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CHRISTOLOGY

Earl Cooper, Ph. D.

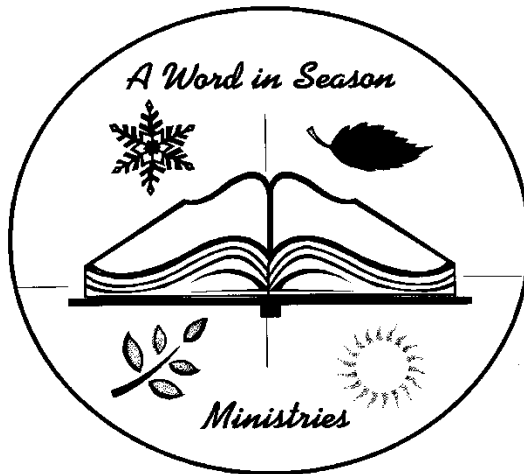
**Cameroon Biblical Seminary
Class Transcripts**

by Earl Cooper, Ph. D.

CHRISTOLOGY

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ὁ λόγος ἐν τῷ λαῷ ὁ λαὸς ἐν τῷ λόγῳ

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CHRISTOLOGY

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PREFACE

It has been my responsibility since 2003 to be involved in International Theological Education with the Canadian mission Across Borders for World Evangelism. In seeking to evaluate my teaching performance, I audio recorded all my classes that I taught over the following 15 years.

In 2018, Kathi, my wife, and I determined to develop a book for each course I taught by combining the student manuals with transcripts of the classes. These we intend to supply for the school libraries where I have taught. This book is our second. The format we decided upon was simple. Each class transcript is clearly marked. Within each class transcript, the interactions between the students and professor are in italics. Multiple student responses are preceded with a dash (-). The lecture content for each class is in regular text with the major student manual outline interspersed. Bible text are usually from the NKJV. The Bible texts are italicized with regular text Bible references.

Please note: In the transposition of the recorded classes, it was the English portions of the recordings that were transposed, as some of the French language was untranslated in the class recordings. If, in reading the Bible texts, the reference is wrong, this is due to the difference between the French and English language Bibles. A perusal of the verse context should enable finding the proper verse reference in question.

It is my prayer that each person reading this book will be motivated to read, memorize, study, and live by the Scriptures, being moved by the awesome grandeur and insurmountable wonder that by the Bible: God has spoken!

Christology is a condensed study of what the Scriptures say about the nature (person) and work (role) of Jesus Christ, the second person of the Godhead Trinity. It examines Jesus Christ's divinity, humanity and the relation between these two aspects, and the role he plays in salvation. I believe the class interaction is a valuable part of the teaching periods, I encourage each reader to read the italicized dialogue

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CLASS 1

THE PERSON AND WORK OF GOD THE SON INTRODUCTION

Good morning! It is good to be back with you again. I see some have graduated and I trust are serving the lord faithfully. I pray that you have had a good summer of Ministry and are ready to get back to the studies. I want to begin by turning to Philippians 3. Read verse 7-10.

Phil. 3:7-10: *But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,*

Prof. Question: In verse 10 Paul tells us the purpose he had. What was that purpose?

Students Response: To know Christ.

Prof. Response: Yes, it was his great desire and ambition. It was the purpose of his life. When you think about the life of Paul recorded in Scripture, tell me how this purpose affected him.

Students Response: He was committed in his walk and service.

Prof. Response: Yes, and where did that service take him?

Students Response: To his death.

Prof. Response: Exactly. Was it an easy life that Paul had?

Students Response: No. very difficult.

Prof. Response: Give me some examples of that difficulty. What did Paul experience in pursuing to know God?

Students Response: -He was beaten, in prison, ship-wrecked and hungry, - He was stoned and left for dead, -bitten by a snake and delivered by God's grace, -forsaken by his co-workers, -put to death.

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I want you to see the relationship between his purposes and his experiences. In verse 10, Paul says: *'that I might know Him'*. It was a clear purpose in his heart. There is a saying that is important for us to hear: "He who has a reason 'why', can live with any 'how'. Paul had a purpose: to know Christ. The path, the how to know Him in his life meant all these sufferings. At the end, he was able to say; "I have finished my course." I believe it is very important for God's people, as we pursue Him, to have purpose behind our life.

I want to be specific in the course we call "Christology". It is important for us to understand the purpose that you personally have for this course. Because if your purpose lines up with God's purpose, then the trials for the course will not be a problem. We all have enthusiasm the first days of class, but one month from now when the work piles up and the finances get slim, the trials will be there. If, as Paul, you are focused on God's purpose, the trials will be bearable. I want you to write a statement in your notes completing this statement: By taking this study of Christology, I desire to ...

I ask you to write what your intended purpose is, what you want to achieve in your life through the study. I want you to take this class personally. It is possible that you have only one purpose for the course; to do what the school tells you so you can get a degree. I pray God gives you a bigger purpose than this. Please write something practical enough so that at the end of the class you can determine if you succeeded or not.

Part of our mission's requirements is to have purposes for every course we teach so we can see what happened among the students. Whether your teachers have a written purpose or not, you should do this in every course you have.

Prof. Question: Share with me, some of you, what you wrote.

Student Responses: -'I have the desire to know better Christ, to follow Him and serve Him'.

Prof. Question: How will you measure that?

Student Responses: -'I can put into practice in my life, -'I want to go to the end of my training and speak as the apostle Paul, -'I want to know Christ and personal relationship, -I would like to know better Christ

We begin our class on Christology class by focusing on Paul's desire

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expressed in Philippians 3:10 *that I may know Him*. I ask you to go through the following verses and see if these verses add to your understanding of what ‘knowing Christ’ is. In other words, see if, in these verses, there is a purpose in Scripture behind ‘knowing Christ’.

John 14:7: *"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."* Here Jesus says the product of ‘Knowing Him’ is to have a better understanding of the Father. This could be the purpose for this course; studying Christology is to know God the Father better. Do you see the relationship?

John 14:17: *"the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.* This passage talks about knowing the Spirit. The context suggests that to know Christ is to have the promise of the Spirit in our life. So, we can also say that to ‘know Christ’ is also to know the Spirit. Christology does not stand alone, it expands our knowledge of all the Godhead.

1 John 2:3,4: *Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.*

What does this have to do with a purpose for knowing Christ? The text indicates that there is a measurement to how well we know Christ. It has to do with keeping His commandments. There are two aspects of obeying God: the actual completing of obedience, and the passion of a heart desiring to obey.

As we know Christ better, the passion to obey Him grows in our life as we appreciate Him more. As we know Him more, our love and our passion grows more and that results in knowing Him more and more.

1 John 5:20: *And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.* Knowing Christ is to know the truth. John is expressing confidence in trusting God. Can you imagine in Paul’s life, when they were stoning him, that this thought would come: ‘can this be God’s will for my life?’ Could the same thought have entered his mind in **1 Cor. 12**, when Paul became ill and his ministry was threatened?

In difficult times there is a temptation to question God. It’s the weakness of our human nature. When things are going fine, we can trust God, but when my child gets sick or my wife dies, our trust in God is chal-

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lenged. The guarantee for holding on to that trust in God is to know Him as best you can prior to the challenges.

Read **2 Pet. 1:1-11** and underline in your Bible every time the word ‘know’ or ‘knowledge’ is used. The term is used five times. The theme of this section of Scripture is to ‘know Him’ and the purposes of knowing Him: In verse 2 Peter prays that God would multiply the knowledge of Him and Jesus Christ in their lives. After praying for increased knowledge, he shows them the benefit of this in verse 3. Peter says God’s power to be able to live and serve is through the know-ledge of His Son, Jesus Christ. In America the great challenge for God’s people, men like you, who are preparing to serve God is personal purity. Everything in American culture degrades the human mind and pushes it toward impurity.

You too are confronted with immorality on TV as the lifestyle of the world. With the increase of internet, pornography in the home is available to all. The increase of availability of internet goes along with the increase of pastors who fail morally in America. My challenge to you is to see that ‘to know Christ’ is to gain the power of self-discipline in your life. This is what Paul is telling us. I don’t know what your challenges will be here, but it would not surprise me that Satan is multiplying immorality and impurity in Africa as in America.

Mark in your mind that **2 Peter 1** challenges you to know the answer for that temptation. The answer is the power of God in your life. According to this passage there is no substitute other than knowing God more. The Scriptures do not teach a shortcut for your maturity in Christ.

There are many Christians who talk about ‘second blessings’ that bring additional power. There are those who talk about developing accountability situations to be able to resist temptation. I don’t say having accountability is wrong, it is a biblical principle, but that’s not a source of power. Power comes as we know Him. When you look at these verses and 2 Peter 1, you see that God has a specific purpose for Christology.

Christology is basically the doctrine of Christ, knowing Christ. Regardless of how this course fits into your education, let’s begin by praying that God will use this study in your life. I don’t think that anyone could have a better desire than Paul- ‘to know Him, being made conformable to His death.” I ask you to take a minute to pray that this will not be just an academic exercise, but that it will be a personal endeavor to know Him more than ever before.

The academic requirements for this class are on page you’re your

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notes. This includes writing a confessions statement. If you are to be ordained, you will need some doctrinal /confession statement. This is a statement that says “I believe...” It is your statement, not mine. I require statements for this course in three areas: 1. What you believe about Christ’s pre-incarnate state, 2. What you believe about Christ’s incarnation, 3. What you believe about Christ’s work. When you talk about His incarnation, focus on His nature, not His work. This course will provide a foundation to work with as you make your personal statement.

When I was a pastor, I collected statements from pastors as they gave their statements at ordination. In Canada the Baptist practice is for pastors to do this. Because of the weakening position of Bible colleges this is becoming more and more important in churches. I was at a mission conference in Ottawa; a conference of the Associated Gospel Churches of Canada; doctrinally they are basically the same as Baptists but with some distinctions. One of the unique distinctions is a requirement for everyone called to be pastor to meet with a credentials committee. A good friend of mine is on this committee for all of Canada. He was at this conference and we had dinner together, he told me that many students are coming from colleges not knowing doctrine. They graduated with degrees and yet do not know the Bible. In order to be a pastor among this group they must pass this credentials committee.

I was a pastor in the FEBC in Canada. We did not practice this. I wish we did. We have pastors in the Fellowship whose doctrine is wrong. This is why I encourage you to write your confession for every course I teach. Unfortunately, Dr. Simon has to do the marking because I cannot read French. I assume that if you have a doctrinal problem, he will bring it to your attention.

Prof. Question: Tell me what is your favorite book to read, not the Bible? Any book you enjoy reading?

Student Response: -Rick Warren book, what kind of books do you read? - Leadership. -

Prof. Question: Have you read a bibliography of a missionary or famous Christian?

Student Response: -John Bunyan.

Prof. Response: Okay let’s pretend you are reading the story of John Bunyan. Will I begin reading in the middle of the book? No! You cannot begin in the middle; you will miss very much important information. Yet too

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many Christians begin to read about Jesus in Matthew with the birth of Christ. Did the truth about the Son begin in Matthew? No, He is God; He always existed.

PART ONE: THE STATES OF GOD THE SON

I. THE SON'S PREINCARNATE STATE:

When you think about Christology, we do not begin at the birth of Christ. We discover what the Bible says about His pre-incarnate state. What does that mean? 'He existed before His birth, before the Son became flesh. The Bible says much about His pre-incarnate state. The Son shared the sovereign state with God before creation.

A. The Son shared sovereign state with God before creation, from all eternity.

Let's read verses about the Sovereignty of the Son before creation:

John 1:1: *In the beginning was the Word, and the Word was with God, and the Word was God. His name was 'the Word'; the Word was 'with God' first. There is a distinction of God the Father and God the Word. Then the Word was God. So, the Word shared the sovereignty of God.*

John 8:58: *Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." Jesus called Himself the 'I am'. In the Hebrew, that's the interpretation of the name 'Jehovah'. Jesus in the flesh is saying to the Pharisees before even Abraham was, He was 'I am'. How did they respond in verse 59? They sought to stone Him. They thought this was blasphemy. Religious groups today say Jesus never said He was God. Jehovah's Witnesses say this. Nevertheless, this is exactly what Jesus said in this passage. The context proves the Pharisees understood this, because they wanted to stone Him. Was it blasphemy? No, it was not blasphemy, because it was the truth.*

John 1:3: *Through him all things were made; without him nothing was made that has been made. Who is "Him" in this text? He is 'The Word' of verse 1. I am making a big assumption here, because I have not proven yet that the Word in verse 1 is the same as 'the light' in verse 9. I know you have studied the passage and know 'the Word' is the same as 'the Light', but when you witness, do not assume the people you talk to know this.*

If the Jehovah Witness knock on the door, show them in the context that 'the Word', 'the Messiah', 'the Light' are the same person in Scripture. This is very evident in Scripture in John. Going back to verse 3, 'the

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Word' made all things. How does that show sovereignty? In Gen. 1:1, God created, and in John 1:3, the Word created. We know these things well, but we must be careful to explain this to those who do not know the Word.

Col. 1:17: *And He is before all things, and in Him all things consist.*

The context of this verse, referring to the Son of the Father's love (verse 12-13), declares the sovereignty of the Son: 'He is the image of the invisible God, He existed before creation', He created all and creation holds together by Him'.

This is the way you must understand 'consists'. The idea of the word is 'He who holds the universe together with His power'. Again, I have not taken the time to show you that the "He" spoken of here is the Son, the Christ. Let me explain the wonder of God's truth; the Bible is not a science textbook, but there are statements in the Bible that are scientific. This verse is one of them. This verse says that in our universe the whole of it holds together by the power of God, the Son.

As I was ministering in Ontario I was travelling and listening to the radio. They were interviewing a scientist in the USA. This scientist, through his lifetime of studying the universe, has proposed a new theory: the space that is between the planets in outer space, where there is no air, no molecules, he calls 'black space'. His theory suggests it is the black space of the universe that holds the universe together. He is coming up with this theory because scientists do not have an answer to what power holds the universe together.

Every time scientists discover a new power such as atomic power, or neutron power, which is smaller, any power that can be measured, they say this is what holds the universe together. Then the more they investigate, the more they realize this cannot be right, the mathematics don't work. They come back to the conclusion we don't know what holds the universe together. Colossians tells us what holds it together. I marvel at the Scriptures; God's Word is amazing.

B. The Son's sovereignty was manifested in the OT. by "Christophanies".

Other passages refer to the sovereignty of the Son before He became flesh. In the Old Testament Scriptures, before Christ became flesh, there were instances where He presented Himself as a person. He came in Old Testament times, looking like an ordinary person, clearly before His birth, before God took on flesh. We call these 'Christophanies'. It's not a Bible word, but a theological word. A Christophany is an appearance of the Son

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of God as a man before He became flesh.

Examples are Gen.18:1-5. It says the Lord appeared to Abraham. In verse 2, three men were standing by Abraham. It was so evident that they appeared as ordinary people that Abraham ordered a meal to be prepared for them. Verse 8 indicates the meal was set before them. I have not done a thorough study of the Hebrew terms, but I believe this means they sat down and ate a meal with Abraham. We know one was the Lord (*the LORD appeared to him* v.1) and two were angels (the two angels came to Sodom verse 19:1). Yet they ate!

How is this possible? Did the spirit of the Son of God find a body someplace that he possessed and then went to visit Abraham? No, rather the angels and the Lord ate physical food. We do not understand all the power of God and the things God can do. Obviously, this was a presentation of Christ as a man, before He became flesh and dwelt among us through the ordinary process of birth. Whether He was truly there in the form of a body or whether it was the appearance of a form of a body, it doesn't really matter. God is capable of all things. This is a Christophany.

Gen. 32:24-30: *Then Jacob was left alone; and a Man wrestled with him until the breaking of day... And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."* If you think that the Lord's presence with Abraham was just an appearance which He made to look like He was human, you can't say that about this situation. You cannot wrestle with an apparition nor, it would seem, a spirit. This amazes me because it says the Lord wrestled all night long with Jacob and could not prevail with Jacob.

This is the person of God that holds the universe together, having all power, and yet he could not over-power Jacob! Obviously, He limited Himself in this bodily form as He wrestled with Jacob. He had a purpose for it all. He wanted Jacob to wrestle all night. He wanted to touch Jacob and give him an infirmity for life. There is a cost in holding on to God and crying out for a blessing. There is so much to say here. Again, we see a Christophany. God the Son presented Himself as a man to wrestle with Jacob.

We can also examine the passion of Christ before He became a man. In Genesis 32 He is humbling Himself in restricting His power against Jacob. It is the nature of God Himself to have a passion toward His people, toward His creation. Consider these texts:

Ex. 40: 38: *For the cloud of the LORD was above the tabernacle by*

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day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. I almost am tempted to have another category regarding the evidence of God regarding the Son in the Old Testament. Whether it is proper to put this in this section or not, I do not know.

Clearly the cloud that was evident was the evidence of God's glory. Whether the glory radiated from the presence of Christ as a person, we don't know. You have to accept the fact that there is a unique similarity between the 'glory' of Exodus 40 and what the apostle saw on the road to Damascus: *As he journeyed he came near Damascus, and suddenly a light shone around him from heaven* (Acts 9:3). We put this in the same classification as a Christophany, but I do not know if it's accurate or not. Exodus 40 was definitely God presenting Himself to the people before He became flesh.

Josh. 5:13-15 *a Man stood opposite him with His sword drawn... the Commander of the LORD'S army said to Joshua... And the LORD said to Joshua:* Again we see Joshua taking the leadership of Israel and the Lord coming and standing as a man before Him. He is called the commander of the army of the Lord. Joshua properly bowed and worshiped Him because He was God.

We call this a Christophany as well, a manifestation of the presence of the Son of God in some physical way before the Son became man. If we use this as the definition, we see why the 'shekinah' glory qualifies because light is a physical presence. Here, the light is a physical presentation of God.

Student Question: *In Genesis 18, is the first verse speaking of the law, and later on Abraham speaks to the Lord, was this God the Father or God the Son?*

Prof. Response: *The common theological understanding is to see that part of the work of the Son was to be the one person of the Godhead that dealt one on one with humanity. It is rooted in the idea of the pre-incarnate Son being 'the Word.' This means that the Son is always the expression of God to man. With this understanding, the Father has never presented Himself face to face with man. I admit there are times in Scripture it seems ambiguous as to which person of God is represented. But even in those passages, if we default back to the idea of the Son being the Word or the expression of God, then it becomes a logical acceptance that this is the Son's job.*

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When we put all our theology of God the Father, the Son, and the Holy Spirit together, we come to understand the operating expression of God. We have to accept that our understanding is inferior. No man understands God. To help us work through some kind of understanding, we categorize God's jobs, as this is what God the Father does, this is what God the Son does, this is what God the Spirit does. This is just a way of helping our finite minds understand the One who is really incomprehensible. With these definitions, we say: God the Father is the Planner, God the Son is the Provider or doer, God the Spirit is the one who Perfects, Completes, and Applies what the Son has provided.

Remember what Jesus said in John 14: *if you have seen me, you have seen the Father*. If someone wants to argue: *Jacob wrestled with the God the Father*, you can't argue because God the Father and God the Son and God the Spirit are one. I am probably not answering your question the way you want me to. There are things God has left as mysteries for us. When you are doing Bible studies like this, it is common for people to ask whether it is the Father or the Son. This is a good question. I would say 'take those opportunities not to argue, but to discuss with your people the wonder that God has revealed Himself to us at all'. Accept the fact there are things we don't fully understand, but God has given us sufficient revelation to know Him.

CLASS 2

Prof. Question: *Who can tell me why this study, Christology, is important?*

Student Response: *-To know Christ.*

Prof. Question: *Why is knowing Christ important, I'm saved, why is that necessary?*

Student Response: *-To have eternal life. -To serve Him better and obey Him. -When you know Christ, you also know the Father and the Holy Spirit. -You cannot preach Christ if you don't know Him.*

Prof. Response: *According to 2 Peter 1 there is a great advantage in knowing Christ more and more. What advantage does knowledge gives? 2 Peter 1:3: His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us. We have divine power to live a godly life through the knowledge of Christ. We emphasized that to grow in the knowledge of Christ is to grow in the victory*

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and the power of God in our lives. Our sanctification is not a second blessing. Our sanctification does not come like fast food at McDonalds. It grows as we grow in the knowledge of Christ. The doctrine of Christ is more than just an academic exercise, as all the Doctrines of Scriptures are more. I am reminding you that this course is not just to accomplish the criteria for a diploma, this is a matter of growing in the Lord. I pray you will continue to pursue this knowledge more and more.

We looked at the pre-incarnate state of Christ on Friday. We examined what are called 'Christophanies', a physical appearance of the Son of God before He became a man. Give me an example of this.

Student Response: *-the man in Daniel 10 that spoke to Daniel. – Melchisedec*

Prof. Response: *Yes, if you believe that Melchisedec was a Christophany you are not alone, many scholars have done so. I will not argue. However, I believe that he was a real man. In Hebrews, where Christ is compared to Melchisedec, the context indicates that the comparison is that he had no recorded heritage as Christ truly does not because He is eternal. This suggests to me that Melchisedec was a real person.*

C. The Son's sovereignty was manifest in the OT by the distinct person of the Angel of the Lord

The Old Testament references to the Angel of the Lord are also references to the pre-incarnate presence of the Lord. I have included in your notes the following example references:

Gen. 24:40: *"But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.'" Here we see that the individual identified as the Angel of the Lord, and He promises a wife for Isaac. We see this as the story continues. We have the term 'the Angel of the Lord'.*

Gen. 16:7-13 *And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. Hagar recognized that the Angel of the Lord who aided her was God.*

Ex 3:2: *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. As Moses approached the Angel of the Lord he was instructed to remove his sandals because this was Holy ground, implying it was God before him.*

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Nu 22:27: *And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. Balaam was confronted by the Angel of the Lord; in whose presence the ass fell down before.*

Jud. 2:1: *And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. It was the Angel of the Lord that made the covenant with Abraham, Isaac, and Jacob. Thus, He was God.*

Ps 34:7: *The angel of the LORD encamps round about them that fear him, and delivers them.*

Zec. 1:12-13: *Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?" And the LORD answered the angel who talked to me, with good and comforting words. Here we see the angel of the Lord is the agent, it seems, of the Lord of heaven in giving Zechariah information. This harmonizes with our understanding of the role of the Son as 'the Word,' or the expression of the Father.*

References to the Angel of the Lord in the Old Testament are many. You will find there are times when the Angel of the Lord is bowed down to and worshipped, and yet there are times the angel from the Lord stops and says, 'do not worship'. In your notes I summarized the conclusions of Francis Schaeffer in his study:

...the proof that Christ is the angel of Jehovah is supported by 4 lines of evidence. 1-the second person, which is the Son, is the visible person of God in the NT. 2-the angel of Jehovah of the Old Testament no longer appears after the incarnation of Christ. 3-both the angel of Jehovah and Christ are sent by the Father, 4-by process of elimination, the angel of Jehovah could not be the Father or the Holy Spirit. John 1:18 says 'no man has seen God', and the Holy Spirit never takes material form.¹

You must draw your own conclusions in your own studies. Being convinced of this myself, I include it so we can have an understanding of the pre-incarnate Son. Introduced in the Old Testament and evidenced in the Old Testament by the appearance of the Angel of the Lord. The point is

¹ Quote from Dr. John F. Walvoord in Chafer's "Systematic Theology", Vol.V, p.32

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that the pre-incarnate ministry of Christ was very important. The Son of God has always had an active role in human history.

Student Question: *Did not the Holy Spirit take the material form of a dove at the baptism of Jesus?*

Prof. Response: *The phrase 'as a dove' is the important thing to see in that passage. The language speaks of a metaphor. Just as Jesus is called 'the Door', does that mean He is actually a door. No! I understand that 'as a dove or 'like a dove' is as the visible explanation of how the Spirit appeared to descend upon Jesus. Whether God actually used a real dove to demonstrate the Spirit's descent, or it just appeared that way, it doesn't really matter. The language itself emphasizes it was a symbol of what the reality was. This does not imply that the Holy Spirit took the form of a dove.*

Student Question: *How do you explain Christ's appearing to Paul, on the road to Damascus?*

Prof. Response: *He was already incarnate. I have no doubt that He just appeared. In Revelation John saw Christ as an old man with a beard holding the candlesticks. There is no reason to talk about a Christophany in the NT because Christ had already become man. His humanity is eternal. The Son of God did not become man for just 3 1/2 years and then go back to His previous state. God the Son became man forever. This staggers my mind. It helps me to understand the passage, 'in humility He became a man'.*

Student Question: *I have heard of people saying that Jesus appeared to them. I do not know what to make of this. Many people are confused about this.*

Prof. Response: *I believe that is a figment of people's imagination, perhaps even demonic activity. We are told Satan disguises himself as an angel of light. In our Pneumatology course we see how Satan's big tool is deception. It is significant that the last picture that we have of Jesus is what John describes in Revelation, and what was John's response when he saw Jesus standing before him holding the candlesticks? He fell on his face as dead. This is His glorified state at the right hand of God. This is how He shows Himself now. If someone says, 'the Lord appeared to me' I ask, 'What did you do?' If they say anything less than I fell on my face, I don't believe them. As an aside, the reason people usually tell me God spoke to them personally is because they don't need to be accountable to*

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the Bible. Usually it begins a path away from the recorded lifestyle the Bible says we should live.

Student Response: To put a prospective on what you have said, these kinds of people want to bring new revelation different from what the Bible says which will introduce another kind of life that pleases them.

Prof. Response: The Scriptures say this is another Jesus.

II. THE SON'S INCARNATE STATES

We are now going to look at the Son's Incarnate State—the word 'incarnate' means to become flesh. We need to look at the big picture before we look at the details in the NT. From the point of view of God's plan, we have to acknowledge the incarnation has two stages. When I talk about the incarnation, I refer to Christ becoming man. I cannot separate this 'Christ becoming man' from 'Christ among man'. The whole wonder of the incarnation is the truth of the word 'Emmanuel', God with us. We have to acknowledge that when God became man, there are two distinct stages.

Before we go further, I want to correct an often-used incorrect term: 'pre-incarnate Jesus'. This is not a proper term. Jesus is the human name of the Son of God, there is no such thing as a pre-incarnate Jesus. Even to say pre-incarnate Christ is inaccurate because Christ is Messiah, the incarnate King of Israel. So, although God has always been King, it is not technically correct to say pre-incarnate Christ, although it is not totally wrong because it was the promise before the Son became flesh. I'm not trying to confuse you. I want to emphasize that we should think Biblically and speak Biblically. So, if out of a bad habit, I say pre-incarnate Jesus or pre-incarnate Christ, please excuse me. I should use the proper term 'pre-incarnate Son of God.'

A. Humiliation

The first is the stage of **Humiliation**. God is here, but no one noticed. John tells us He came to His own, but they did not receive Him. This first state was the environment where Jesus was thought to be only human. It is possible that even the closest to Mary thought that Jesus was illegitimate. We know the conception came before the marriage. I think that one of the reasons that Mary pleaded with Jesus to do something at the marriage feast was to affirm her purity in the context of her friends thinking she had relationships before her marriage to Joseph. Mary knew who Jesus was. Can you imagine in the contest of her close friends that there was suspicion that her child was illegitimate?

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Mary may have defended herself by saying ‘this is God’s child’. What would you have thought? She’s crazy. She is delusional because of the guilt of her sin. All this is supposition, but this is how people act. Mary was a wonderful believer, but she was an ordinary woman. When she had the opportunity for Jesus to prove who He was, He qualified her request by ‘the time has not yet come’, but He obeyed His mother and did what she asked. This is an example of the dynamic life that Jesus lived as God and as man. With the responsibility to honour and respect His Father in heaven, and His obligation to fulfill the law and respect His mother, a simple woman.

Philippians 2 explains the humiliation of Christ as He became flesh: Jesus “*made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross* (verse 7-8).

This passage shows us the wonderful humiliation of the Son of God. We have to acknowledge it was the choice of the Son to experience this humiliation. In essence God the Son left His rightful glory to become a man. This passage shows the progression of humility downward. He became a man, as a man he became a servant or slave, as a slave He became death. When you think about this death, is the weakest expression of humanity. We also see this death was a death on a cross. In the Roman culture the cross was the punishment reserved for the worst of criminals. I discovered in my studies that a true Roman citizen was not crucified. The Roman government protected its citizens from this kind of terrible death. In this passage we see Christ was in complete humiliation in His first coming. This was the first stage of Christ’s advent, becoming man.

B. Exaltation

Now we await the second stage of incarnation: *Exaltation*. We see just a glimpse of this in Matthew 17:1-8. What did the apostles see when Jesus was changed? They began to see Jesus as He truly was. His glory, the glory of God, began to express in His body and in His clothes. This is why we say that the glory of Jesus never was gone, but just veiled. The Son could not truly leave the glory behind because the glory is part of who God is. So, the proper way to say this is ‘the flesh that veiled the glory of God, put a cover over the Christ’s true glory.’ I say that they saw just the beginning of His glory or, more accurately, a small part of His glory.

Moses pleaded that God would show him who He is. It was more than

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just a request of ‘what’s your name?’ In asking for Gog’s name Moses was asking for God’s true identify to be revealed. When God gave Moses the name ‘Jehovah,’ what else did God do? God told Moses His name is ‘I Am,’ and He passed before him, but he put his hand out to cover the eyes of Moses so Moses would not perish before the presence of God.

If the fullness of the Son of God’s glory was seen on the Mt. of Transfiguration, we would have been left with three dead apostles. Moses was a believer, and he was forgiven, but he was still in the flesh and could not see the fullness of God. Peter, James, and John were believers, their sins forgiven, but they were still in the old flesh and still part of this world. No part of this world, with any imperfections, can stand before a holy God. This emphasizes the reason why the Father has never really appeared to man. This also testifies to the wonder of our salvation.

Our coming privilege is to be in perfected bodies in the presence of a holy, almighty, glorious God. This completion of Christ’s ministry is also his exaltation, although I still believe a measure of the glory that will be seen, when Christ comes to earth, was evident on the Mt. of Transfiguration as a glimpse or a portion of the true glory of Jesus Christ.

The second stage of the Son’s incarnation is exaltation. It will involve the steps of moving toward the full glory in Jesus Christ. As stated in your notes, the resurrection began the steps of Exaltation:

Step 1. Resurrection: still nature of INCOGNITO where He only revealed Himself to a few and briefly.

Step 2. Ascension: Where He returned to heaven and was seated at right hand of the Father.

Step 3. Parousia. His looked for second coming, the time from His rapture to the 1000-year reign’s end. It is the great time of His coming.

Step 4. The New Creation: A new heaven and earth in which God and man abide together forever.

It began with the resurrection. You recognize that even though the Lord rose from the dead, He was incognito, in disguise. In His state of resurrection, He still looked like an ordinary person. Then there was the phenomenon that He could appear and disappear in a building. This seems to suggest that this was a unique state. Then of course many saw His ascension when he rose in defiance of gravity into a cloud into heaven. The next time the world will see the Lord Jesus Christ will be in His full exaltation. This is at the second coming.

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This is the point at which every knee shall bow and every tongue shall confess that Christ is Lord. In the last moments of the tribulation, when all of Israel believes as a nation, a judgment of nations will take place so only believers will enter the millennial kingdom. Then the 1000-year reign of Jesus Christ, the Son of God from Jerusalem for the whole world will commence.

This is His exaltation. It is the emphasis of His exaltation, even among an unbelieving world, as we begin the millennial kingdom. There will be the glorified saints from the past as well as natural believers of the time. The natural people who enter the kingdom will live for 1000 years as Methuselah. The blessings and environment of Eden are restored with one exception; the law of death is still in man. But for 1000 years these natural people will reproduce, and the planet of earth still has a great population. But, all through that 1000-year reign, it is the kingdom of God characterized by righteousness which reigns.

When Peter writes about the church, he says it is a royal priesthood today. He also says Christians are sojourners, foreigners. Although we are part of the coming kingdom, we are not part of the kingdom in the world that is ruling today. It is the Prince of the power of the air who rules on this planet today. His kingdom is one of unrighteousness. That's why those who are righteous in Christ are foreigners, not part of this kingdom. When Christ is reigning on the earth, it will be His kingdom of righteousness. It is the born-again believers during that 1000 year reign who are the true citizens. It will be the unbelievers, who reject Christ even though He is king in Jerusalem, that are the foreigners. You see the difference between the humiliation and the exaltation. It is a continuation of the promises that God made to Israel, but now including the church participating in the coming exaltation of the Son of God. There are two references in your notes that emphasize this: Rom. 14:11; Rev. 19:11-16.

Student Question: When Christ reigns, is it possible for the unbelievers to trust Christ and become part of His kingdom?

Prof. Response: Yes, definitely, the way of salvation will be the same. The 1000-year reign begins with only believers, just like Adam and Eve, except there are more of them. In the new kingdom there will be the line of Seth, the believers and the line of Cain, the unbelievers. It's hard to believe that anyone could be an unbeliever when Jesus is on the planet, in Jerusalem, and when these natural people are ruled by the glorified peo-

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ple who declare the message. You understand that you and I will not be watching this from a distance... we are part of it. Jesus promised that our humiliation in this world that opposes us will be rewarded in our exaltation when we reign with Christ. Jesus will have an ordered government in which His glorified people will reign in parts of the world, holding humanity accountable to Him. This is our exaltation as well.

Student Question: During His kingdom will we see Him in His full glory, or will He still be disguised?

Prof. Response: I don't have a good answer for this. Turn to Rev. 19:11-16: Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

We see the description of the incarnate Son of God in His exaltation here. Is that His full glorification? I don't know. I'm inclined to think the full expression of His glory can only be when all sin is removed from before Him. This is why when this takes place, we have a new heaven and a new earth. We are told there is no need for a sun, because He is the Light in this world. I'm inclined the full expression of the glory of God is reserved for the perfect state of the new heaven and the new earth. I would say that clearly in His exaltation the world will look on Him with fear and fall on its face because of His righteous appearance. I guess I would describe it—when the world first saw Him, they saw Him as a lamb; when they see Him the second time, they will see a lion. When they saw Him the first time, they judged Him; when they see Him the second time, He is the Judge of all. Does that help you understand?

Student Response: One reason that Jesus will not be seen in His full glory during the 1000-year reign is that no natural man in that time would live if they did.

Prof. Response: That is a very good observation. Great comment! You are all beginning to think Biblically.

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PART TWO - THE INCARNATION OF THE SON OF GOD I. FOCUS OF THE VIRGIN BIRTH

We have evidenced the two aspects of the Lord's incarnation, as a foundation to think Biblically. Now we take a traditional look at the information surrounding the incarnation. Begin at 'first the birth of Jesus Christ'. We must recognize that the birth of Jesus Christ begins with a super-natural conception. Again sometimes our thinking is not entirely biblical. We use the term 'the virgin birth of Christ', a term used for hundreds of years in the church, but the important thing is not the birth, it's the conception. The birth was a natural birth, Mary was pregnant, the same umbilical cord sustained the child within her as all children. The child was born through the natural process of birth that any woman experiences. The child probably was spanked and cried. The woman, Mary's water, probably broke. The birth although was a marvelous thing to see, any birth is marvelous to see. Let's be true and realize it is very messy, there's blood, it's messy.

Mary did not have an experience of joyful exaltation when she gave birth. Like every other mother, she groaned with pain and pushed to deliver. I'm not trying to belittle Jesus' birth. I'm saying it was normal. How many are fathers?

Prof. Question: How many saw your children born?

Student Response: I did.

Prof. Response: Just the two of us? That is too bad. I found this wonderful, but it was messy. Some men pass out when they see their children born.

When we talk about the virgin birth of Christ, we are really focusing on a miraculous conception. Our notes give the arguments for the necessity of the virgin birth or miraculous conception. As I read these statements, fill in the blanks and think about whether the statement is true or not.

A. Without the virgin birth there would be:

Statement #1: "Without the virgin birth there would be no adequate link between His pre-existence and His appearing."

Prof. Question: Explain this statement to me.

Student Replies: "If Christ was not born of the virgin there would be no

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relationship between Him and Mary.

Prof. Reply: *I think there is some misunderstanding about my question. I mean a link between Christ's pre-existence; the work and His being before He became flesh. There has to be a link there.*

Student Replies: *-If there was no virgin birth Jesus would have been just another man, not God.*

Prof. Response: *This truth is significant in our culture today. Because in our culture there is the introduction of many religions and a large number of these religions believe in reincarnation. What is reincarnation?*

Student Answers: *People have many births.*

Prof. Response: *Yes, reincarnation implies that life doesn't necessarily begin at conception, that there is a possible conscious existence before conception.*

Can you see how, without clarifying life always begins at conception, some could see Christ as possibly a reincarnation? He was a person before He was born, and He was born as another person. For much of the world, if you were to talk about a woman who gives birth to someone who was pre-existent, it is not a big deal, many believe every birth is so.

There are many people who believe in reincarnation, we cannot assume that when we talk about a unique birth, that Mary gave birth to someone who was pre-existent, they will not see this as a miracle. We have to ensure the people understand this had to be a miracle conception. Without miracle conception, life begins at conception. There is no such thing as pre-consciousness, or pre-existence. The link between Jesus' preexistence and His becoming man has to be a supernatural thing that happened only once in the whole world. You can see how Satan has used these growing religions for the purpose of undermining the truth of the birth of Christ.

Statement #2: *“Without the virgin birth there would be no foundation for His claim to deity.”*

Prof. Question: *think about this statement, if it is true and why.*

Student Replies: *-I think it is true because to be God He needed to be the only one to be conceived this way. -All men are conceived by a sexual relationship. Who can claim deity? Only God can claim deity.*

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Prof. Response: Let's think biblically! God has no beginning and no end. God is one, there is only one God, so for Jesus to claim deity, God had to father Him. Do you understand?

The only way a man could be God, is that God would be the father of the man. Let's think about today's cultures. Have you spoken to your Jehovah Witness lately? What do they believe? That Jesus was a god, as you are becoming god. Again, many religions are based on a belief that we are going through a process of perfection. Some say the process involves continuous reincarnation, others say we are growing in perfection; according to Jehovah Witness there are many gods, that's why they insist John 1:1 says Jesus was 'a god'.

Again we have to relate to our culture from a biblical perspective and help our culture to see there is no deity apart from God Himself. How can Jehovah Witnesses say the Word is 'a god' and then say there is 'one God'? We have to see the truth of the miraculous, supernatural conception as addressing a lie that Satan has sown in our world. Deity cannot be created nor destroyed. Deity is not conceived or born. Deity is one God, who always was and always will be. The link between God becoming man must be a supernatural conception in which God fathered the man by a woman. The result of this miraculous conception is a being that never existed before and never will change again. The result of this conception is a being that is both fully God and fully man. This being has all the characteristics of man but because this being is God, He is perfect man as well.

CLASS 3

We continue the study of the importance of the virgin birth of Jesus Christ. I was going through statements that express the importance of the virgin birth of Jesus Christ and asked you to make decisions right or wrong with explanation.

Statement # 3: "Without the virgin birth there would be no guarantee of the expectation of sinlessness." Let me explain. Statement #2 regarding the deity of Christ guarantees the sinlessness of Christ. But statement #3 'the guarantee of the expectation of sinlessness' is for humanity. Man cannot approach God in a state of sin; therefore, there is the expectation of the need for sinlessness, so man can come before God.

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Prof. Question: *How does the virgin birth guarantee that this possibility will exist?*

Student Replies: *-On the cross He was sinless and when someone believes in Him as Saviour and has faith in Him, He is looked on by God as without sin.*

Prof. Reply: *Okay, you have the idea it has to do with Christ's sinlessness. Is Jesus the only man who was sinless? No, Adam was created sinless, so for a time Adam was sinless. Good!*

When God created man in a special expression of His work, man was sinless. It took another special work of God to create a second sinless man. So, the guarantee of sinlessness for humanity is the perfection of the creation of Christ, who was the second Adam. Adam was the first chance, but he failed; in another special act of creation, God provided for humanity the second Adam; Jesus the second opportunity for human sinlessness, for, as God, He could not sin.

Statement #4: "Without the virgin birth there would be no value in His atonement since He would be but human." The explanation that our brother gave for #3 is the explanation for #4. If Jesus had a father who was human, He would have a sin nature. But His father was God as well as man and therefore in God's perfection, His sacrifice was acceptable. The issue is, if Christ was not perfect, there could be no worthy sacrifice for atonement.

Statement #5: "Without the virgin birth there would be no ground for expecting Christ's resurrection."

Prof. Question: *What does the virgin birth have to do with the resurrection?*

Student Answer: *-If there was no resurrection of Jesus, we would have no hope. -Because Jesus was born, he had human flesh and he died. But if he did not have human flesh he would not die, therefore there would be no resurrection.*

Prof. Reply: *Your answer does not explain what the miraculous conception has to do with the resurrection hope.*

Student Answer: *For me I see only the miracle in the conception and the miracle in the resurrection.*

Prof. Reply: *That is a good answer, I had never thought of that before. Parallel miracles tie the conception and resurrection together.*

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Student Answers: -The virgin conception gives man the power to have victory over death. -The link between the conception and the resurrection is the Spirit.

Prof. Reply: In my mind there were two aspects of the answer, now I add the third because I like the idea of the miracle tie. Complete this verse 'the wages of sin is'

Student Answer: Death

Upon every seed of Adam there is the curse of death. In essence, conception produces death. We are born in sin and separated from God. All human life since Adam begins with conception and is cursed with death. But Christ did not come from the seed of Adam and therefore He did not have the curse of death on Him. His conception was not the beginning of His existence. He never experienced death prior to becoming man. He is God who is forever. This tells us the One who has life and gives life is the one who guarantees resurrection because the God-Man cannot remain in death as God is eternal.

Statement #6: "Without the virgin birth there would be no guarantee of the promise He made that He would return for His own." We see in this that the virgin birth created the God-Man. And as God cannot break His promises, so this Child, being God, would not break His promises. Before His death Jesus said, "I go and prepare a place for you, I will come again, and receive you unto myself" (Jn. 14:3). His promise is unbreakable.

I give you these six statements to help you think through how important it is to communicate the understanding to your people in terms of the virgin birth. I remind you that because you have years in Bible college, we assume so much understanding. I already demonstrated that some of these statements address the cults today. Those of us who have known the Lord for a while are growing in our Christian worldview. There is a great gap between our worldview and the world's worldview. Be careful to explain clearly the aspects that are related to the virgin birth.

You could destroy every religion and every cult with the simple truth of the virgin birth which is absolutely necessary for salvation. Just to show you the wonders of God, I suggest in your notes that there are four ways God can form man.

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Student Comment: *I have a problem about Mary. One man said “When Mary was having conception, she was a virgin, but after Jesus was conceived, she was married to Joseph. They would have consummated the marriage, therefore when Jesus was born Mary was not a virgin because of Joseph’s involvement with her’*

Prof. Answer: *The Bible says Joseph did not have relations with Mary until after the birth of Jesus. He did not consummate the marriage because the Bible says: “Joseph knew her not”*

B. Note the four ways that God can form man:

There are four ways God can form a human:

1. With a man and a woman through natural conception.
2. With no man and no woman, this is how God made Adam.
3. With no woman but from a man, that is Eve, from Adam’s rib.
4. With a woman but no man, which was Jesus’ conception by the Holy Spirit, making Jesus, God and man.

God completed all the possibilities. My last point in this section has to do with how the church has understood the importance of the virgin birth.

C. What are the five major fundamental doctrines?

We know that since God established the church in Acts 2 that Satan has sought to destroy it. One of the ways is to introduce false teachers with wrong or bad doctrine. We have today many religions that call themselves Christian each with their own doctrines and their own practices.

In 1910, there were pastors in the USA who were concerned about the influences that were weakening the church. They determined to define the fundamentals of the faith. Church history has always seen the true church coming together to define doctrine and truth. At this time, these pastors agreed to Biblical Fundamentals of the Faith, which distinguished their churches from apostate churches. I think there originally were seventeen special points of doctrine. Later, they were reduced, for easy memory, to five. They are important for you to hold to.

The 5 major fundamental doctrines are:

1. The *Verbal Inspiration* of Scripture.
2. The *Virgin Birth* of Christ.
3. The substitutional or *Vicarious Atonement* of Christ.
4. The bodily or *Victorious Resurrection* of Christ.
5. The *Visible Return* of Christ.

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You notice that in these fundamentals, the first deals with Bibliology and the rest deal with Christology. The first regards Scripture. They have different aspects but focus on Christ. For those who are proud to be called fundamentalists, this is the root of where this comes from.

II. FORESHADOWING OF THE VIRGIN BIRTH

A. Bible Accounts of God-provided births

We have in Scripture some suggestions or some foreshadowing of miraculous births. Never before Christ was there a virgin birth. We do see the power of God to bring about conception when there was no human hope. The first is the miraculous birth of Isaac. Why was this miraculous? It was a miracle because of Abraham and Sarah's ages, 100 years and 90 years old respectively. This is evident in Gen. 17:17. In Genesis 18 we are reminded there is nothing too hard for God. In Gen. 21:1, 2, we see the sovereignty of God evident because God prophesied this birth. God said at such a time this will take place. At the same time, we see man's responsibility: it says Sarah conceived and bore Abraham a son, it was a natural conception. Also, Gen. 30 records the miraculous birth of Joseph. Why was this miraculous? It was a miracle because Rachel was barren, unable to conceive. We are specifically told that God opened her womb.

Let me give you the next 3 quickly: the miraculous birth of Samson in Judges 13, in 1 Samuel, the miraculous birth of Samuel, in the NT, the birth of John the Baptist. In all situations, barrenness or age prevented natural conception, but God performed a miracle. Can God do this today? Certainly, He can. God blesses barren parents with children. Some are told by doctors they cannot conceive, but God answers prayer.

B. Observations

These stories do not explain the virgin birth. They were not virgin births. They illustrate God's grace and power in His dealings with people. God's power and miracles shatter the curse of barrenness. I think in African culture it is more of a curse than in America. Many couples in America choose to not have children. It is entirely a selfish decision. They do not want to be burdened with children, or they do not wish to bring children into a corrupt world. This violates the whole purpose of marriage. Christ's birth is entirely unique; it is a mystery of incarnation.

III. OLD TESTAMENT FORETELLING THE VIRGIN BIRTH

We see in the Old Testament the possibility of God to perform miracles regarding birth. We also see a pointing in the Old Testament to the virgin birth.

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A. Genesis 3:15

Gen. 3:15: “*And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.*”

I want you to see the significance of God’s statement ‘her seed’. The normal way of referring to a child in the culture of Moses day was to refer to ‘his seed’. Man was the head of the family and the normal idea is for the seed to come from the man. At the time God led Moses to write the Pentateuch he says, ‘her seed’. He did not say ‘his seed’ (a man’s seed), he did not say ‘your seed’ (a couples seed), so in this simple statement there is a suggestion of the necessity of a virgin birth. We see this is the first reference to the theme of the seed in Scripture. We will see later on the wonder of this theme.

B. Isaiah 7:14

Isaiah 7:14: “*Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.*” This points to the idea of a virgin birth in being a sign: ‘*The Lord himself will give you a sign*’ and being unique ‘*behold a virgin will conceive*’ and ‘*you will call him Emmanuel*’.

This is an interesting passage; it is an example of a double fulfillment of prophecy. The context of Isaiah 7 is the promise to King Ahaz that God will give him a sign. This necessitates an immediate fulfillment of this prophecy. You have in your notes the following statement explanations under Interpretation:

Statement #1: “This is a primary promise immediately fulfilled, and a future unfulfilled promise.” We also call this a double fulfillment prophecy.”

Statement #2: “The Holy Spirit deliberately did not choose the Hebrew word ‘*Bethula*’ (a term for virginity) and chose instead the Hebrew word ‘*Alama*’ because the prophecy would have been meaningless to King Ahaz unless it had a local fulfillment. *Alama* meant a sexually mature female of marriageable age, which may or may not be sexually active.”²

Statement #3: “On the universal or future aspect, the sign refers to the birth of Christ.” Let me explain: The prophet Isaiah is telling Ahaz, “God

² Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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will bring you a sign.” We know that one of the ways in which God showed a true prophet is to give a future prophesy that was close at hand, that would come true and therefore verify their authority. In this passage God used this word, announcing that a woman presently unmarried would have a child. The text doesn’t address the issue of virginity, it addresses married status. It gives the opportunity to fulfill the prophecy by an unmarried woman, known by King Ahaz, to have a child. When this happened in Ahaz’s life, it verified the authority of the prophet. That was important for Ahaz to recognize that Isaiah was a prophet of God. There was a woman who had a child for Ahaz’s sign.

Nevertheless, the context also speaks of the promised Messiah to come. We see this taken up again in Isaiah 9:6. When we come to the NT, Matthew quotes Isaiah 7:14 but does not use the Greek language equivalent word. Matthew uses the specific word *Parthenos*, meaning a female person beyond puberty but not yet married and a virgin.³ The NT uses this word because Jesus is specifically referred to as being born of a virgin, and yet the deity of the Messiah is unquestionable from Isaiah 9:6.

C. Isaiah 9:6

Isaiah 9:6: *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.* You need to fill in the blanks in your notes: a child is born, a Son is given

This is a significant passage of Scripture. In Isaiah 8, the prophet speaks of the darkness of Israel. He says that they are so wayward they have stopped looking to the Word of God and started looking to spirits (ghosts of men) and demon for direction. He reminds them they are under judgement of God for abandoning God. Isaiah, in chapter 8, paints a picture of hopelessness and abandonment for Israel. Then in chapter 9 he turns it around with the hope of the promised Messiah.

In Isaiah 9:6 two phrases are very important to understand. The idea of a child is born speaks of a natural born child, a human person. He also says, “a son is given”, the Son of God is given. It speaks of the deity of this child. We see this as the verse continues: His name is Wonderful, Counsellor, Everlasting God, Prince of Peace. The prophet uses the names

³ Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (108). New York: United Bible Societies.

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of God to refer to His Son who will be given. Then he completes it by saying the government of the world will be on His shoulders which means He is living among men. Isaiah 9:6 is the undeniable announcement of the Messiah being God and man. Scientifically the only way this could be is through the virgin birth.

IV. NEW TESTAMENT FULFILLING OF THE VIRGIN BIRTH

Now we come to the NT, and we are given deeper and more information regarding this wonderful birth.

A. Matthew 1:18-15

Matt. 1:18-25: *Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.*

Let me make some quick observations of the passage. It says Mary was ‘espoused’ to Joseph, a term that is very specific to Hebrew people. It is more than an engagement: When I met my wife and God built a love between us, I bought her a diamond ring and took her to a special place to ask her to marry me.

Your culture is closer to the Hebrew culture of Jesus’ day where the espousal is a promise between the prospective husband and the father of the bride. From the father, it is a guarantee that the bride-to-be was a virgin. From the husband, it is a binding agreement that there would be a marriage.

In Jesus’ day, espousal was more than just a promise, it was a binding agreement, legally accepted within the community. Therefore, it involved the right of the future husband to judge the woman if she was not a virgin.

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That is why Joseph, in discovering Mary was with child, considered his right to judge her. He could put her away. He even had the right to have her stoned. You can see how it fits closely to the African culture of today.

God intervened, and Joseph welcomed her into his home, and he continued with the marriage. Mary was a godly woman and Joseph was a godly man. God prepared both of them for this event. We know the word 'Jesus' means Saviour, but please understand it was a common name of the day. Many people were named Jesus. Don't make a big issue that He is the only Jesus.

We have in Luke 1 a detailed explanation of how the conception takes place.

B. Luke 1:26-38

Lu. 1:26-38: *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" But when she saw him, Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. "And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. "And He will reign over the house of Jacob forever, and of His kingdom there will be no end." Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born {-of you } will be called the Son of God. "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. "For with God nothing will be impossible." Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.*

Lu. 1:35: *And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. The text says the Holy Spirit would come upon Mary. I want you to see the Trinity involvement: the Holy Ghost would bring conception; the*

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Most High (the Father) would give protection; the Son of God would become flesh. Again, as in all the works of God, the trinity is involved.

C. Why the Two Different Genealogies

In Matthew and Luke there are two different genealogies. The Hebrew nation has always been very determined to trace genealogies.

Prof. Question: Can you tell me a reason for this? Think of Israel coming into the promised land. How did they divide up the land?

Student Replies: -no reply

Prof Response: They divided the land by tribe, by clan, by family, by individual. So your ancestors determine your possession of the land. It was very important for them to continue to record the genealogies to gain the right of possession.

We know the Levites were the tribe of the priests. Even those chosen as priests had a heritage to keep. God engineered this for His purpose, to be able to demonstrate the uniqueness of the promise He gave regarding the Seed. In Matthew we have a genealogy that goes all the way back to Abraham. Matthew chapter 1 goes through Abraham. Abraham received the promise that his seed would be the Messiah. Matthew traced from Abraham to King David, then to Solomon, who was given the royal right to be king. This continues all the way to Joseph, the stepfather of Jesus. It is called 'the royal line'. Joseph could prove his lineage went back to Abraham through David and therefore, the right to be king. We see the royal line proves Jesus' right to be king based on the promises to David and Solomon.

Now we come to the genealogy in Luke 3. This traces genealogy all the way to Adam. From Adam we go to Abraham, from Abraham to David, from David to Nathan, from Nathan to Eli; Eli was the ancestor of Mary. Since a woman's name is never mentioned, it is her husband, Joseph who is named. We have the 'legal line' or 'blood line' here. In this genealogy we can prove the seed promised to Adam was from Mary. The genealogical promise of the seed of the woman in Genesis 3 is traced to Mary. With these two distinct genealogies Jesus is the fulfillment of the promised seed and has the right to be the Messiah. God is showing us that His promise to Abraham regarding his seed being King and to Adam and Eve, their seed being the Messiah is true. There's the royal line, proving Jesus has the right to be Messiah and there is the legal line proving that

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Jesus has the right to be the Messiah or King. The royal line is passed on by Joseph the stepfather, and the promised seed from Eve is passed through Mary, the legal line. Both of these genealogies are essential to show the completed promises of God.

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We finished the other day with the two genealogies. We rushed to complete this at the end of the class. You understand that the two genealogies represent the two proofs for Jesus to be King. One is the argument of the royal line, the other the legal line. Normally for any king of Israel it would be the same argument and the same genealogy, but for Jesus because Joseph was the stepfather, there had to be two genealogies shown. This shows the control of God over history to show that either through Joseph or through Mary Jesus had the right to declare royal descent. Under this in your notes there are questions that relate to this section.

D. What is the doctrine of the Immaculate Conception

1. Roman Catholic Teaching

We have to address some of the misconceptions regarding the virgin birth. One deals with the doctrine of the 'immaculate conception'. This was a doctrine developed by the Roman Catholic Church.

Prof. Question: What does this doctrine believe?

Student Replies: -They say that Mary was sinless, born without sin. Therefore because Mary was born without sin, Jesus was born without sin.

Prof. Question: Is this true?

Student Replies: No.

Prof. Question: Prove it

Student Replies: -The proof is that from the Bible if we come from Adam, a sinner, and Mary is a seed from Adam and so is a sinner. -Another reason is the word of the angel which came to speak to Mary. The angel told Mary she received grace from the Lord, and so if she were not a sinner, she would not need grace.

Prof. Response: The first answer was good proof from Romans. The second answer was not such a good argument because 'grace' simply means 'favour', which pointed to God's choice of Mary to bear the Messiah, a great favour! But it's good thinking. In regard to Mary, Luke 1 says Mary herself rejoiced in God her Saviour.

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Student Comment: *For me, the Bible declares that the only person without sin is Jesus and He came to die for the sins of the world, including Mary's sin.*

Prof. Question: *What other wrong doctrines or teachings or practices came as a result of the error of immaculate conception?*

Student Replies: *-Worshipping Mary. -Mary remained sinless.*

Prof. Response: *Some say in order to remain sinless, Mary had to be a perpetual virgin. That has two problems, it suggests that sexual relationship is sin, this is not true for in the Song of Solomon God blesses the gift of sex within a marriage relationship. The other problem is Mary had other children, Scripture speaks of Jesus' half-brothers and sisters. But this error has falsely exalted Mary from being a Godly woman to being called 'the queen of heaven'. Roman Catholics are called to worship Mary and to pray to Mary. You can see how one error produces many errors. True doctrine is so important.*

Student Comment: *Mary went to heaven without death is another error.*

2. The False Doctrine of Immaculate Conception

The teaching called the Immaculate Conception of the Virgin Mary, was accepted by the followers of the Papal throne of Rome. The teaching is that the *"All-blessed Virgin Mary in the first instant of Her Conception, by the special grace of Almighty God and by a special privilege, for the sake of the future merits of Jesus Christ, Saviour of the human race, was preserved exempt from all stain of original sin"* (Bull of Pope Pius IX concerning the new dogma).

In other words, the Mother of God at Her very conception was preserved from original sin and, by the grace of God, was placed in a state where it was impossible for Her to have personal sins. Beginning, from the 12th century, this idea begins to spread among the clergy and flock of the Western church, which had already fallen away from the Universal Church and thereby lost the grace of the Holy Spirit. Yet Mary's own words deny this false teaching: *"And Mary said: "My soul magnifies the Lord, And my spirit has rejoiced in God my Savior."* (Lu. 1:46-47). Mary herself acknowledged her need of a Saviour and understood that the child she bore would meet that need, with the words: *"God my Saviour."*

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To begin with, God had saved her (Luke 1:47), which indicates that Mary was a sinner like all of us and needed to trust the Lord for her eternal salvation. Not only had He saved her, but He had also chosen her to be the mother of the Messiah (Luke 1:48). He had “regarded” her, which means He was mindful of her and looked with favor on her. No doubt there were others who could have been chosen, but God chose her! The Lord had indeed showered His grace on her (see 1 Cor. 1:26–28).⁴

E. How is it that Jesus was born without a sin nature?

Now that we have examined briefly the error of Immaculate Conception, we need to discuss the idea of Jesus’ sinless nature.

Prof. Question: Explain how Jesus was born without a sin nature if Mary was a sinner.

Student Replies: -According to the Bible, the Holy Spirit came upon Mary so the child would be born without sin.

Prof. Response: Yes, because the father of the child is God.

It is stated in Rom. 5:12 that sin entered by one man, Adam. We understand that the sin nature is passed on by the man. 1 Cor. 15:21-22 says ‘as in Adam, all die’. However, because the father of the Christ child was not man but God, Jesus was born without the human inherited sin nature which is passed on by the father.

F. What did Jesus believe about His own sinlessness?

There is more study in our Anthropology course, where it explains how man receives the soul and the spirit. But, just to show Jesus’ understanding, read John 8:42-47.

John 8:42-47: *Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. "Why do you not understand My speech? Because you are not able to listen to My word. "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. "But because I tell the truth, you do not*

⁴ Wiersbe, W. W. (1996). *The Bible exposition commentary* (Lk 1:46–49). Wheaton, IL: Victor Books.

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believe Me. "Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? "He who is of God hears God's words; therefore you do not hear, because you are not of God."

In the context of this passage, Jesus is clearly referring to the seed in which He was born. In verse 39 the Pharisees claim that Abraham was their father, of course Jesus responds by saying you are not acting like you are Abraham's children. To contradict Jesus, they say "God is our Father, we come from God". With that statement, Jesus says they are sinners, they could not come from the Father and then He says, "I came from the Father". You see in the context of this discussion, Jesus is showing the difference between them and Him. They are truly born from man because they are sinners, but He comes from the Father. In their ears Jesus was saying 'I am not like you, I am from the Father, I am sinless'. Their response was that He was committing blasphemy. They rejected His teaching.

V. THE TWO NATURES OF JESUS CHRIST

A. Meaning of Two Natures

Let us now look at the two natures of Jesus Christ.

Prof. Question: What do we mean by Jesus having two natures?

Student Question: How is it that Jesus was born from Mary, and we can say He is sinless. When a child is born of a man, the child takes all the characteristics from his parents. How was Jesus born sinless?

Prof. Reply: The answer comes in the study of anthropology. When you study what the Bible says about how God made man, you recognize that God gave Adam the ability to pass on not only the physical aspect of man, but the soul and spirit of man.

The evidence of Romans 5 shows that by 'one man' sin entered mankind (v. 12) and 'by the one man's offense many died' (v.15), but 'by the grace of the one Man, Jesus Christ, abounded to many' (v. 15). We have to conclude that through the seed of Adam passes the characteristics of our physical state as well as our soul and spirit.

As a result, the Spirit aspect of man, that died when Adam sinned, continues to be passed on by the man. That spiritual part of man, since Adam's sin, is dead. That's why death entered by one man. Sin and death are passed on through procreation. Because the seed of Mary's conception

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was not Adam's, but God's, the nature of that seed became the nature of Mary's child. Even though Mary herself had a sin nature, the child's nature came from God and was therefore sinless. This is an entire study itself within Anthropology.

Student Question: *My concern is the fact that Mary is the seed of Adam, so how can Jesus be sinless, being born from Mary?*

Prof. Response: *I know this is difficult to grasp in our human minds. I suggest you go to the library and study Biblical Anthropology. The simple truth is that even though Mary had a sin nature, the sin nature is not passed by the woman. Answer this question: What do we mean by Christ having two natures? 39:10*

Student Replies: *-Jesus was God and man.*

Prof. Response: *Yes, Jesus was God and man.*

Understand this: Jesus had two natures: the full nature of God, and the full nature of man. We understand the perfection of His divine nature but must also realize He was fully man *as God originally created man*. He was conceived with a spirit that was in constant fellowship with God. That's why He's called the last Adam: *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit* (1Co 15:45). Theological Terms have changed this to 'the Second Adam.' As the last Adam (Second Adam), with mankind's original nature, Jesus was perfect man, without sin as Adam before his fall into sin.

B. Testimonies of some who met Jesus Christ:

John the Baptist gave testimony in John 1:34, calling Jesus 'the Lamb of God'. John the Baptist calls Jesus 'the Son of God', and you can add verse 30- John declared Jesus was before him. Even though we know John was at least six months older than Jesus. When Mary conceived and went to Elizabeth, Elizabeth was already six months pregnant. John moved within Elizabeth when Mary spoke. John the Baptist gave testimony that Jesus was God.

Andrew in John 1:41 declares that Jesus was 'the anointed one'. The anointed one refers to the Messiah/Christ. According to Isaiah 9:5-8 this was both God and man. Phillip in John 1:45 says '*we found him who Moses spoke of in the law and the prophets*'. He acknowledged that Jesus was Messiah. In Matt. 16 Peter says '*you are the Christ, the Son of the living God*.' It seems he was emphasizing the two natures of Christ.

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It is interesting how the people responded to Jesus. Some referred to Him to as the prophet, spoken of in the Old Testament. That could mean they saw Him as the forerunner of the Messiah or actually saw Him as messiah. Others referred to Him as the Christ or the Messiah. Some in John 10 saw Him as the door to life, and therefore, as the Saviour. But in these texts the people declared who Jesus really was, there was division and the Pharisees argued. You see in the culture of Jesus' day, they were divided in who he was.

This is clear in the last week of His life. He enters Jerusalem and they call out 'the Messiah has come'. They laid down palm branches and clothing to honour the King. One week later, the same people are crying "Crucify Him". There was great division. It's interesting even the demons give testimony to who He is. In Matt. 8 they cry out '*thou Jesus, Son of God*'.

The controversy over who Jesus was, involved more than just the Jewish people. Even Pilot asked Jesus 'are you the king of the Jews?' the expected Messiah, Matt. 27. What was Jesus' answer? 'it is just as you said'. I'm surprised so many cults say Jesus never claimed to be God. But we know by many passages that He did claim to be God.

When they crucified Jesus in Matt. 27, many called 'if you are the son of God, come down, prove it'. It seems that it is clear that everyone understood that Jesus claimed to be God. At the same time, it was evident that He was a man. After all, they did succeed in killing Him. He was not a being that was different from ordinary humans.

Some of the errors propagated are regarding the nature of Jesus. This helps us understand that Satan seeks to destroy God's truth with error. Satan is a master at doing this. Satan has learned there is a better way of destroying truth than just denying it—his greatest work is to distort truth. We see these historical doctrines that have come from mostly the church. I am reminded of Paul's warning to the church 'there will be grievous wolves among you who will lead you astray'.

There continues to be grievous wolves among the church. It is impossible to have an up to date study of heresy and bad doctrine because Satan through grievous wolves continues to propagate different error and doctrine. There's no end. We have to be like the people who work in the bank in Canada...they are taught to recognize the real money, they learn the feel of the real money, they learn the look of the real money so that when they know the real money and a false bill comes, they say 'hummm, something's different'.

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I encourage you to have a background in error to understand there is some, but don't try to train your people to know every error. If it's appropriate to teach your people some of the teachings of the Jehovah Witnesses or Mormons if they are in your area, that's appropriate. It is my opinion that to have a study of all the cults in your church is inappropriate. Teach them the Word, the true doctrine and when the words of false doctrines come to their ears, they will know.

C. Errors concerning the two natures

Let me give you a history of some of the wrong doctrines of the two natures of Jesus.

Epiontism: This was a first century church error. Simply, they denied the deity of Christ. You can see how this would happen—this was early enough for people to be alive during the time of Jesus. There would have been people alive who lived during the time of Jesus. No one could deny He was there and He was a man. They are already distanced from seeing Him perform miracles and from him declaring the truth. So they would never be able to deny his humanity but could say, 'He could not be God'.

Corinthianism: This error was evident during the apostle John's day, coming into the second century (90-100 AD). This taught that Christ possessed deity only after His baptism.

Docetism: This belief was evident in the late 2nd century. It denied the humanity of Christ. Jesus did not have a human body, He had a heavenly body.

You can see in this digression of error, how Satan uses errors of human thinking for his advantage. When the church was so close to the life of Jesus Christ, no one could deny His humanity, but as Christianity grew, the story of Jesus became more well-known. It is human nature to expand and retell the story emphasizing the wonder and the marvel and the strength and the supernatural. The unbeliever that has heard the story of Jesus in the 3rd century would have heard about His miracles, turning the water to wine, walking on water and all those marvelous things. The reality of His humanity is long past, and Satan starts to deny that He was ever a human being. See Satan pushes open the cracks of our misunderstanding. Satan knows our weaknesses; he has had 7000 years to learn them.

Arianism: This error denied the divine nature and pre-existence of Christ. They taught that God had sexual relationship with Mary and the result was a son. Arianism reflected the perversion of Greek mythology. If you study Greek mythology you will discover many of the gods had rela-

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tionships with people. Have you heard of Hercules, a mighty strong man? Hercules is the story from Greek mythology. There are TV cartoons for children about Hercules. Hercules is the son of a god of the Greeks who had relationships with a woman. Arianism is taking this idea and saying this is what Jesus was.

Apollinarianism: When the true teaching of Scripture began to grow and the nature of man became understood more, there was a universal acceptance that man was immaterial as well as material. The common belief was that the soul was the part of man that passed on sin. Some of you are already struggling with this. You were already discussing this; Mary had a sin nature, could Jesus not also have sin nature? The study of anthropology according to the Bible, the soul passes on from the father. This doctrine believed that if the soul passes along sin, then Jesus did not have a soul.

There are different beliefs about how a man gets a soul. One is that God has a storehouse of souls in heaven and when a woman conceives, God reaches into His storehouse of souls and puts a soul into the fetus. It may surprise you but this is still a belief of some Roman Catholics. I don't know if it is universal, but some teach this. Apollinarians believe that Jesus is sinless, so the logical conclusion is that He did not have a soul.

Nestorianism: Jesus had two natures because He was two people. In other words, He was a human being, but God came and lived inside Him. That's what made Him perfect. Mary had an ordinary child, but God came inside the child and made Him perfect. Can you see how Satan sows so much error? Sometimes it is a small twist of the truth, other times a great perversion.

Eutychianism: Christ had two natures. These two natures united into one unique nature. This one unique nature was not God and not man, but a totally new being.

Monotheism: Christ had two natures, but they became one will. The result was that this new will lost sight of the deity and humanity of Christ. The difference between this belief and Eutychianism is that in Eutychianism Jesus was a new being, with no deity, and no humanity; whereas in Monotheism it was the expression of His nature which was lost. He may have been deity and humanity but His will consumed Him to the disregarding of His nature. It seems this must be only believable by intellectuals, as I have a hard time figuring it out.

Unitarianism: This is still popular today. There's no such thing as the trinity, so Christ could not be deity, He was only a unique man.

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Christian Science: This is a popular religion today among many famous American movie stars. Christian Science denies Christ's humanity. This is a reoccurrence of *Docetism* but with different sub-doctrines and different applications.

Millennial Darwinism: Darwin was the father of the theory of evolution. Darwin's 200th birthday was celebrated world-wide in 2009. He wrote *The Origins of the Species*, which emphasized the necessity in nature for evolutionary change in species. You need to understand that Darwin was not an atheist. He was probably not a born again believer, but he was raised under Christian teaching.

If asked, he would say Yes, there is a God. His scientific investigations demonstrated that within species there is a natural evolution of change. Scientists who deny the existence of God propagated this as proof that God does not exist. Now we see that secular humanism seeks to prove there is no God. Millennial Darwinism is a denial of the existence of Jesus Christ. This is just a story that man has written; someone with a good imagination invented the story of Jesus Christ, just the same as someone with a good imagination invented the story of creation in Genesis.

I have given you some heretical 'church' doctrines and some demonic teachings that relate to the two natures of Jesus Christ specifically. Know these, but don't seek to become a master of any. If you ask me tomorrow, what is Arianism, I probably won't remember. I need my notes to tell you what it is. Simply stated, I will not waste my time learning false doctrine.

Student Question: *In Christian Science, even if they deny Jesus humanity, if they accept His deity, is this not acceptable?*

Prof. Response: *No, it is not acceptable. All Scripture truth must be accepted. If Jesus was not man, he could not be a substitute or salvation. Paul said there would be many other Christs. Even in Paul's day there were those who preached another Jesus.*

We must understand that heresy, false teaching or doctrine is not just within atheism. For example, many in Canada that are Roman Catholic are born again believers. That is despite their teaching. I have been criticized for saying this, but as I understand the doctrine of the RC church, they are an apostate church, their Christ is another Christ, and they are not fully and completely in agreement with the Scriptures.

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I am not saying this to be critical, but to help us understand that as many evangelicals are accepting Catholicism as a true Christian church, it does not make it right. There is a man named Colson who is famous because he was involved in cover-up within the USA government (Watergate and presidential impeachment). As a result, he went to prison and while there, he accepted Christ as his Saviour.

On his release from prison, he began a speaking career. He was not a theologian. He wrote a book called “The Body” which includes Roman Catholics as part of the body. For him Mass equaled communion. Yet, Roman Catholic doctrine teaches that mass re-sacrifices Christ. By doctrine, a Roman Catholic would have to say, “If I don’t take mass, there is no salvation.” We know that communion is only a remembrance and has nothing to do with salvation. Most Roman Catholics in America don’t know their doctrine, so if you ask them, they would not think they need mass to be saved.

Chuck Colson defines the body of Christ by practice, not by doctrine. Every time you do this, you are removing the Bible as the standard and making man as the standard. I say this to say that you should read Christ books through the eyes of the Scriptures. Even some great men of God have written books that are not exactly what the Scriptures say. We have a choice. In America the strong fundamentalists would say, don’t even look at those books. On the other hand, church history has always had people who write songs and books which are not perfect.

My attitude is different, I say books written by God’s people are valuable to read, but you must discern them through the truth of Scripture. Weight the books against Scripture. Determine what is true and beneficial, but what is not true, disregard.

CLASS 5

We have been introduced to the two natures of Christ. What does that mean? He was man, and He was God. We briefly looked at how Satan has tried to distort the truth with his teachings. Now we want to look at what the Bible says about each of the natures of Christ.

VI. THE HUMANITY OF CHRIST

We will begin with the humanity of Christ. As we discovered, after the church became established, the problem was understanding the humanity of Christ. In earlier years it was the humanity of Christ rather than the dei-

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ty which was under attack. The stories of Jesus Christ after the church was established, became exaggerated in terms of His miracles and therefore, a temptation to deny He was human. One must believe correctly about the humanity of Christ:

1 John 4:2: *By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God.* This verse teaches that to believe in the humanity of Christ is essential.

A. The virgin birth proves His humanity.

When we think about what the Bible says about the humanity of Christ, we begin with the virgin birth. Luke especially emphasizes the humanity of Christ. Luke was a medical doctor. He concerned himself with the physical part of man. God chose Luke, a man who understood humanity, to write this gospel.

Lu. 1:26-27, 31: *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary... "And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.*

B. The incarnation is important to understand His humanity.

1. "Incarnation" simply means "in flesh".

We want to understand Him becoming man. We know the word 'incarnation' means 'becoming flesh,' and we refer to Jesus as the God-Man. Scriptures has many names for Him, one is 'second Adam'. One of the key passages for understanding the incarnation is

Phil. 2:5-9: *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name,*

In your choice of passages to memorize, I suggest this be one. It's good to get these words in your mind so the spirit of God can help you meditate on the uniqueness of His incarnation. You have room in your notes to give explanation to this passage. As Paul writes to the Philippians, he introduces the topic with verse 5. He encourages God's people to have the mind of Christ. This prepares us to understand the submission and hu-

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miliation of Christ.

We know from the beginning that God becoming man was an act of humiliation. We see the reason in verse 6: ‘the son being in the form of God’. The word ‘form’ means having all the essential qualities of God. To use this Greek word is to say that He was God. How does the French translate ‘thought it not robbery’? The idea here is to grab for Himself. The thought is to cling to the identity of God. We are not talking about the essence of being God, but the glory, the identification of being God.

First, explain how this took place... the key words in verse 7 are ‘He emptied Himself’. We have in this passage the idea from the Greek word ‘*kenosis*’; the ‘self-emptying’ of Jesus’. Here, in Philippians 2:7, please write the term ‘kenosis’ in the margin of your notes. In the King James it’s translated ‘took the form of a servant’ which means ‘emptied Himself of the reputation of God’. It is important to realize He did not cease to be God. When He became flesh, the immediate recognition of His deity was veiled.

Prof. Question: What was it in the Old Testament that caused the people to immediately recognize the presence of God?

Student Response: ‘The glory’.

This visible glory was veiled in the Son’s incarnation. Nowhere does it say He stopped being God, as many claim. That’s why the study of kenosis is important. The essential qualities of God and the qualities of man became one with neither deity nor humanity being diminished. In verse 8 Paul introduces the continuing development of humility: From becoming a servant in verse 7, He becomes obedient to death in verse 8. Even the death that He took was the death of the cross, the criminals’ death.

God reminds us in verse 9, that in His humiliation, God exalted Him. So, we see the character of the first coming of Christ. The Son of God’s introduction to humanity was one of humiliation. We see that His exaltation in verse 9 restores Him to the full glory of God. It goes on to say that at the name of Jesus, every knee shall bow. So we conclude with the reassurance that the glory of God will be evident again in Christ.

Student Question: How is it that Jesus emptied Himself, which I understand means He put aside something, yet you still say He did not cease to be God?

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Prof. Response: Your question really is: What did he empty Himself of?

Student Response: I understand this as Jesus emptied Himself of divinity.

Prof. Response: But that is not what the text says. The idea of kenosis is not to deny who you are, it is to set aside the visible glory or evident nature of who you are. If you never met the president of Cameroon, you would recognize him by the uniform he wears. However, if the president removes the uniform and enters your home, a place where he was never expected, you would not recognize him. The visible evidence of who he is removed, cast aside. Yet he remains the president. That's 'kenosis', being emptied of visible recognition of one's true identity. He does not cling to the glory of the uniform.

I encourage you as spiritual leaders to go to this passage and exegete it yourself. Get your Greek lexicon out and examine every phrase to determine the author's original intent. As Bible College students you will have the great advantage of familiarity with the original Bible languages, which, when used correctly, makes the grammatical structure, meaning and relationship of words, and author's intent clear. I can tell you from personal experience, the results of proper hermeneutical procedures will get you very excited about the Word and will also stimulate your own students to become better students of God's Word themselves.

Not everyone will become a scholar of Bible languages, but there is great advantage in learning them. Because God has given you the privilege of Bible college education, take the opportunity to do the best that you can to learn the languages. I have stated and Dr. Simon agrees with me that an understanding of the Bible languages will eliminate virtually all theological problems. God chose koine Greek in the New Testament, a very precise and logical language, to give us the deeper theological details of God's doctrines.

2. He is one Person who has two natures

We want to look now at another phrase regarding Christ's humanity called the Hypostatic Union. Our English adjective 'hypostatic' comes from the Greek word hupostasis. The word only appears four times in the New Testament, for example, in Hebrews 1:3, Jesus is said to be "the radiance of the glory of God and the exact imprint of His nature." Here the author of Hebrews uses the word in reference to the oneness of God. Both the Father and the Son are of the same "nature." Jesus is "the exact imprint of His nature." Beside this statement in your notes write the term 'Hypostatic

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Union.' The Bible often speaks of these two natures together:

John 1:14 ESV: *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

Colossians 2:9 ESV: *For in him the whole fullness of deity dwells bodily,*

1 Timothy 2:5 ESV: *For there is one God, and there is one mediator between God and men, the man Christ Jesus,*

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

I Cor. 2:8: *which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*

Prof. Question: Tell me how the two natures are evident in this last text?

Student Response: *In the word crucify we see the human nature by his death, and the one crucified is named the Lord of Glory indicating he is God.*

Prof. Response: *Excellent!*

Luke 1:31, 32: *And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.*

Prof. Question: *Where are the two natures addressed? What refers to His humanity?*

Student Response: *A son.*

Prof. Question: *What is His name?*

Student Response: *Jesus a common human name, a common name of Israel.*

Prof. Question: *Is that all the evidence of His humanity?*

Student Response: *No, there is the throne of David.*

Prof. Question: *Who is His father in verse 32?*

Student Response: *The Highest*

Prof. Question: *There is much here that refers to His humanity. What in these verses show His deity?*

Student Response: *'the son of the most high' in verse 32 He is the son of the most High and the son of David.*

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Here you have, in one verse, two natures. If He is the Son of the Most High, He is eternal God but if David is His father, He is a weak human. When we consider this hypostatic union, we understand that both deity and humanity were full in His life. His deity did not alter the fullness of His humanity; His humanity did not alter the equality of the deity with the Father. He remained fully God and truly man at the same time. His humanity did not take on the characteristics that belong only to God. His body was not omnipresent or omnipotent, although it was not under the curse of sin, therefore not subject to death.

We see here an expression of development that Jesus experienced. You see in this passage that He grew physically. This is ordinary for a human. But it also says He grew intellectually, in wisdom. Does almighty God need to grow in wisdom? No, He is all-wise. Was Jesus Christ all-wise? The text indicates that when He became man, His mind needed to develop as well. If the eternal Son of God ceased to be omniscient, would He continue to be God?

With this, we face the difficulty of understanding how Jesus Christ, the Son of God, operated in the world. On one hand, Jesus walked on the water; multiplies the bread and the fish to feed 5000; speaks and raises the dead; tells Nathaniel that before you met me, I knew you; at the same time, Jesus became hungry. He became weary and needed rest. He had anger and sorrow. It becomes difficult for us to imagine how the God-Man operated.

You must study the Scriptures and wrestle through this understanding yourself. It seems evident that as a man He never took advantage of His deity to assist Him. That was actually one of the temptations Satan brought to Him. Jesus you are hungry, turn the stones into bread; Jesus, you are King, go to the top of the temple and jump off and let the people see you cannot be harmed. You can see that His kenosis was not holding on to the glory that recognizes Him as God. His whole life was to keep the uniform of deity off of Himself as He operated on the earth.

3. Jesus Christ did not deify His humanity or reduce His deity by His humanity.

There are those who suggest that He operated as God and times He operated as man, even though He was one. If this becomes your conclusion, I will not argue with you. I personally have difficulty seeing Jesus choosing back and forth: if He is to operate as God or operate as man. I

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personally believe that the kenosis involved His denying the privilege of His deity for His own benefit. He did not in any way become less than completely God. His choice of humility before He became incarnate carried through even as He was a child growing in wisdom. I believe that everything that Jesus did to demonstrate power was as a result of His surrender to the Holy Spirit.

His miracles were the result of the power of the Spirit of God working in Him to confirm Him as a prophet. This power of the Holy Spirit working in Him was seen in the prophets of the Old Testament. Was Jesus Christ the first person to raise the dead? No. Was Jesus Christ the first person to be strengthened by God for a one month fast without eating or drinking? No. Was Jesus Christ the first person to defy what we call 'the laws of nature'? No, He multiplied the food for the multitudes, and the prophet of old raised an axe out of the water.

This is how I understand the Hypostatic Union: Jesus, the man, was fully and completely God, but the Son's choice of humble incarnation kept Him, even as a small baby, relying on God more than any humans. Even when He said He saw Nathaniel before He met him, I believe the spirit of God gave Him that vision. Yet, He told the Pharisees: '*before Abraham was I am*', clearly a claim of deity.

He never denied who He was. In public, He claimed to be the Son of God. I believe the power of the Spirit of God working the miracles in His life was the only proof the people needed to believe His Word was truth. This is exactly what Peter claims; 'you crucified the son of God, a man proven by the miracles and wonders that He was who He said He was – the Messiah'. That is how I wrestled this in my own mind and heart.

This is a study which will stretch your thinking. When I put all the verses together to show the proof of Who He was, this is the conclusion I come to. That's why I repeat in my classes this phrase: "Miracles prove the Message, not the Man". In the Old Testament the miracles proved the message of the prophets. In Christ's life, the miracles proved His message.

In Hebrews, we are told the miracles and the gifts of the Holy Spirit prove the apostles. If you hold to this understanding, you will conclude the miracles, wonders, signs, which the charismatics look for today, are not of God. There is no new message, it's already complete. God has already proven the final message in the apostles' miracles. If there is no more revelation for this age, there is no more necessity for miracles, wonders, and signs.

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When I say this, I do not put God in a box. I read the story of a missionary in a village trying to share the message of Jesus. The village had come through a drought and many were starving. The people said to the missionary, 'if your God is the living and true God, tell Him to feed us and then maybe we will believe'. The missionary prayed for days for God to hear the prayer and feed the people. One day a great wind picked up a whole pile of beans and dropped it on the village. The people were fed, they turned to God, all as an answer to prayer. I will not put God in a box and say He will never perform a miracle. Do you understand? The missionary gave this story in Britain and kept a small jar of beans from that miracle. It's true the missionary could have been deceiving, but I believe it is true.

4. The duration of the incarnation.

We want to talk about the duration of the incarnation. The Scriptures teach that Jesus became the God-Man forever.

Col. 2:9: *For in Him dwells all the fullness of the Godhead bodily.* Here, Paul says to the Colossians that the nature of Christ will continue forever. 'Dwells' means keep on dwelling. Jesus possesses all the fullness of the Godhead forever more. When you think of this logically, it means the humanity of Jesus will always embrace the fullness of the Godhead. Because Paul uses the word 'dwell', it means deity is united with the humanity. This verse does not say that after the resurrection the son of man reverted back to only humanity or only deity. What the Son of God became in incarnation He remains to be forever.

Luke 24:39: *"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."* God is spirit and spirit does not have flesh and bone. Jesus is God. And after the resurrection does He still have full flesh and bone? Yes, so this tells us Jesus, the Son who is God, also continues to be man after the resurrection.

1 Cor. 15:47: *The first man was of the earth, made of dust; the second Man is the Lord from heaven.* Paul says, 'the second man is **the Lord** from heaven.' This indicates the man is God, who is eternal. In your French Bible there is an indication of a textual variant.

This is a challenge you will have to wrestle with, the translation and the sources they use. In the Bibliology class we discuss how important it is to find the text we believe is preserved by God. We don't have time to dis-

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cuss it in this class. Be aware that many translations use different texts and so some words are omitted.

Rev. 1:13: *and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.* How does this demonstrate incarnation is eternal? The phrase ‘the son of man’ is used, yet we know it is the Lord because John falls down as dead. Clearly this is the Son of God but called the son of man because John saw a man.

Acts 1:11: *who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."* It was the man Jesus who rose and ascended, and it will be the man Jesus who will descend. Many other verses tell us that the man Jesus is forever the Son of God in all deity’s perfection. We saw when looking at the heresies, sometimes the body of Jesus was denied.

It is important to see the proof in Scripture that Jesus had a true physical body. Texts make this very clear.

5. The incarnation was a true physical body

Heb. 10:5: *Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.* This reference to the Old Testament is a declaration that God, the Messiah, would have a physical body.

Luke 24:39: *"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."* Jesus is risen from the dead. Doubting Thomas has a problem believing this is the resurrected Jesus. How does Jesus prove this to Thomas? He showed him his hands, said ‘touch me’. Definitely, Jesus had a true physical body that could be felt.

Jesus’ body also had to mature as a normal human:

Luke 2:40, 52: *And when He was twelve years old, they went up to Jerusalem according to the custom of the feast... And Jesus increased in wisdom and stature, and in favor with God and men.* He grew in wisdom and stature, physically.

In the gospels we see the birth of Jesus and the baby in the manger, a child, an infant. Later, when Mary and Joseph go to Jerusalem for the feast, Jesus is a young boy talking to the leaders in the temple. Most of the gospels talk about Jesus as a man, walking, eating doing things a man does

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as an adult. Although the gospels do not dwell on the complete maturity of Jesus, the evidence is there. We see also that this body has physical needs.

Matt. 4:2: *And when He had fasted forty days and forty nights, afterward He was hungry.* He is hungry after 40 days of fasting.

It's a good thing to study the purpose and benefits of fasting. Does fasting secure the blessings of God? Fasting is not the way man twists the arm of God. There are those who teach this. In the day of Jesus and the Old Testament, food preparation was a long process. Your culture here is closer to this than in America. How long does it take for the people in the villages to prepare food without electricity? If you have to prepare bread and meat, and dig up your vegetables, it is a long preparation.

Because of the length of food preparation in Jesus' day, fasting was very significant. Fasting said: "I will not take 4 or 5 hours to prepare food, instead, I will spend the time with the Lord." I believe it is still a good thing for people to do. Our former pastor encouraged our people to have two or three days of fasting every year. He gives a list of prayer requests to pray for in the church and said come to the church at noon-hour instead of eating and we will pray. Even if you cannot leave your job, wherever you are when you go away from the crowd and pray instead. For some it may only be only 20 minutes of praying/ not eating. But, the value to our own souls is great because it shows our passion for God.

Matt. 8:24: *And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep.* Jesus needed rested therefore, He was sleeping.

John 4:7: *A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."* Jesus asked for a drink of water because He was thirsty. You see that Jesus' body had the same requirements and need as anyone's physical body. Now we also see that the human person has emotional experiences. Again, we see in Scripture these are true of Jesus as well.

Matt. 9:36: *But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.*

Jesus was moved with compassion. This is something good to discover, every time the word 'compassion' and 'Jesus' are used together in the Bible, Jesus does something. Jesus' compassion is never held within Him, He always acts on it. Sometimes He teaches; He heals; He feeds them; the

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compassion of Jesus always has 'feet'. This should be the way of the church also.

Mark 10:21: *Then Jesus, looking at him, loved him. Jesus loved people.*

Mark 3:5: *And when He had looked around at them with anger, being grieved by the hardness of their hearts. -Jesus was angry and grieved.*

John 11:33, 35: *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled... Jesus wept. -Jesus had sorrow and He wept.*

We are looking at the details of the humanity of Jesus Christ.

Student Question: *I want to know from 1 Cor. 15:47 which shows that incarnation was eternal, what do you say about verse 50 which says the flesh and the blood will not inherit the kingdom.*

Prof. Response: *What is 1 Cor. 15 about?*

Student Response: *It is about heavenly body and earthly body.*

Prof. Response: *Okay, but what is the theme of the context?*

Student Response: *Resurrection.*

Prof. Response: *Paul is addressing the promise of the resurrection, and he lays down many arguments about nature illustrating resurrection. The seed put in the ground comes up with life; the distinction between the earth and the lights in the sky, contrasting the heavenly bodies and the earthly. Yet the best illustration is Jesus Himself. He says we are in our weak bodies because of the corruption of the sin, but in the resurrection, we will be like Jesus, the emphasis is 'without corruption'. Did Jesus' body experience corruption? No. Yet, it depends on how you define corruption. Biblically speaking, corruption is a result of the curse of sin which is death. Jesus died. But because Paul is emphasizing the distinction between heaven and earth, we must conclude that he is referring to the human body that is cursed in death by sin. When he talks about us becoming like Jesus, he talks about our resurrection that will bring to us a physical body that is sinless.*

Your specific question was how could Jesus enter heaven with a body and blood. Did He enter heaven with body and blood? Think about this. What happened to the blood of Jesus? When he was on the cross it was shed. There is no evidence that in the resurrection of Jesus that He required blood to keep Him alive. We are told our resurrection life will be as a result of God, not the blood flowing in us. I don't think Paul was emphasize-

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ing this in this passage; he was talking about our incorruptible sinless state in the resurrection. But in his statement, I do not believe he made a technical error, I do believe that in our resurrection, the role of blood will be necessary. The essence of our life is Christ. In the Old Testament we are told 'the life is in the blood'. Does that help?

C. The sinlessness (impeccability) of Christ and His humanity

We must now discuss the sinlessness of Christ. The virgin birth proves His humanity; the incarnation tells us He became flesh with a true human body with all the experiences and all the needs thereof. But in His humanity, was He the same as you and me? The answer must be 'no'. He was fully human but He was without sin. If this is not true, he could not be our sacrifice. So we see there was confusion in these heresies concerning the sinlessness of Christ.

One false teaching believes he was sinless therefore, He had no soul because that is where sin comes from. We look at Scripture to determine the truth.

1. Was Jesus Christ as the God-Man sinless?

1 John 2:1: *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.* The contrast in this verse is between the little children, the believers who are struggling with sin yet desire to not sin, and our advocate Jesus Christ. An advocate is an intervener, a lawyer; the emphasis is that Jesus Christ, the Righteous, is that advocate.

Are there any people that are called righteous in Scriptures? Yes, there are: Abraham, Noah, Job, and others. So, this text defines Jesus as the righteous one. The term advocate does not imply sinlessness. But it is the contrast in the context, or the comparison that suggests it. We have, here in 1 John, a suggestion that Jesus is always righteous or sinless, in comparison to believers (little children) who are still struggling with sin. Nevertheless, we have more than this suggested evidenced in Scriptures, we have clear statements of His sinlessness:

1 Peter 2:21, 22: *For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: He committed no sin, and there was no deceit in His mouth. This is a clear statement from Scripture, that Jesus was without sin.*

Heb. 7:26: *For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than*

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the heavens. Again, this high priest, which is Jesus, was completely separated from sin.

John 8:46: "*Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?*" What was Jesus asking them? He was giving them an invitation to prove that He was a sinner. They could not!

If you said this to the people who know you, would there be a problem with them giving evidence? My wife has a long list. My children have a long list. My friends have a long list. But Jesus was bold enough to say, 'show me where I have sinned,' and they could say nothing.

When they crucified Him, they had to pay people to lie to show He was guilty. There are many other Bible verses declaring that Jesus was without sin.

Prof. Question: *A person in your church says 'I don't believe Jesus could be without sin. Give me a verse, any verse. You do not have to give me a reference, just quote the verse.*

Student Response: *Discussion in French, and laughter about a lack of verses memorized leading to the comment that confession is now required. Romans states, "Who knew not sin."*

Prof. Response: *I'm going to ask 'more'.*

Student Response: *1 John 3:7 no sin, ... (silence)*

Prof. Response: *2 Cor. 5:21 who knew no sin, Hebrews a man tempted yet without sin.*

Men, you must memorize the Word of God. It's a discipline of the Christian life. If you do not do this, you can be assured the people in your church will not do this. As a child I was in a program and was privileged to memorize 2000 verses in this program. A program like AWANA. In your churches get this kind of a program for your young people. Before I was 15 years old, I had 2000 verses memorized. When I went to Bible College and was asked to memorize Scripture, I already knew the verses. I am getting old and am sometimes forgetful. It is amazing how God brings these verses back to me when I am witnessing. I have lectured enough.

We see that Jesus was the God-Man who was sinless. Tomorrow we will look at 'if he was sinless, could He be tempted?' Prayer: Lord give your people the desire to memorize the Word of God.

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CLASS 6

Prof. Comment: A reminder by Dr. Simon that when you present the homework you must practice your class response as though you are in your own church answering the member's questions.

This means you do not say "Our notes teach us", or "Dr. Cooper said...". You must answer with what the Bible says.

Prof. Response: Although I cannot understand your presentations, I sense, with Dr. Simon's response, that you are doing well. I am also glad that the student who asks many questions in class had questions asked them. (Laughter)

2. Was Jesus Christ really tempted?

We looked at the sinlessness of Christ. There are many Scriptures that show us that Jesus Christ, the God-Man was a sinless man. The truth of His sinlessness begs another question. We know He had to be sinless because He was the God-Man and we know that God cannot sin.

Prof. Question: The question is 'Could Jesus truly be tempted'? If He is God, He is above temptation, yet, if He is man, He is not above temptation. What is your answer?

Student Response: -Yes, He can be tempted because He is man, but as God He cannot be tempted. -He was tempted by the devil. -He was above temptation, after fasting He was hungry but the answer He gave to the devil was 'you must not tempt God', so He was above temptation.

Prof. Response: Let's see what Scriptures say.

I want you to go to Luke 4:1, 2: Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. And in those days, He ate nothing, and afterward, when they had ended, He was hungry.

What does this say about the temptation of Jesus?

Student Response: He was being tempted.

Prof. Response: Yes, the grammar is clear, the same word for a man to be tempted is applied to Jesus. Who led Jesus to this place of temptation? The Holy Spirit led Jesus. God had a purpose for this temptation. Yet James 1:13 says: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. Is the Bi-

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ble hypocritical? God tempts no man, but Jesus was led by the spirit to be tempted. How do you answer this?

Student Response: -He has a purpose for it. -God tempts no man, but He allows temptation even though He doesn't tempt.

Prof. Response: Yes, who did the tempting? Satan!

In your notes you have some blanks to fill in before I go too far: Was Jesus Christ tempted? The answer is clearly 'yes'.

(a) God had a purposeful design in the temptation

Luke 4:1,2: *And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil.* In your notes write "Jesus was led by the Spirit to the place of temptation".

(b) How would you answer James 1:13?

James 1:13: *God cannot be tempted by evil, nor does He Himself tempt anyone.* This text says God cannot be tempted, but Jesus, who was God, was tempted. God tempts no man, but Jesus was a man and the Spirit of God led Him to the *place* of temptation. In your notes, fill in the blanks. He was not being tempted as *God*, but as the *God-Man*. So, God did not tempt Him, God led Him to the place of temptation. The Scriptures are not contradictory. It was necessary for the second Adam to be tempted even as the first Adam was tempted.

(c) What would Heb. 4:15 indicate about His temptation?

Heb. 4:15: *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.* What does this verse tell us about the temptations of Jesus? He was tempted as a man. He had every genuine temptation that all men have. Just so you will understand the Greek terminology, let me share with you a challenge:

I encourage you to look in the original language and see the difference between the word 'tempted' and the word 'trial'. James says "*count it all joy when you fall into various temptations.*" This is the King James translation, newer translations use the word *trials*. You will discover in the Greek language, the word has multiple meanings:

1. examine, submit another to a test, to learn the true nature or character of (2 Co 13:5);
2. try to trap, attempt to catch in a mistake (Mt. 16:1; Jn. 8:6; Heb. 11:37);
3. tempt, test for purposes of making one sin (Mk. 1:13; Ac.

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5:3); 4. attempt, try to do something, implying not succeeding at the endeavor (Ac. 9:26); ⁵

It was this word that was used to define what Jesus faced in the wilderness. In all New Testament uses it is the context that determines the author's original intent.

Prof. Question: With these distinctions, what is the difference between temptation from Satan and a trial from God? One way to understand this is to look at the word as a test where the purpose of Satan is to test to bring failure. The test from Satan focusses on our weaknesses. But God tests us to prove our faith. His purpose is to affirm the avenue or the path of victory. The test from God focusses on our strengths. God promises that there is no test we have that is greater than the faith we have:

1 Cor. 10:13: No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. With these word distinctives in mind, I want you to do a brief group discussion. I want you to discuss the answer for "How does the temptation of Christ differ from our temptations?"

(students form small groups to discuss)

What things did you discuss? What are some of your answers?

Student Response: -We started by saying historically, Jesus was the Son of Adam. The devil coming to tempt Him had to do, some would say, with the intrusion of the serpent. Jesus was coming for the purpose of His work of securing salvation. If Jesus succeeded, then the believer who falls into sin would lose His salvation. If Jesus yielded to the temptation, God's purpose would fail, and all men would be lost.

Prof. Response: Your observation regarding the consequences of man's sin and Christ's sin is good because if Christ failed, no salvation for anyone would be the result. Your additional comment that if a believer sins, he loses his salvation, is a major mistake. Do you reverse your statement now?

Student Response: I do not believe this, I only shared what others think.

⁵ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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Prof. Response: That was a good observation, but I realize I did not qualify my question. I was looking more for the difference for the impact of the temptation because of the different nature between the normal person and Christ. I was looking for the difference in impact between humans and Christ.

Does any group address this difference? What are your answers?

Student Response: -Christ's temptation was to prove His divinity, His deity. -He was tempted as a man, but He did not fall into temptation. -Jesus Christ was filled with the Holy Spirit when He was tempted, and He did not fall because He replied with the Word of God. -We see that in the case of man, from Genesis, that we are tempted because of our own covetness. We also see the same thing in the garden of Eden where Eve coveted the fruit; she wanted to eat the fruit. -We see that the sin nature of man which leads Him to fall to temptation, but Jesus Christ was the God-Man.

Prof. Response: Yes, this is one thing I want you to see. Jesus Christ did not have a sin nature. That means that He had no history of sin.

(d) How does the temptation of Christ differ from our temptation?

Man is tempted sometimes simply because of his experience with sin. We can't blame every temptation on Satan. James tells us that sin is sometimes pleasure. It is the experience of the pleasure of sin that continues to tempt us, but Jesus had no previous sin. There was no experience of the pleasure of sin in His life. He had to no consciousness of sin. The battle was not between His sin nature and the Spirit of God working in him. Because He was perfect, even His conscience was perfect, He had to moral capacity as a human to sin.

There was no aspect of Jesus' life that was immoral. When we talk about all these things, we see there that all the temptations were common to everyone in Scripture, but Christ's temptation paralleled the temptations of Adam. When Adam was tempted, did he have a sin nature? No, but he failed the test. Yet Jesus Christ, also having no sin nature, passed the test. This is significant in the context of our salvation. Adam failed and became the father of the sin nature within man. Christ succeeded and became the father of the new nature in man. This difference, although it was in each case truly temptation, is significant to the doctrine of salvation. We will discuss this in a moment.

(e) Notice there is a difference between "temptability" and "susceptibility".

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Before proceeding, we do need to see there is a difference between temptability and susceptibility. Jesus was genuinely tempted, but He was never susceptible. As man, He could be tempted, as God, He could not be tempted. As man He may have sinned, because Adam did; but as God, He would not sin, He could not sin because God is sinless. The temptations were genuine, but it was impossible for Jesus to sin. He is God.

Student Question: Can we say He took this divine nature to heaven?

Prof. Response: That's one way of saying it. I suggest He chose to operate as a man and relied on the Spirit of God for strength to overcome. It is clear that Jesus was led by the Spirit to a place of temptation. There is no reason to doubt that the Spirit also led Jesus out of the place of temptation.

Student Question: Was the Holy Spirit of God with Adam's sin?

Prof. Response: Yes, Adam was created with fellowship with God. I believe this requires the union of man's spirit with God's Spirit. But obviously Adam did not allow the Spirit of God to lead him from, or over, the temptation.

There is a difference between the will and purposes of God in Jesus life: to act in the power of the Holy Spirit as He functions on this earth, and who Jesus really was. Jesus can choose to operate in the context of the power of the Spirit of God as a human, but He cannot deny that He is God, and God cannot sin. It is a dilemma for us to understand, but the truth is that as a human, He was completely *temptable* because He was fully human.

He did not have a sin nature. But He had God-designed needs in His life. He had the need for food. And a need can always become a temptation when we try to satisfy it outside the will of God. When Satan tempted Jesus to turn stones into bread, he was addressing the human weakness of Jesus at the time. Jesus had fasted for many days and He was hungry. Is being hungry a sin? No, but if we pursue satisfying that hunger outside the will of God, it becomes sin. If I steal food to satisfy hunger, it is sin; "thou shalt not steal." If I turn the desire into gluttony and eat outside God's plan, it is sin. For Jesus, turning stones into bread to meet His need was outside the will of God. So, He did not fall.

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Student Question: Adam did not allow the Holy Spirit to help him, but did He not know the Holy Spirit was there?

Prof. Response: The Bible says that at creation, the Spirit of God hovered over the work. Does that mean the Spirit of God was operating in the life of Adam and Adam was aware of it? I don't know. We are not given that information in Scripture.

Student Response: Because Jesus has two natures, and we know that from Phil. 2. I think that's why He did not fall into that temptation.

Prof. Question: Good reply, but do you see the difference between being tempted and being susceptible to temptation?

Student Response: Yes, we understand.

(f) Why then was our Lord tempted?

We now have to ask, why was Christ tempted? We see several reasons from Scripture. Fill in these blanks in your notes. The first reason was to demonstrate Christ's absolute *sinlessness*. And, this of course being sinless gives Him the right to the offices of *prophet, priest, and king*.

The second reason was Satan's purpose. Satan sought to have the Lord gain His messianic goals by the wrong means. Satan wanted Jesus to take the *Messianic goals but by the wrong means*. The point was so Christ would not follow the path that God planned.

Luke 4:6,7: *And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. "Therefore, if You will worship before me, all will be Yours."* Satan said; if you worship me, I will give you your kingdom. Satan was trying to encourage Christ to omit the cross. Did Satan have the authority to make Christ the king of the world? Some say no, because Jesus created all things and Satan had no right of ownership to give it to Him. Others say yes, Satan had the right because the Bible says the whole world is under the control of Satan as the 'god' of this world.

Let's think Biblically. First, God created the world and is sovereign over it. Yet, who did God give the sovereignty of the earth to? He gave it to man. God gave 'the keys' of earth to Adam and Eve to rule over and have dominion. What did Adam and Eve do with the keys? They turned them over to Satan. Satan is now called the 'god of this world' (2 Cor. 4:4). As the ruling god of the world, did he have the right to give the keys to Jesus? If they were his keys, why could he not give them?

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Let me help you understand this by another question. Were the temptations that Satan gave Jesus, genuine and true temptations? Yes! If Satan had no right or power to give the keys to Jesus, could it be a genuine temptation? No! It was only a genuine temptation if it could happen, if Satan possessed the keys!

I know what you are thinking; How could Satan have rule over Jesus? We have a difficult time to understand that Satan is ruler, even though God is over all things. We are talking about the dominion that God granted to Adam and Eve over the earth. No one denies that when God gave Adam that dominion, God was still sovereign. It was a true dominion. We know this because when Adam failed, death passed on to everything, not just mankind.

That demonstrates the absolute dominion Adam had over all the world. The death that never existed prior to this, became the experience of everything in the world. And now, although the Bible says Satan is the god of this world, it is also accurate to say that Satan is the god or king of the kingdom of death, at present.

There was a temptation for Jesus to take the keys without the cross. Why suffer when, as sovereign God, it is His anyway? But the end result would defeat the entire purpose of God for providing the salvation of man. Therefore, what was rightfully Christ's; to be the King, was wrong for Him to accept in a way that was not the will of God.

The principle here you need to note: To do the right thing in the wrong way is a deception of Satan. Dr. Simon reminded me of a situation from yesterday. It was suggested that, in order for me to save money, I apply for a permanent residency. I have been here many, many times. So, when we made the application, I was told my passport needed a six-month visa. This six-month visa demonstrates that I am a resident of Cameroon. The temptation for me was to try to save money, because it is God's money, and I would have more finances to help the seminary and the people of Cameroon. The temptation was to go and get a permanent visa instead of a visitors' visa.

The six-month visa assumes I am a resident of Cameroon. But there is nothing to show I go back home and return often within the six months. So, it would be a good thing to get a permanent residency visa rather than a repeated visitor visa because it would save me money. But, in my heart it is deception, so I said no. It is better to pay the extra money and come. Doing the right thing but in the wrong way, is Satan's way. There was a

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way to make this proper by explaining to the Cameroon embassy supervisor in Canada, he may encourage me to do this, or he may say no, it is not right, and I will not do this. They said yes because the six-month visa allowed for multiple trips. The KEY: Do right whatever becomes of it!

There is a third purpose of Jesus temptation, found in Hebrews:

Heb. 2:10: *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* Here Scripture indicates God desires to bring many sons of men to glory through Christ. The original purposes of creation requires completion of the purpose of the first Adam. The question is asked; Why did God create Adam? I include all humanity, Adam and Eve and all their offspring. The answer is God desires to have sons. A second Adam, who would remain sinless and therefore secure salvation for fallen man, was necessary.

Jesus, the second Adam, needed to be tempted to complete the purposes of the first Adam. The verse shows us that God's purpose for humanity was for Him to have righteous children. God chose to send His Son that He could have fellowship with His own children in His own image and righteousness. The first Adam failed in his purpose because he sinned and created an unrighteous protégé.

Christ had to pass the test that Adam failed. He could truly be called the father of the righteous world. That is why it is significant that Jesus is called the second Adam. The argument for the second Adam is this; whereas the first Adam brought death, the second Adam brings life. The people described as *sons unto glory*, are those declared to be righteous in Christ. They satisfy the purpose of God desiring children of righteousness.

Because the passion of God was to have many sons in His presence who demonstrate His character and who He has relationship with, Christ had to taste death for everyone. For that death to be a sufficient substitute, it had to be a perfect sacrifice. To be a legitimate perfect sacrifice, there had to be a test of perfection. Do you see how it all connects together? He was perfect man, but He had to be tested.

Let us continue with our look at the humanity of Christ. We looked at the uniqueness of His temptations. We see Jesus was tempted to prove His sinless character and to demonstrate He is a sympathetic high priest.

3. Jesus Christ was tempted in order to demonstrate that He is a sympathetic High Priest.

Heb. 4:15: *For we do not have a High Priest who cannot sympathize*

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with our weaknesses, but was in all points tempted as we are, yet without sin. Here, Hebrews tells us Jesus is a high priest, tempted as all men, but without sin. If you can imagine the great white throne judgment, man stands before a holy God condemned for sin. Man says to God 'your judgement is not fair because you never experienced the greatness of temptation'. That would be a good argument. You are unjust because you created us with these desires, and you had no idea of how strong they are. We had no choice!

Will any man be able to say this to God? No! The truth is that every knee will bow and claim that Christ is the Messiah and will perceive that Christ went through everything man went through. I personally believe that God will grant perfect understanding to all who stand before Him, of what He sought to do for them. They will know they are sinners by choice before a holy God. They will know that God experienced every temptation and did not sin. They will know that His judgement requires separation forever from Him and they will know it is the right decision. I think that this will torment them forever. To be forever outside the presence of God and to know it is the right thing. That's my opinion.

That's why the high priests in the Old Testament were an example of Christ's priestly office. They represented the holy office, they exercised the avenue of sacrifice for reconciliation, but they were also human and had their weaknesses. Sacrifice was required for their sins as well.

4. Could Jesus Christ have sinned?

Here we have this third necessity for the temptations. God would experience the weaknesses of humanity yet have victory over it. Could Jesus have sinned? What is the answer? No. This is our conclusion. He could never have sinned. He did not possess a sinful nature. He had no moral weakness. He never wanted to sin, because He was God. You can see that in the foreknowledge of God there was no other way to have a second Adam. When God looked upon earth as recorded in Genesis 6, and saw the wickedness, corruption, evil intent of men's hearts, He already had a plan to redeem humanity. It was to establish a second Adam that would not, and could not sin, who, for humankind, would start all over again.

If God started all over again 1000 times, and did things exactly the same way, with exactly the same Adam, Adam number 1000 would still sin. God had to become the second Adam Himself. God had to do what man could not do and was never created to do. This is why the angels, cre-

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ated differently, independently, look down on man and wonder about the power of grace.

CLASS 7

VII. THE DEITY OF JESUS CHRIST

We discussed the two natures of Jesus Christ. What are the two natures? His deity and His humanity. We understand that Jesus was fully God and fully man. His humanity was perfect humanity even as Adam was originally created. We understand that Christ had no sin nature because His father was God. After the first couple hundred years of church history, the argument was that He was not fully human. Later in church history His humanity was accepted but His deity was denied. We see in Scripture Jesus Christ clearly claim to be the Son of God. Be sure you have the texts indicating Jesus claims to be God in your mind.

A. The argument from logic (Josh McDowell)

When you are discussing theology with the cult people, this is a big issue. An American lawyer named Josh McDowell wrote a good book; “Evidence that Demands a Verdict,” regarding the claims of Christ. There is a place in your notes that will show you his arguments. There are only two alternatives regarding the arguments. Either Jesus’ claims were true, or they were false. If they were false there are two other arguments; Jesus knew that they were false so He was a deceiver, or Jesus did not know they were false, but believed in His heart they were true although they were false. In this case He was deceived in His own mind.

If He knew they were false and He still died for these lies, He was crazy. Why would anyone die for a lie? If He was deluded in His mind and died for these, He was a crazy man. Could a man that is either crazy or a deceiver win so much attention and do so much in history? We have famous people who were deceivers or lunatics; Mussolini, Hitler, Genghis Khan. These men were either all very persuasive but crazy people, or very uniquely skilled deceivers. The world remembers them as such. It does not make sense that either situation applied to Jesus, because the world still favoured Him in terms of His goodness. The only logical argument according to Josh McDowell is that Jesus’ claims were true. If that is the case, He is God. (From *Evidence That Demands a Verdict*, by Josh McDowell).

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I'll give you time to finish the diagram in your notes. Two alternatives, truth and false. If false, two alternatives. He was a liar or He was a lunatic. Neither of those can logically be accepted. The only real alternative was that He was Lord. I offer you this because it is good to see that God's truth can be logically proven. We were talking about God's propositional truth that can be argued.

B. Divine Names were attributed to Him.

We see in Scripture the evidence of His deity because He received the names of God.

1. He is called God.

John 1:1: *In the beginning was the Word, and the Word was with God, and the Word was God.* -The Word became flesh; we see in the context that the Word was God.

Hebrews 1:8: *But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.* - Jesus is referred to; 'thy throne O God, is forever.'

Titus 2:13: *...looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ...* -Titus clearly attributed deity to Jesus.

1 John 5:20: *... that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* -John pointedly claimed Jesus to be true God.

There are many other references referring to Jesus as God, and divine names are attributed to Jesus Christ. Also, He is called the "Son of God".

2. He is called the Son of God.

We see in the synoptic gospels that Jesus did not use 'Son of God' to refer to Himself. But, when others called Him the Son of God, He accepted the title:

Matt. 8:29: *What have we to do with thee, Jesus, thou Son of God?*

Matt. 14:33: *Of a truth thou art the Son of God.*

Matt. 16:16: *Thou art the Christ, the Son of the living God.*

Matt. 27:40: *If thou be the Son of God, come down from the cross.*

Mark 14:61-62: *Art thou the Christ, the Son of the Blessed? And Jesus said, I am:*

In John's gospel Jesus plainly calls Himself the Son of God:

John 5:25: *a time is coming and has now come when the dead will hear the voice of the Son of God*

John 10:36: *"do you say of Him whom the Father sanctified and sent*

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into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

John 11:4: *When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

Again, I encourage you to look up these references yourself and see the evidences in context. Jesus is called God. Jesus is called the Son of God. He is also called the Messiah, which in the Greek language of His day is “Christ”. This, in English and French, means ‘anointed one’.

3. He is called the Messiah.

Dan. 9:25: *"Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The*

Dan. 9:26: *"And after the sixty-two weeks Messiah shall be cut off, but not for Himself;*

Isa. 9:6,7: *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. - Here we see that the Messiah, to be born of a woman, was clearly identified as “Almighty God, Everlasting Father, Prince of Peace.”*

4. He is called the Saviour.

His name was Jesus, which is equivalent to the Greek word “Saviour”, the same meaning as the Hebrew word “Joshua”. Now we know the names Jesus and Joshua were common names. But if we put the title ‘Saviour’ in the context of Scripture again we see it refers to God, because there is a direct correspondence to the Messiah being the Saviour. The argument is not in the name itself, but the name in the Isaiah context of Messiah being Saviour:

Is. 25:9: *this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.*

Is. 52:13, 53:5: *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high... But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

5. He is called the only begotten Son.

We also see Jesus’ deity referred to in the Gospel of John as the only begotten Son:

John 1:14: *And the Word became flesh and dwelt among us, and we*

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beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 3:16: *For God so loved the world, that he gave his only begotten Son,*

When He is called the only begotten Son, the term applies to God, not to man. There was a point in time when the eternal Son became flesh and blood. When the Son of God is referred to as ‘the only begotten’, it means ‘the *eternally* begotten Son’. In this context the term means ‘the Son always had an intimacy, always had fellowship, always had unity’ with the Father and Spirit.

Because Scripture teaches that God has no beginning and no end, the Son has no beginning and no end. But Scripture also teaches that the Son, without losing His divine nature, also became a human. Messiah was the Son of God and the second Adam!

We have been examining the Bible evidence of the deity of Jesus Christ. We start by looking at the divine Bible names that are attributed to Him. These names, in the Bible context, have to refer to One who is truly God.

6. He is called the Firstborn.

Col 1:15: *He is the image of the invisible God, the firstborn over all creation.* When the term ‘firstborn’ is used of Christ, it really has three Biblical meanings or applications: Here “the firstborn of every creature” does not mean He was a part creation but refers to the specific nuance of the Greek term as ‘sovereign’ of creation. It is like the idea of being the father of creation, the ‘firstborn’, the one who is ‘first-cause’ of creation.

When it comes to scientific theories of ‘origins of the universe’, scientists continue to seek for what is called the ‘first-cause’. Even evolutionists must accept a cause for evolution to begin. When I was in college, the big bang theory was popular. Scientists were trying to show that when you look at the expanding universe, there must have been an explosion to begin it all. Nevertheless, it did not take long for reason to ask the question ‘Where did the material for the explosion come from?’ But the big bang theory does not answer this question ‘first-cause’. The Bible does: the term ‘firstborn’ does answer the question, Jesus is *the firstborn over all creation*.

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Matt. 1:25: *she had brought forth her firstborn son: and he called his name JESUS.* Firstborn also describes Jesus in relation to Mary. What do you think ‘first born of Mary’ means? Does first-born necessitate there must be more? Does first-born necessitate you can have only one child. If in the Old Testament, the Israelites were called to offer their firstborn as dedicated to God, does it mean they did not have to do this if they had only one child? If I say to you ‘I am the president of Cameroon with the authority to say, “Your children will serve in the military, can you say to me, “No, this is my firstborn, so he does not have to serve.’

Prof. Question: *What do you think ‘firstborn of Mary’ means?*

Student Response: *For me it means that Jesus was the first child miraculously born of Mary.*

Prof. Response: *Our imagination can come up with many meanings. The answer is found by determining how the people in Jesus’ day use the term firstborn? That’s the important thing.*

Not all the ways the word ‘firstborn’ is used concerns us, it is how the Greek word was used in Jesus day that is significant. We have seen that it conveyed the idea of someone who is over something, one who is sovereign because he is first, ‘first-cause’. Yet, when it came to use the term ‘firstborn of Mary’ it was the common way of saying it was her first child. This does not suggest it had to be a miracle child, nor her only child, nor demanded more children, nor privileged any excuses blocking military service.

In Colossians and Revelation, He is called the firstborn from the dead:

Col. 1:18: *And He is the head of the body, the church, who is the beginning, the firstborn from the dead,*

Rev. 1:5: *Jesus Christ, who is the faithful witness, and the first begotten of the dead,*

Does this mean that Jesus was the first person ever raised from the dead? No, Scripture’s make this clear with Old and New Testament examples in individuals raising from the dead prior to Jesus’ resurrection. Most of these were restored to life, and later died. We also have the situations of Enoch who walked with God and was no more, and Elijah, for whom a chariot came down and he was taken to heaven. These men did not see death. These are types of rapture.

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When we look at the idea of Jesus being the firstborn of the dead, we are talking about Him being the first who *brings* resurrection to *new life* to people. His resurrection was a resurrection to the new glorification coming to all who are in Christ. Even if Enoch and Elijah were raptured into a glorified state, they are still not the overseer, the ‘first-cause’ of resurrection to newness of life.

There are those who teach that Enoch and Elijah will be the two witnesses in the tribulation, because the Bible says it is appointed unto man, once to die. They argue these two still have to experience death, and they will yet experience this resurrection to newness of life. It does make me wonder whether they are presently glorified or not. We just don’t know. They did appear to Christ on the Mount of Transfiguration, but we still do not know what type of life they have.

7. He is also called the Word, or Logos.

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

John 1:14: *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

We talked about the meaning of *logos* before. It certainly conveys the idea of God revealing Himself. It is a special term reserved for the Son of God. I personally think it expresses the Son’s role among the Trinity as the One who reveals God to humanity, whether by Christophanies, as in the Old Testament, or in the flesh as by the incarnation. Interestingly, in some of the Targums (translations and interpretations of the OT the names for God were sometimes dropped in favour of the New Testament title "Logos". This was done to emphasize the nearness of God to His people.

8. He is called “Lord”.

Phil. 2:11: *every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Rom. 10:9: *if you confess with your mouth the Lord Jesus*

In most English Bibles there is a distinction between the way Lord is spelled, it is either LORD or Lord. “The Hebrew YHWH is usually rendered “*LORD*”.⁶ YHWH or *Yahweh* is a distinctly proper name of God. It is never used to refer to any pagan gods; neither is it used in regard to men.

⁶ Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (821). Wheaton, IL: Tyndale House Publishers.

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It appears 6823 times in the Old Testament,⁷ “*Lord*” in English is the rendering of the Hebrew *adonai* or of the Greek *kurios*.⁸ God’s rule and authority as ‘*Lord*’ rests ultimately upon His creation and ownership of all things and people (Ps 24:1–2).⁹

I encourage those of you who use the French Bible to search out the French language distinctions. I think Jehovah is translated l’Eternel, but there is distinction between the Old Testament using l’Eternel, and New Testament using Seigneur. A good Bible Encyclopedia will provide a historical perspective of the name Jehovah. I suggest you take the time to make personal notes from one.

9. He is called the Alpha and the Omega.

Rev. 1:8: *I am Alpha and Omega, the beginning and the ending, saith the Lord,*

Rev. 1:11: *I am Alpha and Omega, the first and the last*

Alpha and the Omega are the first and the last letters of the Greek alphabet. The phrase therefore portrays the idea of being first and last, beginning and end, which is uniquely eternal. Jesus is therefore God because only God is eternal, having no beginning and no end.

Prof. Question: *When we examine these names referring to Jesus Christ, what lesson can we learn regarding His character, His responsibilities? Share with me.*

Student Response:—*I have a confirmation that He has a double nature.*

Prof. Response: *It is evident there are many names referring to Jesus Christ the Son of God, and this is why, when any particular name is used in any particular context, there is significance. We are wrong when we open our Bible and come across a text where He is called Messiah, or Saviour’, and we simply think ‘Jesus’ and go on. God particularly chose a unique name to go with the context. When you apply the significance of the names to the context, it will give better insight of the intent of that text. I encourage you to make a habit of doing your studies in this manner. There*

⁷ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (883). Grand Rapids, MI: Baker Book House.

⁸ Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (821). Wheaton, IL: Tyndale House Publishers.

⁹ Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (821). Wheaton, IL: Tyndale House Publishers.

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are many more names of God and of Christ than what we have listed here. Be wise; discover the significance of every name of God and then go back and see how God used them in the contexts. It will open your eyes to the depths of God's Word.

C. Divine Worship Is Ascribed to Him.

1. Christ accepted worship.

As we continue to examine the Bible evidence of the deity of Jesus we see now that divine worship was also ascribed to Him. This is significant because in Scripture, every time angels came to men, and men fell down before them, the angels corrected the men, not allowing men to worship angels? But the Angel of the Lord, being the pre-incarnate Son of God, was worshipped (Ex. 3, Jud. 13).

John 20:28: *Thomas answered and said to Him, "My Lord and my God! When Thomas said, 'my Lord and my God', he was expressing worship to Jesus. Jesus did not rebuke him.*

Matthew 14:33: *Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.* In this context Jesus walked on the water and bid Peter to join Him. Later in the ship, Peter declared, 'thou are the Son of God'. In referring to Jesus as the Son of God, Peter acknowledged His deity and all present worshipped Him. Jesus accepted this expression of worship.

2. God commends worship to the Son.

Jesus accepted worship, and the Father commands worship to the Son.

John 5:22-23: *For the Father judges no one, but has committed all judgment to the Son, "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.* -Here, we see the Father gives all judgment to the Son for the purpose of the Son to be honoured as the Father is.

Heb. 1:6: *But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."* -The context indicates that God the Father says all the angels are to worship the firstborn Son.

D. Christ Possesses the Qualities and Property of Deity.

We see Jesus accepted worship, which is significant because the angels refused to be worshipped. We see God the Father calling all men and angels to worship Jesus. We also see that Jesus possessed the qualities and attributes of deity.

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1. Pre-existence

John 1:1: *In the beginning was the Word, and the Word was with God, and the Word was God.* The Son, the Word, is pre-existent. Therefore, being pre-existent shows that He is eternal, before time. Therefore, He is not touched by time, and He will exist after time or for eternity.

John 8:58: *Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."* This text declares the Son's pre-existence before Abraham, the father of Israel.

2. Self-existence

John 8:58 *I AM.* The previous text also makes specific reference to being Jehovah by the root of the Hebrew term YHWH, meaning 'to be'. This suggests He is the self-existent one, the 'I AM'. In essence He was calling Himself, 'yahweh' or 'jehovah'.

3. Life-giving Power

John 5:21: *For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.*

John 5:26: *"For as the Father has life in Himself, so He has granted the Son to have life in Himself.* As the self-existent one, He raises the dead even as God raises the dead and has life in Himself. The context of John 5:26 speaks of judgment by the Son (v. 22), salvation through Christ (v. 24), the resurrection of believers to eternal life (v. 25), which points to Jesus, source of resurrected life (26). The point of His life-giving power is clear:

Our life is derived, but His life is original, "in Himself." "In Him was life" (John 1:4). The grave could not hold Him because He is "the Prince of Life" (Acts 2:24; 3:15). Jesus laid down His life and then took it up again (John 10:17–18). Because He has life in Himself, He can share that life with all who will trust Him.¹⁰

4. Immutability

Heb. 13:8: *Jesus Christ is the same yesterday, today, and forever.* In this text we see that immutability is attributed to Him. He never changes, He is forever the same.

5. All the Fullness of the Godhead dwelt in Him

Col 2:9: *For in Him dwells all the fullness of the Godhead bodily;* This is a simple statement that says there is nothing true about God that is

¹⁰ Wiersbe, W. W. (1996). *The Bible exposition commentary* (Jn 5:24–29). Wheaton, IL: Victor Books.

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not true about Jesus Christ. This did not occur after the baptism as some would claim, because He did not become flesh after the baptism, this did not happen after the resurrection because He did not become flesh after the resurrection. When the Son became incarnate, it had no effect on His fullness as God.

Prof. Question: Let's review. Give one Bible verse evidencing that Jesus was God.

Student Response: -Heb. 1:8—God the Father calls God the Son, 'God'. It means He is God.

Prof. Response: I am Jehovah Witness. I don't believe Jesus is God. What do you say to me? Do not look in your notes? Jesus is the image of God, Adam was also made in the image of God, as all men are created. So why do you say Jesus was God?

Student Response: -John 1:1, at the beginning the Word was God.

Prof. Response: No, the word was a god, one of many. Will you let a Jehovah Witness get away with this? When they argue this, don't hesitate to open your Greek text and show them. Most Jehovah Witness have never studied Greek. They are indoctrinated in their answers and questions.

When they come and say, 'this is translated a god', I get my Greek New Testament and say, 'show me'. They do not know Greek, so I show them: "The Greek words of verse 1, literally translated are: "In beginning was the Word, and the Word was with the God, and God was the Word." There are no articles with the word 'beginning', nor with the second reference to 'God'. This is the common way of Greek grammar, where the article placement means something specific, showing emphasis."

Here the emphasis is 'The Word', indicating 'The One and Only Word'. In the original Greek language, the second conjunction 'καὶ' ('and') ties 'πρὸς τὸν θεόν' (with the God), to the first reference of 'θεόν' (God) plus the article 'τὸν' (the), which is joined by grammatical necessity of the preposition 'πρὸς' (with), with the second reference 'θεόν' (God) without article, indicating they are the same being."

"If your Jehovah Witness translation was consistent, you would have to translate verse 1: In a beginning...; verse 4: in Him was a life; verse 6: a man was sent by a God, whose name was a John. By ignoring proper Greek grammar, your incorrect but consistent translation would not make sense, even as your incorrect but inconsistent translation makes no sense."

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You can be confident to argue truth when you know they are wrong.

E. Divine Offices Are Ascribed to Him.

Think without looking in your notes. We should be able to demonstrate the deity of Christ because He took the names of God, He received the worship of God, He was given the attributes of God.

We see also that divine offices were attributed to Him.

1. He is called ‘Creator’.

John 1:3: *All things were made through Him, and without Him nothing was made that was made.*

Col. 1:16: *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.* It is apparent that everything that exists in the universe (*all things visible and invisible*) were created by the Son who became flesh.

2. He is Holder or Sustainer of all things.

Col. 1:17: *And He is before all things, and in Him all things consist.*

Colossians further says all things *consist* by Him. The Bible language term is *synistēmi* meaning ‘hold together in proper place or arrangement’¹¹. This is another reply to the scientist who wants to see ‘first-cause’, going past ‘first-cause’ to the answer of sustaining force.

3. He has the right to forgive sins.

Luke 7:48: *Then He said to her, "Your sins are forgiven." We know the stories of Jesus extending forgiveness, the Pharisees thought it was blasphemy. Their argument was ‘only God can forgive sin’. Jesus in essence was saying, “Yes, I am God.”*

4. He is able to raise the dead to eternal life.

John 6:39: *I should lose nothing, but should raise it up at the last day.*

John 6:40: *“everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”*

John 6:54: *I will raise him up at the last day.*

John 11:25: *"I am the resurrection and the life. He who believes in Me, though he may die, he shall live.*

The Scriptures say He will raise the dead on the ‘last day’. This is a

¹¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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resurrection to eternal life. Remember that when Jesus came to a funeral and restored life, it was not necessarily proving He was God. Elijah and Elisha also did this. What did those miracles prove? The miracles proved the message of the speaker. These resurrections were to normal life, which ultimately succumbed to death. Only Jesus can bring resurrection to eternal life.

5. He is able to judge all men.

John 5: 22: *"For the Father judges no one, but has committed all judgment to the Son.* This text tells us that the Father has given all judgement to the Son so all will honour (vs. 23).

F. Divine Attributes Are Possessed by Him.

Along with these divine offices, we also see divine attributes are possessed by Him.

1. Omnipotence

We see expressions of great power in Matthew 28:18, when he says, *'all power is given unto me'*. No disciple ever said this. We see this authority expressed over disease in Luke 4: 38-41. We see this power expressed over death in John 11, where Jesus raised Lazarus. We also see this power expressed over nature in Matthew 8, when He spoke and calmed the storm. We could also include His authority over demons when He would cast them out.

His authority over animals was evident when He sat on a colt that was unbroken. What happens when you sit on an animal that has never had a man on the animal before? When I was a boy, I lived in a farming area. I had two or three friends, and we played a farm game. We would jump on the backs of calves or pigs, to see who could stay on the longest? When you jump on the back of a calf or pig, they get upset and try to get you off by running, jumping, wiggling, and rubbing you off on a wall.

Even horses have to be broken so the rider can ride them. I'm sure that when the crowd saw Jesus riding on the donkey, they assumed the donkey was already broken for this, but the Scriptures say specifically that this was a colt never ridden before. Yet Christ sat on it, and it calmly carried Him into Jerusalem. Unless you're a farm boy you may not see the significance of this.

We recognize that the miracles Jesus did confirm His message to be true: He was God in the flesh! But there is a significant difference in the fact that Jesus performed so many miracles. When you read through the gospels, you will find thirty-five distinct miracles. John's gospel contains

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twenty and concludes with these words: *‘And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.’* Clearly, the volume of miracles demonstrated that all power was given to Him. No man ever lived that did the number and variety of miracles that Jesus did, or even came close.

2. Omniscience

Even in the flesh, with a normal human mind, we see suggestions of omniscience credited to Jesus, although this may have been enlightenment by the Spirit of God. It is a dilemma that we just don’t quite understand.

John 16:30: *"Now we are sure that You know all things, and have no need that anyone should question You.* Jesus is giving evidence that He proceeded from the Father, verse 27. He had been using parables and figures of speech that were often confusing. Then in verse 27 He simply states that He came from the Father and that He will leave the world and go back to the father. The disciples said, ‘now you are speaking clearly’ now we are sure you know all things’; therefore, we believe you came from God.

Again, we are looking at the result of His teachings. In their experience of Jesus’ teaching, He could address any situation with His understanding. It was the fact that He always had the right answer in every circumstance, time and time again, that demonstrated He was unique beyond any prophet. This is a suggestion of His omniscience, His all-knowing capability. We see another instance of this in John 4:16-19, when He knew the woman had five husbands. In John 2:24-25, when He knew what was in man. In John 1:48, when He knew Nathaniel’s place of rest before even meeting him.

I say the same thing about His knowledge as I said about His miracles, on their own, one instance would suggest that God was revealing things as a confirmation of His message, but it also evidenced that this capability was His nature evidenced by people as He always had the right answers. The great volume of His profound communications, suggests more than just a prophet’s wisdom; it suggests the inherent knowledge of God.

Do you understand what I am saying? I am not changing my mind regarding Him working within the context of humanity and relying on the Spirit of God. Yet, the great volume of His miracles and consistency in every circumstance of His evident understanding, seems to go even beyond this.

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The ordinary man that did not live and stay with Jesus would see the miracles and know the message was true. But those who lived with Him, and travelled with Him, had a different conclusion. We see this expressed by the apostle John in the epistle of 1 John. You can sense John's amazement in the words of John:

1 John 1, *'that which we have seen which we have heard, which we have looked on, and our hands have handled concerning the word of life'*. Their conclusions were different from the ordinary man that witnessed the miracles. Everything about Him shouted 'He is God'. That is why I'm jealous of the disciples, and I long to see Jesus face to face.

3. Omnipresence

We know that in the common human body, the incarnate state before the resurrection, Jesus could not be everywhere present, but Jesus declared He would in the future:

Matt. 18:20: *For where two or three are gathered together in My name, I am there in the midst of them.*

Matt. 28:19-20: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.*

Certainly, He was declaring His own characteristic of being one with the Father and the Spirit, present everywhere, through all time. We see that these attributes are possessed by God the Son, even in the flesh, especially evident to those who were with Him constantly.

G. The Name of Jesus Christ Is Coupled with that of the Father and the Holy Spirit.

The last Bible evidence to prove the deity of Jesus is the name of Jesus Christ being coupled with that of the Father and the Holy Spirit. Therefore, in these references to the Trinity we see the equality of all the God-head. We have the apostolic benediction:

1. Apostolic Benediction

2 Cor. 13:14: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.* Do pastors here raise their hands and quote the apostolic benediction? Do you do this after each service? Many pastors in Canada do, it is very appropriate. I confess I did not grow up in a church where the pastor did this, and I did not have the habit to do it.

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2. Baptismal Formula

We also have the baptismal formula:

Matt. 28:19: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

It doesn't matter if you go in the water once, as we Baptists practice or three times, as the Brethren Assemblies practice, it is in the name of the Father, and the Son, and the Holy Ghost.

3. Other Passages

John 17:3: *"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

John 10:29-30: *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.* Jesus clearly claimed equality with God the Father.

Student Question: - *I have a problem with this formula because I have met many people that tell me baptism in the name of the Father, Son, Holy Ghost is no longer valued. They say we need to do it in the name of Jesus as Peter taught in the book of Acts. What do you think of that?*

Prof. Response: *They are wrong. I don't know how to answer that. God commanded us to baptize in the name of the Father, the Son, the Holy Ghost. Why would we change that?*

Student Response: - *The argument given to me is with this command, none of the apostles used thereafter (Acts).*

Prof. Response: *How do you know? You are making an assumption that the language of the NT does not make. This is called a straw man; it's an argument of silence. Just because the Scriptures in giving the history of the church do not quote the exact words that the apostles used when they baptized, does not mean they did not do it. The emphasis in the NT, when the apostles were going out, was to basically re-baptize many people who had been baptized by John the Baptist or had been proselytized as Gentiles into the Jewish faith and had been baptized that way, so the significant thing for them was to recognize there was a necessity of a new baptism in Jesus. This is different from what John did, this is different from what the Jews did because now we are in the truth of the Son. It did not exclude the fact that they actually did the baptism, or they didn't say 'in the name of the Father, the Son and the Holy Ghost'. I believe they did because they were obedient people. The context of the record of the book of Acts is to teach us that it is different from John's baptism, it is the bap-*

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tism of the Christian faith because we are following the Son, Jesus Christ. If I used their argument of silence, I could also say we do not remember the Lords' table anymore, because not every time in the book of Acts when the church gathered does it say that they broke bread. This approach would conclude: "If it doesn't say they broke bread, we do not remember the table."

To help clarify and for your own information and study as pastors, please note that we have in the Acts 2:41-42, all the elements or purposes of the local church are given:

Acts 2:41-42: *Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.*

It says they preached the Word;

There is Evangelism, *'those who gladly received his word.'* After they evangelized, they baptized; *were baptized.* Here 3000 souls were added to the church. Evangelism includes the importance of the command to baptize believers into the church. It doesn't say they baptized in the name of the Father, the Son, the Holy Spirit, it just says they baptized them.

These men were following God, they evangelized according to Matthew 28, so why would they not baptize as in Matthew 28? It also states they continued daily in the apostles' doctrine;

There is Education, *"continued steadfastly in the apostles' doctrine."* The teaching of the Word of God is foundational to the church. It also says they broke bread together; this is the term used to identify the activity that we call communion. In the context of their gathering **There is Fellowship**, *"continued steadfastly...in...fellowship."* This is *'koinōnia'*, literally the willingness of sharing all things in common. In early churches, this fellowship often included a church meal followed by the unique fellowship of declaring the Lord's death among one another, *the breaking of bread*, and a time of praying, *and in prayers*, singing, and teaching or preaching, hence,

There is Worship.

In the church where I pastored, we would make communion the entire worship service, where testimonies to share God's blessings and care were encouraged, special prayers were shared, and the sharing the bread and cup was conducted, the Word was shared. It was a special time of spiritual

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fellowship and worship.

The essence of what should be in every local church true to the Bible is evangelism, education, fellowship, which was broader than just breaking bread together, as believers willingly shared all things in common. It also included worship, and finally,

There was Stewardship. In having all things in common, they shared their possessions among one another. They were good stewards, making sure they shared with each other God's provision. In Acts, stewardship included caring for other churches in need. Biblical Stewardship is a study all of its own. The healthy church is a church taught and practicing the principles of Biblical Stewardship.

We know that later on in Acts 6 when the church continued to grow, there needed to be some manner of organizational structure. We know from the counsel of Jerusalem and the role of the elders and deacons that some kind of government in the church was established. There you have it. These five evident activities or purposes are the essence of every true local church.

CLASS 8

We have been studying Christology. We began by being reminded how important it is for us to know Christ. Paul had a passion to know Christ, *'that I might know Him and the power of His resurrection and the fellowship of His suffering...'* That is a great passage to preach. It demonstrates what all of God's children in this church-age will experience: the power of God to have victory over sin and the fellowship of his suffering in humiliation, as the world rejects us. This will call every one of God's children to understand the conformity of His death, which means we must offer ourselves as sacrifice.

When we started the class, I asked all of the students to write a purpose for being here besides the academics. Our goal has been to know Him, not just to satisfy the requirements to get a diploma. I pray that this will be just the beginning of your deep study of Christ, and, when the class is over, you will continue to pursue knowing Christ better.

Christology involves looking at the uniqueness of Jesus, the Son of God. We made a brief introduction by looking at the pre-incarnate state of Christ.

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Prof. Question: *Someone summarize what we mean by the pre-incarnate state?*

Student Response: *-It means 'before Jesus was born'*

Prof. Question: *What was the ministry of the Son of God before incarnation?*

Student Response: *-He was the Creator with God.*

Prof. Question: *Did the world see the son of God before He became flesh? If so, How?*

Student Response: *-Always 'as the angel of the Lord'.*

Prof. Question: *Any other way? What were the names of the other ways?*

Student Response: *-The shekinah glory.*

Prof. Question: *Any other way? How did the Son of God present Himself before Abram?*

Student Response: *-In the form of a human being.*

Prof. Response: *These manifestations we call 'Christophanies'. Any way the Son of God came before man physically is a Christophany. Most of the time it was just in the appearance of a man, but the shekinah glory is a physical manifestation of the light, so it is also called a Christophany.*

We looked at the two natures of Jesus Christ. What are the two natures?

Student Response: *Human and deity.*

Prof. Question: *Tell me some Bible evidence of the humanity of Jesus Christ.*

Student Response: *John 1:14*

Prof. Question: *What other evidence?*

Student Response: *-Human needs- hungry, tired, physical needs, emotional needs. -Luke 2:40-- He grew.*

Prof. Response: *We know there are many evidences of His humanity. Perhaps the greatest evidence is that he died.*

What are the evidences of His deity?

Student Response: *John 1:1 'the word was God'.*

Prof. Question: *Anything else that shows He is deity...*

Student Response: *-He had the attributes of God. -He forgives sin. He accepted worship. -He showed omnipotence... -the volume of this in His life communications.*

You are seeing the evidence of the natures of Jesus Christ in the Scriptures. It is impossible to separate 'who' Jesus was from His 'ministry', or that He did. But, in the presentation of Christology, theology divides His

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nature from His work to give us a broader avenue for study. We look at the work of the Son of God now.

PART THREE -THE WORK OF THE SON OF GOD

I. INTRODUCTION

Christology normally focusses on the work of the incarnate Son. We know the nature of His incarnation. For how long will incarnation exist for the Son of God? Not just 33 years but, for eternity, from His birth to forever, through all eternity. Normally, we focus on the incarnation during His first coming. We take the time to look at the expression of His incarnation in humiliation. We deal with the priestly office, the priesthood of Jesus as the Son of God.

Eschatology picks up where Christology leaves off.

When we study Eschatology, we start to see the glorification of the son of God before man. I do have at the end of your notes a couple of pages of the intermediate ministry just for reference. Nevertheless, in your notes under Part 3, The Work of the Son of God, Introduction, there is this statement: Christology focuses only on the "priesthood" aspect of the Son's work.

So, we will focus on a couple of the unique words that characterize Christ's work in humiliation. We know from 1 Timothy 2:5. He is the mediator between God and man.

1 Tim. 2:5: *For there is one God and one Mediator between God and men, the Man Christ Jesus,* However, we also recognize His mediation continues into the future. We recognize then, that in this time we are focusing on the reconciliation which the mediator brings between God and man.

II. THE OFFICES OF THE INCARNATE SON

A. Old Testament Offices

God spent 4000 years giving us the Old Testament to understand the unique offices Jesus would have as He became incarnate. When we look in the Old Testament, we see the unique offices of prophet and priest and king. These three offices were appointed, anointed, and honoured by Israel. Each of the prophets and each of the priests and each of the kings have that unique appointment by identification.

1. Prophets

The Key to prophetic office was anointing which evidenced divine Appointment and divine Empowerment. Were all the prophets of the Old Testament anointed for the office of a prophet? No! There was a

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difference between the office of a prophet and the ministry of a prophet. When we look at the division of the books of the Old Testament, we see there was a difference between those with the office of prophet and those with the ministry of prophet. We see this in the study of Bibliology.

The job of the office of a prophet was to declare the Word of God to the people. Were all the anointed prophets in the Old Testament faithful to that purpose? No! One of the prophets in the book of Kings told lies to another prophet. Because the office of the prophet was appointed, the king often appointed his own prophets. These prophets were appointed by the king not God.

We know that most of the kings were not faithful to God. They did not want to have a true prophet of God rebuking him all the time. Therefore, they appointed or had anointed, false prophets among Israel. The false prophets would tell them what they wanted to hear.

Remember when Jeremiah spoke the truth? What happened to him? They put him in a sewer. He spoke the truth before the king and was punished for doing so. In the Old Testament, the ‘office’ of the prophet was not always blessed by God.

2. Priests

Priests were anointed as well, to signify the Spirit's divine Appointment and Empowerment. The role of the priesthood may be seen most clearly in the context of Israelite religion as a whole. At the heart of religion was a relationship with God; to be an Israelite or a Jew was to know and maintain a continuous relationship with the living God. This relationship found its outward expression in a variety of contexts: the covenant, the temple, worship, and every facet of daily life. Thus religion, understood as a relationship, had two perspectives, the relationship with God and that with fellow human beings; it had both a personal and a communal dimension to it. The priests were the guardians and servants of this life of relationship, which was at the heart of OT religion; all their functions can best be understood within the context of a relationship between God and Israel.¹²

Priestly duties, in general, fell into three areas (Dt 33:8–10). First, they were responsible in conjunction with the high priest for declaring God's

¹² Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1754). Grand Rapids, MI: Baker Book House.

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will to the people. Second, they had responsibilities in religious education; they were to teach to Israel God's ordinances and Law (Torah; Dt 33:10). Third, they were to be the servants of the tabernacle, participating in Israel's sacrifices and worship. There were a number of other duties which may have fallen to them, which they would have shared with the Levites in general.¹³

3. Kings

The kings appointed by God for His chosen nation of Israel were anointed as well. King David was by anointing, appointed as king and empowered as king by God. The king received the Spirit of God, which was the spirit of wisdom (cf. 1 Kgs 3:11; Is 11:2). The Spirit of God restored the image of God, given at man's creation but adversely affected by the fall. The Davidic king was treated as a member of God's household, being a "son" of the great King (cf. 2 Sm 7:14–16; Ps 2:6, 7). The Davidic king was to be loyal to the great King, Yahweh. He, like Moses and Joshua before him, received his orders directly from the Lord; but unlike Moses, the Word of the Lord was mediated through the prophets. He, like Moses and Joshua, was expected to serve his God and his people.¹⁴

The accounts in Kings and Chronicles unfold the history of kingship in Israel and Judah. The good kings followed the examples provided by David and Solomon in securing Jerusalem against foreign invaders, in supplying for the needs of the temple, in having God's people instructed in the Word, and in modeling their rule after the Law of Moses. A good Davidic king loved the Lord, the temple, the Torah, and God's people. He served them as a good shepherd. Evil kings were those who rejected this model of kingship in favor of the pagan models.¹⁵

B. The Offices of the Son

The Work of Christ can be distinguished by three jobs which bring fulfillment of three needs:

¹³ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1757). Grand Rapids, MI: Baker Book House.

cf. compare

cf. compare

¹⁴ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1268). Grand Rapids, MI: Baker Book House.

¹⁵ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1268). Grand Rapids, MI: Baker Book House.

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1. Prophet

To answer the need for truth as the foundation for full life. In History nobody has told the truth all the time, man needs to hear truth.

Duet. 18:15-18 *"The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' "And the LORD said to me: 'What they have spoken is good. 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.*

Heb. 1:1-2 *God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;*

2. Priest

To answer the need for access to God. (The emphasis of Christology)

3. King

To answer the need for righteous government that will dispel anarchy. Men need good leadership characterized by:

1. Justice
2. Peace
3. Security
4. Unity
5. Victory

In answer to these needs, Jesus came as the truth, the life, and the way. These needs will be fully realized in Christ's millennial reign.

III. THE DEATH OF THE INCARNATE SON

A. Importance of the Death of Christ

Christianity would surrender its uniqueness if the importance of the death of Christ were lost. Its importance as the only true religion is tied to its redemption feature. Christianity is not just a system of ethics; it is the history of redemption through Jesus Christ.

Eph. 1:7: *In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.* The New Testament revelation declares the importance of His death. By content, one third of Matthew, one eighth of Mark, one quarter of Luke, and one half of John deal with the last week of Christ before His crucifixion. This alone indi-

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cates its importance.

The prominence of the death of Christ is evident throughout the New Testament:

I Peter 1:11: *searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.*

Luke 24:27: *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

Luke 24:44: *"These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."*

The prominence of the death of Christ is evident throughout the Old Testament typology referred to in the New Testament:

Num. 21:9: *So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.*

John 3:14: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

Isa. 53:6: *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*

John 1:29: *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

The death of Christ is the fundamental theme of the gospel of Jesus Christ:

I Cor. 15:3-4: *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures,*

The death of Christ is the great theme in heaven:

Rev. 5:9: *"You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood*

The death of Christ was the topic of conversation which Jesus had with Moses and Elijah:

Luke 9:30,31: *behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.*

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We have been examining the significance of the death of Christ. It makes us realize how unique the Christian faith is. If man was inventing a religion focused on a single person, that person would be the hero. Man would make that individual invincible. But in the Christian faith, the greatest thing that our founder did is die. Without that death, there is no Christianity. Without the death of Christ, there is no life for man.

B. The Forms of the Death of Christ

1. A Natural Death

It is also important to understand the Biblical perspectives of Christ's death. In your notes I refer to these perspectives as the forms of Christ death. There is no argument that if we acknowledge Jesus Christ as fully man, then we must also acknowledge that His death was completely natural. When Christ died His body functions ceased. His heart stopped, His brain ceased to function, He was dead.

You should mark in your notes that a natural death for man is defined as the separation of the body from the soul/spirit. Clearly, when Christ gave up His spirit, His soul/spirit was separated from His body. We could talk about the suffering of His natural death because we realize crucifixion was a cruel way to die reserved for the vilest of criminals.

There was a man in Hollywood who made a movie about the crucifixion of Christ. I understand he did much research and truly portrayed the great physical suffering of crucifixion. Apparently, most of the people that view this movie depart in tears for Jesus. But, in reality, Jesus natural death was not the point of His greatest suffering. Your notes indicate that it was also an unnatural death.

Prof. Question: How was Christ's death unnatural? Think about who Christ was.

Student Response: -Jesus gave up His own spirit, being God, He was able to do this.

Prof. Response: Yes, simply stated, Jesus' death was unnatural because He was God, and God cannot not die.

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2. An Unnatural Death

Jesus' death was unnatural because being eternal God, the Son was separated from the Father. Therefore, defining death as separation, Jesus experienced a spiritual death completely unnatural for God, who was from all eternity one God in three persons. Jesus' spirit descended into the place of the souls of lost humanity (1 Peter 3:18). This was a place of suffering and separation from God.

The Scriptures tell us that Jesus preached to those souls (1 Peter 3:20), not to give them a second chance, but to declare the justification of their separation. This was the great work of God to fully take man's place as substitute for sin. I suggest that this spiritual death, this separation, was the greatest suffering that Christ experienced, and far beyond the physical suffering of natural death.

Student Question: Can you give us more information about Jesus preaching to the lost souls.

Prof. Response: I believe there are some notes still to look at that will give more explanation. Nevertheless, the best way to understand the text is to do your own research.

There is one other aspect that makes Jesus' death unnatural. Why do men die? We die because of sin. Death is the judgment and curse of God for sin. All mankind is under this curse of sin because of our sin nature and because of our personal sin. So, it is completely justified for God to condemn men to death, to separation of soul and Spirit from body, as well as separation from God Himself.

Prof. Question: Did Christ have a sin nature?

Student Response: No.

Prof. Question: Did Christ commit personal sin?

Student Response: No.

Prof. Response: Therefore, Jesus was never under the curse of sin, never deserving of death, rather He was exempt from it.

Jesus' death was unnatural in that He volunteered His own death even though He was never under that judgment. When we talked about the nature or forms of Christ's death, we see that it was natural, due to His humanity, and that it was unnatural, due to His deity. The Scriptures teach

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that it was also a preternatural death. In English language theology, this is the term to designate something that was pre-determined.

3. A Preternatural Death (Predetermined)

Christ's predetermined death is evident in Peter's epistle:

1 Peter 1: 19-21: *But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.* The context of this passage, beginning at verse 18, talks about the fact that we are redeemed by the precious blood of Christ. Having focused on the blood of Christ in his death verse 20 talks about his death being foreordained before the foundation of the world. Verse 21 speaks about Him being raised from the dead.

Therefore, the focus of verse 20 is not just that the incarnation was foreordained, but His sacrificial death was foreordained or predetermined as well. Theologically, from the perspective of God, the incarnation of Jesus Christ cannot be separated from His death. They are one and the same in purpose. We can say it this way: The real purpose of the incarnation was the death of the Son of God.

The death of Christ is another way that Jesus is the logos. We are told in Romans that God *demonstrated His love toward us and that while we were yet sinners Christ died for us.* The logos is the expression of God. Jesus' death shows the great love that God has for man. The Bible says God is love. Jesus, the logos, demonstrated the love of God in His death, especially when you consider that His death was predetermined before God made man. Think about that. God, knowing that man would rebel against Him and reject Him, loved mankind so much that He determined that to die for man anyway.

The truth regarding the predetermined death of Christ, planned to take place at a specific time in history, raises the question about those who died in their sins, before Christ died on the cross.

Prof. Question: *Were the sacrifices in the Old Testament sufficient for removal of sin? Did Christ death only provide a better quality of salvation? Another way of asking this question is: If Christ did not die for sin, but only to demonstrate God's love, would the Old Testament believers still have salvation?*

Student Response: *No, because sacrifices only covered sin, Christ's sacrifice removed sin.*

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One of the dangers I see, of over emphasizing Biblical Dispensations, is that it can result in assuming salvation came in different forms through each of these dispensations. In America, the strong fundamentalist focus on dispensationalism in past history, did that very thing. It led folks to view salvation as being different in the Old Testament than the New Testament. We know from Scriptures that this is not true.

Heb. 10:4: *For it is not possible that the blood of bulls and goats could take away sins.* Here, Scripture clearly states that the blood of bulls and goats (in other words the O.T. sacrifices), could never take away sin.

Prof. Question: *What is the term that is used to define what the sacrifices accomplished?*

Student Response: *The term is Atonement, which means covering.*

Heb. 9:12: *Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*

Heb. 9:22: *And almost all things are by the law purged with blood; and without shedding of blood is no remission.* Here we see it was always necessary for Christ's blood to redeem believers through all ages. I do not see this as a difficult theological situation, because in this respect, we are acting in the same way as the Old Testament believers. They looked forward, by faith, to the completion of their salvation in Christ.

New Testament believers look back, in faith, to that same completion of salvation in Christ. Because the sacrifice is now complete, we do not need bulls and goats to *cover* sin, we have the *redemption* of sin whereby the *remission* of sin is gained. Remission here is the Bible language word *aphesis* meaning release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty.

I believe that Old Testament believers were born again even as New Testament believers were. I understand salvation to be the same for every age, secured by faith in God's provision for salvation no matter what dispensation, always resulting in the spirit of man being reunited with a Spirit of God. This is what I understand New Birth to be. That is why Jesus expected Nicodemus to know this (John 3:10). There is also Ac. 17:30; *And*

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the times of this ignorance God winked at; but now commands all men everywhere to repent.

There seems to be a Biblical distinction between the expectation of Old Testament believers and that of New Testament believers. We see in the Old Testament men like David, called in Scripture a man after God's own heart, and Abraham, called a friend of God, who, from our Christian moral perspective, were immoral people with multiple wives and concubines. Yet Scriptures taught from Genesis, that God's plan was one man and one woman together for life. We cannot excuse this conduct from Old Testament believers and accept such immorality, like the Mormons do.

Yet, in my mind it raises the question of whether there was a different expectation or standard for Old Testament believers than New Testament believers. This is a question that has not adequately been addressed by any theology book that I have read. The usual explanation is that Old Testament believers had less revelation and, as many today believe, were not indwelt by the Spirit of God. Therefore, they were more open to the influences of society.

My answer to that is, when Jesus talked about marriage He went back to Genesis. They had that revelation as well as the command *thou shall not commit adultery*. I believe the fullness of the Spirit's indwelling was not experienced by believers until Christ died. Nevertheless, the leading of the Spirit is clearly evident in Old Testament Saints. Therefore, obedience to clear commands and resistance to worldly influences should have been through the Spirit's guidance and empowerment. After all, was not the empowerment of leadership for Moses and kingship for David made available?

I confess that I have no good answer for this apparent dilemma, other than to say despite apparent disobedience and God's evident discipline, God completed His purpose. There is a caution to be made: As pastors and church leaders, I urge you to be careful in your teaching that you do not suggest, in any way, that the conduct of Old Testament believers expresses a liberty for all Christians. I also suggest, for those of you that go on to do your own PhD studies, this might be a good, and challenging topic for you to explore for your dissertation.

Student Question: *-In the lives of people before the law, which taught about sacrifices, what was the sacrifice to cover sin?*

Prof. Response: *When is the first time that we see sacrifice?*

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Student Response: *The first sacrifice in Scripture was after the fall of Adam and Eve.*

Prof. Response: *Yes, when Adam and Eve sinned, God killed an animal, teaching them that death was the cost of sin, which separated them from God, and blood sacrifice was the necessary payment to cover them. We see in Genesis 4, the necessity of proper blood sacrifice in the acceptance of Abel's sacrifice, and the rejection of Cain's sacrifice. Would God have made that requirement if these men had not been taught? I think not!*

It seems apparent that there was a relationship between God's covering of Adam and Eve and what was expected of Cain and Abel. Although the teaching of such acceptable sacrifice to Adam and Eve's children is not recorded in Scripture, the certainty of it was evident in the accountability God held Cain and Abel to.

The principals of proper sacrifice were given by God long before the law. Yet, the responsibility and accountability of sacrifice for sins was upon the shoulders of man. Later in Scripture we come across this man named Melchizedek. He is not a part of the chosen people Israel, yet he is referred to as a priest after the Most High. Even when Abraham was called out of Ur of the Chaldeans by God, there were believing people following these principles of proper sacrifice. We must therefore acknowledge that even though God had a chosen people to bring forth His Son in the flesh, there were believers outside of the nation Israel.

We see in Scripture, and history, the evidence of God leading these people to Israel for the purpose of exposing them to His continued revelation. An example of that is the Ethiopian eunuch, who was worshipping the true God in Jerusalem. Why Jerusalem? Because that was the centre of worship for the true and living God.

As a proselyte, a converted Gentile to the Jewish Faith living after Christ completed His work of the cross, God led him to the truth about Christ. As a true believer, he accepted this truth by faith and was baptized.

Student Question: *This time of ignorance, does it apply to the people of the Old Testament or to all ages?*

Prof. Response: *I think it is a reference to the time before the revelation that came from the apostles; the full truth about Jesus Christ. I am speaking from memory which is always dangerous; therefore, I encourage you to go back to the context, examine the language and grammar, and make your own decision.*

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Student Question: Can you give us more information about this distinction between Old Testament and New Testament believers?

Prof. Response: The only answer that I can give you at this time, without further study myself, is this: God is not limited in completing His will by the sin and indifference of His own people. His determination to direct and continue to use his people is just an affirmation of the grace of God. It is a demonstration of the grace of God that He chose Abraham the father of His chosen people, knowing that he would have many wives, and chose David, knowing that he would have many wives, to be the premiere king of the Old Testament.

God's grace saves sinners and, even in their determination in some areas to continue in sin, God's grace continues to complete His purposes. The real danger, in every age, is for God's people to presume upon His grace. We can look back at these people and shake our heads in disgust, but each of us is guilty of the same conduct. We are all ordinary sinners saved by grace. Yet we all know within our hearts, the sins that we enjoy, and too frequently repeat. In so doing, we continue to presume upon the grace of God. This is a dangerous thing to do, knowing the repeated truth: The fear of God is... the beginning of knowledge and wisdom, strong confidence, a fountain of life, to depart from evil.... (Proverbs).

Rom. 3:25: *...whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed. We see in this passage that God sent forth Christ to be a propitiation for sins, even in the past, which it says God had great long suffering for.*

This passage presents the idea of God's willingness to suffer very long, while waiting for His planned moment of redemption in Christ for all men. This is in the context of verse 21 of those that were under the law and under the prophets. Verse 22 indicates that there was no difference between the righteousness that was declared to them and the righteousness declared to us today. Therefore, this passage helps us understand the seeming distinction between Old Testament believer expectations and New Testament believer expectations. God's declaration of justification was declared equally for both.

I suggest to you that we look not at the model of righteousness in either Old or New Testament believers. The only true model of righteousness was that lived in the flesh, in the life of Jesus Christ as portrayed in

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the gospels. This, in itself, could very well be the answer to our dilemma. Perhaps God's long-suffering was due to the absence of this true model of righteousness for Old Testament believers.

4. A Supernatural Death

The fourth form of Christ's death is what we call the supernatural death. Though a natural death, it was different from the death of other men.

John 10:17-18: *"Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."*

Fill in these blanks in your notes: Jesus Himself laid down His own life. In our note this statement is: His death was of His own volition or will. This is certainly evident when you come to understand the usual time for someone to die by crucifixion. Usually it took two days for a man to die by crucifixion, but He died in six hours. Christ died in His own strength. He gave His life; no one took it from Him.

He cried out with a loud voice, indicating His separation from the Father:

Matt. 27:46: *Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

Christ suffered two death(s) for us. The first death was separation of body from the soul & spirit. The second death was separation of the individual (Himself) from God. Christ suffered the second death first and the first death last. He suffered the second death when He cried "*My God, My God, Why have you forsaken me?*"

Because Jesus was God, He suffered in six hours the equivalent agony of what unbelievers will endure throughout eternity. Believers, let us pause to thank Jesus Christ for His death on the cross, taking upon Himself our sins, our agony, our deserved Hell.

Summary

We have been reminded that Christ's death was the natural death of a man. It was also an unnatural death. He was God, and God died. We have discovered that Christ's death was a predetermined death before the foundation of the world. We have been reminded that Christ's death was a supernatural death because He gave up His own soul/spirit.

We were reminded Jesus' death was the substitution of two deaths. He experienced physical death in our place; His body was separated from His

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soul and spirit. Christ's body truly ceased to function. We also suffered a spiritual death which was necessary to take humanity's place. He cried out "*my God, my God, why have you forsaken Me*", as the Father turned His back on His Son. The sky was darkened because of that great event. God gave us the reminder of His death in communion.

I trust you observe this remembrance as a special time for your church. In our world death is very common. Because of this, our hearts get callused with the reality of it. It would be very bad if we had the same callused attitude toward Christ's death for us. I encourage you as pastors whenever you do remember Christ's death that you make it a special service. When I say 'special' I mean focus on this as the whole centre of worship.

C. Unscriptural Views of Christ's Death

It is sad that there are unscriptural views regarding Christ's death even among those who call themselves Christian. These unscriptural views are listed in your notes.

1. Christ's death is seen as a martyr's death.

There are those who say that Jesus' death was a good example to show us what dedication is. What is the answer to this accusation? Someone in your church says Jesus died just as a martyr, what will you say? Often a martyr is someone who died defending a position, but in the case of Jesus, He died to save people. He was THE sacrifice. This is the key word to answer the question: 'sacrifice'. Stephen was a martyr, but Stephen was not a sacrifice. The whole teaching of Scripture dries out that a sacrifice was necessary. A simple martyr's death could never do the work.

2. Jesus' death was accidental.

The world just got out of hand and by accident Jesus died. What is the answer? Christ's death was predetermined, it was no accident.

3. The death was a moral example.

He died to motivate people to live better. In other words, His sacrifice was not substitutional, it was a moral impetus to improve the life of man. Does salvation just improve man? Improvement is not going to help, it is change that we need, the truth of 2 Cor. 5:21; "a new creation" is required.

4. The death of Christ was an exhibit of God's displeasure with sin.

God used Christ's death as an example to show the world how much He hates sin. What is the answer to the belief that the death of Jesus was to demonstrate that God hates sin? Would anyone desiring to show hatred for something destroy something else that has nothing to do with what was

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hated? For example; I hate football”, so to show I hate it, “I’m going to kill people playing table tennis!” This is absurd, no one would do this.

Such action defeats the purpose. Yet declaring that the death of Christ, a man who committed no sin, Was an exhibit of God’s displeasure with sin, amounts to the same absurd action. Jesus came to remove the sin. The answer is ‘killing a perfect person does not show anger against sin’. Jesus was not guilty of sin. Killing Him to show anger toward sin is pointless. If God wanted to show anger toward sin Christ would not have taken the place of Barabbas on the cross. Rather, Barabbas would have taken Christ’s place. God would punish the sinner.

Romans 1 indicates how the wrath of God is revealed against sin. In Romans 1 we are told the wrath of God is revealed because God let people have their own indulgence of sin with this conclusion: *who, knowing the righteous judgment of God, that those who practice such things are deserving of death* (verse 32).

No, Christ’s death was not to show the world how much God hates sin. The death of Christ was to show God’s love to the sinner (Rom 5:8). The death of Christ was to grant God’s righteousness through faith to believers (Rom. 3:22). The death of Christ was to justify and redeem sinners (Rom. 3:24). The death of Christ was to appease God’s wrath toward sin (Rom. 3:25)..

5. The death demonstrates the love of God.

We know from Rom. 5:8 that Christ’s death does show the love of God. But, is that the only thing the death of Christ accomplished? If this were all Christ’s death achieved, then salvation would be just for a person to admit God loves him. Is that sufficient to give eternal life? No, because it does not satisfy God’s justice. It does not deal with my sin. It does not meet God’s righteousness. It does not transform my life.

All the teaching of Scripture declares salvation to be more than knowing that God loves us. This is very important to grasp because there are many who preach the gospel of love only. All they say is ‘God loves you’. There is no call to repentance, no awareness of sin before a holy God, no teaching of His actual substitution for sins punishment. But it does makes people feel good; “Your mother never loved you? That ‘s okay, God loves you. Your boss fired you? That’s okay, God loves you.” This is psychological preaching; as long as we are making people feel good, we’re doing right. As stated above, Christ’s death accomplished all salvation requirements, even though, unfortunately, we see man’s perversion of the truth.

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There are other wrong views of the death of Christ, but these are some common examples to be aware of.

We talked about the importance of the death of Christ and the form of the death of Christ. When we examined the wrong views, you all agreed these views were false and deceptive. More about the accomplishments of Christ death will be discussed later in class. Although we briefly cited some of the accomplishments of Christ death, we will now examine this further.

D. The Accomplishments of Christ's Death

1. Christ's Death Accomplished Substitution for Sinners

(a) The Bible idea of Substitution.

We see that the Bible clearly teaches the idea of substitution. It is not a Bible word, but a Bible practice.

Isaiah 53:5: *But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.*

1 Pet 3:18: *For Christ also suffered once for sins, the just for the unjust.*

2 Cor. 5:21: *For He made Him who knew no sin to be sin for us,*

These are some examples of texts that show the Christ's substitution for sinful man. It's good to review the concept of sacrifice in Scriptures. We see that when Cain and Abel came to offer sacrifice, only Abel's was accepted. His sacrifice was one lamb for one man. God accepted this.

As we progress in the Mosaic law, we find in Exodus 12 that a lamb sacrificed for a family. We know this was the case in the Passover feast. The family sacrificed the lamb and put the blood around the doorposts and lintels. The family ate the entire meal. So, we have a lamb for a family.

When God continued to give the Law through Moses, He instituted the Day of Atonement in Leviticus 23. Here we have the high priest taking one lamb for one nation. The development of sacrifice progresses in time. It continues to expand in its sufficiency. One lamb for one man, then one lamb for one family, then one lamb for one nation. The New Testament progresses with the great announcement of John 1:29: *behold the Lamb of God who takes away the sins of the world.*

The final expression of the sacrifice is sufficient for the whole world, one unique Lamb for one world. Christ's death was sufficient for the whole world, offered once for all men of all time. The Bible idea regarding sacrifice was clearly substitution.

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(b) The use of the Greek preposition ‘huper.’

We also have in the NT the use of the Greek preposition ‘huper’. For those of you who have studied Greek, the English translation is ‘for’, in French it is ‘pour’. In each language, this preposition has many uses. Although there is no word in the Greek New Testament for ‘substitution’, the Greek preposition ‘huper’, used with the grammatical genitive case specifically means *in behalf of, for the sake of, instead of*. The word clearly implies substitution.

In the English NT the use of this term can be non-redemptive:

I Tim. 2:1: *I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,*

Philemon 13: *whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.*

However, when used in the context of Christ’s death, it refers to Christ’s substitutional death for man’s redemption as in the following texts:

Mk 10:45: *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

Ro. 5:6: *For when we were still without strength, in due time Christ died for the ungodly.*

Also, in 1Th. 5:10, Jn. 10:11; 11:50; Ro. 14:15; 2 Co. 5:14; Gal. 2:20; 3:13; 1 Ti. 2:6; Tit. 2:14; Heb. 2:9; 1 Pe. 2:21; 1 Jn. 3:16.

Clearly in these verses, Christ died instead of, or in the place of, or as a substitute, for sinful humanity. With this, we see the clear Biblical emphasis of Christ’s substitutional death. Substitution means that because something happened to Christ, it need not happen to us. Christ died for our sins; therefore, we need not die for them if we accept His sacrifice. A picture of this from the Old Testament is found in Genesis 22, where God provided the lamb to take the place of Isaac. Christ’s death accomplished substitution for sinners. Christ also accomplished redemption for sinners.

2. The death of Christ accomplished Redemption for Sinners.

(a) Redemption in the Old Testament

We see the idea of redemption in the Old Testament, in the story of Boaz and Ruth. Here, the principle of what we call the kinsman redeemer is developed.

Lev. 25:25: *If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold.*

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Lev. 25:47-48: *and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, 'after he is sold he may be redeemed again. One of his brothers may redeem him;*

In the context of the Old Testament there was the privilege for someone's relative to redeem their property. For example, if a man had debt, this person's relative could pay the debt, and it would be released. We see this realized in the story of Boaz in his securing of Ruth. Ruth returns with Naomi and because Ruth had married into Naomi's family, Boaz, a relative, could redeem her. It was Naomi who said to Ruth: *Boaz has favoured you, I can tell by the way he leaves grain. He is your relative, when he lays down, go to him and put his cloak over you to show your desire for him.* Naomi was assured that Boaz was a good man and would exercise the kinsman redeemer right. With this story we see the requirements for redemption;

First, the person who is redeeming another must be a kinsman or relative. We see the parallel in the life of Christ:

Gal. 4:4-5: *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.* This text tells us that at an appointed time Christ was made of a woman. Christ became a relative of every man because He was born of a woman.

Second, He must be able to pay, (have the wealth/authority to pay the debt).

2 Cor. 8:9: *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.* Jesus, although rich, became poor for us. The richness of Christ spoken of here is not material wealth, but richness of righteousness. When He became sin for us, He exchanged that righteousness for the condemnation of sin.

John 17:2: *"as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.* speaks of the authority. Christ possessed the authority to give life. This aspect of the kinsman redeemer was fulfilled in Christ.

In Ruth, Naomi knew these things about Boaz, but she was not sure if he was willing to pay. This is the third requirement.

Third, the kinsman redeemer must be willing to pay.

John 10:18: *No one takes it from Me, but I lay it down of Myself. I*

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have power to lay it down, and I have power to take it again. Jesus laid down His life of His own will. He was willing to die for our sin debt.

Phil. 2:8: *being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.* Jesus became obedient to death. He chose to die in man's place. To review, the Redeemer must be a relative, must be able to pay, and must be willing to pay.

Fourth, he must actually pay the full price

Titus 2:14: *who gave Himself for us, that He might redeem us from every lawless deed.* Jesus came to redeem all mankind from all iniquity. The full price was paid.

1Tim. 2:6: *who gave Himself a ransom for all, to be testified in due time.* This text says the same thing; Jesus paid the 'ransom for all'. His death was sufficient to pay the sin debt for all mankind.

The Bible shows humans in bondage to sin; the debt of guilt before God is upon every man. Man is completely without righteousness. Therefore, man could not, cannot pay his debt. The only hope is the death of Christ as the redemption for man. We can use the term 'kinsman Redeemer' for Christ.

The background and foundation for redemption is the Old Testament. It is important for us to identify this in the Old Testament because the salvation term is atonement in the Old Testament. We know that the idea of atonement is just a covering. The atonement did not address the debt of man, it just addressed the sin of man. Therefore, we can say the redemption for sin began with the incarnation of the Son, but through the story of Boaz and Ruth, we do have the type of redemption that Christ would complete.

I've always been interested to know how discerning the Old Testament believers were. I think it was Job, who spoke of the Redeemer he hoped for. There seemed to be among at least some OT believers the concept that the future promised a redemption, not just a covering. Unfortunately, our understanding of man is influenced by the evolutionist belief.

We are inclined to think men are getting more intelligent all the time. I believe the Bible indicates the exact opposite of that. No man was more intelligent than Adam. But, through his fall, sin continues to affect every generation of man. Man become less and less intelligent through depravity. The only advantage we have is accumulated knowledge. With the resources we have today, great volumes of knowledge are at our fingertips.

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There is very little you cannot find by typing a search on the internet or finding information in encyclopedias.

Our accumulated knowledge deceives us into thinking we are becoming more intelligent. I think the principle of death passed on all man includes the weakening of our intelligence. Which, from Adam the most intelligent man of all, humanity descends into an intelligence darkened by deepening sin.

(b) Redemption in the New Testament

Redemption is a NT term. But the concept is rooted in the Old Testament kinsman redeemer. In the NT we see redemption given a great deal of explanation. God used three different NT Greek words to help us fully understanding of redemption.

First, there is the word ‘agerazo’, it simply means ‘to buy’. The word is used non-redemptively, referring to simple purchasing:

Matt. 13:44: *like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.* A man buys a field.

There are verses that indicate the redemptive use also:

1 Cor. 6:20: *For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.* The context indicates that believers are the temple of the Holy Spirit because they have been bought with a price.

1 Cor. 7:23: *You were bought at a price; do not become slaves of men.* Believers have been purchased and set free.

Rev. 5:9: *For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, speaks of being redeemed or bought us to God.* The song of the saved in glory will praise God for their purchase by His blood.

Redemption has to do with the act of purchasing. Paul made it clear, in the Epistle to the Corinthians, Christians are not their own, for they have been purchased with a price and therefore belong to God.

Second, there is the word ‘ekageraso’, with the idea of buying out of, or out from. This compound word, “ek” meaning ‘out’ or ‘from’ combined with ‘agerazo’ (to buy) conveys the concept of ‘buying out from’ something. An additional concept of ‘to buy out from’ means ‘to separate from’, or ‘release’. In the Roman Empire, where there were so many slaves, it was possible to buy the freedom of a slave. This was not just a simple purchase; it was to buy the slave out of the slave market so he

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would never be returned to the slavery. This compound word has unique redemptive use:

Gal. 3:13: *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written,*

Gal. 4:5: *To redeem them that were under the law, that we might receive the adoption of sons.*

In Galatians, Paul used this word to speak of believers being redeemed from the curse of the law (death), and about being redeemed from under the law. Here, the word uniquely presents the idea of a price being paid to free Christians from God's law. God wants to ensure that His children understand they are not just being purchased from one owner to another, but being set free from His law's judgment, condemnation, punishment, and even guilt of sin.

Third, there is the word 'lutruo'. This also has the idea of buying and releasing on the basis of it being a paid price. However, whereas 'ekagerazo' has the same idea of buy and release, 'lutruo' focuses on the 'freedom gained from a costly purchase'.

Titus 2:14: *who gave Himself for us, that He might redeem us from every lawless deed.* Here, to redeem is at the cost of His own life.

1 Pet. 1:18-20: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.*

Again, the focus is on the purchase price, not on just the freedom, but the supreme cost. When you are studying the Scriptures and come to the word 'redemption', you should check to see which word is being used. In the English Bible, these unique words that God uses for specific ideas of redemption are usually translated by one word; 'redemption', which does not adequately indicate the emphasis of the passage.

Do you understand the significance of these words in relation to redemption? We are bought and therefore owned by another, that's 'agerazo.' We are bought out of a slave market and set free, that's 'exagerato.' We are bought and set free with a great price, that's 'lutruo.' The Greek noun, translated 'redemption' is usually the word 'lutron.' We have some examples Matt. 20, 1 Tim., and in Hebrews and Ephesians. That give us the Bible evidence of the significance of the death of Christ in terms of redemption. Redemption for sin is a NT teaching. When you see all the words God uses, you come up with a good understanding. Redemption is

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the noun used in English to define the theological doctrine as well. I summarize this doctrine as follows:

#1 Man is in a state of bondage, a slave to sin.

#2 A price has been paid to release him.

#3 The price was paid by man's substitute, Christ.

#4 When appropriated by the faith, sinners are placed in the position of liberty. Here there is freedom from sin, and a new life as a love slave to God. They are free from sin and are possessed by God.

Paul said, 'I am a bondservant/slave to Christ.' We are not in the study of soteriology, but it is good to see the Biblical extent of the death of Christ. There are those who say Christ's death was a substitute and redemption for only the elect. I believe Scriptures teach the price was paid for all men.

2 Pet. 2:1: *there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* Here Peter is speaking about false prophets who deny the Lord who bought them. These are unsaved people, but Christ still paid the price for their sin, even though they deny Him. I love my Calvinistic friends, but I do not believe in limited atonement. John McArthur holds to limited atonement, and he is a great servant of God. We can learn from those who are good scholars even though their conclusions are not ours.

CLASS 10

3. Christ's Death Accomplished Reconciliation for Sinners

(a) Definition of Reconciliation

We want to look at reconciliation. To understand reconciliation we realize there is a barrier between God and man. Something separates us. Something is keeping humankind apart from God. We can see clearly from Scripture, it is sin that separates. God's answer was a substitute to provide reconciliation.

Substitution refers to the death of Christ taking our place. Redemption refers to the purchase of our lives out of the slave market of sin to be set free. Reconciliation is the work of reestablishing the relationship between God and man. When does the barrier first exist for a single man? Does it exist when a child first sins, when the child is an adult, when does it show? Technically, it exists in Adam. The truth is that the human race since Adam's sin has been separated from God. David said, '*I was born in*

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sin and shaped in iniquity'.

Every human being comes into existence in this world being separated from God. The separation of man from God is called spiritual death. It entered into human history when Adam and Eve, in disobedience, first bit the forbidden fruit. The evidence, of separation in the garden of Eden is that Adam and Eve hid from God. The capacity for them to have fellowship with God was gone. The spirit aspect of their lives was no longer in harmony and fellowship with God.

We must understand this theologically. In your notes the blanks are: God hasn't changed. God has always loved man and still does. The world hasn't changed either; it's still in rebellion against God since Adam. All men are still in rebellion against God. This is very clear in Romans 1, the world rejected God and worshiped creation. Paul's conclusion in Chapter 3 is straight forward: '*no man seeks after God*'.

Nevertheless, the barrier is now down. Judicially the barrier is now down. When one sees this and believes it, he becomes personally reconciled to God. People must first acknowledge the barrier of sin in order to be reconciled. Each person must believe they are separated from God. God has not changed, and the world has not changed. But God incorporated a change in Christ. By the death of Christ, the world became 'savable'.

The idea of reconciliation requires producing a change. The very fact that God wants to be reconciled to the world necessitated a change. God cannot change because He is the same yesterday, today and forever. The world is dead in sin and cannot change. Therefore, God sent His son to die for the sins of the world. This act made the world reconcilable. Here is the statement in your notes to be completed: Jesus death rendered the world savable; the basic question is now a "son" question rather than a "sin" questions.

Let me explain: The barrier of sin was addressed on the cross. This does not mean the world is saved, it means the world is savable. Do you see the distinct difference? Reconciliation involves the death of Christ to change the situation. God cannot change to accept sin and therefore, remove the barrier. The world is dead in sin and cannot change the barrier. The completion of reconciliation, which requires changing the status of the barrier, is a matter of the cross of Christ. Now the individual man looks in belief to the Son. It is as Moses lifted up the serpent in the wilderness. When the people looked on the serpent on the cross, they were healed.

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When we talk about reconciliation, we have to think first of all of the possibility for the world to be reconciled. With the cross of Christ where Jesus died for the world, the whole world can be reconciled. But God exercises the right of reconciliation only when each individual, by faith, looks to the Son. We see the NT words that are used to qualify the idea of reconciliation.

(b) Usage of Unique Words in the NT.

First, there is the word ‘*daillassomai*’.

Matt. 5:24: *First be reconciled to your brother*, Here Matthew is talking about being reconciled to your brother before presenting a gift to God. In this instance ‘*daillassomai*’ refers to being restored in relationship to your brother in Christ. We need to realize this word is never used of God being restored, but with people, opposed to one another, where each has to have a change of heart, so they can be reconciled. The word, when it refers to people, involves two individuals, each changing their attitudes so they can come together. When referring to man and God, it is only the man who has to make the change, because God is never wrong in heart or attitude.

Second, there is the word ‘*katallasso*’, where the emphasis is to be changed from being enemies to having fellowship. Once again, with God and man in reference, we see God taking the initiative not man. It does not mean that God changes, it means He creates the opportunity for man to be reconciled to Himself.

2 Cor. 5: 18: *God, who has reconciled us to Himself through Jesus Christ,*

2 Cor. 5:19: *God was in Christ reconciling the world to Himself.*

These texts say that God has reconciled us (believers) and is reconciling the world unto Himself. Does this mean that all the world is reconciled? Rather, the verse shows the extent of the work of Christ in reconciliation. It is the whole world that is reconcilable.

The emphasis of the doctrine of reconciliation is always on God bringing man to the place where he can be saved. It is never God changing; it is always man being brought to God. I see this truth as another example or evidence of unlimited atonement. The provision for all to be saved is evident. *God is not willing that any perish*, (2 Pet. 3:9). Therefore, He must have made provision for everyone.

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Prof. Question: *I want you to think of an example of someone who is estranged from another and returns. Can you think of a NT story that demonstrates this?*

Student Response: *Luke 15- the prodigal son*

Prof. Response: *Did the father of the prodigal son change? No, he was sorry for the son's choice to leave with the blessings. But the father stayed right where he was. When the son saw his predicament, he returned to the father.*

The father was so joyful, he made a feast. We can see that this demonstrates the idea of one who was separated and is restored to fellowship. When Jesus told this story, He also mentioned about the son who did not go away. The son was dissatisfied when the father welcomed the prodigal son with open arms.

Why do you think Jesus included this in the story of the prodigal son? Think of the context before you answer.

Student Response: *-For me it simply means that God will always show His love to the world.*

Prof. Response: *Yes, but within the parable the son who was displeased is mentioned. We know that when Jesus used parables, He used earthly stories to represent heavenly ideas.*

With this in mind, who does the father represent?

Student Response: *God.*

Prof. Response: *Who does the prodigal son represent?*

Student Response: *The Sinner.*

Prof. Question: *Who does the other son represent?*

Student Question: *The Pharisees.*

Prof. Response: *Yes, because in their mind they were never away from God, yet in reality when the Lord opened His arms to the sinner, the Pharisees were disgusted with this. The parable is not about salvation, it is about reconciliation. When you look at the two sons, only one was truly reconciled to the father. It was the one who returned. The son that never left the father was not really reconciled to the father because he was upset at what the father did. In this parable, Jesus slapped the Pharisees on the face and they didn't even know it. He demonstrated to them that they were the ones with the problem, not the sinner who returned. When you are teaching reconciliation, this is a good parable to demonstrate that doctrine. It's not those who appear to be religious that are reconciled; it is those who truly have the heart of repentance toward the Father.*

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Student Question: *In the passage, is the word for someone who doesn't know God, or someone who does know God? You said the passage is not for salvation. Why is the word repentance there if it is not about salvation?*

Prof. Response: *Repentance has the idea of a change of mind. Can a man change his way? Does a man have a power to transform his own life? No, we can never say to the unbeliever, you must change your life in order to receive Jesus as your Saviour. Peter preached 'repent and be saved/ repent and believe'. He was calling the people to have a change of mind regarding their own situation. Remember when we talked about reconciliation, the core of it is to change, to have a change in the situation.*

God Himself sent the Son to change the situation between the world and Himself. God did not change; the world did not change, but the situation changed because the Son looked after the barrier regarding sin. This makes the world 'savable', but the individual must believe in his heart and have a change of his mind, in order to receive the gift of salvation. So, in the parable the word 'repentance' having a change of mind is in harmony with the concept of reconciliation.

Who in the parable repented?

Student Response: *The son.*

Prof. Question: *Did the older son have anything to repent of?*

Of course. His attitude towards his father was incorrect, and his pride of being the one who stayed is a problem.

You can teach the idea of reconciliation and repentance to teach people how they must be saved from this parable. Because we know to be saved, there must be a change of mind and the welcoming of the Father. The core teaching of the parable is still the matter of reconciliation, which requires repentance, a change. I am not saying you are wrong to use this parable to call people to salvation, but the focal point of the parable is that reconciliation is the means of salvation. You cannot have reconciliation until you change your mind about personal sin and separation from God. That was a good question.

It is not a simple doctrine. It has different aspects. The core of which is change. God changed the situation at the cross, but people must have a change of mind or have repentance to appreciate or have a part of salvation's reconciliation.

Student Question: *You said redemption is for all men, but I think about limited atonement. They ask for proof.*

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Prof. Response: *I don't fully understand the reasoning for the reform position myself. I believe their basic premise is that Jesus' death, His blood, could never be spilled in vain. They would say that because salvation belongs to God and begins with God, not one drop of Jesus' blood would be wasted for someone who was never saved. They would say it was necessary for the Lord in His election of people to have Christ die for only those people.*

In my mind I can understand their reasoning. Because they acknowledge the sovereign control of God who would never have His purposes fail, and therefore, if Jesus died for the whole world, the whole world must be saved. For me, I have no problem with God determining that the Son would make the whole world savable even though only those God selected would have this privilege.

I personally am very close to Reform's teaching regarding salvation and the five points of Calvinism. The one issue I have is with limited atonement. Does that help you understand? Find a good book that teaches the doctrine of the Calvinist position.

Prof. Question: *Robert, what was your question from yesterday?*

Student Response: *The question was to know if the death of Christ was predetermined, and now we have Adam and Eve in sin, how could God not prevent them from falling into sin.*

Prof. Response: *So, your answer is the sovereignty of God. Any other answers to this question?*

Student Response: *I reflected, but I think the problem is the free will that God give to man that he must make his choice.*

Prof. Response: *This is where I would go with my answer, which includes the sovereignty of God. But, as we found out in Heb. 2:10, God desired to bring children to glory. The design of the children that God desired necessitated the free will. By virtue of granting the free will, the potential for sin was immediately there. God is sovereign, and could have prevented the sin, because God can do all things. But, in doing so, He would have violated His purpose for His purposeful, determined, nature of man. So, that's how I understand the sovereignty of God working in His design of man having the free will.*

Comment by translator: *They don't work at home. My desire is to see them agree between them, if one asks a question like this, we give them time to go out and discuss.*

Prof. Question: *I agree with Dr. Simon, you should discuss these points*

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together out of class. The Bible says, "The love of a friend sharpens the stone."

4. Christ's Death Accomplished Propitiation for the Sinners.

We now want to look at the death of Christ accomplishing propitiation. From the Greek word '*hilasterion*', relating to an appeasing, having placating or expiating force, the term simply means to satisfy:

Rom. 3:24,25: *being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood.*

We must determine who has to be satisfied. In the context, the word 'propitiation,' in verse 25 includes believers before the cross; It says in His forbearance God '*passed over sins that previously were committed.*' In verse 25 & 26, we see that Christ is the satisfaction. Therefore, the context implies that the propitiation was also for sins committed 'by His blood', or before Christ's crucifixion.

Prof. Question: *Can you determine in the context who is the one to be satisfied?*

Student Response: *It was God.*

Prof. Response: *Yes, God the Father expressed the forbearance which suggests to us that although God was patient, there was a necessity for something to be done. Jesus was the one who accomplished that something, Jesus shed blood satisfied the situation.*

Think about Jesus dying on the cross for sins, what was satisfied?

Student Response: *God's standard of righteousness was satisfied in the life of Jesus.*

Prof. Response: *Yes, therefore, He was an appropriate sacrifice. What else was satisfied? Anything else?*

Student Response: *-His desire to save the world. -The desire to have sons in glory.*

Prof. Response: *Anything else? Remember who God is.*

Student Response: *His holiness.*

Prof. Response: *Okay, we talked about that in terms of righteousness. Furthermore, God is a just God, so justice must be satisfied. There is a legal matter of what justifies a man. If the law condemned, the law had to be satisfied. The law of course is the representation of God's holiness and God's justice. Anything else?*

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What response does God have regarding sin?

Student Response: Romans 1- His anger towards sin.

Prof. Response: Yes! This is what I wanted you to see.

We have an OT passage that addresses propitiation:

Is. 53:10: *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin. It pleased the Lord to bruise Him. We see that the nature of God called for satisfaction because of the sin of man. We see an Old Testament picture of propitiation. The Greek word ‘*helsieron*’ in the NT, is the translation of Old Testament Hebrew is ‘mercy-seat’. When you think of OT ‘mercy-seat’, you think of the ‘Ark of the Covenant.’*

I need an artist. I want someone to come here and draw the Ark of the Covenant. Thank you! When we look at the ark of the covenant. Where is the mercy seat? Inside? No, it was the center of the lid, on the top, between the cherubim. What is the significance of the mercy seat? It was the place where the highest priest poured the blood of the animal sacrifice. He put it there once a year on the day of atonement. The sacrifice was one lamb for one nation.

What else is the significance of the mercy seat? The shekinah glory was evident there. It was the place of the presence of God in the Holy of Holies. So, when we see the word ‘propitiation’ the mercy seat should come to mind. It typified to the work of Christ on the cross. The presence of God represented all that God was in terms of His nature and attributes. The blood was poured on the mercy seat to satisfy God. The name of this place was truly called ‘satisfaction’.

The mercy seat was the place for the covering of the sins of the people. The word suggested that in the blood, God was satisfied. In this, we see a picture of the death of Christ being the satisfaction before God. There are NT references for this as well:

1 John 2:2: *And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.* In this text, the extent of propitiation is *the whole world*.

Calvin argued that the whole world in this context meant the whole world only of the elect. Calvin was a brilliant scholar; he developed many great teachings and we have much to be thankful for. But, in this text, he abandoned good hermeneutics to keep his theological position. It teaches us a valuable lesson. Let the Word of God teach you, without prejudice or

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without bias. Do not interpret the Scriptures with your theological or historical biases.

Student Question: I was on the same position as Calvin but by studying the Scripture, I learned it cannot be limited, Jesus died for the whole world.

Prof. Response: Yes, my pastor was a Calvinist and taught limited atonement. I too came to your conclusion. I also want to point out that my pastor never limited his passion or responsibility to share the gospel with all men. Let the word of God speak to your heart.

In these verses, under ‘Christ's Death Accomplished Propitiation for the Sinners’ point (e), the blank space is: ‘the emphasis of propitiation is: *God being satisfied*. Do not think, as some suggested, that Satan had to be satisfied. The death of Christ was not to pay Satan to release the world, but to appease God in order to free the world of sin’s debt.

Student Question: - Is ‘propitiation’ and ‘expiation’ the same word in English?

Prof. Response: There is a difference in English terminology. I’m trying to think how to explain. Both words involve the death of Christ. The idea of propitiation has more of a focus on the result of God being satisfied. Whereas the word ‘expiation’ has a little shade of difference in that it focusses on the act by which He was satisfied. It is possible to use the words interchangeably but technically, there is a difference. Christ provided expiation and the result was propitiation.

Prof. Question: Does that help? I don’t know how to make the distinction in French.

Translator Response: The same.

When we talk about propitiation, the idea of satisfaction, we must ask ‘What did satisfaction demand?’ What are the requirements for God to be satisfied? For example, God is angry toward sin. Is His anger satisfied when man says: I’m sorry? No! God’s justice must be brought into balance.

Sin is an offence to God; can I satisfy this offence by getting on my knees and punishing myself with a whip? Roman Catholicism teaches this; if I inflict pain on myself, God will see my pain and be satisfied. You see we rush through this teaching and do not appreciate how Satan has subtly

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twisted the minds of people who call themselves Christian.

Satan did not teach people that God did not need to be satisfied, he did not deny the need for propitiation. We must be very careful how we interpret modern day events. There is a great difference between God judging sin to limit it on earth, and God bringing justice to satisfy His righteousness.

Prof. Question: For example, God destroyed Sodom and Gomorrah was it to satisfy His anger or to bring balance and justice between sin and His wrath?

Student Response: - I think both. -To satisfy both.

Prof. Response: I don't think the Scriptures indicate that the destruction of Sodom and Gomorrah satisfied God in any way.

God set a limit on the perversion of man in destroying Sodom and Gomorrah. God did the same thing in Genesis 6 to the whole world.

Does God continue this kind of activity today?

Student Response: -No. -Yes.

Prof. Response: Has God changed?

We see the world with regular natural catastrophes. A few years ago, a great tidal wave took 250,000 souls (A 2004 Tsunami in Indonesia). More recently in Haiti, another Tsunami occurred. Closer to home, in the USA the great city of San Francisco was destroyed by fire, and recently New Orleans, a French-speaking city in the USA was flooded and thousands were killed. Much of the city to this day has not been restored. Are these things just coincidence? I don't think so.

The Bible teaches us the Spirit of God is still restraining the world. Some Americans acknowledged this even before it's destruction. New Orleans was a wicked city, one of the first cities that freely celebrated homosexuality. Preachers warned of the possible consequences, but they were rebuked for their 'prejudice against gay people.'

We hear the story of the devastation of Haiti, did Christians die? Of course. Again, 250,000 people died. But Haiti was a center of voodoo worship. Spiritism was there. Did God put a limitation on this people. I caution us on how we say this and who we say it to.

There was famous preacher in USA who, when New Orleans was destroyed, preached God judged New Orleans. I don't think he was wise in saying this. My approach would be to preach the judgment of God according to the Scriptures; citing the example Sodom and Gomorrah, or Gene-

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sis 6 and the flood, to show God judges sin and sets a limit on sin. Then I would let the Spirit of God convict the people regarding New Orleans.

The second thing teach in regard to propitiation is never say OT sacrifices satisfied God. God showed us the pattern in the Scripture of what was required for satisfaction. When Cain and Abel brought offerings, which one satisfied God? It was the Lamb. We find out later, in the pattern of progressive revelation, that the lamb must be perfect, without a spot. And, we find out later, with progressive revelation, that the lamb only covered the sin.

That passage we looked said that the sins of the past were not satisfied by animal sacrifice, no propitiation was found in the covering of the sins of the past. So, we see that a sacrifice is necessary to satisfy God, but a perfect sacrifice is requires. As well, blood needed to be shed to satisfy, and God was never satisfied with anything less than the blood of Christ on the cross. He alone was the only perfect sacrifice to pay the sin debt and satisfy God's justice.

You see how the Old Testament sacrificial system helps us understand the *requirements* of propitiation but could never achieve propitiation, only the Son of God, Jesus Christ, perfect God and perfect man would do. This introduces the next section of the notes, the blood of Christ.

IV. THE BLOOD OF THE INCARNATE SON

A. Introduction

It is interesting how, in church history, nothing provokes the demonic expression in the church than talking about the blood of Christ. The first church I pastored had a woman in the Sunday School class that started to get upset, shouting, and screaming when I talked about the blood of Christ. I thought she was having some kind of a physical seizure. I quickly took the woman out of the room and sat her down to try to help her. She started to speak to me with a man's voice. I did not have any idea what was happening. She finally calmed and was taken home.

I was still attending Bible College and that week a missionary from Brazil was the chapel speaker. After hearing him mention strange demon worship, I explained what happened regarding the behaviour of the woman in Sunday School. He said, 'you just saw a demon-possessed person respond to the teaching of the blood of Christ'. When I went to visit the woman later, I got her life story:

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She was born and raised in Brazil. Her mother was a practicing witch. When this woman had a life-threatening injury as a child, her mother promised ‘the spirits’ that the child would be theirs if allowed to live. This woman claimed to be possessed by a demon all her life. When she heard me speaking about the blood of Christ, she could not help crying out in terror.

As our church continued to pray for her, she was visited by a couple of the church ladies, who gave the woman a Bible. She started reading the gospel of John. By the grace of God, she accepted Christ. Upon coming to Christ, she was immediately freed from demonic influence. Even mentioning the blood of Christ has spiritual impact.

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We want to look at the theme of blood in the Scriptures. When we talked about propitiation, we came to the conclusion that God required blood sacrifice. Although the blood of bulls and goats covered sin, it did not satisfy God. Even the sins of the Old Testament believers were propitiated by the blood of Christ. This is one of the great themes of the Bible. I encourage you to do your own study on the theme of blood in the OT. and the N T.

As the blood is absolutely necessary for physical life, so the blood is the very life of the Christian faith. Take the blood from the body, and you have nothing left but a dead corpse. Take the blood of Christ from Christianity, and you have a lifeless creed instead of a living faith.

B. Blood in the Old Testament

The theme of ‘blood’ is introduced in the Old Testament. It is the word ‘*dom*’ in the Hebrew language and is found over 362 times, of these times, 103 refer to the blood of sacrifice.

1. Blood is linked to life itself.

Lev. 17:11, 14: *for it is the blood that makes atonement for the soul’ ... For the life of the flesh is in the blood.*

That the blood actually possesses a living principle, and that the life of the whole body is derived from it, is a doctrine of Divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The physiological facts that blood carries ‘life’ to all parts of the animate body and that death quickly follows serious loss of blood is here raised to a matter of

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moral and spiritual principle as well.¹⁶

Gen. 9:4, 6: "*But you shall not eat flesh with its life, that is, its blood... Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.*"

Deut. 12:23: "*Only be sure that you do not eat the blood, for the blood is the life; you may not eat the life with the meat.*"

Noah, like Adam, was blessed and told to '*Be fruitful*' (1), but now for the first-time eating meat was allowed (3). Though Abel (4:2) and Jabal (4:20) raised flocks, only the green plants were assigned to Adam for food (1:30). But now, Noah was allowed to eat meat, provided the blood was drained out first as a mark of respect for the God-given life contained in it. This ban on consuming blood is one of the most important food laws in the OT.¹⁷ Because of the Flood's destruction of life people might begin to think that God holds life cheap and assume that taking life is a small matter. This covenant shows that life is sacred, and that man is not to destroy man, who is made in the image of God.¹⁸ With this background in the early books of the Law, we see the importance of the blood in the Old Testament.

2. Importance of blood in the Old Testament

First, blood is sacred. It was forbidden to eat meat with the blood in it. This is repeated throughout the Scriptures. Today the orthodox Jew defines *kosher* meat as meat in which the blood has drained. So, the importance and the sacredness of the blood carries through to today in Hebrew tradition.

Second, God accepted Abel's offering. We see the importance and the sacredness of blood in accepting Abel's offering and not Cain's. Cain's offering was rejected. His offering came from the ground. God had cursed the ground. Cain's offering came through his own efforts. He was the one

¹⁶ *New Bible commentary: 21st century edition*. 1994 (D. A. Carson, R. T. France, J. A. Motyer & G. J. Wenham, Ed.) (4th ed.) (145). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

¹⁷ *New Bible commentary: 21st century edition*. 1994 (D. A. Carson, R. T. France, J. A. Motyer & G. J. Wenham, Ed.) (4th ed.) (67). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

¹⁸ Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Ge 9:5–7). Wheaton, IL: Victor Books.

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who planted and cultivated. Today, this defines religions that are not true to God. Man wants God's approval by working for salvation. This was actually what Cain attempted to do. Cain's offering of vegetables and fruit was without blood. God undoubtedly had explained to Adam and Eve what the proper sacrifice would have been. We do not have that revelation of God recorded in Scripture, but we have **Hebrews 9:22**: *'without the shedding of blood there is no remission of sin'*.

Although we do not have the record of God's explanation regarding sacrifice, we do have the example where God clothed Adam and Eve with the skins of animals to restore their fellowship. It is probable that Adam and Eve watched God as He sacrificed these animals and prepared their skins to cover them. For certain, because they were covered with the skins of animals, the blood of the animals was shed. Cain and Abel, being held accountable for their respective sacrifices, were either taught by God or, more likely, by Adam regarding proper sacrifice.

Third, God instituted the Passover. In Ex. 12 we see the importance of blood regarding the Passover:

Ex. 12:3,5: *"Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household... Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.'"*

The people were to choose a lamb for their Passover meal to remember this night of all nights when God would lead them unto the promised land. They were to take a lamb for each home, a Lamb without blemish and without spot. The lamb was sacrificed; the blood was sprinkled on the doorposts and the lintel. And, because the blood was evident there, the angel of the Lord passed over the house:

Ex. 12:12,13: *'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.'*"

The deliverance afforded to Israel through the Passover is evident. This pictures for us the Lamb of God, even the Lord Jesus, who died for us, redeeming each believer from sin:

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1 Peter 1:18,19: *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.*

When I was teaching in Ghana, I was surprised to find out the people thought it was Satan, not the Lord passing over. It was God's judgment, not Satan's. It was God that would pass over and regard the sacrifice that included blood. In summary we see that all the sacrifices in the Old Testament that related to sin were blood sacrifices.

Prof. Question: *Did God ever accept a grain sacrifice?*

Student Response: *No.*

Prof. Response: *Read Leviticus. God did receive vegetable sacrifices, they were thanksgiving offerings, the first fruit of their crops.*

Fourth, the Old Testament worship centred on the sacrifice of animals. This is seen in the Levitical Offerings of Leviticus chapters one through six. Here are two examples:

Lev. 1:5: *And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.*

Lev. 6:6-7: *And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD"*

C. Blood in the New Testament

When it came to sin, it always required blood. There were sacrifices that did not relate to sin but thanksgiving and first fruits.

1. The NT. word for blood is αἷμα (*haima*),

This term is mentioned ninety-eight times in the NT. We have in English the word 'hemoglobin,' which refers to a part of the blood of man.

2. The NT teaches the blood of Christ was shed for the remission of sins.

Matt. 26:28: *this is my blood of the New Testament.*

Heb. 9:22: *...without the shedding of blood there is no remission.*

Col 1:14: *...we have redemption through His blood*

Eph. 1:7: *In Him we have redemption through His blood, the for-*

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givenness of sins, according to the riches of His grace. Christ's crucifixion was not simply His death.

3. Through the blood of Christ we have redemption:

1 Pet. 1:18, 19: *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.*

Heb. 1:7: *... redemption through His blood.* What do we have regarding the blood in this passage? We have 'redemption,' we are redeemed with the blood. Jesus could have been killed in many ways that did not cause the blood to flow. But that would not have satisfied God's requirements for redemption.

Heb. 9:12: *He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.* In this verse, we see the blood of the sacrifices did not bring redemption, it was the blood of Christ that paid the price.

4. The Scriptures show us other results of the blood of Christ:

Rom. 5:9: *Much more then, having now been justified by His blood, we shall be saved from wrath through Him.* We see here Christ's blood secured justification. Believers are declared righteous by His blood.

1 Cor. 6:11: *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* This text states that justification and sanctification are secured by Christ's blood.

Heb. 13:12: *Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.* This is another text verifying that believers are sanctified regarding the blood.

Heb. 10:10, 14: *By the which will we are sanctified through the offering of the body of Jesus Christ once for all... For by one offering he hath perfected forever them that are sanctified.* The idea I want you to see is Christ has perfected believers forever. The focus is His perfection becoming ours, which is our eternal assurance.

Eph. 2:13, 14: *But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation.* By Christ's blood believers are brought near to God, indicating a unique relationship. The text also emphasizes the Gentiles and the Jews being made one in perfect unity. According to the context, this union of

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Gentiles and Jews together is in the body of Christ, the church.

1 John 1:3: *truly our fellowship is with the Father, and with his Son Jesus Christ.*

1 John 1:7: *we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.* Here, the blood of Christ accomplishes communion, fellowship, and purification for believers, both with God and one another.

Rev. 12:11: *"And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.* Through Christ's shed blood there is also victory over sin and power to withstand the devil. When you look at the results of Jesus death, you see virtually every aspect of our security connected to the blood. It is completely essential; no blood -no Christianity, no blood -no life.

D. Source of Controversy

Of course, Satan always sows his seeds of deception. There are many apostate doctrines regarding the blood. In your notes, three are addressed:

1. The liberal view in which liberals simply say; 'Jesus' blood was no different than anyone's blood. His blood had no spiritual significance, rather it was the His death as an example that was important. Men should live according to Jesus' example to be acceptable to God.

2. The emphasizing of Christ's death without the shedding of blood. In other words; Christ did not bleed to death! There is nothing in the human blood of Christ that saves. You think that somehow there is some efficacy in the blood that came from Immanuel's veins, - and there isn't! There never was a "fountain filled with blood, drawn from Immanuel's veins," because when that Roman soldier threw the spear into Him, he had to get back and crank it, and he hit the chest cavity and the right ventricle. The body of Jesus was already forward, and the blood clots and serum had already collected to demonstrate that the blood was not drawn from Immanuel's veins. The blood of Christ represents spiritual death'. (From *The Blood of Christ* by R. B. Thiem Jr.)

3. The controversy which emphasizes the literal blood of Christ. Every drop of blood which flowed in Jesus' body is still in existence and is just as fresh as it was when it flowed from His wounded brow and hands and feet and side. The blood that flowed from His unbroken skin in Gethsemane, the blood that was smeared about His back when the cruel, weighted thongs cut through His flesh as the flagellator scourged Him, the blood that oozed out under the thorny crown and flowed from His hands,

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His head, His feet was never destroyed for it was incorruptible blood.

After Christ had made the atonement, He arose from the tomb, and then, as the eternal High Priest, ascended into heaven to present the blood in the Holy of Holies where God dwells, and that blood is there today, pleading for us and prevailing for us. The priest in the Tabernacle never spoke a word. All he did was PRESENT the blood, and that was enough. Perhaps there is a golden chalice in heaven where every drop of the precious blood is still in existence, just as pure, just as potent, just as fresh as two thousand years ago. (from *The Chemistry of the Blood* by Dr. M. R. DeHaan.)

CLASS 12

Our last class focused on the importance of the blood of Christ. We know that the first controversial position of liberal theology dismisses the death of Christ just as any other death. Therefore, the blood of Christ is more significant than the blood of anyone. However, differences of opinion within Christianity itself exist, demonstrated by the references to *The Blood of Christ* by R. B. Thiem Jr., and *The Chemistry of the Blood* by Dr. M. R. DeHaan. Let me explain further:

The second controversial position, represented by the book *The Blood of Christ* by Thiem, is a position that suggests Jesus' blood was not shed on Calvary and that the nature of crucifixion does not allow a person's blood to flow from his body. In the struggles and pain of crucifixion the blood would have coagulated within his body. This position argues that the NT words 'blood of Christ' only represent spiritual death. It suggests that in the Old Testament, the animal sacrifice definitely had blood flow from them, but the idea of the blood sacrifice that was presented in the animals represented the spiritual part of man in the death of Christ. The bottom line of this position is the sufficiency of Christ's death on the cross for the remission of sins. The use of the words 'blood of Christ' only refers to the spiritual death of Christ in our place.

Prof. Question: *What do you think?*

Student Response: *I don't understand what you mean by 'spiritual death of Christ'.*

Prof. Response: *We know Christ died physically, and we know He died spiritually. His physical death was when His body stopped functioning;*

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His spiritual death was when His Father turned His back on Him, and He was separated from the Godhead.

This second controversial position is saying that when the NT speaks of ‘blood of Christ’ being shed, it is His spiritual death, not His actual blood. It is really an argument from the science of crucifixion. It basically says science shows that crucifixion does not drain the blood of a person; therefore, the blood of Christ could not have been shed. If you think about the time when this argument came, during modernist thinking, you will understand that popular opinion concluded that science was more reliable than Scripture.

There was a time when God’s people were influenced by science. Even some believers said that science is correct, so the story of creation is only an illustration of God’s creation, whereas He actually did it by evolution. This is example of scientific thinking taking the place of the truth of Scripture. Our attitude is we reject science when it contradicts the Bible, the Bible is right. If God purposed that in crucifixion the blood of Christ would flow from His body, God would make it so. God is not limited to scientific propriety.

The third controversy previously presented, is the exact opposite. Richard deHaan proposed this in the pamphlet “The Chemistry of the Blood.” R. deHaan believed that the blood of Jesus Christ was literally incorruptible because He was a perfect person. Therefore, he believes that every little drop of the blood of Christ was kept and presented in heaven when Christ went to be with His Father. He would say, when they whipped Him and His back bled, that the blood was captured. When they put the thorns on His head and the blood dripped from His head, that blood was gathered. When He was on the cross dying and the blood flowed from Him, every drop was gathered. This blood is now literally in heaven in some kind of container because it must be eternal as Christ is eternal.

Prof. Question: What do you think?

Student Question: My problem is to know when this blood would cleanse our sins....

Prof. Response: It did so because it was presented in heaven’s Holy of Holies, as the Old Testament priest would present the sacrifice in the temple.

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We can see this third controversial position is probably a response to the previous position, that Jesus' blood was not shed on the cross. DeHaan is responding by raising the reverence and glory of the blood of Christ. Could God do this? Yes, It is possible, but there is no mention of this in the Scriptures. DeHaan tries to use Hebrews 9:22-26, which contains this text: *as the high priest enters the Most Holy Place every year with blood of another... now, once at the end of the ages, He has appeared to put away sin* (vs. 25b, 26b). DeHaan is saying because this text teaches the high priestly office of Christ is parallel to the Old Testament, He must have presented His blood.

Is this interpretation completely inaccurate? Is there a holy of holies in heaven? Yes, the Old Testament Holy of Holies is a type of the real Holy of Holies in heaven. Was Christ the true high priest? Yes, but it does not say He brought His own blood; it says He put away sin *by the sacrifice of Himself* (v. 26c).

DeHaan's position is an argument of silence. I will not break fellowship with someone who believes this, but I think the premise is incorrect. There is nothing special about the blood of Jesus that would make it impossible to destroy. He died, that's human. Did Jesus as a boy ever have a nosebleed? When he helped Joseph as a carpenter, did He ever cut His hand and bleed? For me, the foundation of the argument is incorrect.

We talk about the precious blood of Christ because it was His blood that was necessary to redeem us from our sins. It was *who He was*, not *what His blood was*, that put away sin. Richard deHaan is a good teacher of the Scriptures; nevertheless, I think he has gone farther than the Scriptures in trying to raise the nature of Christ's blood. If we get to heaven and there is some golden vase with the blood of Christ, that is fine. But I think not!

Student Question: *Is there is any link between deHaan's position, and the Bible declares 'we are washed by the blood of the lamb'. Are we literally washed by the blood? If the blood was shed, how can it be preserved?*

Prof. Response: *DeHaan believes that God supernaturally collected the blood. I cannot justify his reasoning because I do not believe it, and do not understand it myself. The Bible clearly says we are washed with the blood of Christ, and the term means to be cleansed of our sin. It is not a literal washing. I can understand the reasoning of deHaan. He sees Christ as immortal, both physically and spiritually. Therefore, he says the blood is*

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incorporeal, not destructible. So if you believe that, you have only one choice, that somehow, somewhere, the blood is kept.

My issue is not whether Christ brought His blood into the holy temple or not, the issue is, whether His blood is incorporeal, eternal? I don't see any evidence of Scripture suggesting this. If I were in a position to react to the argument 'no blood flowed', I would not exalt the blood as deHaan did. I would exalt the person of Christ. I would say to the man that says, 'the crucifixion did not drain the blood of a person', they would say the wounds in his hands and feet had only just a little bit of blood come. My argument to this man would be- He was the Son of God, and if only one drop came from His body, that was enough to cleanse the whole world. That would be my argument, it is not what His blood is, it is Who's blood it is. Who died for me? He is so precious; one drop would be sufficient. I don't argue the details, I argue the theology.

Student Question: I am confused in understanding. If the blood of Christ is eternal, we are also eternal. I don't see the problem! (Dr. Simon explains in French language – not translated).

Prof. Response: Let me ask you a question. 'Are only believers eternal?'

Student Response: Yes.

Prof. Response: No! Everyone is eternal. God created man to be eternal. The unsaved will live forever. However, God defines the the unsaved eternity as eternal damnation and eternal destruction.

We are eternal. Christ was eternal. DeHaan's argument is not because Christ is eternal, all are eternal'. The issue for deHaan is that Christ, who is God and man, is more than eternal, He is indestructible. Therefore His blood could not just spill into the earth, it too must be indestructible. It revolves around semantics.

V. The Resurrection of Jesus Christ

A. Introduction

Countless men for 2,000 years have attempted to repudiate the historical fact of, and the Biblical teaching concerning the resurrection. Unbelief is never satisfied with a living Jesus; it always covets a dead person. To admit that Jesus Christ arose from the dead, one is forced to admit that the remainder of the Christian faith is readily established.

Let me again begin with a question: How many false religions there may be in the world? Would you agree they are without count? If you imagine how many different religions there are, and realize that, of all of

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these, only one claims the founder is alive after death. This fact in itself makes Christianity absolutely unique. It sets the truth completely apart from falsehood. Without the bodily resurrection of Jesus Christ, Christianity is nothing more than just another religion.

B. The Importance of the Resurrection

1. It is the corner stone to Christianity.

As much as we talk about Christ's death, and even the importance of His blood, we also must emphasize the essential foundation of the resurrection. It is the cornerstone of Christianity. It is the only religion that bases its claim on the resurrection of its founder.

2. To deny the resurrection forces one to accept a false record of divine truth and turns truth into fable.

If one cannot trust the Bible in the doctrine of the resurrection, how can he trust it in other areas? In other words, believing in the resurrection of Jesus Christ is the ultimate test of your position on Scripture. It is true that if you do not believe the resurrection account, how can you believe the Bible for anything? The reverse is also true; If you do believe the resurrection, then anything else stated in Scripture could be believed, such as the creation account, the nature of man, the miracles. It is a true test of our understanding of the truth of the Scriptures.

3. The belief in the physical resurrection presupposes a belief in the supernatural.

In nearly every case those who deny the resurrection have first denied the supernatural. Remember that I said these notes came from when I was in Bible college. That's in the 1970s. Then, the strong attitudes were influenced by modernist thinking in most societies. Modernist thinking denied the existence of a supernatural world. The idea is now accepted among post-modernist thinking societies. The spiritual world, the supernatural is commonly acknowledged. So, this statement is not as important now as it used to be.

One of the ways of arguing that there is a true spiritual world among those modernist thinkers was to say the resurrection proves it. There are many who believe in a spiritual world but not in a resurrection. To deny the supernatural, forces one to deny the resurrection. We want to look at the importance of the resurrection regarding salvation.

4. The importance of the resurrection in relation to salvation

This is developed in Paul's great chapter on the resurrection, 1 Corinthians chapter 15. True to Paul's nature, he gives a great defense of the

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resurrection. I have broken your notes into an outline of this passage.

(a) Information of the Resurrection 15:1-4.

Paul includes the resurrection as part of the message of the gospel. Without the resurrection, there is no gospel. By including the resurrection along with Christ's death and burial, we see the complete package of the gospel, the essence of God's provision of salvation

Prof. Question: At your tables, go through the next section, verses 5-11 to identify the proofs that Paul uses. List the proofs that he cites.

(b) Infallible Proofs of Resurrection 15:5-11

When we look at this passage we see many evidences that Paul uses. In Acts 1:3, the Bible calls these infallible proofs. Here is the list of Paul's *Infallible Proofs of Resurrection* in this text: The resurrected Jesus was seen:

#1- By Peter.

#2- By 'The 12', it is a term that talks about the disciples, it doesn't necessarily mean there were 12 there.

#3- By more than 500 at the same time

#4- By James the apostle, brother of Jesus (do some searching to determine this)

#5- By all the apostles

#6- By Paul himself

What Paul has done is cite the occasions in which Christ, after His resurrection, came to people.

Student Question: Paul mentioned by name all the apostles who saw Jesus individually, but he did not mention the women who did. Was this a cultural bias or the leading of the Holy Spirit?

Prof. Response: Does anyone have an idea? What is your answer?

Student Response: The list is not exhaustive, it is a limited list, did not mention Mary Magdalene or the two disciples on the road to Emmaus.

Prof. Response: Yes, that is being very observant.

Student Question: When he talks about 500, can we include women, or not? Does it mean only men?

Prof. Response: Obviously, the 500 will include all in society. But, the argument could be, for example, that when He fed the 5000, it was specifically 5000 men. There is a distinction in the terms used in Scripture, when

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'a multitude' was used, it was normally stated as the men present, 5000 men, which means 5000 families. I'm inclined to think it meant men and women, the believers in the area. Yet, at Pentecost there were 120 gathered, men and women.

Prof. Question: Another thought?

Student Response: He is answering from when it was 'inspired' as a post-view, he is answering that the good Bible is inspired so we cannot say it was women, because they are not mentioned here.

Prof. Response: But it is also evident in Scripture that when the Spirit of God inspired the Word, He used some of the previous knowledge the individuals had. For example, there are two or three books that are quoted in the Bible that are not inspired.

Paul was not among the apostles when Mary saw Jesus first and went to the apostles and told them. It is likely that the report of these instances was given to Paul by the apostles themselves. Whether they mentioned Mary, we don't know. So, we see as has been said, it is not an exhaustive list.

Whether it reflects a cultural bias toward men being more important than women, it is hard to say. I think it is unique he says Jesus was seen by the multitudes of those who believed on Him. There is not one individual in this list who is unsaved. Even when it says the 500, they were disciples.

Returning to the outline of 1 Corinthians 15, Paul continues to develop his logical argument.

(c) Importance of the Resurrection 15:12-19

Paul demonstrates that if the resurrection is not true, then seven consequences would be true. Here you see the nature of his logical mind used by the Spirit of God. His arguments focus on 'if Christ is not risen, then:

- #1- our preaching is empty
- #2- your faith is also empty
- #3- we are found false witnesses
- #4- your faith is futile
- #5- you are still in your sins
- #6- those who have fallen asleep in Christ have perished
- #7- we are of all men the most pitiable

From here, Paul develops a theology of resurrection.

(d) Insurance of Resurrection 15:20-28

This is a progressive argument where he focused on the theology of

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imputation based on Adam and on Christ and what they brought to humanity. His argument goes like this:

#1- in Adam, all died (21). This of course implies that his guilt is passed on to all men. In theological terms we say Adam's sin is imputed to all the human race.

#2- in Christ all are made alive (22). Theologically, we know that life here means salvation, and the reason for the life that we have is opposite to the death that we have in Adam. He is comparing Adam to Christ, the reason for death in Adam is imputed sin. The opposite of that is life in Christ, because of imputed righteousness.

Adam's sin is imputed to all; we know from the Scriptures that our sin was imputed to Christ. "He God has made Him Christ to be sin for us who knew no sin". All men are dead because Adam's sin is imputed to all men. Yet, all of man's sin have been imputed to Christ. Hence, we have the necessity for Him to die. But belief brings imputed righteousness. Christ's righteousness is imputed to all who believe. The result of imputed righteousness is eternal life.

3- Christ is the first fruits of the resurrected righteous, and all believers will follow. If imputed sin caused the justification of all men to die, then imputed righteousness will cause those who believe to live with Christ. In essence, he says theologically the resurrection is assured. We have the assurance of this because of imputation. If Adam died, everyone dies; if Christ arose, everyone having salvation's life lives.

You notice in this passage; he also includes the order of the resurrection. He does not deny that the unsaved will rise, but he distinguishes between the first fruits of the righteous and the resurrection of the ungodly. We have Christ as the first fruit of those who will rise, then those who are in Christ at His coming will rise, then comes the end. Of course, we know from other Scripture passages that is the resurrection to death and judgment and the new heaven and the new earth. We know this from other Scriptures.

Paul finally writes about the last enemy to be destroyed which is death. In saying this, do you realize he is saying that death is not the final end to people? We talk about death being destroyed for the believer, because we will be forever in the presence of God. But, the context (26), is the last enemy 'death' being destroyed. God will destroy death, even for the unbeliever. This text teaches that there are no such things as the inhalation of the soul, a common belief today.

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There are those who have become universalists by believing God loves everybody so everybody will be saved. There are others who focus on the mercies of God believing God is too merciful to leave people suffering for eternity. For such, God will annihilate them, their existence will end. The Bible truth is they will be raised and will live forever outside God's presence. Even the escape of death for the unbeliever will not be an escape eventually. There are those who look at death as an escape from God. However, death for unbelievers is an eternal death of perpetual separation from God. God promises to raise people in their misery.

Never say, when an unsaved person dies who was suffering with pain, "now he is free from the pain". It is not true. They will be where the rich young ruler is, separated from God and in misery. The soul that asked to have Lazarus sent back to warn his relatives, is in misery, even though he is separated from his body. He is promised to be raised so his whole person, body, soul and spirit will be in torment as well. This is justice. We don't understand it, but we know God is just and knows what must be and what will be.

(e) Implications of the Resurrection 15:29-34

Here Paul show that the concept of resurrection is common. He basically says if there is no resurrection, why are the following things happening? He argues:

#1- Why are some pagans baptizing for the dead (29)? He is not endorsing baptism for the dead. He is using an example of the pagans who baptize for the dead; therefore, they must believe there is a resurrection.

#2- Why are we serving God instead of enjoying life (32), like the Epicureans who follow their own philosophy of living for the present: eat, drink, and be merry? He says if there is no resurrection, the smart thing would be to live it up in this life.

#3- He calls them to come to your senses; Why would the apostles die for a lie?

(f) Insights of the Resurrection 15:35-49

Following his logical argument, Paul, now specifically challenging the Greek attitude that accepting a resurrection is folly. He argues this using different illustrations from nature that show resurrection in nature.

Prof. Question: See if you can identify these four natural illustrations in your groups.

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Notice there are two questions raised by unbelievers which Paul addresses (35): How are the dead raised? What kind of body would a resurrection involve? Paul answers both these questions with simple illustrations from nature:

#1- The seed of grain that is sown (36-38). The dead are raised the same as the grain. It dies and it brings forth fruit. He says nature shows us a resurrection, therefore “How” is a foolish question.

Continuing with natural illustrations, Paul answers the second question of ‘What kind of body’:

#2- The body of the animals and the body of men that dies. The grain of seed demonstrates how the resurrection comes; death brings forth fruit. Then, he says the body of men and the body of animals are not the same, by God’s design and purpose, animal bodies are not raised, men are.

#3- The celestial bodies and the terrestrial bodies (40-46). He compares the spiritual and the earthly body. What are the celestial and terrestrial bodies? He would not use the concept of resurrection to prove resurrection. This would be no argument at all. He speaks from what the audience already believes.

Prof. Question: What spiritual bodies would the people of the Scriptures be familiar with?

Student Response: Angels.

Paul is writing to the believers in Corinth, many are Jewish, many are Gentile. They have the Old Testament. Their understanding is limited to people of the earth and to the angels. His argument is answering what body? He says nature shows us animals and man are not the same, just like people and angels are not the same.

What else does he say here? Verse 41 points to the sun, the moon, and the stars. He says even these are different. Remember, the Bible is not a science textbook, but it will never make an error in science. All that people had in Paul’s day was their eyes to look into the heavens. He tells us the planets and the moon are different from the sun. He could be talking about the brightness of them, but scientifically, he is absolutely correct.

Modern science has discovered the sun to be different from the planets and the moon. Sun and stars are burning balls of gas. Moons and planets are solid masses that are not burning. By God’s revelation, Paul is correct; therefore, the grain shows us ‘how’ resurrection happens; death brings

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forth fruit. Then, the argument of ‘what body’ is answered by; the animal body being different from a man’s, angels are different from people, and the planets and the moon are different from the sun and stars. The conclusion is logical, evident everywhere in nature: the body we have now is not the same as the body we will have in the resurrection.

As stated in our notes, Scripture teaches *the life of the flesh is in the blood* (Lev. 17:11), speaking of man’s natural body. But in 1 Corinthians 15, there was no doubt in Paul’s mind that this resurrection was a glorious expectation, that it involved some type of a personalized body, and that this body would not be a natural, finite body, but unique and eternal. Although having physical characteristics (some kind of physical substance to be seen, felt, and capable of enjoying food) life in this eternal body is not in the blood, but in Christ! Neither blood, nor food, nor oxygen is required.

CLASS 13

We looked at 1 Corinthians 15, Paul’s defense of the resurrection of Christ. Without the resurrection, Christianity is nothing more than any other religion. Paul has developed a very extensive argument regarding the reality of the resurrection. He cites the proofs by listing those who saw Him. He argues the consequences if there were no resurrection. He explains the insurance of the resurrection by the doctrine of imputation. He mentions the pagans who must believe this because they baptized for the dead. He argues the position of the apostles who give their lives for this truth. Then he answers the two questions of how one is raised, and what kind of body is raised. To answer this, he uses natural illustrations common to everyone.

Paul argues or explains how, by using the example of the seed that dies and bears fruit. He answers, ‘What body?’ by illustrating the difference between angels and man and the difference between planets and moons and the sun. Having explained the uniqueness of the future resurrected body, he gives a conclusion in verse 50-58. He touches on the difference between the physical body we have now and the resurrected body. He is clearly teaching the uniqueness of the resurrection to come.

(g) Immortality because of the Resurrection 15:50-58

Here he introduces a truth that is a surprise to the hearers. He calls it ‘a mystery’ (51). This refers to something that was hidden before, but now is

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revealed by him. What is this mystery? He is speaking of the rapture, a new truth for the church. In the process of God's progressive revelation, Paul adds a truth to the resurrection. He has explained that the resurrection will bring about a change to the resurrected. Now he adds that not everyone will die, but at the sound of the trumpet, living believers will be changed. He explains that some will be raised from the dead at this moment and others, who are living, will be changed instantly (52-53). The result is, whether raised or raptured, there will be immortality.

With the unique phrase "*Death is swallowed up in victory*" (34). Paul presents a contrast between the resurrection unto life and the resurrection unto death. We know the unsaved shall be raised as well. The difference between the resurrected unsaved and the resurrected saved, is the glorification of the saved body (in eternal fellowship with God, 1 Thess. 4:17) and eternal suffering (death in eternal separation from God, second death of Rev. 20:14).

Paul makes a great argument for the resurrection. Then at the very end, he explodes a bomb of truth to bring joy and enthusiasm in believer's lives, to keep them continually walking with God and faithfully serving God, because at any moment in a believer's life. This bomb of truth: The Rapture, believers could be transported into His presence and transformed into His likeness. Be sure when you preach this text you make the same emphasis. He was not just defending a truth they should know in their heads. He was stating a truth that should affect us every day we live.

In introducing the truth of the rapture, Paul gives believers, especially those struggling with difficulties in the church (like the Corinthian church) or facing persecution from the world (like the Thessalonian church) an additional hope. The additional hope is the possibility that some of them may not even die but be raptured in a moment. Does Paul give any indication when this may take place? No, he does not.

You need to understand that nowhere in the NT is there any idea of a condition before the rapture. There are those who mistakenly use the Olivet discourse to show the conditions on the earth before the rapture. This is, in my understanding, a misinterpretation of the Olivet Discourse. The point of this 'mystery of the rapture' is for believers to acknowledge it could happen at any moment. There are no signs, no fulfilled prophecies involved. The rapture could take place at any moment! With this in mind, verse 58 gives the conclusion: '*be steadfast, immovable, always continuing in the work because our labour is not in vain*'.

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The apostle John wrote this: *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure* (1 John 3: 2-3). Although no indication of time and no indication of prophecies is given, John says because we know this transformation will happen, we should live pure lives before Him. This is the intent of the knowledge of the truth of the rapture.

There was a great preacher in the USA who had a clock in his office. On the face of this clock he wrote 'maybe today'. Every time he looked at the time, he was reminded of the possibility; I may be raptured today. I pray that as we serve God, each day we will remember: This may be the day He comes! And, we live moment by moment accordingly.

Student Question: *1 Corinthians 15:50 says the blood and the flesh cannot inherit the kingdom of God. What we discussed yesterday, one author said the blood of Jesus Christ from the cross was kept and presented in heaven. Can you explain this this?*

Prof. Response: *DeHaan said the blood was incorruptible even when it was in His body. So that's why he would say it was kept. I disagree. I believe Jesus' body had the same weaknesses as any man, proved because He did die. His body, in the resurrection, was the glorified body that will be what ours is like. It was a body that was raised from the dead. But it was a different body than our body is now.*

That's the argument that Paul is making here. When Christ rose from the dead, he appeared to many. This is commonly called science fiction today. The world's attitude is clear, a man cannot die and then appear somewhere? We know that Phillip was translated to a different place by the power of God in Acts, but he did not die before this. I have never tried to walk through a wall and yet when the disciples were in a room, Jesus suddenly appeared. It was not a dream, but Jesus' risen body actually became present. He said to Thomas feel my wounds, yet this body could transport through space and solid objects. Jesus, after His resurrection, came on the beach with the apostles and ate fish with them. This is the evidence of a real body but a glorified body, appearing and engaging normally, yet not limited to natural laws.

Student Question: *I have a problem with verse 29. What baptism is Paul talking about here?*

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Prof. Response: Verse 29 is not referring to believers, it is referring to a pagan practice. If you study the history of the time of Christ, you will realize baptism was a common practice among the Jews, and with the pagans. It was a way to identify with a cult. So, every religion believed they had the truth. Like the Jehovah Witness and the Mormons today, and if you were a part of a cult, whatever they were, and you had a brother or wife that died and did not become a part of the cult, then they would teach that if you were baptized for them, God would accept them. There was a real good purpose for each cult to do this; often you pay for the baptism. It was a way to make money.

Student Question: How do we justify it with the resurrection of Christ for those who were baptized?

Translator: Even bigots believe in the resurrection.

Prof. Response: Remember Paul was a very educated and intelligent man, he was used to arguing theology by bringing every argument he could think of, from every circumstance. (31:30)

C. The Fact That Christ's Body Was Actually Raised from the Dead

One of the errors of resurrection proposed is that the resurrection of Christ was only a spiritual resurrection. I know we accept this without question. But, remember Satan's way, he will deny the truth, and liberal theology denies there is any resurrection. Satan also twists and perverts the truth with heresy. One of his lies is, yes, Jesus rose from the dead, but it was a spiritual resurrection.

The Bible states this clear fact; the resurrection of Christ is not a spiritual resurrection. Even though Christ appeared to the apostles in a room, does not mean it was a spiritual manifestation. He appeared to His disciples in a bodily form. We must insist on a literal translation in these passages. We see evidence of this in the account of the resurrection:

1. The fact of the empty tomb.

First of all, we have the empty tomb. In Mathew 28 we have angels giving witness that His body was not there, and Mary Magdalene and Mary the mother of Jesus confirm this as well. If it were just a spiritual resurrection, why would the body be gone? We have, in the accounts of Mark, Luke, and John, angels testifying that 'Christ is not here'. In these texts we see the witnesses were angels, women, the disciples, and the Roman guards.

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It's important and significant to evaluate the Roman soldiers in Matt. 28. We know it was a garrison that guarded the tomb to prevent the disciples from stealing the body. The disciples had passed on the news that He would rise again, it was common knowledge. Perhaps this was why some called out 'if you are the Son of God have the angels deliver you'. But we know from the Biblical record that the soldiers guarded the tomb. There are differences of opinions regarding how many soldiers were there. Most agree there were as many as 100 and no fewer than 50. Yet the body was gone.

Now the soldiers have to give account and their commander has to give an account, all the way up to the magistrate of the area because they had failed to do their job. And, the penalty could be death. We see this in Acts when Peter escapes and the guard wants to fall on his sword to prevent himself from the punishment that is to come. Here, in Matthew 28, the soldiers knew the body was not there. The chief priests knew the body was not there. Therefore, the priests paid the soldiers to lie and say the disciples took the body.

I want you to hear how ridiculous this is. Eleven apostles, (Judas had committed suicide), who were fishermen, a tax collector and a medical doctor, overpowered no less than fifty trained, professional soldiers to steal the body of Jesus! Probably, to save their own skins, every time the soldiers told the story, they would attempt to convince the listeners, He rose from the dead. They would have been better to say nothing because no one would believe this story. Yet, even soldier's lies, would give evidence of the truth of the resurrection. Even if the soldiers told the truth, who would believe Jesus rose from the dead or that fifty soldiers could be overcome by a few common men?

We see in John 20, the condition of the linen clothes. They were carefully folded, indicating clearly that the body was gone. We have the testimony of the angels. It is significant that the angels said, 'come and see'. We have the confirmation of Hebrews 2:2 that the words of angels are steadfast and trustable.

The evidence surrounding the empty tomb clearly points to a bodily resurrection. If there was no resurrection, or a spiritual resurrection, why wouldn't the officials produce the body and show the assumed lies about the resurrection?

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2. Other Resurrections Were Undoubtedly Bodily Resurrections

There is additional evidence to show the power of God to raise the dead. We see Christ raising three individuals while he was on earth. In Matthew 9 we have Jairus' daughter, in Luke 7 we have the son of the widow of Nain, in John 11 we have Lazarus. When we look at these texts, we see these resurrections were restorations of the body. They were not glorified bodies; therefore, undoubtedly these individuals died later on. But, the point to be made is they were physical bodies that were raised, and the local populace knew of it and talked much about it.

3. Those Who Saw Him Recognized Him

We have the details around the tomb. We have the example of Jesus raising the dead in a bodily form, and we have the reality that those who saw Him after the resurrection, recognized Him. In John 20, Thomas was invited to touch the wounds of Jesus. We see this must have been a resurrected body, not only did Thomas recognize Him, there were scars. In Luke 24 we have the same appeal of Jesus- 'behold my hands and my feet'. They knew who He was. He also ate with them on that occasion. So, they recognized Him, touched Him, and spoke to Him.

Prof. Question: How do you answer the question about Luke 24? In this passage Jesus joined the two disciples on the way to Emmaus, and they did not recognize Him. How do you account for this?

Student Response: He was a spiritual man so He could appear in a form difficult to be recognized.

Prof. Response: Are you saying His resurrection was a spiritual resurrection?

Student Response: No, He was the God-Man, nothing is impossible.

Prof. Response: We have to be careful about this. I think for us to say that He had the power to change His appearance would give more argument for having a spiritual body.

We do know that God has the power to blind people's eyes, so they do not recognize Him. It seems that Jesus had a specific purpose because He came alongside and discusses all the Old Testament teachings about Him, before He revealed who He was. It says that while He was explaining all this, walking along beside them and in their home, their hearts burned within them with the message. They had been with Him for 3 ½ years and heard Him preach and knew His authority. With a teaching that burned their hearts, with joy and passion they should recognize who He was. But

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the Scripture says when He broke bread with them, then their eyes were open.

It is probable that God blinded their eyes to who Jesus was, in order for Jesus to prove through the Scriptures, what they needed to understand. It seems that these two were doubtful that Christ rose from the dead.

There is a principle in Scripture; men do not see until they accept the Word of God. It is quite likely that, as Jesus explained to them from Isaiah the necessity of the resurrection, in listening they finally believed. Romans says, 'faith comes by hearing, hearing by the Word of God'. Only when they finally believed the promise of Jesus' resurrection could they see who He really was. The other lesser reason of blindness could be that they did not expect to see Him, therefore they did not realize it was Him. Yet, I think that reason does not cover all the details of the passage. Most who knew Him and saw Him after the resurrection, recognized Him.

4. The Apostle Paul Believed in Bodily Resurrection

The fourth evidence of the bodily resurrection of Jesus is Paul's detailed explanation in 1 Corinthians 15. This chapter is the Bible's most thorough account and explanation of the resurrection. The previous notes present Paul's arguments for the resurrection's importance.

5. The Testimony of Christ Himself

The fifth evidence is the testimony of Jesus Christ Himself. In Matthew 17, He said they would kill Him, and in three days He would be raised again (23). In Luke 24 we are reminded that Jesus offered His hands and His feet to give evidence that He was raised from the dead bodily. In Revelation 1, Jesus appeared to John. Here is what John saw: "*I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead.*"

Does Jesus look the same as He looked to Mary and Peter and the 500? No! Here, before John, He is in His glory. Before Mary He was not yet in glory because He had not yet ascended to the right hand of the Fa-

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ther. He is appearing before John as He is now, as the head of the church, the king of kings, Glorious Son of God on His throne. The result of John seeing Him in this way is that John fell down before Him as though he was dead. This passage does not deny the bodily resurrection, it actually clarifies now the position of Christ.

The last image of the literal bodily Christ before His disciples is not being raised in a cloud; rather, it is standing with all the glory of God and all the power of God in His being. It is a good way to introduce the book of The Revelation of Jesus Christ. The book of Revelation explains His coming in glory, which is the character of His second coming, whereas His first coming was in humiliation.

We see, even with this change in His appearance, there is complete evidence of His bodily resurrection. In this passage, along with a description of His body; clothed, having head and hair, eyes and feet, right hand and mouth, Jesus Himself gives testimony to His bodily resurrection. He says, 'I am He that lives and was dead and is alive for evermore'.

6. Testimony of the Apostles

The sixth evidence is the testimony of the apostles. In Acts 2 Peter preaches his sermon at Pentecost. He speaks of Christ and says, 'God raised Him up'. Peter's entire sermon focusses on the resurrection. As well, in 1 Peter 1:3,21 and 3:18,21, Peter talks about God who raised Christ. Although there is much contention over the proper interpretation of the text, I believe verse 3:18 has particular reference to a physical resurrection with the statement: "*being put to death in the flesh but made alive by the Spirit.*"

Grammatically, 'in the flesh' is a dative of reference, and 'by the spirit' is a dative of agency.¹⁹ Thus, Christ was put to death in the sphere of his body (reference), but on the other hand he was made alive by the Spirit (agency). Explaining the meaning in English, the text pointedly implies Jesus was made alive **by** the Spirit (Holy Spirit), not made alive **in** spirit ('spiritual resurrection').

7. The Record of All Appearances

The Seventh evidence is the accumulation of all the Biblically recorded instances of His appearing. We compare each and see the consistency of His being raised. He was not raised an incorporeal spirit or phantom,

¹⁹ Schreiner, T. R. (2003). *Vol. 37: 1, 2 Peter, Jude*. The New American Commentary (184). Nashville: Broadman & Holman Publishers.

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but it was the real, bodily Christ that they saw. He could be seen, touched, handled, recognized, talk, eat, and drink with them.

Prof. Question: *The text of John 20:14-18 has some controversy. It says that Jesus told Mary not to touch Him because he had not yet, ascended to the Father. Read this text and tell me How you explain this statement?*

Student Response: *-It is confusing because He told Mary not to touch but told the disciples to feel His wounds. -I would say 'it does not mean 'do not touch me physically'.*

Translator: *You still have not answered the question. You have said what it does not mean, now tell us what Jesus did mean.*

Student Response: *-I think maybe Mary wanted some kind of affection, attachment to Jesus which Jesus wanted to prevent. It does not mean she does not touch him physically. -He means do not worship me. -I think when Jesus was crucified, He was separated from His Father, after the resurrection He is still hard to relate to the Father. For me, when Mary came, that relationship was not yet restored. When I am restored to the Father, I can have relation with you.*

Prof. Response: *You can see that many opinions are offered. I have read that He is on His way to present His blood in the temple and if Mary touches Him, He will be defiled again. So, we see have a challenge to understand this.*

You are a pastor; how will you resolve it? Will you call Dr. Simon, or Dr. Cooper?

I said something at the beginning of the class that you have forgotten. I said that practically any difficulty can be resolved by looking at the original language. It doesn't mean you have to be a scholar in Greek and Hebrew, there are tools and commentaries based on original languages that you can pursue. It is good to understand that even if you never take Bible languages, you need to have some of these tools in your own library.

The NKJ translation accurately gives us a word that helps us explain what is meant in this passage. It is based on the nuances of the word that is used in the passage; the various meanings of the word in the passage. It says, 'Jesus said to her do not cling to me'. So, when you examine in your resources the meaning of this word, there are three or four choices you have. The word can mean 'to touch', 'to cling to', so now to determine which is meant, slip into Mary's shoes. She believed that Jesus was the Messiah. She loved and worshipped Him. And she lost Him in death. In

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her mourning and grief, she is preparing His body for its entombment. As she comes in her mourning, He is alive before her. Do you think Mary, seeing the one she loves, the one she worships, will say 'good to see you'? No! Like any woman she will cling and not want to let go. I think your understanding was very close, the affection and adoration of Mary to the Lord, caused her to never want to let go again. The attitude would be 'I lost you once, I will never lose you again'. Jesus simply was saying 'you must let go, I have work to do'. Don't try to make this a theological situation where Christ would be defiled because the woman touched Him. Do the studies and see the context, and it will lead you to the right nuance of the words.

One of the most valuable experiences in Bible study I have had involve word studies. As you study the words that God chose to give us, you realize there is so much depth of understanding. I am taking this opportunity to challenge you to realize there is no replacement for study. You may never be a scholar or an expert in the Bible language, but you can easily get the tools that will give you a depth of understanding as you pursue some of these passages.

Student Question: When Jesus said 'I have not yet ascended' does it mean He wanted to allude to the Holy Spirit because He wanted the Holy spirit to be the comforter of believers.

Prof. Response: We cannot speculate on what God did not tell us. There is controversy over the actual activities of Christ between the resurrection and Pentecost. Peter clearly tells us He descended into Hades to preach. Also, He ascended to heaven. At the resurrection there were those who were raised from the dead and appeared. The evidence seems to indicate there was the closing of Abraham's bosom when the Lord ascended and brought people into the very presence of God. So, did Jesus immediately after the resurrection present Himself at the temple as a high priest, and then return to the earth for 50 days and then ascend again in the visual presence of His disciples? There is the possibility of this, but I am not certain in my mind.

Translator- In my opinion it is a problem of His schedule. "I don't want to lose time. I have a schedule."

Prof. Response: Having said that, the question is asked, where did Jesus stay for 50 days between the resurrection and the ascension? He then possessed a body, the body had to be someplace. Is there a problem that He went back and forth from heaven to earth? To me it doesn't violate the

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promise on Pentecost that He would send the Holy Spirit. It was a special day for Israel. The 50-day delay does not necessitate that Jesus couldn't be in heaven until Pentecost.

The ascension in public on a cloud in Acts does not rule out the possibility that the Lord moved back and forth between heaven and earth. His purpose of that was to finalize His ministry and have them see that He will descend again in the same way. There was a purpose for Him to visibly show them His ascension.

So, here's how I answer the dilemma: First, God did not choose to tell us the activities of Christ between Pentecost and the resurrection. We have glimpses of Him being with His disciples through this time. It is the same regarding His childhood, God chose to be silent about that. We have a glimpse of the word 'He grew in wisdom and stature...' we have a glimpse of Him as a baby in the manger, a glimpse of the situation when Joseph left because of the warning of the destruction of the children. This journey was many months after He was in the manger, we have a glimpse when He was twelve years old, joining His parents going to the temple. There is a glimpse of Him when He was presented for circumcision. Also, we know from Paul's testimony in Galatians, that he spent time with the Lord who taught him personally and revealed to him the mysteries. This must have been done on earth.

Second, we don't have knowledge of every event in Jesus life, but we do have all God intended us to have. Although we do not have all the answers we want, we must accept by faith that God has given us all we need and that is sufficient. John said 'many other signs and miracles Jesus did that are not written in this book. These are written that you might believe.' I try my best to not speculate. God has given us everything we need to believe, to follow, and to obey.

D. The Nature of the Resurrection Body

The next section deals with the nature of this resurrected body. It was clearly a physical body. Yet, in 1 Corinthians 15, Paul told us it would be different than the physical body we have at birth. So again, we examine the passage and we arrive at conclusions regarding this body.

1. It Was A Real Body - Not a Ghost.

First of all, we see it was a real body, not a ghost. Luke 24 'my feet and my hands, touch them'. In John 20 He could be touched, and He bore the marks of the cross.

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2. It Was More Than a Mere Natural Body

We know it was more than just a natural body as well. In John 20 Jesus appeared before them in the midst of a room. In Luke 24 when Jesus spoke to the two disciples, He vanished from their sight. He was clearly there in bodily form as an ordinary person, they invited Him to join them and dine with them and stay in their home. When Mary first saw Him, she thought He was a gardener. When the disciples first saw Him, they did not immediately recognize Him. This could suggest He appeared a little different. But we also have to admit that they just didn't expect to see Him. And in the third group Luke 14:3 and John 19:26, Jesus appeared and disappeared. We also have Acts 1 where His body defied gravity and lifted up in a cloud into heaven.

3. His Body Was Immortal

When we look closer at what is promised regarding the resurrected body of Jesus, there is another truth. In Romans 6 we are told that Christ dies no more. So, the body Jesus now has is not touched by death and must be different from ours. Revelation 1:18 says He is alive for evermore. In 1 Corinthians 15:42 believers will possess the same the likeness of Jesus' resurrected body which will not take on incorruption. So, Christ's resurrected body is now an immortal body. The arguments of 1 Corinthians 15 conclude that Jesus, in His resurrected state experiences neither death, decay, nor pain.

Believers are promised this glorified body, but we still wait to see what it actually is like. We have glimpses in Scripture of how unique this body, raised from the dead will be. In your notes you have the order of appearances of Christ. Instead of answering a question for our next class, look these references up and list the appearances. Read the texts and appreciate the description on the appearances.

CLASS 14

This is our last day of class. I want to remind you of the responsibilities you have for this class. Go to the first page to be sure you understand what must be done. You are to select three passages to memorize that you have not memorized before. You are to read Thiessen's theology book, the section on Christology. I believe it is page 223-280 but your library may be different. You are to submit three sermon outlines regarding Christ. You are to write your personal confessions, no more than one page, on the

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pre-incarnate and incarnate states of Christ and then on the work of Christ in incarnation. Dr. Simon will be writing an exam for you to take as well.

We have been examining the resurrection of Christ. We see that the resurrected body was a real body, not a ghost. It was more than a natural body because it was immortal. We saw also that this body could appear and disappear. So, what Paul taught us in 1 Corinthians 15 was evident, the resurrected body is different than the body today, but it is a body, a physical body.

In your notes we have every instance of Jesus' appearing before individuals recorded in Scripture. Although there are different opinions regarding the order and time of these appearances, the following sequence and explanations are offered:

Prof. Question: But before we list them, does anyone have a comment in your study notes to share? When you did your homework, did you see anything special or significant?

Student Response: -From John 20:19-24 I could see that it was a very good passage to prove that Jesus Christ was raised. Thomas was not there, and he needed to see and to touch. For him that was a way for God to put the emphasis that He was raised from the dead.

-I was touched by the fact that when you read all these passage you see the feedback on all the persons. They were very excited, and the day we will be with Christ will be the same.

E. The Appearances of Christ

Here is the list of these appearances:

- #1- Early Sunday morning to Mary Magdalene near the sepulcher at Jerusalem (Mark 16:9, John 20:11-18)
- #2- To the women returning from the sepulchre (Matthew 28:9-10). It is interesting, we talked about the suppression of women yet the first people to see the resurrected Christ were women. Here's something to think about; in the garden of Eden, the woman challenged the man to disobey; the first Adam chose to sin because of the influence of the woman. But now, with the second Adam, the women confirmed their faith and encouraged the men to believe in the Messiah. We can see that the Scriptures validate women. Not in a salvation way but just to say this is a reaffirmation of the importance of women. That is something to think about.
- #3- To Peter (Cephas) near Jerusalem later that day (Luke 24:34, 1 Corin-

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thians 15:5). It seems that Peter was the spokesman for the disciples, and the one who rose to be the leader. In Luke there is only one, Cleopas, in Corinthians there is one more. In Luke 24 the French Bible says the same person. I think these references are for the same person, namely Simon Peter.

- #4- To two disciples going to Emmaus that day (Mk.16:12, Lu. 24:13-31)
- #5- That evening at Jerusalem to the apostles except Thomas (Mk. 16:14, Jn. 20:19-25)
- #6- Sunday evening at Jerusalem to all the apostles especially Thomas (Jn. 20:26-29)
- #7- To seven disciples fishing on Sea of Galilee (Jn. 21:1-13)
- #8- To eleven disciples on a mountain in Galilee (Matt. 28:16-18)
- #9- Over 500 disciples at once --location uncertain (1 Cor.15:6)
- #10- To James --location uncertain (1 Cor. 15:7). There is a hint in the text to identify which James: “*He was seen by James and then by all the apostles.*” ‘All’ the apostles is in contrast to James. This suggests it is James the apostle.
- #11- To the apostles (and probably others) during forty days prior to His ascension (Acts 1:2-3)
- #12- At the Mount of Olives near Bethany at His ascension (Lu. 24:50-51, Acts 1:6-12)
- #13 After His ascension, to Stephen the martyr (Acts 7:55-56)
- #14 To Saul on road to Damascus (Acts 9:3-6, 1 Cor. 15:8-9)
- #15 To John on the island of Patmos (Rev. 1:9-19)

Student Question: - *Who wrote the book of James?*

Prof. Response: *You will have to search and discover this. I don't answer the question when you are able to discover it yourself.*

When you teach the Scriptures, you will have to discipline yourself to do the research on who the people are. When I was in Bible college studying Acts, for the exam the professor had the question 'identify all the Joseph's in the book of Acts'. I think there are five different Josephs' in Acts. It is work, but it is the job of the leader, the teacher.

Now, explaining the order of Jesus appearances, we come to Acts 1:4 where Jesus commands the apostles to wait for the promise of the Father. It is possible that there were more than the apostles present at the ascension. We see in verse Acts 1:13, they entered into an upper room to pray

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together, there are eleven men mentioned. When you go to 1 Corinthians 15:6, it says He was seen by the 500 at once, after that He was seen by James and all the apostles.

I'm presenting to you some of the challenges of the chronology between the resurrection and the ascension. As I said before, God has chosen not to give us all the details. It appears as though the Lord spoke to 500 disciples on a single occasion, but we don't know when that was. Most people conclude it was the ascension, but the next verse almost denies this- 'after this He was seen'. And, as mentioned earlier, He also appeared to Paul after the ascension. There are details we wished we had, that we don't have.

We see the statements of appearances recorded in Scripture, yet there were probably many other times He appeared to His disciples. Nevertheless, there are, as usual, false teaching regarding the resurrection. Just as Satan seeks to pervert and deny the substitutional death, so Satan seeks to pervert and distort the resurrection.

F. Unscriptural Theories of the Resurrection

There are ten false theories I will mention briefly:

#1- The unburied body theory. This states Jesus body was thrown on the trash heap of the city. It was a practice of the Romans to do this with a criminal. In Deuteronomy, the law required the Jews to bury even murderers and criminals. The Jews were given the responsibility. Pilate washed his hands of the affair so it was the job of the Jews to dispose of the body. They would not have ignored the Law given by Moses.

#2- The unemptied grave theory. This says Christ is still in the grave. The argument against this is obvious. It would have been the advantage of the forces of wickedness to have produced His body and proof for the soldiers to refute accusations of its theft.

#3- The removal theory. In which someone took the body secretly. That would imply the body was stolen while a garrison of soldiers guarded the tomb, a very unlikely possibility.

#4- The mistaken women theory. Those women caused the trouble because they mistook another man for Jesus. Like Adam, they wanted to blame the women. Yet, how does that address that the men saw Him as well?

#5- Deliberate deception theory. This is a common theory among many of the cults. It suggests that Jesus did not die, He fainted and was revived by

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the cool air in the tomb. Yet, how could Jesus remove Himself unnoticed, after reviving, if the tomb was closed and sealed by a stone and guarded?

Student Question: *How could Jesus revive if there was no air in the tomb. He would die from lack of air, not be revived.*

Prof. Response: *Why do you think there was no air in the tomb?*

Student Response: *Because the tomb was sealed.*

Translator- *I see the confusion; here we seal the tombs of the dead with care so they are airtight.*

Prof. Response: *Jesus burial was in a natural cave, and a stone was rolled in front and 'sealed by officials' to verify death and guarded to keep the Jews out. To be airtight would have been very unlikely.*

Student Response: *His answer is that it was proven Jesus died on the cross because when the guard pierced Him.*

Prof. Response: *Yes, and they were going to break His legs to speed death due to the coming special feast day, but the soldiers did not because they concluded He was already dead.*

(Some discussion about proving death continued in French, not translated).

Prof. Response: *If we seek to defend these lies by scientific proof we are on the wrong track. We must hold God's Word as the final authority, or we are in trouble by following the methods used to discount the true resurrection.*

#6- The fraud theory. This states that the apostles lied and therefore, they deceived everyone. Paul in 1 Corinthians 15:32 said: *If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"* Again, the Scriptures show the reality of the resurrection is consistent with the actions of the apostles. They suffered and eventually died for a living Savior, not a dead fanatic. They were living and dying for the truth of the resurrection.

#7- The self-deception theory. The disciples wanted to believe so much that they convinced themselves it was true. In the previous theory they are deceiving everyone else, here they are deceiving themselves. This, being total speculation, which cannot be argued apart from claiming the inerrancy of Scripture.

#8- The Hallucination theory. In all their excitement, with their desire,

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they thought they saw Jesus raised, they had a hallucination that Jesus raised. Think of Paul's infallible proofs; as well as denying Scripture inerrancy, it is illogical that 500 people would experience exactly the same hallucination at the same time?

#9- The misunderstood theory. The disciples preached a spiritual resurrection, but the people misunderstood them. When they were saying 'spiritual resurrection' the people heard 'bodily resurrection.' They were mistaken. Yet, the record of Scripture was written by these people who were preaching! They emphasized the body, they touched it, they saw it, so there was no evidence of misunderstanding. The response to the gospel in Acts makes understanding imperative.

#10- The twins theory: This claims that Mary actually had twins and all through the life of Jesus, this was a hidden truth. So, when Jesus died, the twin took over. I had a Muslim taxi driver tell me this. He was from India and he said this is what he was taught. I don't know if all Muslims are taught this, but this is what he believed. Do we need an answer? Again, Scripture says otherwise, and Scripture cannot be in error.

Student Response: Some Muslims in Chad say that when they went to arrest Jesus, it was the chief of the guard who was killed. Jesus fled away.

Prof. Response: There are many false teachings. It all comes down to the Bible as the authority. If you do not believe it nothing will prove the truth to men who deny the truth in their hearts. This saying is accurate: A man convinced against his will, is of the same opinion still!

Be careful about the idea of winning souls. The task of the believer in sharing Christ is to present the gospel according to Scripture, it is the task of the Holy Spirit to convince the hearer of the truth. The honour is the believer's obedience, not the hearer's compliance.

VI. The Relationship of Christ's Death and the Mosaic Law

The last section in our notes answers a question that is commonly asked among God's people. It is to understand the relationship of Christ's death and the Mosaic law. There are so many believers confused regarding the law and the relationship of the law to our life. The usual response believers have when seeing the term 'law' in the NT, is either referring to the 10 commandments or the whole of the Old Testament law of 613 commandments found in the Pentateuch. This is an incorrect assumption. Con-

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sider the dangers and wrong conclusions of the church viewing the Mosaic law as binding in life.

Can you imagine being a committed believer in the OT law system with 613 commands? The law for Israel was a great burden. The weight of all the ‘thou shall nots’ and ‘thou shalls’, was an impossible burden to bear. Could any man keep the law? No! Could any man be saved by the law? No!

The rich young ruler thought he kept the law. What did Christ say to him? He never committed murder, never stole, never took the Lord’s name in vain, but the hidden attitude of his heart was what Christ pointed to. He would not sell all his goods and follow Jesus...what was his sin? It was covetousness, clinging to what he wants. When it says, ‘thou shall not covet your neighbour’s wife’, this is not all that is covered in covetousness. It is wanting what you do not have and keeping what you should not keep.

When the summary of the law was given, which again was speaking of the 10 commandments, the summary was ‘love God and love your neighbour’. The rich young ruler probably faithfully gave the tithe because that was his religious experience. But he did not love his neighbor enough to share his goods for their needs. You see that the 10 commandments are expressed in the rest of the law, the civil law and the ceremonial law.

The first part of the 10 commandments talks about our relationship to God. The ceremonial law is the means by which that relationship was maintained through ‘covering’. That deals with atonement. The civil law is how we relate to our fellow man, one another, which deals with the second part of the 10 commandments. You see that the law is a whole, of which all was binding to Israel.

The question is this: Is the believer under the law, under grace, or under both? The answer was settled about 2000 years ago, and yet multitudes of Christians today are still confused and fail to understand the distinction between law and grace. To fully answer this question, we have to review the use of the word ‘law’ in the Scriptures.

A. The Uses of the Term “Law” in the NT

In the New Testament, the term νόμος [*nomos*] (law) has five different uses:

#1 generally, any *law* in the judicial sphere (Rom. 7:1);

#2 as rule governing one’s conduct *principle, law* (Rom. 7:23);

#3 more specifically in the NT of the Mosaic system of legislation as re-

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vealing the divine will (the Torah) *law (of Moses)* (Lu. 2:22); in an expanded sense, Jewish religious laws developed from the Mosaic law (*Jewish law*) (Jn. 18:31; Ac. 23:29);

#4 as the collection of writings considered sacred by the Jews;

(a) in a narrower sense, the Pentateuch, the first five books of the Bible, as comprising *the law* (Mat. 12:5; Ga. 3:10b);

(b) in a wider sense, the Old Testament Scriptures as a whole (Mat. 5:18; Ro. 3:19);

#5 figuratively, as the Christian gospel, the new covenant, as furnishing a new principle to govern spiritual life *law* (Ro. 8:2a; Heb. 10:16)

B. Examples of the Term “Law” in the NT

The term law is used to refer to the entire Old Testament:

John 10:34: *Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?' This is a quote from Psalms 82:6. Normally “the Law” refers to the first five books. But here it means all the Old Testament, for Jesus quoted from the Psalms.*²⁰

Matt. 5:17: *Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.* Jesus was not presenting a rival system to the Law of Moses and the words of the Prophets, but a true fulfillment of the Law and the Prophets, in contrast with the Pharisees’ traditions. “The Law and the Prophets” refer to the entire Old Testament (cf. 7:12; 11:13; 22:40; Luke 16:16; Acts 13:15; 24:14; 28:23; Rom. 3:21).²¹

The term ‘law’ is used to refer to refers to a rule or principle:

Rom. 8:2: *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.* “The Spirit of life” is the Holy Spirit of God, not the spirit of the new nature each believer receives. The Holy Spirit is the Member of the Godhead who regenerates every believing individual (Titus 3:5) and bestows new life (John 3:5–8). This law (“princi-

²⁰ Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Jn 10:34). Wheaton, IL: Victor Books.

²¹ Barbieri, L. A., & Jr. (1985). Matthew. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Mt 5:17–20). Wheaton, IL: Victor Books.

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ple”; cf. 7:23) set me free (the Gr. aorist tense suggests a once-for-all act of freedom at salvation) from the law of sin and death.²²

The term law is used to refer to the Mosaic legal system:

Acts 13:39: *and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.*

Rom.3:20: *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Eph. 2:15: *having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace.* Here “law” refers to not just 10 commandments, but 613 commandments, of which 365 are negative commandments (thou shalt not...) and 248 positive commandments (thou shalt...).

C. The New Testament Epistle Regarding the Law

God led Paul to write an epistle specifically regarding the law. The Epistle to the Galatians has 25 references to the law, making it God’s commentary on this significant subject. Here is a brief outline of Paul’s warning against turning to the law:

Defense of Christian Liberty (5:1–6:10)

A life apart from Law (5:1–12)

1. Turning to Law ruins grace (5:1–2)
2. Turning to Law makes man a debtor (5:3)
3. Turning to Law is to fall away from grace (5:4–6)

4. Turning to Law hinders the progress of believers (5:7–10)
5. Turning to Law removes the offense of the Cross (5:11–12)²³

Galatians was written to remedy a desperate situation, to call early Christians back from the Mosaic Law to grace, from legalism to faith. It is

²² Witmer, J. A. (1985). Romans. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Ro 8:2). Wheaton, IL: Victor Books.

²³ Campbell, D. K. (1985). Galatians. In J. F. Walvoord & R. B. Zuck (Eds.), . *Vol. 2: The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (589). Wheaton, IL: Victor Books.

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an emphatic statement of salvation by faith apart from works and is as relevant today as when it was originally penned.²⁴

D. The Relationship of Law to Salvation

To what extent was the law a means of someone being justified before God? Note the truth in these NT text:

Rom. 3:19, 20: *Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*

Rom. 3:28: *Therefore we conclude that a man is justified by faith apart from the deeds of the law.*

Gal. 2: 16: *knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.*

Gal. 2:21: *I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.*

Gal. 3: 10-11: *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."*

What is the only conclusion: (Fill in the blanks in your notes).

#1 These verses teach the utter hopelessness of being saved by human works or keeping the law of God.

#2 To be saved by the law, the law must be kept perfectly and continually without interruption.

#3 The law was never given to justify the sinner, or to sanctify the believer. God never expected a single sinner to keep the law, for He knew this to be impossible.

E. The Three Parts of the Law

We are looking at the law in relationship to salvation. These previous verses prove that no man can ever be, or ever was saved by the law. Our

²⁴ Campbell, D. K. (1985). Galatians. In J. F. Walvoord & R. B. Zuck (Eds.), . Vol. 2: *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (588). Wheaton, IL: Victor Books.

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notes show us how we must perceive the law as we study its three parts of the law.

1. The Ten Commandments.

These 10 commandments are found in Exodus 20:1-26. These are called the Moral Laws because they dealt with Israel's moral conduct.

2. The judgments (Civil laws)

Found in Ex. 21:1-24, these dealt with the social conduct of the people, and civil laws for the nation. Remember that God established a theocracy, not a democracy so there is no separation of God spiritually and the rule of God civilly. This will be the situation in the millennial kingdom.

3. The Ordinances

From Exodus 24 to Exodus 31, we call these the priestly or ceremonial laws. These deal with the ceremonial and religious obligations of the nation Israel and include the holidays, offerings and sacrifices.

F. The Law is Regarded in Total as a Unit

1. The Old Testament regards the law as a unit.

When you look at these divisions of the law, we see the civil and ceremonial laws are just an extension of the ten commandments relating to God and to man. We also see that in the Scriptures these 'divisions' are not found. In Leviticus 10, Nahab and Abihu violated an ordinance regarding the sacrifice and were put to death. In Numbers 15 there was the order to put to death one who broke the moral law, or the 10 commandments.

It's interesting that Numbers 15 relates to what the church has totally neglected in terms of honouring the Sabbath day. In this passage a man was found gathering firewood on the Sabbath and the command was to stone him. The keeping of the Sabbath for Israel was just as important as 'thou shall not kill'.

Be careful when you say the church has a Sabbath. The word conveys more than just a day. It originally conveyed a holy time of rest in which, if you not kept it, brought the judgment of death. We keep the principle of worship as one day in seven, with liberty to choose the day, depending on circumstances. The NT church does not have a Sabbath, but we need to learn what it means to have a day of rest.

In America many Christians work without any reservation and without necessity on Sunday, the commonly chosen day of corporate worship. We know that we are not under the law, but the principle of a rest for the people of God, to corporately worship God one day a week is very important. The day is not the issue. The corporate worship of God's people in gather-

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ing together, is essential.

2. The New Testament regards the law as a unit.

In the NT we see also the law stated as a unit. James 2:10 states that If you break one law, you are guilty of all. Remember, it's not 10 commandments, it's 613. Galatians 5:3 states 'we are debtors to do the whole law'. So, our conclusion, the law of Moses is always referred to as a unit.

3. Jewish theologians considered the law as a unit.

We see through history that Jewish theologians considered the law as a unit and interpreted it that way. So, we have two conclusions: First, since the law is a unit, if any is done away, then all is done away. There are some who teach that when Jesus came to fulfill the law, it was the ceremonial law, and that is what's done away.

Specifically, He was THE sacrifice, so the sacrifices are no longer there. But, the remainder of the law still stands. The Bible never makes that distinction. Either we are under all the law, or we are under no law. I hope you listen carefully because this affects preaching to God's people. We are either under all the law or we are under no law.

The second conclusion is: If we are subject to any of the law today, we are subject to the penalties of all the law. Believing that Jesus Christ fulfilled the sacrificial law only and God's people are still under the other laws means then the man that chooses to work on 'Sabbaths' should be taken out and stoned. The child who shows disrespect for the parent should be stoned. This is the law's demands.

Be honest with me, in your Christian walk, has the relationship of the law to your Christian life been confusing? Isn't it easy for us to preach rules for conduct? When church leaders look at the church and see people behaving in ways they should not, it is the tendency of the leadership to make rules, so people know what is wrong. We fundamentalists have a strong tendency to do this. In my opinion, setting rules of conduct into a church constitution is paramount to writing laws for God's people to obey. It is unwise and unbiblical.

CLASS 15

As we continue to examine The Relationship of Christ's Death and the Mosaic Law, we see that not only was the law seen in total as a unit, we also see that the law was intended by God to be only temporary.

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G. The Mosaic Law is Intended by God to be Temporary

Gal. 3:23-25: *But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.* In this passage you see the purpose of the law even when Moses gave it. God made promises to Abraham long before the Law (Gal. 3:17). The purpose for the Law is stated: *It was added because of transgressions, till the Seed should come* (Gal. 3:19).

So, Paul introduces the idea that the Law was Israel's schoolmaster. Israel was under the schoolmaster. The Greek word is 'paidagogos' or 'child-trainer'. It was a person who was held responsible for the disciplining and training of the child until he became of age in the family.

This person was not a teacher, but a slave to whom (in wealthy families) the general oversight of a boy was committed. He was the constant companion of the child, never to lose sight of him, to prevent association with objectionable companions, to inculcate moral lessons at every opportunity. To the average boy, the schoolmaster represented someone quite objectionable.

The law was necessary, but irksome, to dirt the Jews until the time of Christ. The law was to Israel what the schoolmaster was to a growing boy: a strict, rigid, exacting, and disciplining trainer. When the boy became of age, he was accepted into the family with full liberty and privileges as a son of the father.

The implications of this truth are developed by Paul in Gal. 4:1-6. He declares that now, the time of faith in the seed, graduation from the schoolmaster is the privilege of believers in Jesus Christ. The believer in Christ is not under the law as a paidagogos, but freed as a son of God, under grace, able to "*cry out Abba, Father*" (Gal. 4:6).

H. The Law Was Done Away

Further, God uses Paul, the man who can develop a good logical argument, to declare that the law was done away or dismissed in Christ.

1. It was done away as a rule of life.

Gal. 2:21: *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*

Gal. 3:21: *Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.* There is no promise in Scripture of

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heaven or hell if you keep or don't keep the law.

So, we have two references in Galatians that the law was done away as a rule. Both of these texts say that the law did not bring righteousness. The law was done away as a rule of life. Therefore, the believer is no longer 'under' the schoolmaster (Gal. 3:25). The Greek preposition ὑπό (*hypo*), translated 'under' in the English Bible, is a marker of a controlling person, institution, or power, it is to be under the control of, or under obligation to.²⁵

2. The law was dismissed in Christ.

We have texts of Scripture that clearly say the law was dismissed.

Eph. 2:14-15: *For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances.* The verb καταργέω (*katargeō*) translated 'abolish' means put an end to, cause to come to an end, relieved of duty.

Paul compares this to the veil in the temple where it was rent in two; therefore, purposely 'broken down' as the middle wall of partition. So, the comparison is that, as the wall separating the Holy Place from the Holy of Holies in the temple was removed, no longer in use, the OT 'law of commandments' was removed, dismissed.

Col. 2:13-14: *... He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us.* Here Paul says the law was dismissed in a different way; 'blotting out the handwriting of ordinances', but with the same meaning. This written code, the Law, was like a handwritten "certificate of debt" (NASB). Since people cannot keep the Law, it is like a bill of indebtedness. So, people unable to pay the debt, are criminals. But, Jesus 'took ... away' this criminal charge, this certificate of indebtedness, by His death.²⁶

²⁵ Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (472). New York: United Bible Societies.

NASB New American Standard Bible

²⁶ Geisler, N. L. (1985). Colossians. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Col 2:13-14). Wheaton, IL:

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2 Cor. 3:11: *For if what is passing away was glorious, what remains is much more glorious.* In this passage Paul is contrasting the law to grace. He says that what was glorious (the law) is passed away, even as the veil over Moses' face (vs. 13). The conclusion is found in verse 17:

2 Cor. 3:17: *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.* Paul is showing that the law, which was given by God through Moses, caused Moses' face to glow. But the glow left him, that's why he covered his face. His shining face shone no more. Paul goes on to say, now, by the Spirit of God we are at liberty through transformed life. And, this transformation in Christ grows in glory:

2 Cor. 3:18: *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.* Here again we have the results of the law of commandments which diminishes and the law of grace which continues. Clearly, Paul teaches that the law has been dismissed. However, there are those who see a contradiction between Paul's teaching and Christ's.

3. Is there a contradiction between Paul and Jesus?

Matt. 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.* In Corinthians, Paul says the law has been 'abolished,' but here Jesus says He did not come to destroy the law. Is there a contradiction in Scripture? No! Understanding the context eliminates any contradiction. Let me explain. Jesus is speaking of what the Pentateuch and the prophets say about Him in terms of the prophecies.

Prof. Question: *Where in the Pentateuch is the first prophecy of Christ?*

Student Response: *Genesis 3:15.*

Prof. Response: *Yes, here we have the first mention of the prophecy of the seed. The writings of the prophets develop that whole theme of the promise to Abraham in Gen. 12-15.*

The answer regarding Matthew 5:17, is clear. Jesus is referring to the prophecies of the Old Testament writers, whereas Paul is referring to the legal system of the law. This is affirmed by the fact that God uses two different words here. In Matt. 15, Jesus used the word καταλύω (*kataluō*),

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meaning to completely invalidate something which has been in force, ‘to do away with, to invalidate, to make invalid.’²⁷ In Eph. 2:15, Paul uses the verb καταργέω (*katargeō*), meaning to make inoperative, to put out of commission, or as I say in the notes, dismiss.

The difference of the words is necessitated by the context. In Matthew, the Pharisees were accusing Christ of violating the law, the writing of Moses. Jesus is denying this accusation because He did not destroy, or invalidate, the law, in contrast He came to fulfill the prophecies thereof. In Ephesians, Paul affirms that the law has been dismissed, or put out of commission in Christ. So, we have shown that the death of Christ dismissed the law. When Christ said He fulfilled the law He was talking about the prophecies concerning Him in the Old Testament.

There are many passages by Paul showing that the law has been dismissed. The believer is not under any aspect of the law. It is not our rule of life, nor our point of judgment.

Prof. Question: I have a question: What is the believer’s rule of life?’

Student Response: The law of Christ.

Prof. Response: Which is?

Student Response: Believe and be saved.

Prof. Response: Yes, that is our salvation, but I’m talking about sanctification.

Student Response: Faith in Christ.

Prof. Response: Yes, can you expand your answer?

Student Response: Trust and obey.

Prof. Response: Okay We have to go back to Romans. After Paul said there is a law in his life, a principle in his life: the principle of the old man is still operating although rendered powerless in Christ. He says, he finds the law of the flesh is working against the law of the spirit. Jeremiah promises the new covenant means the law is written in our hearts. We have to understand that the transformation of the believer’s life is not a matter of abiding by rules. It is a matter of being transformed by the Spirit of God from glory to glory or one level of maturity to another level of maturity. 2 Cor. 3:18) It is important for church leaders to understand this.

²⁷ Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (681). New York: United Bible Societies.

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We have a tendency, as fundamental churches, to a standard for everyone who is a member of our church. According to 2 Corinthians 3, our change is going to be progressive. This means some people will have much time and much opportunity for God to mature them and the work of sanctification will be more evident in their lives than in their neighbours.

We must be very cautious about teaching there is a standard for our church. I'm not saying we neglect teaching there are some things our members should not do. Yet, we must give the new believers time to grow in the Lord. If we set a standard for membership that is a standard of rules, we are reintroducing the law. The result will be what Paul discovered: a work of the flesh rather than the work of the Spirit.

Student Question: *What do we have to teach to the people if we do not teach rules?*

Prof. Response: *You tell me. What is the answer?*

Student Response: *For me, teach all the truth we have in the Bible.*

Prof. Response: *Okay, so I'm going to teach all the Bible and I begin with Exodus 20, the ten commandments. Thou shalt keep the Sabbath. If you do not, we will take you out and stone you. That's what the Bible says.*

Student Response: *We are now in the church age so we teach the NT to the members.*

Prof. Response: *Okay Now I understand. I will go to the end of Malachi, and tear out the OT and throw it away.*

Student Response: *- For me, we have to teach the people to follow Christ and they have the Holy Spirit, the Holy Spirit will pray for their progress and give guidance.*

- I generally agree but, when I came to this school the president of the seminary gives me the student manual. Where we have rules. I do not understand when you say we have no rules.

Prof. Response: *That's a good argument.*

Student Response: *I say that everything must be viewed through the Word of God. We have to understand the ways of the Lord and sometimes these ways must be clarified by teaching standards.*

Prof. Response: *You can see that this is a challenge to church leadership. The difference of approaches are extreme. There are the preachers who insist we must set the standard of rules and explain them carefully so there is a standard before the world.*

You can see how that can easily become legalism. Instead of people relying on the Spirit of God through the Word of God to mature them, they

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just have rules. The other extreme is some preachers preach we have liberty and we can do anything. They argue fervently we do not need to tithe, we do not worry about the Sabbath. You can see how this could lead to license in living: I can do whatever I want. It's a confusing issue. I believe each one of you will have to wrestle this with the Word of God, and let the Lord teach you what is right for your church. I will tell you what my approach was as a pastor.

The Bible says, 'be holy because I am holy'. The Bible says, 'come out from among them and be separate.' In 1 Corinthians 6 we have the parameters of separation stated. As a pastor, my approach was to use the law only to demonstrate the holiness of God. We are not under the law, but the law gives the principles of God's holiness.

For example, Jesus explained the law says, 'thou shall not kill', but I say if you hate in your heart, you have broken the commandment by hate'. I would preach on our attitudes to our brothers and sisters and to the rest of the world. I would preach that to have anger that is unresolved is wrong. God's holy standard is for people to be united.

My prayer was that in preaching this way, the spirit of God would perhaps apply His truth to hearts; convict a husband that he is speaking too harshly to his wife, convict a man that has spoken harshly to a deacon and is angry at the deacon. God would speak to his heart and he would go and be reconciled.

What I did was take the Old Testament law as principles of God's holiness, and in preaching this I would ask God to move hearts and build the body up, so it becomes mature. We had no rule in our church about smoking cigarettes but preaching that the body is the temple of the Lord and showing the principles of purity from the tabernacle caused people to tear up their cigarettes and throw them away. I believe you are right; we have to allow the spirit of God to work in people's lives. You are also right, we need to preach the rules, but not as law, but as principles.

Now your second comment was very good! Why do we have a handbook at school?

If we look at 1 Timothy 3, we see a standard for God's elders. God lists these things that should be evident in the lives of the people you choose to be leaders. He gives the list. Is He reintroducing the law? No, He is showing us how to identify maturity in a believer so you can know who to choose as leaders. The purpose of a Bible college and seminary is to train leaders. The seminary is not a church. It is an institution specifi-

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cally designed to take the people God has called to leadership and prepare them for ministry.

So establishing a standard, called the handbook, will express a practical way of seeing what is expected of leaders as they grow in maturity. It will also demonstrate the willingness of the heart of the student to comply to a standard that they may not be used to. That is very important because God may call you to a culture different from your own that has standards you have to accept even though you are not under the law.

For example, I was in school with a beautiful lady who was called to be a missionary wife in Jerusalem. When she reports back to churches you see pictures of her wearing a veil. Is she accepting the Muslim law and the Jewish law? Is she putting herself under the law again? She is doing this so she will not offend anyone. She knows if she is going to offend them, she will never be able to minister to them.

When I first became a pastor, I shaved off my beard. I didn't do this to be under the law, I did it because I knew the church that I was going to had previously been legalistic. I knew I would offend the older people if I kept my beard. So, I had an opportunity to not offend them and yet teach them about the liberty of the law. After a while, when I saw the people grow and mature, I grew my beard back for a time (It is a blessing to have a beard when you enjoy the outdoors on the cold winter days as I do).

If we try to run a church like the school, we will be in error. A seminary is focusing on called people, preparing to serve. They should already be demonstrating 1 Timothy 3. It is wise for a school to be sure they are, by having a standard that is higher than others. A church is a family of God with new believers (babies) and old believers that are more mature.

I. The Mosaic Law Has a Lawful Use Today

Rom. 3:19-20: *Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*

1 Tim. 1:8, 9: *nor the things which they affirm. But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate....,*

Paul, in Romans, states the law is for those still under the condemnation of the law. Writing to Timothy, shows us that the law is not made for the righteous man but for the unrighteous man. The law does not eliminate

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sin; it reveals sin. The Law is designed to show people their sinfulness. Thus, the Law is not for one who had already recognized his sin and turned to Christ. That person is no longer under the Law but should now walk in the Spirit (Gal. 5:13–26). The Law is intended for those who remain unconvinced of their sin.²⁸ This freedom of the righteous from the Law is what Paul everywhere asserts (Rom. 6:14; 8:2; Gal. 2:19; 3:25; 5:18, etc.), the Law being viewed, not as a holy rule of life, but as a system of penalties “a Law of sin and death.”²⁹

J. The Law Has Two Abuses

There are abuses regarding the law: The first is, when used as a works-principle to obtain salvation.

Acts 13:39: *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

Gal 3:21: *Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.*

Rom. 3:20: *Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*

The fact that Scripture repeatedly states that keeping the law does not obtain salvation infers that men will choose to believe it can, the Pharisees are an example. Fundamentalists are quick to say there is no way the law can bring salvation.

A second abuse is, when the law is used as a means of sanctification.

Rom. 7:9-11: *I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me.* The fact that no one can keep the law infers that the law cannot produce holiness or sanctification. Fundamentalists are weak in this area. We still like to have rules so people will be ‘more holy’. Attempting such leads to a life of hypocrisy. By keeping rules ‘before the eyes of people’, we often act differently among strangers. The second thing it does is cause young believers to go back to

²⁸ Litfin, A. D. (1985). 1 Timothy. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (1 Ti 1:9–10). Wheaton, IL: Victor Books.

²⁹ *1 Timothy*. 1909 (H. D. M. Spence-Jones, Ed.). The Pulpit Commentary (3). London; New York: Funk & Wagnalls Company.

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living in the power of the flesh rather than the power of the spirit.

Romans tells us the law always brings death. There are many fundamentalist churches closed today, only because they were so legalistic the people were living by the flesh, not by the Spirit. The Bible College that I attended discouraged having a written standard in churches for people to live by. It had a handbook, but the handbook for these students did not have a standard. There were three students who were very critical of the school. These were students who taught a man should not have a beard or mustache. If you did, you could not be a member of their churches. The women always had to wear dresses in all situations.

You must understand that in your culture, it is probably the same way. In Canada, women do not wear dresses because it can be too cold. They wear pants like men, or their legs will freeze. These men insisted that even in winter, the women would travel in their dresses. These men approached their church leadership with standards they insisted upon. They reduced the ministry of the people to walking in the power of the flesh.

Today, two of these men are out of the ministry because they had immoral relations with women in their church. The third man was in prison because he abused boys in his church. I have no doubt these men knew the Lord as their Saviour, but they reduced their walk to rules they tried to obey. They never grew in what it meant to walk in the Spirit and not fulfill the lusts of the flesh. Two of the three churches they planted have closed. So, legalism is a big issue. We are free from the law because we have a greater ruler in our lives; the Spirit of God.

1 John 2:27: *But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.*

This passage says we have the anointing of the Spirit as our teacher. The great truth for the church is that we are the first people of the new covenant. With the Spirit of God in our lives, the law is being written in our hearts by Him. This is the process of sanctification, dependent upon a consistent walk of faith.

K. Explain the three common errors relative to the law

There are three common errors relative to the law. The First, as mentioned, is legalism. This is teaching that we are saved by works. The Bible answer is evident:

Eph. 2:8.9: *For by grace you have been saved through faith, and that*

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not of yourselves; it is the gift of God, not of works, lest anyone should boast. This is a verse to be memorized so you can tell people in God's own words we are not saved by the law.

The second error is antinomianism. The word means to be against the law. This teaches we are saved by grace but we are free to do anything we want. It results in lawlessness, selfish living.

The Bible answer is evident:

Rom. 6:1,2: *What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?* Paul's argument says that just because we are under grace, does not mean we can live any way we want. Romans chapters 6-8 develops the truth of sanctification.

The Epistle of James teaches that saving faith changes our lives to do good works. True faith produces sanctification leading to good works. Legalism says we must still be under the law because the law saves us. Antinomianism says we are saved by grace but we can do whatever we want.

The third error is Galatianism. This teaches we are saved by grace, but we must keep the law. The name of it should tell you where to study and rebuke this.

Gal. 3:1-3: *O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Paul says 'having begun in the spirit are we now to be made perfect by the flesh?'*

Prof. Question: *When we think of Galatianism, how would you say that Armenian theology could promote Galatianism? When I say Armenianism what specific teaching would I be thinking of? It's not in your notes. No Response? Okay, one church that has Armenian theology is the Pentecostal church. Can you give me some of their doctrinal positions regarding salvation?*

Student Response: *We are saved by faith.*

Prof. Response: *Okay I understand what you are saying. I want to go deeper here. What do the Pentecostals say about salvation?*

Student Response: *They think you can lose salvation.*

Prof. Response: *Yes, that's the key. They preach being saved by grace, at*

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least in Canada, but they believe you could lose your salvation. How do you lose it? How would you lose your salvation in their teaching?

Student Response: -If you walk away from God, then you lose your salvation. -If you don't persevere in your faith, you will lose your salvation.

Prof. Response: So, what they are looking for is evidence of a continued walk with God. This evidence is reduced down to charismatic expressions. I myself would not call it 'works salvation', but it actually amounts to the same thing. Because, if they don't speak in tongues, or don't have the faith that will heal, or don't have a feeling of euphoria when they worship, there is no evidence they are saved. Therefore, they can promote this idea of 'saved by grace but kept by works.'

In Canada, not all Pentecostals have gone there. There are some good Pentecostal groups that believe that tongues can be for today and healings can be for today, but they never teach this has anything to do with salvation or keeping salvation. There are also churches that have gone so far with charismatic experiences that many people in their church are probably not saved.

There is a church in Toronto, Ontario, called the Airport Vineyard Church. This church has become famous around the world because of the charismatic expression. People from all over the world have attended this church. They literally do crazy things; rolling on the floor laughing, calling it 'holy laughter'. It is a huge auditorium that will hold 5000. People run around for the entire hour. They say they are empowered by the Spirit of God to run without fatigue. Speaking in tongues and screaming and hollering is common.

The media news says this church is growing so quickly that they interviewed some of the people to find out why. One man said 'we have found the power of God. We are so close to God we don't even need to read the Bible anymore; He speaks to us straight'. You can see how Satan has twisted and perverted these people. I believe that many of them do not know the Lord as their Saviour.

Student Question: -He wants to know if there are some churches today that preach salvation by faith but preach dying to the law. Can we put them in the category of Galatianism?

Prof. Response: If you do this, you are putting me in that category as well. We are not under the law. But we also live by the principles of the Word of God. Tithing is one of the principles of Scripture for God's people. When Abraham came back from victory over the princes with Lot, he gave

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a tithe to Melchizedek. That is many, many years before the law. When Jacob was going to Haran to find a wife he had a dream and saw a ladder or steps with the angels in it, he called that place 'the house of God' and he promised that if God would bless him in his task, he would tithe to Him, long before the law.

So when we come to the law that God gave Moses, He taught them about giving to the Lord's work so the Levites, the priests, could survive without having to be involved in farming.

He taught the priority of giving, which was called the first fruits. You give the first to God. This was the way the people said we do not trust the blessings You give us for our security and our provisions, we trust You. The symbol of that trust was to give to God first of what God gave them to say I do not trust in this; I trust in You. The first fruit was the priority. The tithe was the proportion. Again, it was symbolic of what belonged to God. In Proverbs and Malachi and other places, God reaffirmed the principle of tithing by saying put God to the test, see if I will provide and open my gates for you.

I believe that Jesus Christ confirmed for the NT the same principle in Matt. 6:33. He said, 'seek first the kingdom of God and His righteousness and all these things, all that you need, will be added to you.' That's exactly what God said in Proverbs and Malachi.

I believe the Jewish people who heard that message knew He was talking about giving to God first, like the first fruit giving because He used the word 'first'. I look at tithing as the principle of God's people just as I look at worshipping God one day a week as the principle. We also see in the NT the additional principle of giving by sacrificing for God. Does that answer your question?

I cannot believe a person will lose their salvation if they do not tithe. I do not suggest our churches take someone and stone them if they do not tithe. We are not under the law. But the principle brings the blessings of God and the promise of His care for our lives. That's in the Old Testament and the NT.

So, as a pastor, I taught if you want God's blessing and want God to provide for you, live this principle. I could take the rest of the day to tell you how God has done this very thing in my life. My wife and I, I was taught this by my father, and my wife and I have practiced this even before we were married. Tithing does not twist the arm of God to provide for us. Because we also realize there are other things like living holy. So, if I tithe

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but refuse to live holy, God will not provide for me. It is the whole of life. I will give one example.

I was pastor in a church where people came from many miles away. In order to visit them, I needed an automobile to travel. Where I live, the winter and the territory are very hard on an automobile. My car started to fall apart, because it was just getting worn out. It seemed that every week I had to pay for another repair. We did not have enough money to keep paying for this car to be fixed. I said, 'we need to pray God will provide for us a car. We cannot buy one, we have no money.' But in our ministry, it was a necessity, not a luxury.

I don't know how long it was we prayed, and we never told anyone this, just my wife and me. I travelled to a nursing home where elderly people are cared for, to visit a dear old saint. I was sitting with her when she asked me this question: Do you need an automobile?

I responded: Why do you ask?

She replied: I have a good automobile I never use; I want to give it to you. She gave me her keys and I got a beautiful automobile for free. I could talk to you all day about God's provision for us. I have 100 illustrations in my own life. Put Him first and He will provide for all your needs.

Well, the course is over, the time is gone. Someone pray God's blessings for you and safety on my transportation back to Canada tonight.

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APPENDIX A

WHAT IT MEANS TO POSSESS PERSONAL SALVATION

The terms ‘saved’ and ‘salvation’ occur 268 times in Scripture. The Hebrew word *yaw-shah*’ translated “saved” in the Old Testament and its New Testament Greek synonym ‘*sode’zo*’ can best be defined by the word ‘deliverance.’ It cannot be ignored nor cast aside that man stands separated from Holy God because of sin, that sin holds man in bondage in this life, and that all mankind stands condemned as a result. Although it may go against the grain of man’s pride and self-sufficiency, Scripture presents a clear and logical answer for our helplessness. Every human being that has been or ever will be born is in need of ‘deliverance’ from the penalty, power, and final presence of sin. God’s answer is personal salvation and is foundational upon several truths of Scripture:

The *first* of these truths is that "all have sinned and fall short of the glory of God" (Rom. 3:23 NIV). Adam’s fallen state of spiritual death earlier examined is the inheritance of all mankind and results in the bondage of every person to sin - wrong thinking, wrong decisions, wrong actions, and to emotional disorder. Sin is falling short of God’s perfection. Every person is on need of deliverance.

The *second* of these truths is that "the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Rom. 6:23 NIV) Whereas every person earns the penalty of sin (spiritual separation from God in the present life and eternal separation from God after this life), *salvation is a gift*. A gift is something unearned, granted out of love, and received out of gratitude.

The *third* of these truths is that "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (John 3:16 NIV) The gift of salvation was provided out of the unconditional love of God for every person. This gift of love was provided by the sacrifice of Jesus Christ, God’s own Son on the cross of Calvary, proved sufficient to transform man from the state of death to spiritual life in Christ by the resurrection of Jesus.

The *fourth* of these truths is that "it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God—not by works, so that no-one can boast." (Ephesians 2:8-9 NIV) *Salvation is by grace*. Grace is something that is undeserved. When a person is caught

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wilfully breaking the law that person knows some penalty or punishment is due. If the prosecuting authority in some way states that he or she will be *gracious* in judgment, the guilty person immediately recognizes the hope of escaping the deserved punishment. Nevertheless, no true justice will excuse severe and wilful wrongdoing no matter what efforts are made by the guilty party to compensate. For example; saving a child from drowning can never compensate for premeditatedly taking the life of an adult. However, if the debt (penalty or punishment) has been paid then grace can rule and the undeserved can be acquitted. Salvation is the graciousness of God accepting the paid debt of sin by the sacrifice of God's Son and justly pardoning the guilty.

After hearing the gospel explained, people often say, "You mean there's nothing I can do to deserve it? That's too easy." It seems natural for people to object to the idea that God's unmerited favour can be given so freely to unworthy sinners. Many find it difficult to trust a God who offers salvation as a free gift.

Salvation is free to man but cost God much. His own Son actually became man's substitute. Where man is unable to change his standing before God through any self-effort, Christ died in his place: "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6) It is man's responsibility to believe and receive the free gift of life. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10)

The language of Scriptures knows nothing about a "cross of example," or a "cross of martyrdom for the cause." Although Calvary was a cross of grace, a cross of goodness, a cross of courage, a cross of suffering and a cross of perseverance, it was foremost a cross of substitution. "For he (God) has made him (Jesus) to be sin for (in the place of) us, who (Jesus) knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

Salvation is free but not cheap, and it is anyone's for the asking 'in faith.' "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) Charles Spurgeon, known as "the prince of preachers," once wrote, "It will not save me to know that Christ is a Saviour; but it will save me to trust him to be my Saviour. I shall not be delivered from the wrath to come, by believing that his atonement is sufficient; but I shall

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be saved by making that sacrifice my trust, my refuge and my all. *"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness and with the mouth confession is made unto salvation."* (Rom. 10:9-10) It has been said of this verse that people can miss heaven by eighteen inches, the distance between the mind which hears that safety lies in Christ, and the heart which refuses to reach in faith and accept Him.

The Bible clearly states that faith in Christ alone secures salvation. "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) This is a faith that turns the heart in sorrow from sin (repentance) to acceptance of Christ's substitutional death (belief). Therefore, the securing of salvation is not dependent upon any works of man such as being baptized or joining a church but upon a point of decision. The epistle of John emphasises this point of decision. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the children of God, [even] to them that believe on his name." (John 1:11-12) This decision to "receive" Christ as *personal saviour* re-stores the relationship of each individual (in the fallen state of spiritual death) to spiritual life in Christ. At the moment of this decision by faith the Spirit of God enters into the individual, quickening (or making alive) the spirit of man (Ephesians 2:5). This new state or "new birth" (John 3:3) allows the believing individual to be spiritually led by God and empowered by God and to be delivered not only from eternal punishment (John 3:16) but also from present bondage (Galatians 5).

For each individual who has heard of God's free offer of salvation by faith in Jesus there is a window of opportunity. This is not an opportunity to prove oneself before God but an opportunity to accept the gift of life from God. God has secured the means of spiritual rescue from present bondage and eternal loss by dealing with the penalty and the power of sin on the Cross of Calvary. It is now up to each individual to reach out by faith and receive that gift. It is this gift of life that is the foundation for deliverance, not only from the eternal penalty of sin but also from the present bondage of sin. The beauty of that step of faith is that no one will ever be disappointed; *"For when we were yet without strength, in due time Christ died for the ungodly. For whosoever shall call upon the name of the Lord shall be saved."* (Rom. 5:6, 10:13).



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Along with serving the Lord and enjoying his family, Earl's favourite pastime is canoeing and fishing the lakes of beautiful Muskoka, Ontario, Canada, where he and his wife Kathi reside.

