

# SESSION 6

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## CHRISTOLOGY

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{ > DOCTRINE OF CHRIST < }



# "Angel of the Lord"

An angel (the supernatural, spirit being) is a messenger or servant of the Lord. This is the basic meaning of the word (whether based on Hebrew or Greek). The scriptures speak of a special being, the "Angel of the Lord." This is a unique manifestation of God (i.e. theophany) as an angel. The reasons for identifying the "Angel of the Lord" with God include:

- He speaks as God;
- He identifies Himself with God;
- He exercises prerogatives of God.

Key passages (for the Angel of the Lord):

- Genesis 16:7-14 *"Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. <sup>8</sup> He said, 'Hagar, Sarai's maid, where have you come from and where are you going?' And she said, 'I am fleeing from the presence of my mistress Sarai.' <sup>9</sup> Then the angel of the Lord said to her, 'Return to your mistress, and submit yourself to her authority.' <sup>10</sup> Moreover, the angel of the Lord said to her, 'I will greatly multiply your descendants so that they will be too many to count.' <sup>11</sup> The angel of the Lord said to her further, 'Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction <sup>12</sup> 'He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers.' <sup>13</sup> Then she called the name of the Lord who spoke to her, 'You are a God who sees'; for she said, 'Have I even remained alive here after seeing Him?' <sup>14</sup> Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered."*
- Genesis 22:9-18 *"When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup> Then he reached out his hand and took the knife to slay his son. <sup>11</sup> But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied. <sup>12</sup> 'Do not lay a hand on the boy,' he said. 'Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.' <sup>13</sup> Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. <sup>14</sup> So Abraham called that place The Lord Will Provide. And to this day it is said, 'On the mountain of the Lord it will be provided.' <sup>15</sup> The angel of the Lord called to Abraham from heaven a second time <sup>16</sup> and said, 'I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, <sup>18</sup> and through your offspring all nations on earth will be blessed, because you have obeyed me."*
- Exodus 3:2-4 *"There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. <sup>3</sup> So Moses thought, 'I will go over and see this strange sight—why the bush does not burn up.' <sup>4</sup> When the Lord saw that he had gone over to look, God called to him from within the bush, 'Moses! Moses!' And Moses said, 'Here I am.'"*
- Judges 2:1-4 *"The angel of the Lord went up from Gilgal to Bokim and said, 'I brought you up out of Egypt and led you into the land that I swore to give to your forefathers. I said, 'I will never break my covenant with you, <sup>2</sup> and you shall not make a covenant with the people of this land, but you shall break down their altars.' Yet you have disobeyed me. Why have you done this? <sup>3</sup> Now therefore I tell you that I will not drive them out before you; they will be thorns in your sides and their gods will be a snare to you.' <sup>4</sup> When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud..."*

(continued, page 148)

## VI. CHRISTOLOGY

### A. Identity of Christ

- "Jesus Christ was fully God and fully man in one person, and will be so forever"  
(Grudem, Bible Doctrine, 229-36).

### B. The Preincarnate Christ

- "Jesus Christ, the unique Son of God, and second person of the Trinity, was not in His divine nature a creature of time, but was coequal with the Father from all eternity"  
(J.J. Davis, Handbook of Basic Bible Texts, 61).

#### 1. The preexistence of the preincarnate Christ

##### a. Preexistence defined:

"A state of existence before this life. Classical Christianity uses this term of the preincarnate ("before flesh") Second Person of the Trinity, who became incarnate as Jesus of Nazareth"  
(Erickson, Dictionary, 132).

##### b. Preexistence proved:

###### (1) By OT description

###### (a) Micah 5:2

*"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."*

("ancient times" = "days of eternity")

###### (b) Isaiah 9:6

*"For to us a child is born, to us a son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."*

("Everlasting Father" = "Father of eternity")

## (Angel of the Lord, continued)

- Judges 6:11-24 *"The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. <sup>12</sup> When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.' <sup>13</sup> 'But sir,' Gideon replied, 'if the Lord is with us, why has all this happened to us? Where are all his wonders that our fathers told us about when they said, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and put us into the hand of Midian.' <sup>14</sup> The Lord turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?' <sup>15</sup> 'But Lord,' Gideon asked, 'how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.' <sup>16</sup> The Lord answered, 'I will be with you, and you will strike down all the Midianites together.' <sup>17</sup> Gideon replied, 'If now I have found favor in your eyes, give me a sign that it is really you talking to me.' <sup>18</sup> Please do not go away until I come back and bring my offering and set it before you.' And the Lord said, 'I will wait until you return.' <sup>19</sup> Gideon went in, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. <sup>20</sup> The angel of God said to him, 'Take the meat and the unleavened bread, place them on this rock, and pour out the broth.' And Gideon did so. <sup>21</sup> With the tip of the staff that was in his hand, the angel of the Lord touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. <sup>22</sup> When Gideon realized that it was the angel of the Lord, he exclaimed, 'Ah, Sovereign Lord! I have seen the angel of the Lord face to face!' <sup>23</sup> But the Lord said to him, 'Peace! Do not be afraid. You are not going to die.' <sup>24</sup> So Gideon built an altar to the Lord there and called it The Lord is Peace. To this day it stands in Ophrah of the Abiezrites."*
- 2 Samuel 24:15-17 *"So the Lord sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died. <sup>16</sup> When the angel stretched out his hand to destroy Jerusalem, the Lord was grieved because of the calamity and said to the angel who was afflicting the people, 'Enough! Withdraw your hand.' The angel of the Lord was then at the threshing floor of Araunah the Jebusite. <sup>17</sup> When David saw the angel who was striking down the people, he said to the Lord, 'I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family.'"*

Note also, that the Angel of the Lord is distinguished from (not identical to) Yahweh (the Lord):

- Genesis 24:7 *"The Lord, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land' – he will send his angel before you so that you can get a wife for my son from there."*
- Zechariah 1:12-13 *"Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?' <sup>13</sup> So the Lord spoke kind and comforting words to the angel who talked with me."*

Further, the appearances of the Angel of the Lord cease after the Incarnation:

- OT : the Angel of the Lord accompanied Israel when they left Egypt (Ex. 14:19; cf. 23:20).
- NT : the Rock who followed Israel was Christ (1 Cor. 10:4).

THEREFORE, it is reasonable to suggest that the Angel of the Lord in the Old Testament was the preincarnate (before taking on human flesh) Person of Jesus Christ.

(2) By NT description

(a) John 1:1-2

*"In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was with God in the beginning."*

(b) John 8:58

*"I tell you the truth, ' Jesus answered, 'before Abraham was born, I am!'"*

(or, "before Abraham was born, I was already in existence")

(3) By creation activity

(a) Colossians 1:16-17

*"For by Him (Christ) all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. <sup>17</sup> He is before all things, and in Him all things hold together."*

(b) John 1:3

*"Through Him all things were made; without Him nothing was made that has been made."*

(Compare to Hebrews 1:2)

2. The activity of the preincarnate Christ

a. In creation

(John 1:3, Colossians 1:16-17, Hebrews 1:2)

b. In appearances as "the Angel of the Lord"

- See "Angel of the Lord", pages 146, 148.

# Human Limitations

1. He had a human body
  - a. Born of a woman (Gal. 4:4)
  - b. Subject to growth (Lk. 2:52)
  - c. Seen and handled by men (1 Jn. 1:1; Matt. 26:12)
  - d. Sinless (Heb. 4:15)
  
2. He had a human soul and spirit (Matt. 26:38; Lk. 23:46)
  
3. He was subject to human limitations
  - a. He hungered (Matt. 4:2)
  - b. He thirsted (Jn. 19:28)
  - c. He grew tired (Jn. 4:6)
  - d. He wept (Jn. 11:35)
  - e. He was tested (Heb. 4:15)
  
4. He was able to die (Matt. 27:45-56; et al.)

### C. The Incarnate Christ

1. Defined : "incarnation " (meaning, "in flesh")  
refers to the fact that the preexistent Christ took on human nature and flesh.
2. Defended :
  - a. John 1:14  
*"The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth..."*
  - b. Galatians 4:4-5  
*"But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup> to redeem those under law, that we might receive the full rights of sons."*
3. Described (outline form) :

Refer to outline, preceding page 150.

#### Insights :

Incarnation : "a reference to the doctrine that the Second Person of the Trinity without giving up his deity became a human being."

Incarnate Christ : "the state of Christ since the time of His becoming a human being."

(Erickson, CDCT, 82)

# "The Humanity of Christ"

## 1. Meaning of Christ's Humanity

In order for Christ to truly and fully represent fallen humanity, it was essential for Him to become a man.

1 John 4:1-2 (NASB)

*"Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;"*

## 2. He Was Virgin Born

To be a sinless substitute for humanity's sin, it was necessary for Christ to be virgin born, therefore sinless. Had he been born to Joseph He would have inherited a sin nature; yet instead, He was born of Mary.

## 3. He Had a True Body of Flesh and Blood

Jesus was not a phantom (as Docetists taught) but a very real, flesh and blood person, "born of a woman, born under the Law" (Gal. 4:4 NASB). He suffered on the Cross as a physical person.

## 4. He Had a Normal Development

Luke 2:52

*"And Jesus grew in wisdom and stature, and in favor with God and men."*

## 5. He Had a Human Soul and Spirit and Body

Jesus was fully man (as well as fully God - Phil. 2). As such He became hungry (Matt. 4:2), weary (Jn. 4:6), thirsty (Jn. 4:7), and experienced deep emotions (Jn. 11:34-35).

(Adapted from Enns, MHT, 223-24)

4. Reasons (for incarnation) :

a. To reveal God to us

(1) John 1:18

*"No one has ever seen God, but God the One and Only, who is at the Father's side, has made Him known."*

(2) John 14:7-11

*"If you really knew me, you would know my Father as well. From now on, you do know Him and have seen Him.*

*<sup>8</sup> Philip said, 'Lord, show us the Father and that will be enough for us.' <sup>9</sup> Jesus answered: 'Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing His work. <sup>11</sup> Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.'"*

b. To provide an example for us

(1) 1 Peter 2:21

*"To this you were called, because Christ suffered for you, leaving you an example, that you should follow in His steps."*

(2) 1 John 2:6

*"Whoever claims to live in Him must walk as Jesus did."*

## Ministries of the God-Man

(Ryrie, BT, 283)

TITLE	REFERENCE	MAN	GOD
Savior	Romans 1:3-4	To Die	To Give Death Meaning
High Priest	Hebrews 4:14-16	To Represent Man as a Sacrifice for Sin	To Represent His People Before God
Judge	John 5:22	To Judge as a Peer	To Judge Righteously
Source of Christian Living	1 John 2:6	To Be Our Example	To Empower Our Lives

c. To provide a sacrifice for sin for us

(1) Note Hebrews 10:1-10 (broad context)

(2) Hebrews 10:10 (NLT)

*"For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time."*

d. To destroy the works of the devil

• 1 John 3:8 (NASB)

*"The Son of God appeared for this purpose, to destroy the works of the devil."*

e. To be highly exalted

• Philippians 2:5-11

*"Your attitude should be the same as that of Christ Jesus:  
<sup>6</sup>Who, being in very nature God, did not consider equality with God something to be grasped, <sup>7</sup>but made Himself nothing, taking the very nature of a servant, being made in human likeness. <sup>8</sup>And being found in appearance as a man, He humbled himself and became obedient to death — even death on a cross!*

*<sup>9</sup>Therefore God exalted Him to the highest place and gave Him the name that is above every name, <sup>10</sup>that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."*

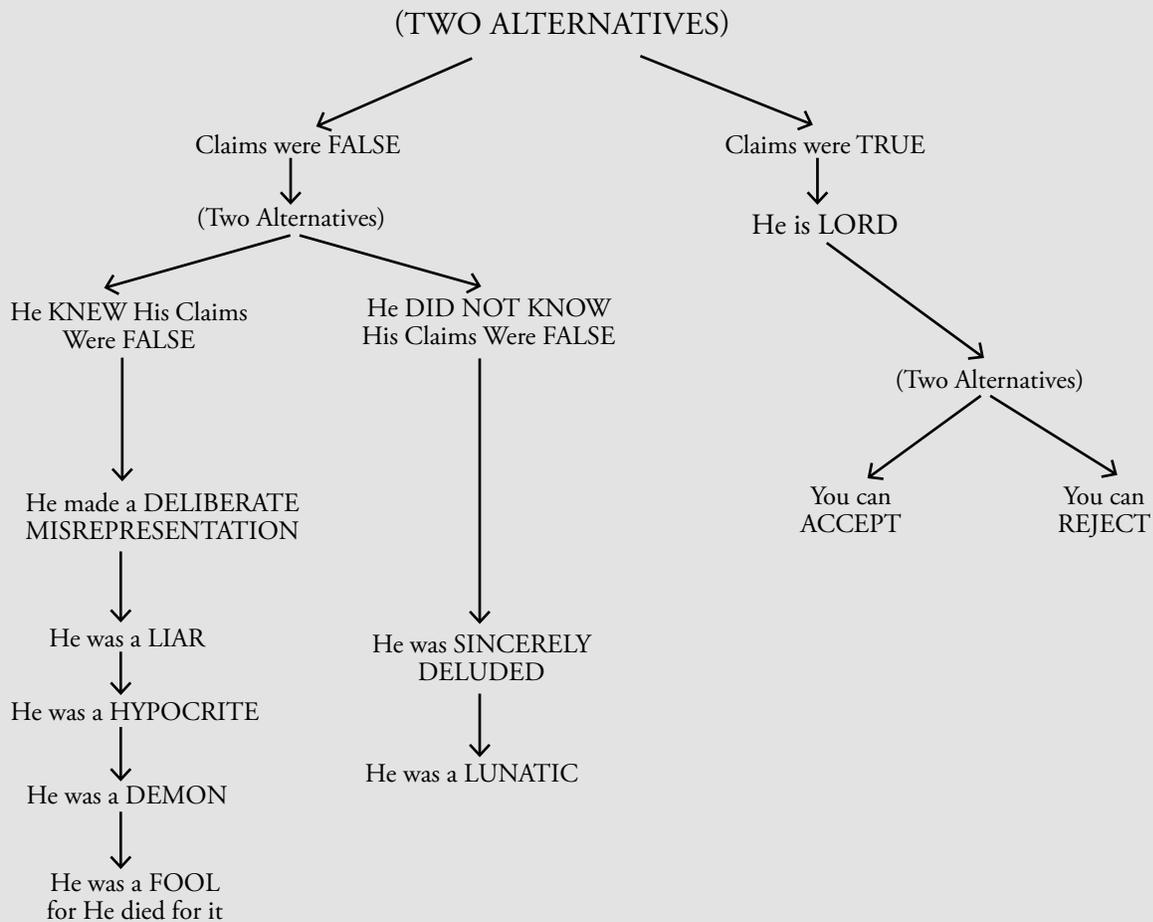
# Thoughts on "The Deity of Christ"

During the early centuries of the church there were groups that denied the true humanity of Christ. But the reverse is the emphasis today. In the past two hundred years liberal theology has vigorously expressed a denial of Christ's deity. Yet C. S. Lewis was correct when he said that the only options available concerning the Person of Christ were: He was a liar, a lunatic, or Lord (see diagram below). Considering the enormous claims that Christ made, it would be impossible simply to designate Him a "good teacher." He claimed to be much more than a teacher.

To affirm that Christ is God is not simply to suggest He is "God-like." Christ is absolutely equal with the Father in His Person and His work. Christ is undiminished deity. In commenting on the phrase "(Christ) existed in the form of God" in Philippians 2:6, B. B. Warfield says, "He is declared, in the most express manner possible, to be all that God is, to possess the whole fullness of attributes which make God God."

(Enns, MHT, 224)

## Jesus Claims to be God



## 5. Incarnation and Full Deity

### a. John 1:1, 14, 18

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

*"The Word became flesh and made His dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."*

*"No one has ever seen God, but God the One and Only, who is at the Father's side, has made Him known."*

### b. John 20:26-28

*"A week later His disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!'<sup>27</sup> Then He said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'<sup>28</sup> Thomas said to Him, 'My Lord and my God!'"*

### c. Romans 9:5 (NLT)

*"Their ancestors were great people of God, and Christ Himself was a Jew as far as His human nature is concerned. And He is God, who rules over everything and is worthy of eternal praise! Amen."*

### d. Titus 2:13

*"while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ"*

## 6. Incarnation and Full Humanity

### a. Luke 2:52

*"And Jesus grew in wisdom and stature, and in favor with God and men."*

### b. Matthew 26:38

*"Then He said to them, 'My **soul** is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.'"*

### Luke 23:46

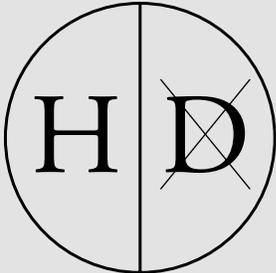
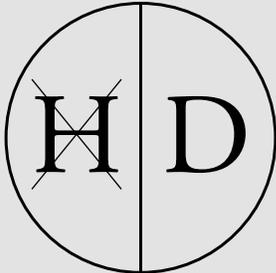
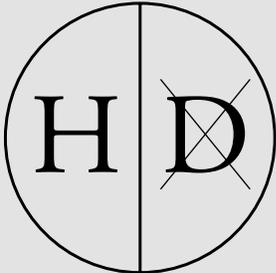
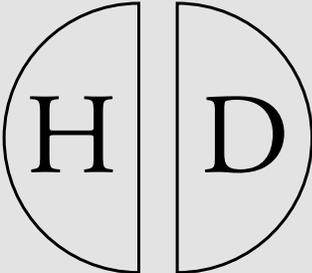
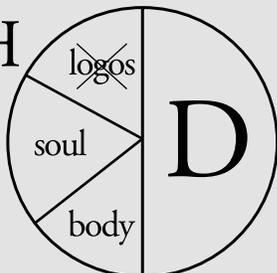
*"Jesus called out with a loud voice, 'Father, into your hands I commit my **spirit**.' When He had said this, he breathed his last."*

### c. John 4:6

*"Jacob's well was there, and Jesus, tired as He was from the journey, sat down by the well. It was about the sixth hour."*

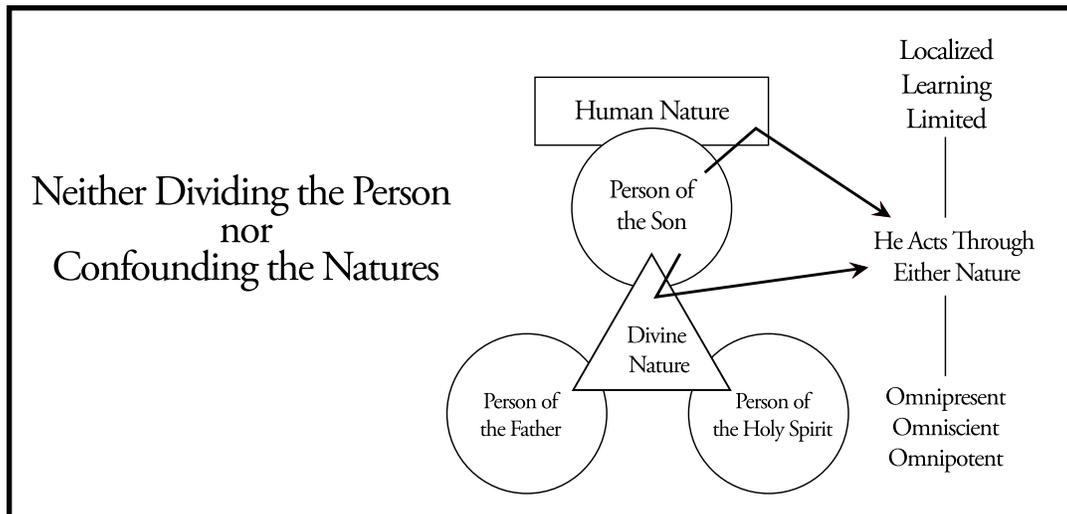
# False Views of the Person of Christ

(D. Miller as adapted in Charts, 55)

<p>EBIONISM</p>  <p>denied divine nature</p>	<p>DOCETISM</p>  <p>denied human nature</p>
<p>ARIANISM</p>  <p>denied divine nature</p>	<p>NESTORIANISM</p>  <p>denied union of natures</p>
<p>EUTYCHIANSIM</p>  <p>denied distinction of natures</p>	<p>APOLLINARIANISM</p>  <p>denied human spirit</p>

D. Union of Deity and Humanity in Christ

1. Theological concept : "hypostatic union"
2. Theological definition : "The union of Jesus' divine and human natures into one person"  
(M. Erickson, Concise Dictionary of Christian Theology, 78).
  - a. Council of Chalcedon (AD 451)
    - \* Taught the two natures were united...
      - without mixture
      - without change
      - without division/separation.
    - b. Orthodox view : 2 natures, 1 person, forever



- c. Unorthodox views : see preceding page

## Theories of the Kenosis

Traditional Kenotic Theories	
<p><b>Christ Emptied Himself of</b> <i>Divine Consciousness</i></p>	<p>The Son of God laid aside his participation in the Godhead when he became a man. All the attributes of his deity literally ceased when the incarnation occurred. The Logos became a soul residing in the human Jesus.</p>
<p><b>Christ Emptied Himself of the</b> <i>Eternity Form of Being</i></p>	<p>The Logos exchanged his eternity - form for a time-form bound down by human nature. In this time-form Christ no longer had all the attributes commensurate with Deity, though he could use supernatural powers.</p>
<p><b>Christ Emptied Himself of the</b> <i>Relative Attributes of Deity</i></p>	<p>This view differentiates between essential attributes, such as truth and love, and those that relate to the created universe, such as omnipotence and omnipresence.</p>
<p><b>Christ Emptied Himself of the</b> <i>Integrity of Infinite Divine Existence</i></p>	<p>At Christ's incarnation the Logos took up a double life. One "life center" continued to function consciously in the Trinity while the other became incarnated with human nature, unaware of the cosmic functions of Deity.</p>
<p><b>Christ Emptied Himself of the</b> <i>Divine Activity</i></p>	<p>The Logos turned over all of his divine roles and duties to the Father. The incarnate Logos was unaware of the happenings within the Godhead.</p>

[Adapted from Robert E. Picirilli, "He Emptied Himself", *Biblical Viewpoint*, Vol. 3, No. 1 (April 1969):23-30 in Charts, 57-58]

(continued, page 162)

## E. The Kenosis ("Emptying") of Christ

1. Theological question : How could the Eternal God (Christ) take on human limitations while retaining His deity?
2. Theological answer : One Person with two natures  
(see previous section, D. "Union of Deity and Humanity in Christ")
3. Theological Defense :
  - a. Key passage : Philippians 2:5-11 (NASB)

*"Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."*

### b. Key ideas :

- (1) Christ has always "existed" eternally in the essential nature and essence ("form") of God.
- (2) Christ "emptied" (voluntarily laid aside) divine prerogatives when taking on human flesh.

"Emptying" : see Chart on various theories, pages 160, 162.

- (3) Christ was "exalted" after His resurrection.
- (4) Therefore, Christ's condescension, humiliation, and exaltation did not effect any change in the divine nature.

## Theories of the Kenosis (continued)

<p><b>Christ Emptied Himself of</b> <i>Actual Exercise of Divine Prerogatives</i></p>	<p>The Logos retracted the mode of the divine attributes from the realm of the actual to the potential. He retained his divine consciousness but renounced the conditions of infinity and its form.</p>
<p>Sub-Kenotic Theories</p>	
<p><b>Christ Emptied Himself of the</b> <i>Use of the Divine Attributes</i></p>	<p>The Logos possessed the divine attributes but chose not to use them.</p>
<p><b>Christ Emptied Himself of the</b> <i>Independent Exercise of the</i> <i>Divine Attributes</i></p>	<p>The Logos always possessed and could utilize the prerogatives of Deity but always in submission to and by the power of the Father (and the Holy Spirit). The incarnate Christ never did anything independently by virtue of his own deity.</p>
<p><b>Christ Emptied Himself of the</b> <i>Insignia of Majesty, the</i> <i>Prerogatives of Deity</i></p>	<p>The Logos emptied himself of the outward form of Deity. (This view is vague as to what is precisely meant.)</p>

## F. Christ and His Sinlessness

### 1. The testimony of Christ's sinlessness

#### a. John 15:10

*"If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in His love."*

#### b. 2 Corinthians 5:21

*"God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God."*

#### c. I Peter 2:22

*"He committed no sin, and no deceit was found in His mouth."*

#### d. I John 3:5

*"But you know that he appeared so that He might take away our sins. And in Him is no sin."*

#### e. Hebrews 4:15

*"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."*

(cf. Hebrews 7:26-27)

#### Insight :

The teaching that Christ was sinless has been universally accepted in the Christian church. It has both a positive and negative meaning.

- Negatively, Christ was kept free, was completely innocent from all transgression of the law of God.
- Positively, Christ was truly "holy":
  - He was fully committed to the Father's will.
  - He was fully committed to the Father's mission for Him.

# Peccability Versus Impeccability of Christ

	<b>Peccability</b>	<b>Impeccability</b>
<b>Definition</b>	Christ could sin.	Christ could not sin.
<b>Key Phrase</b>	Able not to sin <i>(Potuít non peccare)</i>	Not able to sin <i>(Non potuít peccare)</i>
<b>Hebrews 4:15</b>	Christ was tempted in all things as we are, yet he did not commit sin (sin is seen in its result). Real temptation admits the possibility of succumbing to the temptation.	Christ was tempted in all things as we are, but he did not have a sin nature (sin is seen as nature, or state of existence).
<b>Question of True Humanity or True Deity</b>	If Jesus could not sin, how could he be truly human?	If Jesus could sin, how could he be truly divine.
<b>Points of Agreement</b>	Christ's temptations were real (Heb. 4:15). Christ experienced struggle (Matt. 26:36-46). Christ did not sin (2 Cor. 5:21; Heb. 7:26; James 5:6; 1 Peter 2:22; 3:18; 1 John 3:5).	
<b>Logical Argumentation for and Against Peccability</b>	<b>For Peccability</b>	<b>Against Peccability</b>
	<p>If Christ could be tempted, then he could have sinned. Peccability is a necessary deduction from temptability. Temptation implies the possibility of sin.</p> <p>If Christ was not able to sin, then the temptation was not real and he cannot sympathize with his people.</p> <p>If Christ is impeccable, then his temptations were slight.</p> <p>If Christ could not sin, then he had no free will.</p>	<p>Temptability does not imply susceptibility. Just because an army can be attacked does not mean that it can be conquered. This also proceeds from the false assumption that what applies to us also applies necessarily to Christ.</p> <p>Although Christ's temptations are not always exactly parallel to our own, he was tried through his human nature as we are. However, he had no sin nature and he was a divine person also.</p> <p>Christ's temptations were in every way like ours except that they did not originate in evil forbidden desires. He was tempted from without, not from within.</p> <p>Christ manifested his free will by not sinning. Christ was free to do the will of the Father. Being of one will with the Father, he was not free to go against that will.</p>

2. The testing of Christ's sinlessness

a. Described :

- (1) The temptations of Christ  
(fuller treatment : Matt. 4; Lk. 4)

Mark 1: 12-13 (NASB)

*"Immediately the Spirit impelled Him to go out into the wilderness. <sup>13</sup> And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him."*

- (2) Hebrews 4:15

*"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."*

b. Discussed : Peccability vs. Impeccability

- (1) Was Christ able not to sin?  
(peccability position)
- (2) Was Christ not able to sin?  
(impeccability position)

c. Compared :

Refer to chart, preceding page 164.

## Words of Christ in Gospels

(Enns, MHT, 229)

<b>Gospel</b>	<b>Verses (KJV)</b>	<b>Number of Words</b>	<b>Percent of Gospel</b>
Matthew	1071	644	Three-fifths
Mark	678	285	Three-sevenths
Luke	1151	586	Nearly half
John	879	419	Not quite half
<b>Totals</b>	<b>3779</b>	<b>1934</b>	<b>Almost half</b>

### Quotes :

"Jesus the Lord, holds the offices of Prophet, Priest, and King. As King, He is the mighty Creator, who rules heaven and earth and ensures the redemption of His people. As Prophet, He is God's very Word, who teaches us God's truth. As Priest, He offers his perfect life as a sacrifice for the sins of His people and ever lives in resurrection glory to make intercession for them."

(Frame, 146)

## G. Life of Christ

### 1. His life : Recorded in the Gospels



### 2. His Titles :

#### a. Prophet

##### (1) Deuteronomy 18:15, 18 (NASB)

*"The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to Him...*

*<sup>18</sup> I will raise up for them a prophet like you from among their brothers; I will put my words in His mouth, and He will tell them everything I command Him."*

(cf. Acts 3:22-26)

##### (2) Matthew 13:57-58 (NASB)

*"And they took offense at Him. But Jesus said to them, 'A prophet is not without honor except in his hometown and in his own household.'<sup>58</sup> And He did not do many miracles there because of their unbelief."*

(cf. Luke 13:33)

##### (3) Note His messages: (prophetic discourses):

- Sermon on the Mount (Matt. 5-7)
- Olivet Discourse (Matt. 24-25)
- Upper Room Discourse (Jn. 13-17)
- And others

# Superiority of Melchizedekian vs. Aaronic Priesthoods

1. Many sacrifices (Aaronic) vs. one (Melchizedekian)

Hebrews 10:11-14

*"Under the old covenant, the priest stands and ministers before the altar day after day, offering the same sacrifices again and again, which can never take away sins.<sup>12</sup> But our High Priest offered himself to God as a single sacrifice for sins, good for all time. Then he sat down in the place of honor at God's right hand.<sup>13</sup> There he waits until his enemies are humbled and made a footstool under his feet.<sup>14</sup> For by that one offering he forever made perfect those who are being made holy."*

2. Sacrifices for the people and the priest (Aaronic) vs. for the people only (Melchizedekian)

Hebrews 7:27

*"Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people's sins."*

3. Temporal (Aaronic) vs. Eternal (Melchizedekian)

Psalms 110:4

*"The Lord has taken an oath and will not break his vow: 'You are a priest forever in the order of Melchizedek.'"*

Hebrews 5:6

*"And in another passage God said to him, 'You are a priest forever in the order of Melchizedek.'"*

Hebrews 7:3

*"There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God."*

4. Transmissible (Aaronic) vs. Intransmissible (Melchizedekian)

Hebrews 7:24

*"...but because Jesus lives forever, he has a permanent priesthood."*

b. Priest

(1) Qualifications

(a) He is a man: Hebrews 2:17

*"For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people."*

(b) He is ordained by God: Hebrews 5:5-6

*"So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, 'You are my Son; today I have become your Father.'<sup>6</sup> And he says in another place, 'You are a priest forever, in the order of Melchizedek.'"*

(c) He is sanctified: Hebrews 7:26

*"Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens."*

(2) Priesthood (Order)

(a) Was the priesthood of Christ under the Aaronic (Levitical) order? (NO)

(b) Was the priesthood of Christ under a different order? (YES - Melchizedekian)

Hebrews 5:5-6

*"So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed and exalted by Him Who said to Him, 'You are My Son; today I have begotten You.'<sup>6</sup> As He says also in another place, 'You are a Priest [appointed] forever after the order (with the rank) of Melchizedek.'"*

(c) Note the priesthoods compared.  
(Chart, preceding page)

## Old Testament Prophecies of Christ

<b>Topic</b>	<b>Prophecy</b>	<b>Passage</b>
Christ's Lineage	Human birth Lineage of Shem Lineage of Abraham Lineage of Isaac Lineage of Jacob Lineage of Judah Lineage of David	Genesis 3:15 Genesis 9:26 Genesis 12:2 Genesis 17:19 Genesis 25:23, 28:13 Genesis 49:10 2 Samuel 7:12-16
Christ's Birth	Manner of birth Place of birth	Isaiah 7:14 Micah 5:2
Christ's Life	His forerunner His mission His ministry His teaching His presentation His rejection	Isaiah 40:3 Isaiah 61:1 Isaiah 53:4 Psalm 78:2 Zechariah 9:9 Psalm 118:22
Christ's Death	A painful death A violent death	Psalm 22 Isaiah 52-53
Christ's Victory	His resurrection His ascension	Psalm 16:10 Psalm 68:18
Christ's Reign	As sovereign king From exalted Jerusalem With governmental authority In peaceful justice For joyful restoration	Psalm 2 Psalm 24 Isaiah 9:6-7 Isaiah 11 Isaiah 35:1-10

(Taken from Enns, MHT, 218)

c. King

(1) Old Testament prediction:

(a) Isaiah 9:6-7

*"For to us a child is born, to us a son is given,  
and the government will be on His shoulders. And He  
will be called Wonderful Counselor,  
Mighty God, Everlasting Father, Prince of Peace  
7 Of the increase of His government and peace there will  
be no end. He will reign on David's throne and over  
His kingdom, establishing and upholding it with justice and  
righteousness from that time on and forever. The zeal  
of the Lord Almighty will accomplish this."*

(b) Zechariah 9:9

*"Rejoice greatly, O Daughter of Zion! Shout, Daughter  
of Jerusalem! See, your king comes to you, righteous  
and having salvation, gentle and riding on a donkey on a  
colt, the foal of a donkey."*

(2) New Testament Fulfillment:

(a) Luke 1:31-33

*"You will be with child and give birth to a son, and you are  
to give Him the name Jesus.<sup>32</sup> He will be great and will  
be called the Son of the Most High. The Lord God will give  
Him the throne of his father David,<sup>33</sup> and He will reign over  
the house of Jacob forever; His kingdom will never end."*

(b) John 1:49 (also, Jn. 18:37)

*"Then Nathanael declared, 'Rabbi, you are the Son of God;  
you are the King of Israel.'"*

(c) 1 Corinthians 15:25

*"For He must reign until He has put all his enemies under  
his feet."*

(d) Revelation 19:16

*"On His robe and on His thigh He has this name written:  
King of kings and Lord of lords."*

## Fulfilled Prophecies Concerning Christ

Topic	Old Testament Prophecy	New Testament Fulfillment
Line of Abraham	Genesis 12:2	Matthew 1:1; Galatians 3:16
Line of Judah	Genesis 49:10	Matthew 1:2
Line of David	2 Samuel 7:12-16	Matthew 1:1
Virgin birth	Isaiah 7:14	Matthew 1:23
Birthplace: Bethlehem	Micah 5:2	Matthew 2:6
Forerunner: John	Isaiah 40:3; Malachi 3:1	Matthew 3:3
King	Numbers 24:17; Psalm 2:6	Matthew 21:5
Prophet	Deuteronomy 18:15-18	Acts 3:22-23
Priest	Psalm 110:4	Hebrews 5:6-10
Bore world's sins	Psalm 22:1	Matthew 27:46
Ridiculed	Psalm 22:7, 8	Matthew 27:39, 43
Hands and feet pierced	Psalm 22:16	John 20:25
No bones broken	Psalm 22:17	John 19:33-36
Soldiers gambled	Psalm 22:18	John 19:24
Christ's prayer	Psalm 22:24	Matthew 26:39; Hebrews 5:7
Disfigured	Isaiah 52:14	John 19:1
Scourging and death	Isaiah 53:5	John 19:1, 18
Resurrection	Psalm 16:10; 22:22	Matthew 28:6; Acts 2:27-28
Ascension	Psalm 68:18	Luke 24:50-53; Acts 1:9-11

(Taken from Enns, *MHT*, 221)

## H. Death of Christ

### 1. Prominent theme :

Luke 24:27, 44-46

*"And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself..*

*<sup>44</sup> He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.' <sup>45</sup> Then he opened their minds so they could understand the Scriptures. <sup>46</sup> He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day,'"*

### 2. Incarnational purpose :

Matthew 20:28

*"just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."*

Hebrews 2:14 (NLT)

*"Because God's children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could He break the power of the devil, who had the power of death."*

### 3. Gospel Centerpiece :

1 Corinthians 15:1-3 (NLT)

*"Let me now remind you, dear brothers and sisters, of the Good News I preached to you before. You welcomed it then, and you still stand firm in it. <sup>2</sup> It is this Good News that saves you if you continue to believe the message I told you—unless, of course, you believed something that was never true in the first place.*

*<sup>3</sup> I passed on to you what was most important and what had also been passed on to me. Christ died for our sins, just as the Scriptures said."*

### 4. See also "Soteriology Part 1 : The Doctrine of Salvation" (Session Seven)

# Theories of the Resurrection of Jesus Christ

## I. Occupied Tomb Theories

Theory	Explanation	Refutation
<p><b>Unknown Tomb</b> Charles A. Guignebert</p>	<p>The body of Jesus was buried in a common pit grave unknown to his disciples. Therefore, the resurrection account arose out of the ignorance as to the whereabouts of the body.</p>	<p>Not all criminals were buried in a common pit. The New Testament gives Joseph of Arimathea as a witness to the burial in a specific family tomb. The women saw the body being prepared for burial and knew the tomb's location. The Romans knew where the tomb was, for they stationed a guard there.</p>
<p><b>Wrong Tomb</b> Krisopp Lake</p>	<p>The women came to the wrong tomb, for there were many similar tombs in Jerusalem. They found an open tomb and a young man who denied that this was Jesus' tomb. The frightened women mistakenly identified the man as an angel and fled.</p>	<p>The women did not come looking for an open tomb, but for a sealed one. They would surely bypass the open tomb if they were unsure of the exact location of the correct tomb. The man at the tomb not only said, "He is not here," but also "He is risen." The women had noted the tomb's location seventy-two hours earlier. The Jews, Romans, and Joseph of Arimathea knew the location of the tomb and could easily have identified it as proof against any resurrection.</p>
<p><b>Legend</b> Early Form Critics</p>	<p>The resurrection was a fabrication that evolved over a lengthy period to vindicate a leader long since dead.</p>	<p>Recent historical criticism has shown that the resurrection stories are of mid-first-century origin. Paul, in 1 Corinthians (A.D. 55), speaks of the resurrection as a fact and points to five hundred eyewitnesses, many of whom were still alive for his readers to question.</p>
<p><b>Spiritual Resurrection</b> Gnostics</p>	<p>Jesus' spirit was resurrected though his body was dead.</p>	<p>This denies a Jewish understanding of resurrection (bodily not spiritually). Christ was touched and handled. The Jews could show the occupied tomb to their fellow Jews to prove the resurrection false.</p>

## I. Resurrection of Christ

### 1. Biblical accounts of the Resurrection

(Matthew 28:1-5, Mark 16:1-11, Luke 24:1-2, John 20:1-10)

### 2. Evidence for the Resurrection

#### a. Foretold by Christ

(Matthew 16:21; 17:9, 22-23; 20:18-19; Mark 9:10; Luke 9:22-27; John 2:18-22)

#### b. Facts to consider :

(1) Empty tomb

(2) Character of the human witnesses

(3) Dramatic life-change of disciples (after the Resurrection)

(4) Experience of power after the Resurrection (The Book of Acts)

(5) The custom of worshipping on Sunday (not the Sabbath)

(6) Specific appearances :

a. To Mary Magdalene (John 20:11-17)

b. To other women (Matthew 28:9-10)

c. To Peter (1 Corinthians 15:5)

d. To disciples : Emmaus Road (Luke 24:13-35)

e. To the ten disciples (Luke 24:36-43)

f. To the eleven (John 20:26-29)

g. To the seven : Sea of Galilee (John 21:1-23)

h. To more than 500 (1 Corinthians 15:6)

i. To the eleven : at Ascension (Acts 1:6-11)

#### Insight:

For "Theories of the Resurrection of Christ" and a refutation of false views, see Charts, pages 174, 176, 178.

## Theories of the Resurrection (continued)

Theory	Explanation	Refutation
<p><b>Bodies Stolen by the Disciples</b> Jews</p>	<p>The disciples stole the body while the guards were sleeping.</p>	<ol style="list-style-type: none"> <li>1. If the guards were sleeping, how did they know that the disciples stole the body?</li> <li>2. Severe penalties, even death, would be the result of sleeping on duty. The highly disciplined guard would thus not have slept.</li> <li>3. There is no way that the disciples could possibly overcome the guard.</li> </ol>
<p><b>Existential Resurrection</b> Rudolf Bultmann</p>	<p>A historical resurrection will never be proved, but it is not necessary. The Christ of faith need not be bound to the historical Jesus. Rather, Christ is raised in our hearts.</p>	<p>The early disciples were convicted by historical events. They claimed to base their faith on what they saw, not on an existential need nor on a prior faith (Luke 24:33-35; 1 Cor. 15:3-8).</p>
<p><b>Historical Resurrection</b> Orthodox Christianity</p>	<p>Jesus was resurrected by the power of God. He showed himself to his disciples and later ascended into heaven.</p>	<ol style="list-style-type: none"> <li>1. This view requires presuppositional charges, belief in God, supernaturalism.</li> <li>2. This view virtually demands a faith in Jesus.</li> </ol>

### 3. The nature of Resurrection

- a. It was actual (Christ died, Christ arose).
- b. It was bodily.

Luke 24:36-39 (NASB)

*"While they were telling these things, He Himself stood in their midst and said to them, 'Peace be to you.'<sup>37</sup> But they were startled and frightened and thought that they were seeing a spirit.<sup>38</sup> And He said to them, 'Why are you troubled, and why do doubts arise in your hearts?<sup>39</sup> See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.'"*

- c. It was unique (as Christ is unique, one-of-a-kind).

What of resurrected saints?

1 John 3:2 (NASB)

*"Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is."*

### 4. The significance of the Resurrection

- a. It validates our faith.

1 Corinthians 15:17

*"And if Christ has not been raised, your faith is futile; you are still in your sins."*

- b. It declares (confirms) the identity of Christ

Romans 1:3-4 (NASB)

*"concerning His Son, who was born of a descendant of David according to the flesh,<sup>4</sup> who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,"*

- c. It fulfills prophetic promises.

Note Psalm 16:10; Matthew 16:21; Mark 14:28

- d. It guarantees the Father's acceptance of the Son's work of redemption.

Hebrew 5:7 (NASB)

*"In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety."*

1 Peter 1:3

*"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead..."*

## Theories of the Resurrection (continued)

Theory	Explanation	Refutation
<p><b>Hallucination</b> Agnostics</p>	<p>The disciples and followers of Jesus were so emotionally involved with Jesus' Messianic expectation that their minds projected hallucinations of the risen Lord.</p>	<ol style="list-style-type: none"> <li>1. Over five hundred different people, in different situations, with differing degrees of commitment to Jesus, with different understandings of Jesus' teachings all had hallucinations?</li> <li>2. Many appearances occurred to more than one person. Such simultaneous illusions are unlikely.</li> <li>3. The disciples were not expecting Christ's resurrection. They viewed his death as final.</li> <li>4. The Jews could have pointed to the occupied tomb to prove them false.</li> </ol>
<p><b>II. Unoccupied Tomb Theories</b></p>		
<p><b>Passover Plot</b> Hugh Schöfheld</p>	<p>Jesus planned to fulfill the Old Testament prophecies of both suffering servant and ruling king through a mock death and resurrection. Joseph of Arimathea and a mysterious "young man" were co-conspirators. The plot went bad when the soldier speared Jesus, who later died. The "risen Lord" was the young man.</p>	<ol style="list-style-type: none"> <li>1. The guard posted at the tomb is ignored in Schonfeld's theory.</li> <li>2. The basis of the theory is faulty. The resurrection myths on which Jesus supposedly based his plot were not evident until the fourth century A.D.</li> <li>3. Such a "resurrection" could not account for the dramatic change in the disciples.</li> <li>4. All but four biblical witnesses are not accounted for, especially the five hundred eyewitnesses whom Paul spoke of as still living.</li> <li>5. The whole plot of enduring crucifixion (and in doing so, alienating his national support) seems unlikely.</li> </ol>
<p><b>Resuscitation (Swoon)</b> 18th century Rationalists</p>	<p>Jesus did not die on the cross; he fainted from exhaustion. The cold temperature and spices revived him.</p>	<ol style="list-style-type: none"> <li>1. Medical science has proved that Jesus could not have survived the scourging and crucifixion.</li> <li>2. Could this nearly dead Jesus make an impression as the risen Lord?</li> </ol>
<p><b>Historical Resurrection</b> Orthodox Christianity</p>	<p>Jesus was resurrected by the power of God. He showed himself to his disciples and later ascended into heaven.</p>	<ol style="list-style-type: none"> <li>1. This view requires presuppositional charges, belief in God, supernaturalism.</li> <li>2. This view virtually demands a faith in Jesus.</li> </ol>

## Concluding Thoughts

"Never forget that Jesus is Lord and King of all, and He will not accept any lesser position. He demands that we do all things to His glory, everything in accord with His will. His gospel contains law, we may say. But service to this King is wonderful freedom. To trust this King is to trust a Priest who gives us full forgiveness from God and constant intercession. And to trust this King is to trust a Prophet whose word is completely true and trustworthy."

(Frame, Salvation, 158)

"What is the resurrected Christ doing right now? He is interceding at the Father's right hand. Even now He is thinking of us, bringing our needs to the Father's attention. Of course, Scripture also speaks of the Holy Spirit interceding (Rom. 8:26-27). The two persons act in unity to bring the believer's needs before God's great throne of grace. The Father willingly hears the intercession of his Son and His Spirit. The bottom line is that we can be sure that the Father will withhold no good thing from us. The whole Trinity is on our side. God is of one mind on our behalf, and if God is for us, who can be against us?"

(Frame, 156)

