divine nature the likeness of mankind.

Q - Is it more accurate to say that Christ dwelt in a human person or that He became a human person (cf. Galatians 4:4; Hebrews 2:17)? It is more accurate to say that Christ became a human person (in addition to His personhood as God).

Q - What is meant by the description of Jesus as a "theanthropic" person (cf. Romans 1:1-4)? The term "theanthropic person means that Jesus was both God and man in one person and at one time.

Q - Did the two natures of Christ become one or remain two (cf. John 1:14)? The two natures of Christ remained two in

His incarnation as man on earth.

Q - What happened to the natures of Christ when His earthly life came to an end (cf. Hebrews 4:14; 6:19-20)? The two natures of Christ remain combined in the God/man in His heavenly high priestly ministry in the order of Melchizedek.

Q - Can you think of times in which either the human or divine nature of Christ took precedence over the other (cf. Matthew 24:36; John 1:47-49)? Matthew 24:26 records the words of Jesus to the effect that even He did not know the time of His return - only known to His Father. And John 1:47-49 records the time when Jesus, as a man, gave evidence of His divine omniscience in details He knew about Nathaniel at their first meeting.

Q - Would it be accurate to describe Christ as a split-personality (John 10:30; Hebrews 1:3)? There was little reason to consider Jesus a “split-personality.” There was some “mystery” about the earthly life of Jesus (as there is “mystery” about God because He is God!), but He appeared to most people to be a normal human being.

In summarizing the hypostatic union, three important facts are worth noting: (1) Christ had two distinct natures: humanity and deity; (2) there was no mixture or intermingling of the two natures; (3) although He had two natures, Christ was one person.

Think About It: In the hypostatic union the second person of the triune Godhead, the pre-incarnate Christ, came to earth and took to Himself a human nature. As a result He will remain forever BOTH undiminished deity and true humanity indivisibly united in one person.

Apply It: The Apostle John nicely summed up what he and the other followers of Jesus saw in their relationship with Him in John 1:14: “We saw His glory, glory as of the only begotten from the Father, full of grace and truth.”

CHRISTOLOGY

The Deity of Christ

The Hypostatic Union of Christ

Q - Does it seem more accurate to you to say that the divine and human natures of Jesus Christ remained distinct from one another, or that they merged with one another?

The Problem of Hypostatic Union

If Jesus possesses two natures, how do those two natures relate to one another? Two distinct opinions on this point have developed.

I. The Calvinistic View

John Calvin taught that the two natures of Christ are united without any transfer of attributes. He argued that an attribute could not be taken away from a nature without changing the essence of that nature. John Walvoord (in his book Jesus Christ Our Lord, p. 114) states that “The two natures are united without loss of any essential attributes and that the two natures maintain their separate identity.” This view holds that there can be no mixture of the two natures.

Q - What strengths and/or weaknesses do you see in the Calvinistic view of the Hypostatic Union? It makes sense that taking away any aspect of the divine nature of Christ would seem to diminish His deity, but there is no reason to argue that, when Christ displayed God-like behavior in His experience as a man, He was taking anything away from His deity. He was certainly free to exercise divine attributes, as He sometimes did (when, for example, He knew things only God could know), without removing them from His divine nature.

II The Lutheran View

The Lutheran view of the two natures of Christ teaches that some of the attributes of the divine nature are extended to the human nature, and with some important results. For example, one important doctrinal result is that of the ubiquity of the human body of Christ, that is, the omnipresence of the divine nature of Christ, is transferred to the human body of Christ. This means that the human nature of Christ passed into a ubiquitous (omnipresent) state at the ascension so that, for example, it can be physically present in the elements of holy communion. Although the elements do not change, the person partakes of Christ who is “in, with, under, and by” the bread and the cup.

Q - What strengths and/or weaknesses do you see in the Lutheran view of the Hypostatic Union? The Lutheran view of the Hypostatic Union seems, from my perspective, to unnecessarily complicate issues which don't need to be complicated. Because Christ was both God and man in His incarnation, He was able to exercise divine attributes at will in His human experience. For the most part, He simply chose not to independently exercise His divine attributes when there was no need for Him to do so. But when He did exercise those attributes, He didn't need to transfer divinity to humanity. He simply chose to exercise divinity, which was rightly and inherently His, at will. He didn't need to transfer, for example, omnipresence to His humanity to be omnipresent; He simply chose to do as a man what He was perfectly able to do as God because He was both God and man.

Think About It: Granted that Christ came to possess both a divine and a human nature, there is still room to wonder how the two natures related to one another. Historically, some have taught that the attributes of Christ's two natures remained dis-

tinct, while others have taught that the attributes of Christ's two natures intertwined.

Q - Can you see why it would really matter which of the two views presented above are true? If a person believes that the two natures of Christ did not remain distinct it would be harder to explain why He did not exercise His divine nature more often when His human nature was unable to do what the moment required.

Compare Luke 2:52 with Colossians 2:3, considering Matthew 26:39. How could Jesus continue increasing in wisdom when His divine nature is the source of wisdom? And how could a divine being be said to increase in stature?

And compare Matthew 24:36 with John 1:47-49. How could Jesus not know the time of His second coming when He acknowledged that His Father, whose nature He shared as a man, is omniscient? How could Jesus have known what kind of a man Nathaniel was when He had never met him before?

CHRISTOLOGY

The Deity of Christ

The Hypostatic Union of Christ

Q - Can you think of anything Christ **did** do which He could not have done apart from the Hypostatic Union - the union of His divine and human natures in one person?

Jesus performed an impressive number of miracles during His earthly ministry as a human being on earth. No mere human being, for example, would be able to turn water into wine by simply instructing some servants to fill some empty vessels with water and take some of the “water” to the host of a wedding who, having tasted it, wondered why the best wine had been saved for the end of the event! And only the divine Christ could command a friend four days dead to come alive out of the tomb in which He had been buried!

I. It Makes Redemption Possible

A. Deity and Redemption

Q - What did the angel tell Joseph he should name the son of Mary in Matthew 1:21? The angel told Joseph that he should name the son of Mary Jesus - the New Testament equivalent of the Old Testament name Joshua.

Q - Why was the name to be given to the child? The angel explained that the name Jesus was to be given “for He will save His people from their sins.” How does the name demonstrate the deity of Jesus? Because the name Jesus (*Yeshua*) means “the Lord saves,” and because it was predicted that He would “save His people from their sins,” it should be evident that He must have been the Lord in human flesh in order to do what He

was sent to earth to do.

Q - What divine act did Jesus show He could do by healing a paralytic according to Mark 2:5-12? Jesus was criticized by the scribes for saying to a paralytic, "Son, your sins are forgiven," Jesus asked them "Which is easier, to say to the paralytic 'your sins are forgiven,' or to say, 'Get up, pick up your pallet and walk'?" Jesus then said to the paralytic, "I say to you, get up, pick up your pallet and go home." And the paralytic did as Jesus instructed him to do. So Jesus demonstrated His ability to perform two "impossible things" - the miracle of forgiveness and the miracle of healing!

B. Humanity and Redemption

Q - What does Hebrews 2:14 tell us Christ had to do in order to "render powerless him who had the power of death"? Hebrews 2:14 tells us that Jesus had to assume flesh and blood, like that of the souls He came to save, in order to "render powerless him who had the power of death."

Q - To what extent does Hebrews 2:17 tell us Jesus was "made like His brethren" to make propitiation for the people? Hebrews 2:17 tells us that Jesus "had to be made like His brethren in all things" so He could make propitiation for the people.

Q - How does Hebrews 2:18 demonstrate the humanity of Christ? Hebrews 2:18 demonstrates the humanity of Christ by the fact that "He Himself was tempted in that which He has suffered."

As a man, Christ could represent man and die as a man; as God the death of Christ could have infinite value, making it sufficient to provide redemption for the sins of the whole

world.

II. It Makes Christ's Eternal Priesthood Possible

Another important consideration is the fact that the eternal priesthood of Christ is based on the hypostatic union.

A. Deity and High Priesthood

Q - How does Hebrews 4:14 demonstrate the deity of Christ in His role as a high priest? Hebrews 4:14 demonstrates the deity of Christ in His role as a high priest in the fact that "we have a great high priest who has passed through the heavens" in order to do what He has done for humanity.

Q - How does Hebrews 6:20 support the deity of Christ in His role as high priest? Hebrews 6:20 supports the deity of Christ in His role as high priest in the fact that He "has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek."

B. Humanity and Priesthood

Q - How does Hebrews 5:1 demonstrate the necessity of the humanity of Christ in His role as a high priest? Hebrews 5:1 demonstrates the necessity of the humanity of Christ in His role as a high priest by its statement that "every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins."

By incarnation Jesus became a man and was enabled to act as a human priest. As God His priesthood could be everlasting after the order of Melchizedek, and He properly could be a mediator between God and man.

Think About It: Jesus had to be truly God and truly man in order to offer redemption from sin to men and in order to serve forever as high priest to men.

Apply It: What are some ways in which we as believers can practically acknowledge the ministry of Christ as both truly God and truly man in His high priestly ministry on our behalf?

CHRISTOLOGY

The Deity of Christ

Kenosis and Hypostatic Union

Q - What are some of the differences the Lord Jesus Christ experienced when He willingly “stepped out of heaven” to be born and to develop and to minister on behalf of humanity as He did?

The “kenosis problem” involves the interpretation of Philippians 2:7 where we are told of Christ that “He emptied [Greek - *ekenosen*] Himself.” The critical question, of course, is: Of what did Christ empty Himself? Liberal theologians suggest that Christ emptied Himself of His deity. How would you respond to their suggestion?

There are two important truths which need to be kept in mind in any consideration of the doctrine of “kenosis.”

I. Rather than surrendering His deity in becoming a man, Christ merely surrendered the independent exercise of some of His divine attributes.

Q - What divine attribute did Jesus claim in Matthew 11:27 (cf. 28:18)? Jesus claimed, in Matthew 11:27, that “all things” had been handed over to Him by His heavenly Father, so He was claiming sovereignty in terms of His authority - as He also did in Matthew 28:18 when He said: “all authority has been given to Me in heaven and on earth.”

Q - What divine attribute did Jesus claim in Matthew 18:20? Jesus was claiming the divine attribute of omnipresence in Matthew 18:20 when He promised to be in the midst wherever two or three were gathered together in His name.

Q - What divine attribute did Jesus demonstrate in John 1:48? Jesus demonstrated the divine attribute of omniscience when He told Nathaniel that He had seen him when he was under the fig tree before Philip called him to come and meet Jesus.

Q - What divine attribute does Hebrews 13:8 attribute to Jesus? Hebrews 13:8 attributes the divine attribute of immutability to Jesus by its declaration that “Jesus Christ is the same yesterday and today and forever.”

Jesus did not surrender His divine nature or His essential attributes in any sense, because doing so would have made Him less than God. The evidence is that He was always perfectly holy, just, merciful, truthful, and faithful. But He did surrender the right to fully exercise His divine attributes when it served God’s purpose in His life.

Q - What human limitations did Jesus evidence in

Matthew 4:2? Jesus became hungry in the wilderness.

In John 4:6? Jesus became weary at Sychar’s well.

In John 19:28? Jesus experienced thirst on the cross.

Q - What divine attribute did Jesus surrender in Matthew 24:36? Jesus surrendered His divine omniscience in choosing not to know the time of His second coming.

II. In emptying Himself, Christ was not divesting Himself of deity but was taking upon Himself an additional but **lesser** nature, so that the end result was a lowering of Himself to the level of humanity.

Q - What four participial phrases in Philippians 2:7-8 expand on the meaning of Paul's statement that Jesus "emptied Himself"?

1. "Taking the form of a bond-servant."
2. "Being made in the likeness of men."
3. "Being found in appearance as a man."
4. "Becoming obedient to the point of death."

The "emptying" of Christ was taking on an additional nature, a human nature with its limitations, and surrendering Himself even to the point of death.

Think About It: What Jesus Christ surrendered when He "emptied Himself" was His dignity, not His deity!

Apply It: What Paul challenged believers to do in Philippians 2:5 - "Have this attitude in you which was also in Christ Jesus" - is a stiff challenge in view of what Jesus submitted to when He left heaven's glory to live as a man on earth!

CHRISTOLOGY

The Earthly Life of Christ

The Words of Christ

Q - How would you assess the importance of the words which Christ spoke during his earthly ministry?

In their combined writings the actual words of Christ make up more than half the material in the gospels. Clearly the gospel writers place a decided emphasis on the actual words of Christ. The following chart illustrates that emphasis in terms of space devoted to the actual words of Christ.

Words of Christ in the Gospels

Gospel | Total verses | Jesus' Verses. | % of the Gospels

Matthew	1,071	644	Three fifths
Mark	687	285	Three sevenths
Luke	1,151	586	Nearly Half
John	879	419	Not Quite half
Totals	3,779	1,934	Almost half

Can you name the major teachings of Christ and their general themes as found in the following passages?

Matthew 5-7 - The "Sermon on the Mount," presenting the conditions which the Lord desires in His kingdom.

Matthew 13 - The parables of Jesus, explaining the nature of the kingdom of God.

John 13-16 - The “Upper Room Discourse,” the final words of Jesus as He prepared His disciples for His departure from earth.

Matthew 24-25 - The “Olivet Discourse,” Christ’s prophetic explanation of end time events.

Q - What did the people of Jesus hometown of Nazareth recognize in the words of Jesus according to Matthew 13:54? The people of Nazareth recognized the wisdom and the miraculous works of Jesus in the synagogue according to Matthew 13:54.

Q - What did the people in the synagogue at Capernaum recognize in the words which Jesus spoke among them (Mark 1:22, 27)? The people in the synagogue at Capernaum recognized the authority with which Jesus spoke - including His authority over unclean spirits.

Q - What did Jesus state it was that set his words apart from the words of others in John 6:63? Jesus characterized His words as words of spirit (empowered by the Spirit, who gives life) and words of life not seen in the words of others.

Q - What did Peter recognize to be unique in the words of Christ in John 6:68? Peter recognized the words of Jesus as “words of eternal life.”

Q - What did Jesus claim as the source of the words He spoke during His earthly ministry in John 12:49? Jesus claimed God the Father as the source of the words which He spoke during His earthly ministry.

Q - What did Jesus indicate in John 17:8 that His words were designed to accomplish in the lives of His followers? Jesus indicated in John 17:8 that His words were designed to

result in true understanding of the fact that He came forth from His Father, resulting in His disciples belief that He was sent by God.

Think About It: The words of Christ are unique in all of time because of their divine origin, their life-giving power, and their part in authenticating the deity and Messianic mission of Christ.

Apply It: The words which Jesus spoke during His earthly ministry were correctly assessed by Peter when He said (in John 6:68) “Lord, to whom shall we go? You have words of eternal life.”

CHRISTOLOGY

The Earthly Life of Christ

The Works of Christ

Q - Which of the works done by Christ during His earthly ministry do you find most impressive, and why?

Jesus did works like no other human being who has ever lived on the face of the earth! And His works made a profound statement regarding His nature and His mission!

Q - What work of God is seen in Psalm 107:29 which Jesus performed according to Matthew 8:23-27? Jesus calmed the waters of a storm on the Sea of Galilee with only words.

Q - What work of God is seen in Isaiah 43:25 and 44:22 which Jesus performed according to Matthew 9:2? Jesus was able to forgive sins - an action substantiated by His healing of a paralytic.

Q - What work of God is seen in Psalm 49:15 which Jesus performed according to Matthew 9:25? Jesus raised a young girl to life from the dead.

The works which Jesus performed definitely bore witness to His deity! And the works which Jesus performed bore witness as well to His identity as Messiah!

Q - What work of the Messiah (Isaiah 29:18a) did Jesus perform according to Mark 7:31-37? Jesus healed a man who was deaf and who spoke with difficulty because of his hearing problem.

Q - What work of the Messiah (Isaiah 35:5a) did Jesus

perform according to Matthew 9:27-31? Jesus restored sight to two blind men who followed Him asking for His mercy.

Q - What work of the Messiah (Isaiah 35:6a) did Jesus perform according to Matthew 9:2-7? Jesus healed a paralytic, enabling him to pick up the bed he had been lying on so he could take it home.

Q - What work of the Messiah (Isaiah 35:6b) did Jesus perform according to Matthew 9:32-33? Jesus healed the condition of a man who was mute and demon-possessed (a particularly difficult condition because delivering someone from demon possession often involved asking them for information about their condition).

Q - Which Messianic predictions of Isaiah 61:1-3 (quoted in Luke 4:18-19) were fulfilled in the ministry of Jesus (as Jesus said they were in Luke 4:21)? Jesus brought good news to the afflicted, bound up the broken-hearted, proclaimed liberty to captives and freedom to prisoners, proclaimed the favorable year of the Lord as well as the vengeance of the Lord, and comforted mourners in Zion.

Isaiah prophesied that Messiah would give sight to the blind, hearing to the deaf, speech to the dumb, and healing to the lame (Isaiah 29:18; 32:3; 35:5-6; 61:1-3; cf. also Zephaniah 3:19). When John's disciples came to inquire of Jesus, He reminded them of these prophecies and applied them to Himself (Matthew 11:4-5). This is why Jesus told the disciples of John the Baptist, who send them to him to ask if He was the Messiah, "Go and report to John the things which you **hear** and **see**" (Matthew 11:4).

Many of the miracles that Christ performed anticipated His messianic, millennial kingdom.

Think About It: The miracles that Jesus performed were attestations to His deity and Messiahship. He performed the works of God and the works which were predicted in Scripture of the Messiah in clear view of the people of His day!

Apply It: People who deny the deity of Jesus and reject His Messianic credentials have to do it in disregard of the clear evidence provided in Scripture that He did what only God is able to do, fulfilling Messianic prophecies found in many parts of the Old Testament.

CHRISTOLOGY

The Earthly Life of Christ

The Works of Christ

Q - What are some of the areas in your life in which you experience needs from time to time for which you would welcome help?

The Lord Jesus demonstrated, during His earthly ministry, His sufficiency in dealing with a broad spectrum of human needs. He not only did powerful works, but He performed practical works - demonstrating both His unique ability and His genuine compassion for the needs of the people He came to serve as God's Messianic messenger.

The following chart lists a sampling of the miraculous works of Christ and the issues which His works addressed in the lives of the people He served.

SIGNIFICANCE OF JESUS' MIRACLES

Sign	Significance
Healing of Leprosy (Mt. 8:2-4, etc.)	Communicable Disease
Calming a Storm (Mt. 9:23-27)	Physical Disturbances
Healing a Paralytic (Mt. 9:2-7)	Sickness and Sin
Coin in a Fish's Mouth (Mt. 17:24-27)	Financial Need
Exorcism of the Demonized (Mk 1:23-26)	Demon Possession

Sign	Significance
Blind, Mute Man Healed (Mt. 12:22)	Demonic Deliverance
Demoniacs Exorcized (Mt. 8:28-34)	Demonic Derangement
Healing a Shriveled Hand (Lk. 6:6-10)	Physical Disability
Restoring an Injured Ear (Lk. 22:6-10)	Physical Injury
Water Changed to Wine (Jn. 2:1-11)	Quality Provision
Feeding Five Thousand (Jn. 6:1-14)	Quantity Provision
Healing a Nobleman's Son (Jn. 4:46-54)	Healing at a Distance
Healing at Bethesda Pool (Jn. 5:1-18)	Healing and Time
Walking on Water (Jn. 6:16-21)	Power Over Natural Law
Healing a man born blind (Jn. 9:1-41)	Congenital Defect
Restoring Lazarus to Life (John 11:1-44)	Power Over Death

Think About It: The miraculous works which Jesus performed not only demonstrated His deity and Messianic credentials but also demonstrated His ability to exercise control and express concern in any dimension of human experience and need.

Apply It: The miracles Jesus performed and the compassion He demonstrated for people in need provide clear evidence that He was sent by God to serve the needs of challenged people.

CHRISTOLOGY

The Earthly Life of Christ

The Rejection of Christ

Q - When have you ever experienced the rejection of someone you thought should have warmly received you?

If the world has ever witnessed a senseless rejection it was the rejection of Jesus - the Creator and Savior and Master of the world which He came from heaven to visit in the flesh!

Q - How does the Apostle John describe Jesus in John 1:9? John 1:9 describes Jesus as the “true Light which, coming into the world, enlightens every man.”

Q - What enigma does John describe in John 1:10? John 1:10 describes the enigma that Jesus came into the world which He created, but that the people of the world did not know Him.

Q - What additional enigma does John describe in John 1:11? John 1:11 describes the additional enigma that when Jesus came from heaven to the world which He had created those who were His own (specifically the chosen people of Israel, but true more broadly as well) did not receive Him.

Q - What did Jesus do in Matthew 12:9-13 which resulted in the decision of the Pharisees recorded in Matthew 12:14? Jesus restored to health the withered hand of a man in the synagogue, causing the Pharisees who witnessed the miracle to conspire together as to how they could destroy Him.

Q - What did Jesus do in Matthew 12:22-23 which resulted in the accusation of the Pharisees recorded in Matthew 12:24? Jesus healed a demon-possessed man who was blind

and mute, but when the people who saw what He did wondered aloud if He might be “the Son of David” (i.e. the Messiah), the Pharisees objected that Jesus did what He did by the power of the devil.

Q - In the parable told by Jesus in Matthew 21:33-46 who does the landowner represent? The landowner represents the Lord.

The vine growers? The vine growers represent the nation of Israel.

The sent slaves? The sent slaves represent the messengers (including the prophets) which the Lord sent to speak to His people.

The landowner's son? The landowner's son represents the Lord Jesus Christ.

Q - What do the events of Matthew 21:38-39 depict in Jesus' parable? The events of Matthew 21:38-39 depict the rejection and crucifixion of Jesus.

Q - What does the quotation of Psalm 118:22 in Matthew 21:42 demonstrate regarding the rejection Jesus anticipated in His parable? The quotation of Psalm 118:22 in Matthew 21:42 depicts the fact that, though Jesus was rejected by those to whom He was sent (like an unrecognized corner stone in the construction of a building), He has been elevated to the place of highest honor by the Lord (like the chief cornerstone which determines the placement and positioning of a building).

Q - What did Jesus state was the significance of rejecting Him in Luke 10:16? Jesus said that to reject Him was also to reject the One who sent Him.

Q - What did Jesus indicate in John 12:48 would happen to those who reject Him? Jesus indicated in John 12:48 that the

one who rejected Him had one who would judge Him. He said that the word which He had spoken would judge the person who rejected Him at the last day.

Q - What does I Peter 2:4 tell us about God's opinion of His son Jesus in spite of man's rejection? Peter wrote that Jesus was a living stone who was rejected by men but who is "choice and precious in the sight of God."

Both the world at large and the people of Israel rejected Jesus, refusing to acknowledge their spiritual need before God by repenting and accepting God's Messiah. As a result the kingdom Jesus came to offer has been postponed until His Second Coming.

Think About It: Jesus was rejected by the world He made and came to save, as both the Old Testament and Jesus Himself predicted He would be.

Apply It: Rejecting Jesus is not only foolish but highly problematic because it will assign the person who does it to eternal punishment.

CHRISTOLOGY

The Earthly Life of Christ

The Death of Christ

Q - Have you ever had occasion to put your life in jeopardy in order to save the life of someone else?

The death of Christ was like no other death which has ever taken place on planet earth. He willingly gave up His life in order to offer salvation for a world of people who, without salvation, are separated from God because of their sins. His death is sometimes called “vicarious,” meaning “one in place of another.” Another important word used in the theological explanation of the death of Christ is the word “substitution.”

Q - How does Isaiah 53:4 express the substitutionary nature of the death of Christ? Isaiah 53:4 states (predicting the death of Christ) that “our griefs He Himself bore, And our sorrows He carried.”

Q - How many times does Isaiah 53:5 state the truth of Christ’s substitutionary sacrifice? Four times: “our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten by God and afflicted.”

Q - What key preposition in Matthew 20:28 expresses the substitutionary nature of Christ’s death? The acknowledgement that Jesus came “to give His life a ransom **for** many” expresses the substitutionary nature of Christ’s death.

Note: The Greek word *anti* might have been translated “instead of.” Compare its use in Luke 11:11 where it is translated “instead of” (in the New American Standard Bible).

Q - What key preposition in I Timothy 2:6 expresses the substitutionary nature of Christ's death? The statement of I Timothy 2:6 that Jesus "gave Himself as a ransom **for** all" expresses the substitutionary nature of Christ's death.

Note: The Greek word *huper* might have been translated "in place of." The same word explains Christ's substitutionary sacrifice in II Corinthians 5:21 ("on our behalf" - New American Standard Bible). Galatians 3:13 and I Peter 3:18 translate the word "the just for the unjust."

Q - How does I Peter 2:24 express the substitutionary nature of the death of Christ? I Peter 2:24 states that Jesus "Himself bore our sins in His body on the cross" as its expression of the substitutionary nature of the death of Christ.

Q - What does I Peter 2:24 tell us that Christ's substitutionary death was intended to accomplish in His people's lives? I Peter 2:24 tells us that Christ's substitutionary death occurred "that we might die to sin and live to righteousness."

This doctrine is important because it teaches us that the righteous demands of a holy God were met completely through Christ's substitutionary payment of sin's price ("wages," as in Romans 6:23). It is on this basis that God may declare believing sinners righteous and accept them into fellowship without any compromise on His part. All of the believer's sins are placed on Christ, who completely atoned for them - paying the price they demanded through His death.

Think About It: Christ's death is supremely important because it was a substitutionary death for sinners who will now live forever because He died in their place!

Apply It: You and I are delivered from the “wages of sin,” which is death, when we place our trust completely in the Lord Jesus who died in our place to deliver us from the penalty we rightly deserve because of our sinful behavior.

CHRISTOLOGY

The Earthly Life of Christ

The Death of Christ

Q - When do we ever engage in acts of redemption or reconciliation in our contemporary society?

In addition to being (as we have seen earlier) a substitutionary death, the death of Christ is important to Christians because of its role in redemption and reconciliation.

Redemption

Q - What does I Corinthians 6:20 tell us the Lord has done as a part of making His people His own? I Corinthians 6:20 says that we, who know Christ, “have been bought with a price.”

The Greek word *agorazo* describes what happens in the *agora* - the marketplace. It was used in Greek society, among other things, to describe the purchase of a slave in an ancient slave market.

Q - What does Revelation 5:9 identify as the price paid by the Lord in purchasing people from every tribe and tongue and people and nation? Revelation 5:9 identifies the price paid by the Lord Jesus in purchasing people from every tribe and tongue and people and nation by its statement that He was slain and purchased them for God with His blood.

Q - What does Galatians 3:13 tell us Christ's redemptive act delivered us from? Galatians 3:13 tells us that Christ's redemptive act redeemed us from “the curse of the Law, having become a curse for us.”

Q - What does Galatians 4:5 tell us Christ's work of redemption enabled us to receive? Galatians 4:5 tells us that Christ's work of redemption enabled us to receive "the adoption as sons."

Q - What does I Corinthians 7:23 tell us Christians should avoid as a result of the Lord's redemptive work? I Corinthians 7:23 tells us that Christians should avoid becoming enslaved to men because they have been bought with a price.

Reconciliation

A further result of Christ's death is that man is reconciled to God.

Q - How does Colossians 1:21-22 explain the meaning of the reconciliation accomplished by Christ? Colossians 1:21-22 states that Christ reconciled His people "in His fleshly body through death, in order to present [us] as "holy, and blameless, and beyond reproach."

The Greek verb *katallasso* means "to change, exchange." *apokatallasso* (used in Colossians 1) is simply a strengthened form of the word.

Q - What does Romans 5:10 identify as the means of our reconciliation to the Lord? Romans 5:10 identifies "the death of [God's] Son" as the means by which we have been reconciled to the Lord.

Q - What ministry has the Lord entrusted to His people because they have been reconciled to Him according to II Corinthians 5:18-19? II Corinthians 5:18-19 says that the Lord has entrusted to His people "the ministry of reconciliation" by committing to us "the word of reconciliation."

Through his rebellion in the Garden of Eden man moved out of fellowship with God and needed to be restored to fellowship. Reconciliation is God's provision for man's restoration.

Think About It: The death of Christ is the means by which God has redeemed His people and reconciled them to Himself.

Apply It: We who have been redeemed by the death of Christ and, as a result, have been reconciled to the Lord, are called by Him to seek to help other people become reconciled to Him by introducing them to the ministry of the Redeemer.

CHRISTOLOGY

The Earthly Life of Christ

The Death of Christ

Q - Why would you say it is important for people who have sinned against God to find His forgiveness for their sins?

The death of Christ was a substitutionary act which provided redemption and reconciliation for sinners. Consider some of the additional provisions of Christ's death.

Propitiation

Q - What does Romans 3:25 tell us Christ has become as a result of God's working in His life? Romans 3:25 states that God has publically displayed Christ as "a propitiation in His blood through faith." Propitiation is a provision which satisfies the need - in this case, the need for deliverance from death!

Q - Why does Hebrews 2:17 tell us Christ had to become a human being and a high priest? Hebrews 2:17 tells us that Christ had to become a human being and a high priest "so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

Q - Who does I John 2:2 tell us may benefit by Christ's ministry as a propitiation? I John 2:2 tells us that Christ's ministry as a propitiation is intended to benefit believers, addressing the problem of their sins, as well as potentially addressing the problem of the sins of the whole world if they will become believers.

The death of Christ provided propitiation, meaning that

the righteous demands of a holy God were fully satisfied. As a result of the death of Christ God has been satisfied, His holiness upheld, and His divine wrath averted.

Forgiveness

Q - What does Colossians 2:13 tell us God did to make people who were dead in their sins alive in Christ? Colossians 2:13 says that God made sinners alive in Christ, “having forgiven all our transgressions.”

Q - What does Romans 3:25 tell us God was able to do as a result of His forbearance? Romans 3:25 tells us that God displayed Christ publicly as a propitiation in His blood through [our] faith, passing over the sins previously committed by His forbearance.

Q - What does Ephesians 4:32 tell us we should do because God in Christ has forgiven us? Ephesians 4:32 tells us that we should “be kind to one another, forgiving each other, just as God in Christ has also forgiven [us].”

Christ’s death resulted in forgiveness for sinners. God could not forgive sin without a proper payment, but the death of Christ provided the legal means by which God could forgive sin.

Justification

The word “justified” (Greek *dikaioo*), which means to be “declared right,” has both a negative and positive aspect to it. Negatively, it means the removal of the believer’s sins; positively, it means the bestowal of Christ’s righteousness upon the believer.

Q - What does Romans 5:1 identify as man's part in the process of justification? Romans 5:1 identifies faith as man's part in the process of justification.

Q - What does Romans 5:9 identify as the divine provision for the believer's justification? Romans 5:9 identifies the shed blood of Christ as the divine provision for the believer's justification.

Think About It: Apart from the death of Christ sinners cannot be forgiven for their sins and justified, but will be required to face the wrath of God against sin.

Apply It: People who seek to please the Lord by their good works fail to recognize that their good works cannot satisfy the demands of a righteous God. The death of Christ provided the payment needed to pay for the "wages of sin," enabling the forgiveness of sin by the application of the righteousness of Christ on behalf of all who believe in Him.

CHRISTOLOGY

The Earthly Life of Christ

The Resurrection of Christ

Its Importance

Q - If Christ had died for our sins but not risen from the dead, what difference would it make?

From Its earliest hours, the church has always treated the resurrection of Christ as critically important!

I. It Validates the Christian Faith

The resurrection of Christ is not only an important fact of history, it is also an essential part of the Christian faith!

Q - What was Peter's Day of Pentecost declaration concerning the resurrection in Acts 2:32? Peter said to the Day of Pentecost crowd "This Jesus God raised up again, to which we are all witnesses."

Q - What does Romans 1:4 tell us the resurrection of Christ from the dead declares? The Apostle Paul wrote that Jesus was "declared the Son of God with power by the resurrection from the dead" in Romans 1:4.

Q - What does Romans 4:25 suggest would be undermined apart from the fact of the resurrection of Christ? Paul wrote that our justification was assured by means of the resurrection of Christ from the dead in Romans 4:25.

Q - What did the Apostle Paul say would be the implications of Christ **not** having risen from the dead in I Corinthians 15:14? Paul stated in I Corinthians 15:14 that his

preaching and our faith would be in vain apart from the resurrection of Christ from the dead.

In 15:15? People testifying that Christ was raised from the dead would be false witnesses.

In 15:17? Our faith would be worthless if Christ was not raised from the dead, and we would all be lost in our sins.

In 15:18? Those who have fallen asleep in Christ would have perished apart from the resurrection of Christ from the dead.

In 15:19? We would be, of all men, most to be pitied if we have hoped in Christ in this life only.

II. It Fulfilled Prophecy

The resurrection of Christ was anticipated in prophecy long before it became a fact of history.

Q - How does Psalm 16:10 anticipate the resurrection of Christ? Psalm 16:10 expressed David's anticipation that God would not abandon his soul to Sheol, and would not allow His Holy One to undergo decay (the last phrase applied specifically to Christ by the Apostle Paul in his message in the synagogue in Pissidian Antioch in Acts 13:35).

Q - On what basis did Peter assure his Day of Pentecost audience (Acts 2:29-31) that David was not writing about his own experience in Psalm 16? Peter assured His Day of Pentecost audience that David could not have been writing about his own experience in saying that the Lord would not allow him to undergo decay because of his reminder that David's grave was nearby.

Q - How does Isaiah 53:10 anticipate the resurrection of Christ? Writing of the Messiah in Isaiah 53, the prophet said that "He will see His offspring, He will prolong His days, And

the good pleasure of the LORD will prosper in His hand” - none of which could happen apart from His resurrection from the dead.

Q - What did Jesus predict concerning His resurrection in Matthew 16:21? Jesus predicted, in Matthew 16:21, that He was going to Jerusalem where He would “suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.”

Q - How did Jesus anticipate His resurrection in John 2:19? Challenged by His enemies to show them evidence of His authority to do the things He was doing among them, Jesus responded “Destroy this temple, and in three days I will raise it up,” referring to the temple of His body.

Think About It: The resurrection of Jesus Christ substantiates the Christian faith, fulfilling both Old and New Testament prophecies in the process.

Apply It: The resurrection of Christ is so well-established in history that numerous people who have tried to disprove it have come to faith in Christ on the basis of the strength of the evidence.

CHRISTOLOGY

The Earthly Life of Christ

Evidences of the Resurrection of Christ

Q - If someone came to you with the report that a person you had seen die and be buried was alive again, what kind of evidence would you ask them to provide?

There are many solid reasons for believing in the truth of the resurrection of Jesus Christ. In fact, as ancient events go, it is one of the best attested happenings in human history!

I. The Empty Tomb

Q - What did the angels, on Sunday morning at the tomb of Jesus, invite the women who had come to anoint His body to do to confirm the fact that Jesus had risen from the dead in Matthew 28:5-6? The angels invited the women at the tomb to “Come, see the place where He was lying.”

Q - What does Luke 24:2-3 tell us the women who visited the tomb found when they entered it? Luke 24:2-3 tells us that the women who visited the tomb “found the stone rolled away, but when they entered, they did not find the body of the Lord Jesus.”

II. The Shape of the Linen Wrappings

Q - What does John 20:4-7 tell us Peter and his companion found when they entered the tomb to investigate? John 20:4-8 reports that when Peter’s companion, who arrived first, looked into the tomb he “saw the linen wrappings,” but did not enter. It goes on to tell us that Peter did enter the tomb where

“he saw the linen wrappings lying there, and the face cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.”

Q - What did the contents of the tomb (John 20:6-7), as Peter and his running companion found them, indicate? They indicated that the occupant of the tomb had removed His grave clothes and left them in separate piles in the empty tomb.

Q - What response did the contents of the tomb create in the disciples who saw them (John 20:8)? The disciples who saw the contents of the empty tomb became believers in the resurrection of Christ as a result of what they witnessed.

III. The Resurrection Appearances

Q - Who does Matthew 28:1-10 (specifically 9-10) tell us first saw the risen Jesus? Matthew tells us that Mary Magdalene and another lady named Mary were the first to see the risen Jesus.

Q - Whose encounter with the risen Jesus is recorded in Luke 24:13-35 (specifically verses 13,18)? Luke 24:13-35 tells of the encounter two men who were traveling to Emmaus experienced when Jesus joined them on the way. The name of Cleopas is given to one of the two men.

Q - Whose encounters with the risen Jesus are recorded in the verses listed below from I Corinthians 15?

15:5 - Peter (Cephas)

15:5 - The twelve

15:6 - Five hundred unidentified believers

15:7 - James

15:7 - All of the apostles

15:8 - Paul

In addition to Christ's post-resurrection appearances, post-ascension appearances of the Lord Jesus to Paul and John are recorded in Acts (9:3-8; 22:6-11; 26:12-18; cf. I Corinthians 9:1) and Revelation (1:12-18).

Think About It: Evidence of the resurrection of Jesus was witnessed by far too many people to be anything but a solid fact of history!

Apply It: Anyone who enjoys a personal relationship with the Lord Jesus Christ is able to do so only because He did not remain in the grave following His crucifixion.

CHRISTOLOGY

The Earthly Life of Christ

Evidences of The Resurrection of Christ

Q - If Jesus had not risen from the dead, what are some practical differences it would make in our lives and our world today?

There are some very strong evidences of the first-century resurrection of Christ still existing almost two thousand years later in our world today.

I. The Transformed Disciples

Q - How would you characterize the behavior of Peter in John 18:15-18? Peter denied that he was a disciple of Christ when he was asked directly by a slave-girl who was tending the door out of fear in view of the danger of the moment.

Q - What was apparently happening in the mind of Peter as we see him in John 20:3-7? Peter was running to the tomb where Jesus had been buried to see if there was any truth to the report that the body of Jesus was missing from the tomb, wondering, no doubt, what might have happened to the body.

Q - What was a central feature of the message Peter preached on the Day of Pentecost as recorded in Acts 2 (see verse 24)? The fact that Jesus had been raised to life, because it was impossible for death to hold Him, was Peter's bold proclamation in his Day of Pentecost message.

The disciples knew that Christ had died and were skeptical at first concerning His resurrection, but when they saw Him

alive they were completely changed.

II. The Observance of the First Day of the Week

Q - What day were the Jewish people instructed to set aside as a day of rest (and worship) in Exodus 20:8-11? The Lord instructed the Jewish people to set aside the Sabbath (seventh day, Saturday) as a day of rest.

Q - How strongly were the Jews of Jesus' day committed to observing their ancient day of rest according to Matthew 12:9-14? The Jews of Jesus' day were highly committed to observing their ancient day of rest, as evidenced by the fact that when Jesus healed a man's withered hand in a synagogue on the Sabbath the Pharisees who saw the healing were determined to destroy Him.

Q - On which day of the week do each of the following passages show the disciples of Christ meeting:
John 20:19,26 - Christ's disciples were meeting on Sunday in the days shortly following the resurrection of Christ.
Acts 20:7 - The disciples at Troas were meeting with the Apostle Paul on the first day of the week, Sunday.
I Corinthians 16:2 - Paul instructed the disciples at Corinth to collect their offerings "on the first day of every week."

The early church switched from the Jewish tradition of Sabbath observance to that of Sunday worship in honor of Christ's resurrection.

III. The Existence of the Church

Q - Of what did the disciples of Christ boldly claim to be witnesses before hostile Jewish authorities in Acts 3:15? The disciples boldly claimed to be witnesses of the fact that God

had raised from the dead the “Prince of Life” who members of the audience to whom they were speaking had put to death.

Q - What teaching of the disciples of Christ clearly distinguished them from their Jewish countrymen in Acts 4:1-2? The teaching of the disciples that Jesus had risen from the dead greatly disturbed the priests and the temple guard and the Sadducees who were about to lay hands on them and put them in jail.

Q - What truths did Paul identify as central to the church’s Gospel message in I Corinthians 15:3-4? Paul identified the Gospel message that “Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” as a message of “first importance” to the church.

Think About It: There is no way, apart from the resurrection of Christ, to account for such practical realities as the changed lives of the disciples, the changed day of the worship of God’s people, and even the very existence of the church!

Apply It: Though Christians are free to worship together on any day of the week, gathering with others on Sunday to worship the Lord characterized the early church and continues to be the day most Christians set aside for worship.

CHRISTOLOGY

The Earthly Life of Christ

The Ascension of Christ

Q - What would you most likely think about someone who, in the middle of a personal visit, suddenly lifted off from the earth and disappeared in the clouds?

The end of Jesus' earthly ministry was clearly marked not, as with other human beings, by His death but by His ascension into the heavens in full view of His disciples.

Facts of the Ascension

Q - What "difficult statement" were Jesus' disciples discussing in John 6:60-61? The disciples of Jesus were discussing the "difficult statement" that "unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves" (v. 53).

Q - What was Jesus suggesting to His hearers by the question He asked in John 6:62? Jesus was suggesting to His hearers that they might see the Son of Man ascending to where He was before."

Q - What did Jesus plainly predict was going to happen to Him in the post-resurrection appearance to Mary which is described in John 20:17? Jesus plainly predicted to Mary, and told her to go tell the disciples as well, that He was going to ascend to the Father who was His God and their God.

Q - How does Luke 24:51 describe the end of Christ's earthly ministry? Luke 24:51 says that Jesus blessed His disciples, then parted from them as He was carried up into

heaven

Q - What additional information is given by Luke regarding Christ's departure in Acts 1:9? Acts 1:9 refers back to Christ's commission in verse 8, then says that "He was lifted up while they were looking on, and a cloud received Him out of their sight."

Q - What does Mark 16:19 add to our understanding of Christ's departure and present location? Mark 16:19 adds the information that after Jesus "was received up into heaven, He sat down at the right hand of God."

Q - What information given in Mark 16:19 was confirmed by Peter in his Day of Pentecost message in Acts 2:33? Peter confirmed the information of Mark 16:19 that Jesus has been "exalted to the right hand of God."

Q - What Old Testament passage anticipated Christ's ascension as quoted by Peter in Acts 2:34-35? Peter quoted from Psalm 110:1 in his Day of Pentecost message when he said: "The LORD said to my Lord, Sit at My right hand, Until I make Your enemies a footstool for Your feet."

Q - What does Ephesians 4:8 add to our understanding of the facts surrounding the ascension of Christ? Ephesians 4:8 adds to our understanding that "When He ascended on high He led captive a host of captives, and He gave gifts to men," quoting from Psalm 68:18.

Q - What encouragement and challenge did the author of Hebrews find in the ascension of Jesus according to Hebrews 4:14? The author of Hebrews found encouragement in the fact that, in the ascended Christ "we have a great high priest who has passed through the heavens, Jesus the Son of God," giving

believers reason to hold fast their confession.

Q - What does I Peter 3:22 tell us the ascension of Christ demonstrates to be true about Him? I Peter 3:22 tells us that the ascension of Christ demonstrates that angels and authorities and powers have been subjected to Him.

Think About It: The Scriptures further demonstrate the deity of Jesus when they tell of His ascension into heaven at the end of His earthly ministry to a seat at the right hand of the throne of God the Father. There He is still seated today, ministering to the needs of His people on earth.

Apply It: The ongoing ministry of Jesus to His people as an intercessor, a mediator, and an advocate at His Father's right hand are each possible because of His ascension from earth to His Father's side in heaven.

CHRISTOLOGY

The Earthly Life of Christ

The Ascension of Christ

Q - Can you think of any reasons why it is actually good for the followers of Christ that He did not remain among us on the earth any longer than He did?

The fact that Christ is no longer physically present on the earth does not mean that He is no longer performing a very important ministry on the earth!

Significance of the Ascension

I. It Interrupted Christ's Earthly Presence

Q - What did Jesus predict to His disciples that He was going to do in John 7:33? Jesus predicted to His disciples that before long He was going to the Father who sent Him.

Q - What did Jesus tell His disciples He was going to do in John 14:2-3? Jesus told His disciples that He was going to His Father's house to prepare a place for them, coming back to receive them to Himself so that they could be where He is.

Q - What did the "two men in white clothing" who appeared at the ascension scene assure the disciples according to Acts 1:10-11? The two men assured the disciples that Jesus was going to come back in just the same way in which they had watched Him go into heaven.

II. It Ended the Period of His Humiliation

Q - What change does Philippians 2:6-7 tell us Christ's

earthly ministry caused for Him? Philippians 2:6-7 tells us that Christ's earthly ministry caused Him, who had [always] existed in the form of God, to serve the needs of man by "emptying Himself, taking the form of a bond-servant, and being made in the likeness of man."

Q - What did Jesus look forward to from the vantage point of His earthly ministry in John 17:5? John 17:5 records the prayer of Jesus: "Now, Father, glorify Me together with Yourself, with the glory which I had with you before the world was."

Q - What evidence did Saul of Tarsus see (Acts 9:3-5) that Jesus' ascent to heaven resulted in a change in His condition? Saul of Tarsus witnessed a blinding light from heaven which revealed to him that Jesus had experienced a change in His condition when He ascended to heaven (the light of the glory which Jesus asked His Father to restore in John 17:5).

III. It Provided Christians a High Priestly Representative in the Heavens

Q - What does Hebrews 4:14 indicate is unusual about the Christian's "great high priest"? Hebrews 4:14 states that Jesus has passed through the heavens in order to serve as the Christian's "great high priest."

Q - What does Hebrews 4:16 encourage Christians to do in view of their heavenly representative? Hebrews 4:16 encourages Christian to "draw near with confidence to the throne of grace" so as to "receive mercy and find grace to help in time of need."

Q - What practical benefit comes to the believer because of Christ's high priestly ministry "within the veil" according to

Hebrews 6:19-20?” Hebrews 6:19-20 tells us that “Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Mechizedek.”

IV. It Made the Descent of the Holy Spirit Possible

Q - Why did Jesus say it was advantageous for His disciples that He no longer be with them in John 16:7? Jesus said, as John 16:7 reports, “It is to your advantage that I go away, for if I do not go away, the Holy Spirit will not come to you; but if I go, I will send Him to you.”

Think About It: Christ’s ascension to heaven ended His earthly humiliation, but it enabled His ministry on earth to expand through His high priestly service from heaven and the ministry of the Holy Spirit on earth.

Apply It: If Christ had not ascended to heaven He would have continued to be physically available only to those who lived where He lived. When He ascended to heaven and sent His Holy Spirit to indwell His people, His divine presence became available to all who know Him and enjoy the presence and power of the Holy Spirit wherever they happen to be.

CHRISTOLOGY

The Earthly Life of Christ

The Temptation of Christ

Q - Though the Scriptures are clear in their teaching that Christ never **did** sin, do you think He **could have** sinned?

It is a challenge to understand fully how the One from heaven who lived as God among men could be tempted to sin, but the truth of the temptation of Christ is an important truth in His ability to minister so effectively to sinful people.

Defining the Issues

The view that Christ could have sinned is termed “peccability” (Latin “potuit non peccare,” “able to sin”), while the view that Christ could not have sinned is designated “impeccability” (Latin “non potuit peccare,” “not able to sin”). Among evangelicals the issue is not **whether** Christ sinned; all evangelicals would deny that Christ actually sinned. The question in the ongoing debate is whether or not Christ **could have** sinned. Generally (though not always) Calvinists believe that Christ could not have sinned, while Arminians generally believe that Christ could have sinned but did not.

Examining the Scriptures

I. The Record of Christ’s Temptations

Q - What does Matthew 4:1 tell us the Spirit led Jesus into the desert to do? Matthew 4:1 tells us that the Spirit led Jesus into the desert “to be tempted by the devil.”

Q - What does Luke 4:13 suggest about the extent of

Christ's temptation by the devil? Luke 4:13 says that when the devil had "finished every temptation, he left Him until an opportune time."

Q - What does Mark 8:11 tell us the Pharisees' purpose was in arguing with and seeking a sign from Jesus? Mark 8:11 tells us that "the Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him."

Q - For what did Jesus commend His disciples in Luke 22:28? Jesus commended His disciples, in Luke 22:28, for having stood by Him in His trials.

II. The Meaning of Christ's Temptations

Q - What does Hebrews 4:15 tell us qualifies Jesus to serve well as our high priest? Hebrews 4:15 tells us that Jesus is well qualified to serve as our high priest because He can sympathize with us in our weaknesses as "One who has been tempted in all things as we are, yet without sin."

Q - What does Hebrews 4:15 tell us about Christ's temptability, and about His response to temptation? It says that His temptations were real because Jesus has been tempted in all things as we are, but it goes on to say that His temptations never resulted in sinful behavior on His part.

Q - What does James 1:13 inform us regarding God's relationship to temptation? We are informed, in James 1:13, that "God cannot be tempted by evil, and He Himself does not tempt anyone."

Q - What are the implications of James 1:13 for Jesus regarding the issue of His temptability? James 1:13 implies that, at least with respect to His divine nature, Jesus was not

capable of being tempted by evil, and that as the Son of God
He would not have tempted anyone else to sin.

Think About It: The Scriptures teach that, though Jesus was tempted to sin as a man, because He was also guided by the Spirit of God He didn't sin (cf. Isaiah 11:2; 42:1)! Because He was tempted, He can identify with human temptation; but because He was sinless, He can save tempted humanity!

Apply It: If believers today were as attuned to God's Spirit as the Lord Jesus was, sinful behavior would not be present in our lives!

CHRISTOLOGY

The Earthly Life of Christ

The Temptation of Christ

Q - What can be said in defense of the belief some people hold that, though He **didn't** sin, Christ **could have** sinned?

The view that Christ could have sinned is termed 'peccability' (Latin "potuit non peccare," "able to sin"). Generally (though not always) those who hold to the Arminian position (emphasizing the free will of man) believe that Christ could have sinned, though they acknowledge that He did not sin.

The Peccability Position

Q - How might Hebrews 4:15 (the verse most often used to defend the peccability position) be used to defend the suggestion that Christ might have been able to sin? Hebrews 4:15 might be used to defend the suggestion that Christ might have been able to sin because it states that He was "tempted in all things as we are."

Q - What do you find in Hebrews 2:17-18 which might suggest that Christ was able to sin? The statement that Jesus "had to be made like His brothers in all things" and that "He Himself was tempted in that which He suffered" leaves open the possibility, in the thinking of some, that the temptations Christ experienced could possibly have led Him to yield to temptation in sinful behavior.

People who support the peccability position argue that it alone truly identifies Christ with humanity in His temptations, allowing them to be real temptations. If He couldn't sin, they argue, He couldn't really be tempted to sin.

Charles Hodge, a Reformed theologian is one of the best representatives of the peccability view. He states (in his Systematic Theology, vol. 2, page 457):

“If He was a true man He must have been capable of sinning. That He did not sin under the greatest provocation; that when He was reviled He blessed; when He suffered He threatened not; that He was dumb, as a sheep before its shearers, is held up to us as an example. Temptation implies the possibility of sin. If from the constitution of His person it was impossible for Christ to sin, then His temptation was unreal and without effect, and He cannot sympathize with His people.”

Q - What is lacking in the assertion that “if Jesus was a true man He must have been capable of sinning”? The assertion that “if Jesus was a true man He must have been capable of sinning” fails to factor in the ability of the God/Man to fully rely on His divine nature and the presence of the Holy Spirit in His life to resist temptation. As Galatians 5:16 teaches, even among Christians today those who “walk by the Spirit . . . will not carry out the desire of the flesh.”

Q - What is lacking, in considering the temptation of Christ, in the assertion that “temptation implies the possibility of sin”? Although it is true that “temptation implies the possibility of sin,” it is also true that temptation does not require the possibility of sin for those who are fully in tune with the Lord as Master in their lives.

Q - Is it true that a person who cannot sin cannot be tempted? The response of Theologian William G.T. Shedd, in his Dogmatic Theology, Vol. 2, page 336) is the following: “This is not correct; any more than it would be correct to say that because an army cannot be conquered, it cannot be

attacked.”

Think About It: Christ’s inability as God’s Son to sin or even be tempted to sin (James 1:13) does not rule out His ability as man to be tempted in all things as we are” (Hebrews 4:15), because both truths are taught in the Scriptures!

Apply It: The Apostle Paul challenged believers, in Galatians 5:16, “walk by the Spirit and you will not carry out the desire of the flesh.” What is possible for believers today, was fully experienced by the Lord Jesus - even in the midst of temptation!

CHRISTOLOGY

The Earthly Life of Christ

The Temptation of Christ

Q - What could you say is the biggest obstacle you can think of to the suggestion that Christ ever sinned or that He ever **could** have sinned?

The Impeccability Position

The view that Christ could not have sinned is designated “impeccability” (Latin, “non potuit peccare, “not able to sin”). Those who hold to impeccability suggest that Christ’s temptation by Satan was genuine, but that it was impossible for Christ to sin.

I. Introductory Observations

The position of those who hold to impeccability is that the purpose of temptation was not to see if Christ could sin, but to show that He could not sin.

Q - Who does Matthew 4:1 tell us led Jesus into the wilderness to be tempted? It was the Holy Spirit who led Jesus into the wilderness to be tempted by the devil.

Q - What does James 1:13 assure us the the Spirit could **not** have been doing by this leading? James 1:13 assures us that God cannot be tempted by evil, and He Himself does not tempt anyone, so the Spirit could not have been doing what God does not do! He was not tempting Jesus, but leading Him to face temptation from its author - the devil!

Christ’s peccability could relate only to His human na-

ture; His divine nature was impeccable. Although Christ had two natures He was nonetheless one person and could not divorce Himself from His deity.

II. Evidence of Impeccability

A. The Deity of Christ

Q - How does the deity of Christ (as seen in Colossians 2:9) support His impeccability? Colossians 2:9 states that “in Him all the fullness of deity dwells in bodily form,” so the fullness of deity in Christ would support impeccability.

B. The Immutability of Christ

Q - How would the immutability of Christ (as seen in Hebrews 13:8) support impeccability? The fact that “Jesus Christ is the same yesterday and today and forever” implies that because He was sinless yesterday, and because He cannot and will not change, He must also be sinless today and forever.

C. The Omniscience of Christ

Q - How would the omniscience of Christ (as seen in Matthew 9:4) support His impeccability? The ability of Christ to know what His enemies were thinking in their hearts (as He clearly did in Matthew 9:4), because He knows everything, would enable Him to know the problems which would arise if He were to sin. So His omniscience would keep Him from doing what God would never do by sinning.

D. The Will of Christ

Q - What was there about the will of Christ (as seen in Matthew 26:39) which prevented Him from sinning? The fact

that Christ was so committed to doing the will of His Father that, even though as a man He would have preferred not to go to the cross and experience a painful death, caused Him to say to His Father, “Not My will, but Yours be done” (as Matthew 26:39 shows Him doing). So His commitment to the will of God supports the idea of His impeccability.

E. The Authority of Christ

Q - What do John 10:17-18 and Matthew 28:18 tell us about Christ which would have prevented His sinning? The fact that Jesus possesses all authority in heaven and on earth gave Him the authority needed to reject sin as if He were incapable of sinning (as we know from James 1:13 God is).

F. The Nature of Temptation

Q - Where does James’ description of the working of sin in the human heart (James 1:14-15) break down in the case of Christ? Because James says that “a person is tempted when he is carried away and enticed by his own lust,” Christ could not experience the process James describes because, though He was tempted, He was never carried away by temptation.

Think About It: Christ’s impeccability, if impeccability applies in His case, would be assured by His divine nature and all of the divine perfections which are a part of His deity.

CHRISTOLOGY

The Offices of Christ

Q - Of the many possibilities which exist, what is your favorite way to describe the Lord Jesus Christ?

Among the many things which set Christ apart as unique is His standing, all at the same time, as a prophet, a priest, and a king!

I. He Is a Prophet

Q - What was God's promise to Moses for Israel in Deuteronomy 18:15? The Lord told Moses in this passage that "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to Him."

Q - Who did Peter identify as the ultimate fulfillment of God's promised prophet in Acts 3:19-23? Peter identified Jesus as the ultimate fulfillment of God's promised prophet in Acts 3:19-23.

Q - How did Jesus excel all others in His prophetic role as seen in John 1:18? Jesus is the only prophet who could ever be described as "the only begotten God who is in the bosom of the Father" and the only one who was in a position to "explain" the God whom no one has seen at any time.

II. He Is a Priest

Q - What was predicted of Christ's priestly role by the Psalmist David in Psalm 110:4 (cf. Hebrews 5:5-10)? The Psalmist David predicted that Christ would be "a priest forever according to the order of Melchizedek."

Q - What does Hebrews 7:23-24 identify as one of the advantages of Christ's priesthood over that of others? Hebrews 7:23-24 observes that Jesus is the only priest in the "order of Melchizek" because He "continues forever," holding His priesthood permanently.

Q - What additional advantages of the priesthood of Christ over that of others are identified in the book of Hebrews?

7:25 - Christ is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

7:26 - Christ is described as a high priest who is holy, innocent, undefiled, separated from sinners and exalted above the heavens.

7:27 - Christ does not need daily 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.

III. He Is King

Q - What significant promises did the Lord make to David concerning his throne in II Samuel 7:16? The Lord promised David "Your house and your kingdom shall endure before Me forever, your throne shall be established forever."

Q - How did Jesus clarify the true meaning of Psalm 110:1 by His questions of the Pharisees in Matthew 22:41-46? Responding to the Pharisees acknowledgment that the Christ was to be the son of David, Jesus asked them "Then how does David, in the Spirit, call Him 'Lord,' saying 'The LORD said to my Lord, "Sit at My right hand, until I put your enemies beneath your feet?"'"

Q - What does Psalm 2:6-7 reveal about the relationship

between the Lord and His king? Psalm 2:6-7 quotes God the Father saying: “But as for Me, I have installed My King upon Zion, My holy mountain,” then quotes the Lord Jesus saying “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, today I have begotten You.’”

Q - What significant truths are revealed about God’s king in Isaiah 9:6-7? Isaiah 9:6-7 says: “For a child will be born to us; a son will be given; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness, From then on and forevermore. The zeal of the LORD of Hosts will accomplish this.”

Think About It: Jesus fulfills the Messianic prophecies of Scripture by His three roles, in one person, as prophet, priest and king.

Apply It: Among the many reasons to trust in Jesus is the fact that He is the only person qualified to fill the three positions of a prophet, a priest, and a king.

CHRISTOLOGY

The Present Ministry of Christ

Q - What do you imagine Jesus doing on a typical day at His Father's right hand?

Though Christ has ascended from this earth to heaven where He is seated at the right hand of the Father (Psalm 110:1; Hebrews 1:3), He continues to have some very important ministries in the lives of the people who are a part of His body, the church, on earth today.

I. Christ Is Building His Church

Q - What did Christ predict to Peter that He would do in Matthew 16:18? Jesus predicted to Peter that He would build His church and that the gates of Hades will not overpower it.

Q - How does I Peter 2:4-5 describe the building process which is taking place today? I Peter 2:4-5 says that believers, "as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

Q - What ministry of Christ to His followers is described in John 15:4-5? Christ's ministry as "the vine" is nourishing the branches, believers, as they abide in Him to enable them to bear much fruit.

Q - What does Ephesians 4:11-16 tell us about Christ's goal in building up what Paul calls the body of Christ? Paul wrote that it is God's goal, using gifted leaders, to equip the saints for the work of service, for the building up of the body of Christ, until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure

of the stature which belongs to the fullness of Christ, protecting us from deceptive doctrines, so that speaking the truth in love we grow up in all things into Christ, the head, resulting in the growth of the body for the building up of itself in love.

Q - What does Ephesians 5:23 tell us about Christ's role with reference to the church? Ephesians 5:23 explains that Christ is the head of the church, He Himself being the Savior of the body.

Q - What ministry of Christ for the church is described in Ephesians 5:25-27? Christ's ministry of loving and giving Himself up for the church in order to sanctify her and present her to Himself without spot or wrinkle - holy and blameless - is described in Ephesians 5:25-27.

Q - What does Ephesians 5:29-30 tell us about Christ's ministry on behalf of the church? Ephesians 5:29-30 tells us of Christ's ministry of nourishing and cherishing the church because the church has become His own body.

II. Christ Is Praying for Believers

Q - How is Christ identified in I Timothy 2:5? Christ is identified as the one mediator between God and men in I Timothy 2:5.

Q - What does Romans 8:33-34 tell us about Christ's ministry for the church? Romans 8:33-34 tells of Christ's ministry of intercession for the church from His position at the right hand of God the Father.

Q - What does Hebrews 7:25 tell us about Christ's ministry as mediator? Hebrews 7:25 tells us that Christ is able to save forever those who draw near to God through Him, since

He always lives to make intercession for them.

Q - How does I John 2:1 describe Christ's ministry for His people? I John 2:1 states that "we have an advocate with the Father, Jesus Christ the righteous."

III. Christ is Preparing for Believers

Q - What ministry of Christ did He tell His disciples about in John 14:1-3? Jesus told His disciples not to let their hearts be troubled because He was going to His Father's house to prepare a place for them, and that He would come again and receive them to Himself so they could be where He would be.

Think About It: Though Jesus ascended from earth to heaven following His earthly ministry, He continues to have a significant role in His people's lives as head of the church, serving as advocate and intercessor and mediator and builder of our future heavenly home.

Apply It: What is the importance of Christ's ongoing ministry on your behalf as a member of His earthly body?

CHRISTOLOGY

The Future Work of Christ

Q - What will Christ's ministries be when the present church age comes to an end?

The future work of Christ will include works which have an impact both on His own followers and on those who are going to choose to reject Him even during the duress of the coming tribulation.

I. Christ's Deliverance of the Church

Q - What problem does I Corinthians 15:50 present with reference to the Christian's future? I Corinthians 15:50 makes the observation that "flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable."

Q - What solution does I Corinthians 15:51-53 present in dealing with this problem? I Corinthians 15:51-53 explains that, though not all Christians will experience death, at the sound of the "last trumpet" the dead among God's people will be raised imperishable, and all believers (whether dead or still alive) will be changed when what is mortal will put on immortality.

Q - What does I Thessalonians 4:13-14 tell us about God's plan for the "dead in Christ"? I Thessalonians 4:13-14 tells us that, just as Jesus died and rose again, in a similar way God will bring with Him those who have fallen asleep in Jesus.

Q - What does I Thessalonians 4:16 tell us about God's plan for the "dead in Christ"? I Thessalonians 4:16 tells us that "the dead in Christ will rise first" when the Lord Himself descends from heaven with a shout, and with the voice of the arch-

angel and the trumpet of God at the rapture.

Q - What does I Thessalonians 4:17 tell us about God's plan for those in Christ who will still be alive when the Lord descends from heaven? It tells us that after the dead in Christ rise up to new life at the rapture, "we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord."

II. Christ's Tribulation Age Judgments

Q - What role did Jesus assure His contemporaries God the Father has assigned to the Son in John 5:22? Jesus said that the Father "has given all judgment to the Son."

A. His Judgment of Believers

Q - Where does II Corinthians 5:10 assure us all Christians must appear (cf. Romans 14:10-12)? II Corinthians assures us that all Christians must appear before the judgment seat of Christ.

Q - How does I Corinthians 3:11-15 describe the Lord's judgment of His own people? I Corinthians 3:11-15 depicts any man's works, built on a foundation of the Lord Jesus Christ, being tested by fire in the process of the Lord's judgment of His followers. Any reward due will be based on what remains after the fire.

B. His Judgment of Unbelievers

Q - How will tribulation citizens describe their difficulties at the hand of Jesus according to Revelation 6:15-17? Tribulation citizens will describe their difficulties at the hand of Jesus as "the wrath of the Lamb" as they ask rocks and moun-

tains to fall on them to hide them from the Lord.

Q - Who does Revelation 19:11-13 picture descending out of heaven? Revelation 19:11-13 pictures the “Word of God,” called “Faithful and True,” righteously descending out of heaven on a white horse.

Q - What does Revelation 19:15-16 tell us the one descending out of heaven will come to do? We are told in Revelation 19 that the one descending out of heaven with a sharp sword coming from His mouth will come to earth to strike down nations, ruling them with a rod of iron, and treading the wine press of the fierce wrath of God.

Q - Why does Revelation 19:17-18 picture an angel inviting the birds to gather together? Revelation 19:17-18 pictures an angel inviting birds to gather to eat the flesh of defeated enemies of God - commanders and mighty men and “all men, both free men and slaves, and small and great.”

Q - What does Revelation 19:19-21 picture as the end of those who oppose the rider of the heavenly horse? Revelation 19:19-21 pictures the beast and the kings of the earth and their armies being killed with the sword which will come out of the mouth of the rider on the white horse.

Think About It: Christ’s ministry is far from over - as both His followers and His enemies will experience in days to come!

Apply It: It is very important for every human being to be prepared to experience God’s judgment, either as believers in Christ at the judgment seat of Christ or as unbelievers at the end of the tribulation.

CHRISTOLOGY

The Future Work of Christ

Q - What would be some good words to use in describing Christ's future ministry as you understand it?

After venting God's wrath against His enemies throughout the tribulation, Jesus is going to take charge of affairs in a new heaven and earth (Isaiah 65:17ff.) more directly than ever before.

I. Christ's Second Coming

Q - When do the catastrophic events described in Matthew 24:29 take place? The catastrophic events described in Matthew 24:29 take place immediately after the tribulation of end-times days.

Q - What do the catastrophic events of Matthew 24:29 introduce according to Matthew 24:30? The catastrophic events of Matthew 24:29 introduce the glorious appearing of the Lord Jesus at His "second coming."

Q - What will result from the Lord's gathering of His elect in Matthew 24:31 as seen in Matthew 25:31-34? The Lord's gathering of His elect in Matthew 24:31 will bring them to the "door" of His millennial kingdom.

II. Christ's Millennial Kingdom

Q - What unusual birth is predicted in Isaiah 7:14? Isaiah 7:14 predicted the birth of a son to a virgin - anticipating the birth of Jesus to the virgin Mary.

Q - What does Isaiah 9:6 reveal as the calling of the child

born to the nation of Israel? The child anticipated in Isaiah 9:6 was to be called to bear the government of the people of Israel upon His shoulders.

Q - What does Isaiah 9:7 reveal about the government of the child born to the nation of Israel? It reveals that the Davidic kingdom government of the child to be brought about by the zeal of the Lord would be characterized by unending increase, peace, justice and righteousness.

Q - How does Revelation 20:1-3 help explain the happy conditions which will exist throughout the Millennial kingdom? It explains the happy conditions which will exist throughout the Millennial kingdom by the fact that the devil will be confined and unable to exercise his malevolent influence for the thousand years of the kingdom.

Q - What will happen at the end of Christ's Millennial reign according to Revelation 20:7-8? Revelation 20:7-8 tells of the release of the devil at the end of the Millennium to deceive nations from around the world and to gather them in opposition to the reign of Christ.

Q - How will Christ deal with the final challenge to His authority according to Revelation 20:9-10? Christ will send fire down from heaven to destroy the nations gathered against His people (the saints) and His holy city at the end of the Millennium.

III. The Great White Throne Judgment

Q - Who will judge (John 5:22) and who will be judged (Revelation 20:11-13) at the great white throne judgment? The Lord Jesus will judge all who have died, both great and small, according to their deeds as recorded in the books before Him.

Q - What will be the outcome of the Great White Throne judgment according to Revelation 20:14-15? Death and Hades, including all whose names are not written in the Book of Life, will be thrown into the lake of fire according to Revelation 20:14-15.

IV. Christ's Eternal Reign

Q - What does I Corinthians 15:22-24 tell us Christ is going to do with His kingdom in "the end"? It tells us that Christ is going to hand over the kingdom to His God and Father after He has abolished all rule and authority and power.

Q - How does I Corinthians 15:27-28 explain Christ's eternal role? I Corinthians 15:27-28 explains that after all things have been subjected to Christ He will be subjected to His Father so that God will be all in all.

Q - How does Revelation 22:3-4 picture Christ's eternal ministry? The throne of God and of the Lamb is pictured in Revelation 22:3-4 with the servants of God and the Lamb serving God with His name written on their foreheads.

Think About It: Christ's amazing past and present ministries will be matched by an equally amazing future of ministry by both Father and Son which will continue forever.

Apply It: All who want to have a part in the reign of the Lord, both the Father and the Son, for the eternal future need to place their trust in the Lord during the present in order to be prepared for the eternal future!