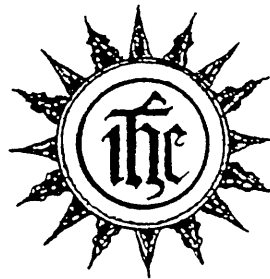
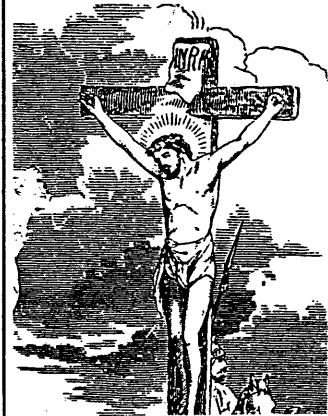
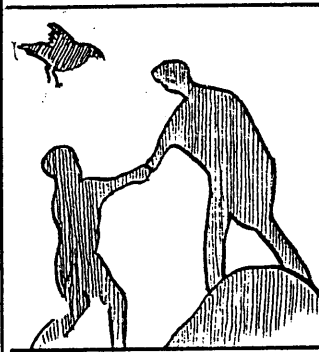
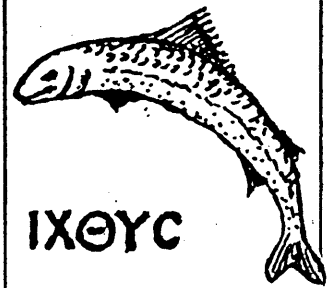
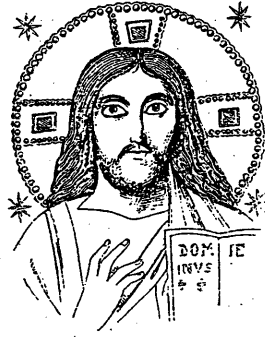


The Truth About Christ



Manfred
E.
Kober,
Th. D.

The Truth about Christ



Spring 2003 Bible Conference

May 2-4, 2003



Fri., May 2 7:00 p.m. THE UNIQUE PERSON OF CHRIST

Sat., May 3 1:00 p.m. THE INCARNATION OF CHRIST

2:30 p.m. THE SAVIOR AND THE FUNDAMENTALS OF THE FAITH

4:00 p.m. CHRIST'S USE OF THE OLD TESTAMENT

Sun., May 4 9:30 a.m. THE RESURRECTION APPEARANCES OF CHRIST

10:40 a.m. THE ASCENSION AND PRESENT SESSION OF CHRIST

12:00 p.m. Fellowship Dinner



COME AND HEAR

Manfred E. Kober, Th.D.

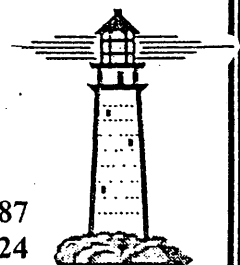
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

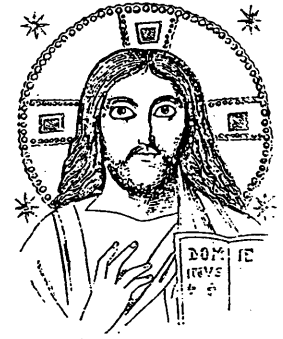
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the *doctrine of Christ*. Christ as the creator, redeemer and sustainer deserves our study as well as worship and praise.

THE UNIQUE PERSON OF CHRIST



- 1A. CHRIST IS THE BRIDGE BETWEEN BIBLE DOCTRINES
- 2A. CHRIST IS THE CENTER OF CHRONOLOGY
- 3A. CHRIST IS THE FOCUS OF O. T. PROPHECY
- 4A. CHRIST IS THE THEME OF THE OLD TESTAMENT

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where he worked in a carpenter shop until he was thirty. Then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never traveled two hundred miles from the place where he was born. He did none of the things one usually associates with greatness. He had no credentials but himself. He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through the pity of a friend. Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that...

ONE
SOLITARY
LIFE

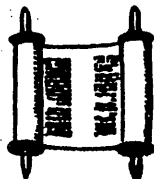
Phillips Brooks, 19th century preacher

Cited by John A. Witmer, *Immanuel—Experiencing Jesus as God-Man* (1998), 89.

1A. CHRIST IS THE BRIDGE BETWEEN BIBLE DOCTRINES:

Christianity is Christ. Jesus Christ has an integral relationship with every Bible doctrine. The Apostle Paul enjoins us to ascribe to sound doctrine (Titus 2:1). By insisting we cling to the form of sound words, the Apostle Paul can say, "I know *whom* I have believed" (2 Tim. 2:13) rather than "I know *what* I have believed."

THE PLACE OF CHRISTOLOGY IN THEOLOGY



OF THE
SCRIPTURES:
LUKE 24:25



OF THE
FATHER:
HEBREWS 1:5



OF
THE SPIRIT:
JOHN 16:13-14



OF
MAN:
GENESIS 1:26



OF
THE ANGELS:
HEBREWS 1:14



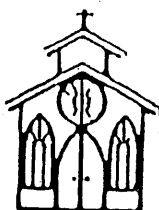
OF
SIN:
HEBREWS 10:10, 14



OF OUR
SALVATION:
HEBREWS 2:10

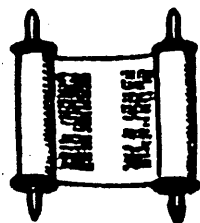


OF THE
CHURCH: MATTHEW 16:18;
EPHESIANS 2:20-22



OF
CREATION:
REVELATION 22:13





CENTER OF THE
SCRIPTURES:
LUKE 24:25

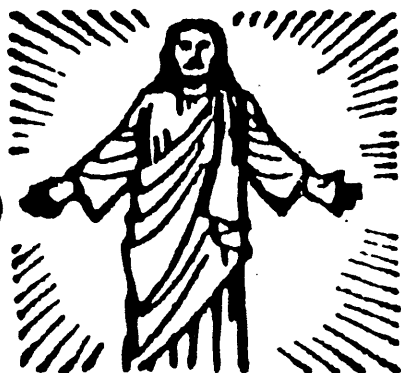
THE PLACE OF CHRISTOLOGY IN THEOLOGY



CHOSEN OF THE
FATHER:
HEBREWS 1:5



CYNOSURE OF
THE SPIRIT:
JOHN 16:13-14



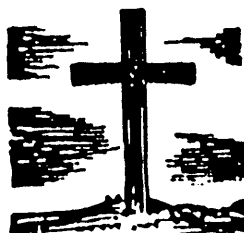
CREATOR OF
MAN:
GENESIS 1:26



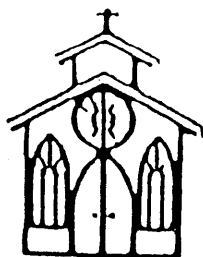
COMMANDER OF
THE ANGELS:
HEBREWS 1:14



CANCELLER OF
SIN:
HEBREWS 10:10, 14



CAPTAIN OF OUR
SALVATION:
HEBREWS 2:10



CONSTRUCTOR OF THE
CHURCH: MATTHEW 16:18;
EPHESIANS 2:20-22



CONSUMMATOR OF
CREATION:
REVELATION 22:13

2A. CHRIST IS THE CENTER OF CHRONOLOGY

Galatians 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

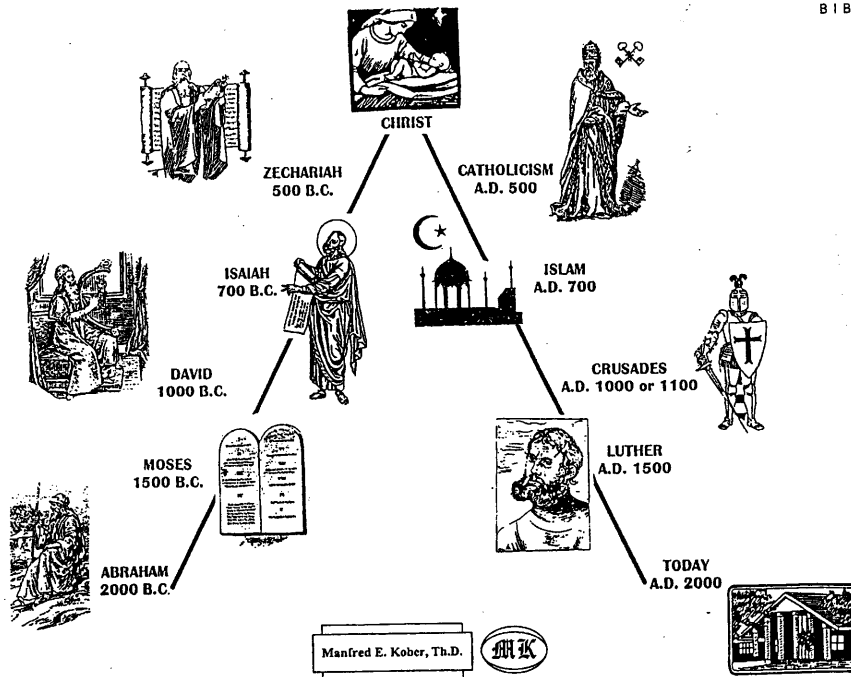
Christ came in the fullness of time and men reckon time in terms of His incarnation: B.C. (Before Christ) or A.D. (*Anno Domini*—the year of our Lord). Contemporary scholars who wish to avoid the reference to Christ have invented the designation B.C.E. and C.E. (Before the Common Era and the Common Era). Little is gained by this needless nomenclature. The Common Era is an obvious reference to the time commencing with Christ's incarnation.

A Note on Style

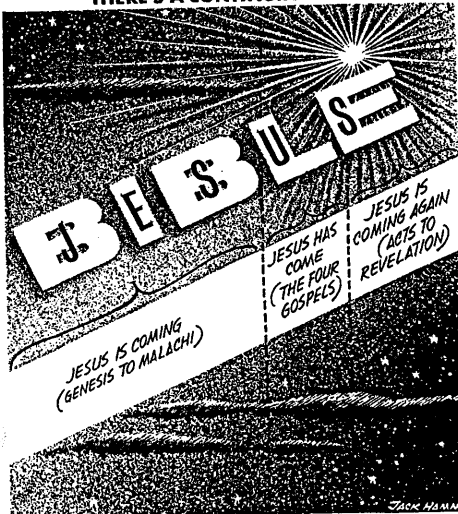
B.C.E. (Before the Common Era) and C.E. (Common Era), used by some of our authors, are the alternative designations for B.C. and A.D. often used in scholarly literature.

CHRIST THE CENTER OF CHRONOLOGY

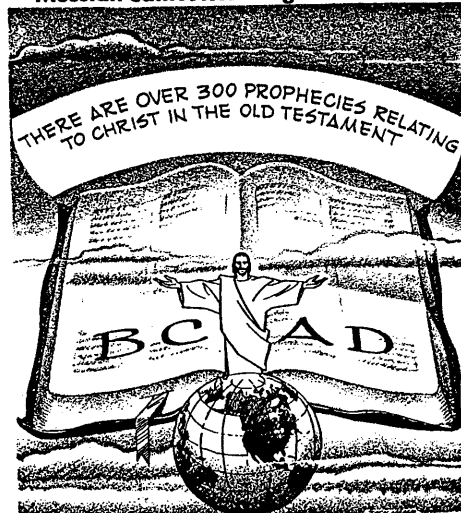
BIBLICAL ARCHAEOLOGY REVIEW



THERE'S A CONTINUING STAR



Messiah Came According To God's Plan



3A. CHRIST IS THE FOCUS OF O. T. PROPHECY

One fourth of the Bible at the time of its writing was prophetic, half of which has been fulfilled. Some 333 O. T. prophecies relate directly to Christ. He came as the promised Savior and Sovereign, the God-man, the Desire of the Ages, to redeem His people and eventually rule over the world.

As O. T. revelation progressed, the predictions concerning the incarnation of Christ became ever more specific. No wonder Christ rebuked the Pharisees and Sadducees in Matthew 16:1-4 for not being able to discern the signs of the times and thus unable to relate these clear O. T. predictions to His unique person.

GENESIS 3:15

RACE

GENESIS 22:18

NATION

GENESIS 49:10

TRIBE

2 SAMUEL 7:12-13

FAMILY

ISAIAH 7:14

INDIVIDUAL

DANIEL 9:25-26

TIME

MICAH 5:2

PLACE



“The light of heaven is the face of Jesus ;
 The joy of heaven is the presence of Jesus ;
 The melody of heaven is the name of Jesus ;
 The harmony of heaven is the praise of Jesus ;
 The theme of heaven is the work of Jesus ;
 The employment of heaven is the service of Jesus.
 The fullness of heaven is Jesus himself ;
 The duration of heaven is the eternity of Jesus.”

4A. CHRIST IS THE THEME OF THE OLD TESTAMENT

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

To the two Emmaus disciples, Christ explained how every O. T. book anticipated Him, either by direct prediction, type, symbol, ceremony, or office.



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.



THE DISCIPLES ASK JESUS INTO THEIR HOUSE.



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.

ST. LUKE 24

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.



CRUSHES SERPENT

Gen. 3:15

LION

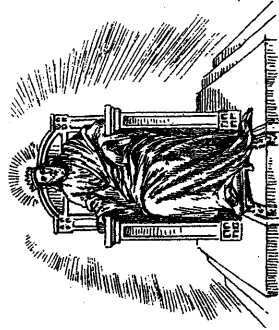
SON OF DAVID

MELCHIZEDEK

CHRIST'S DEITY

SOVEREIGN

SHEPHERD



ENTHRONED

OLD TESTAMENT ANTICIPATION

CHRIST'S HUMANITY

BETRAYED

SMITTEN

SERVANT

AARON

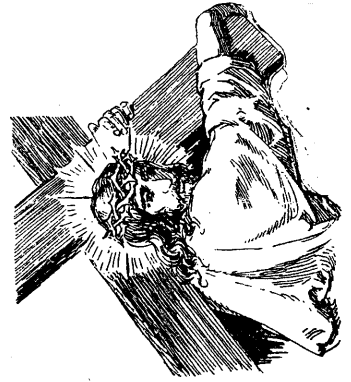
SON OF ABRAHAM

LAMB

HEEL BRUISED



GEN. 3:15



Manfred Kober, Th.D.

THE INCARNATION OF CHRIST

1A. HIS HUMANITY:

1b. The proofs for His humanity:

1c. He had a human birth:

Luke 2:6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.



2c. He had a human body.

John 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

3c. He had a human development:

1d. Christ's development **from birth to age 12**:

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

2d. Christ's development **from age 12 to 30**:

intellectually, physically, spiritually, socially
Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.



4c. He had all the human elements:

1d. Body:

John 2:21 But he spake of the temple of his body.

2d. Soul:

John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

3d. Spirit:

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

4d. Blood:

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

5c. He had human limitations:

1d. He was weary, yet He called the weary to Him for rest.

John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.



Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

- 2d. He was hungry, yet He was the bread of life.
Matthew 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

- 3d. He was thirsty, yet He was the water of life.
John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

- 6c. He had human emotions:

- 1d. Love towards His disciples:
John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

- 2d. Compassion for the lost:
Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd

- 3d. Sorrow because of the hardness of the human heart:
John 11:35 Jesus wept.

- 4d. Anger because of the pollution of the temple:
John 2:13-16 And the Jews' passover was at hand, and Jesus went up to Jerusalem, ¹⁴ And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵ And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; ¹⁶ And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

- 7c. He had human names:

- 1d. Son of Man:
Luke 19:10 For the Son of man is come to seek and to save that which was lost.



Luke 22:69-71 Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. ⁷¹ And they said, What need we any further witness? for we ourselves have heard of his own mouth.

The fish is one of the earliest and most complex symbols employed by Christians to represent the Savior (see Figure B1). Clement of Alexandria (A.D. 150-220) mentions and recommends the use of this symbol but does not explain its significance, a fact which indicates that it was commonly understood in his time. Reading the initials of the Greek acrostic phrase, meaning "Jesus Christ, Son of God, Savior," one obtains the Greek word for "fish," *Ichthus*, as shown below:

THE GREEK ACROSTIC PHRASE	TRANS- LITER- ATION	LITERAL TRANS- LATION	THE SYMBOLIC WORD
Ἰησοῦς	<i>Iesous</i>	Jesus	I = i
Χριστός	<i>Christos</i>	Christ	X = ch
Θεοῦ	<i>Theou</i>	of God	Θ = th
Τῆς	<i>Huios</i>	Son	T = u
Σωτῆρ	<i>Soter</i>	Savior	Σ = s

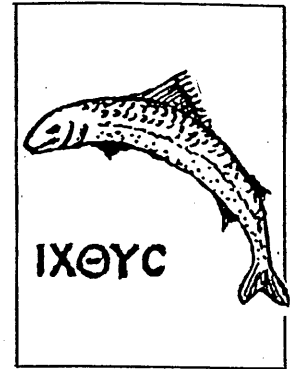
The fish symbol was probably used by the persecuted Christians as a means of avoiding unpleasant attention of the Roman police. When displayed outside a pagan home, it indicated that a funeral banquet was being held for the dead, but when it appeared outside a Christian home, it was a sign that the Lord's Supper would be celebrated there, at night, in secret.

p. 36

CHRISTIAN SYMBOLISM
in the
Evangelical Churches
WITH DESCRIPTIONS OF
COMMON TYPES AND SIGNS
BY
THOMAS ALBERT STAFFORD
With an Introduction by
BARNETT FLEMING WYLLIE
Illustrated by the Author



Ichthys (fish) and cross



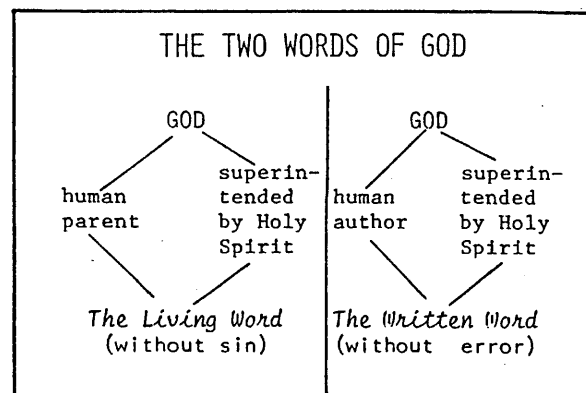
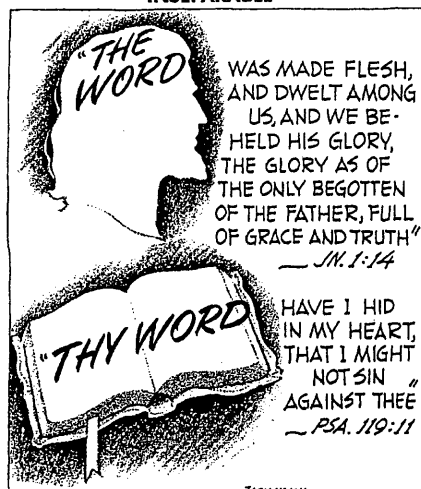
*A Christian acrostic
of the early centuries.*

'Iesous = *Jesus*
CHristos = *Christ*
THEou = *of God*
'Uios = *the Son*
Sōtēr = *Saviour*

"Ichthys" = fish

- 2d. Son of David:
Mk. 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.
- 3d. Jesus:
Mt. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS for he shall save his people from their sins.
- 4d. Man:
1 Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

INSEPARABLE



2b. The possession of two natures:

1c. The designation for the union of the two natures:

Hypostatic union, or the union of the divine and human nature in one person.

2c. The definition of the hypostatic union:

"Perfect humanity and undiminished deity united in one person forever."

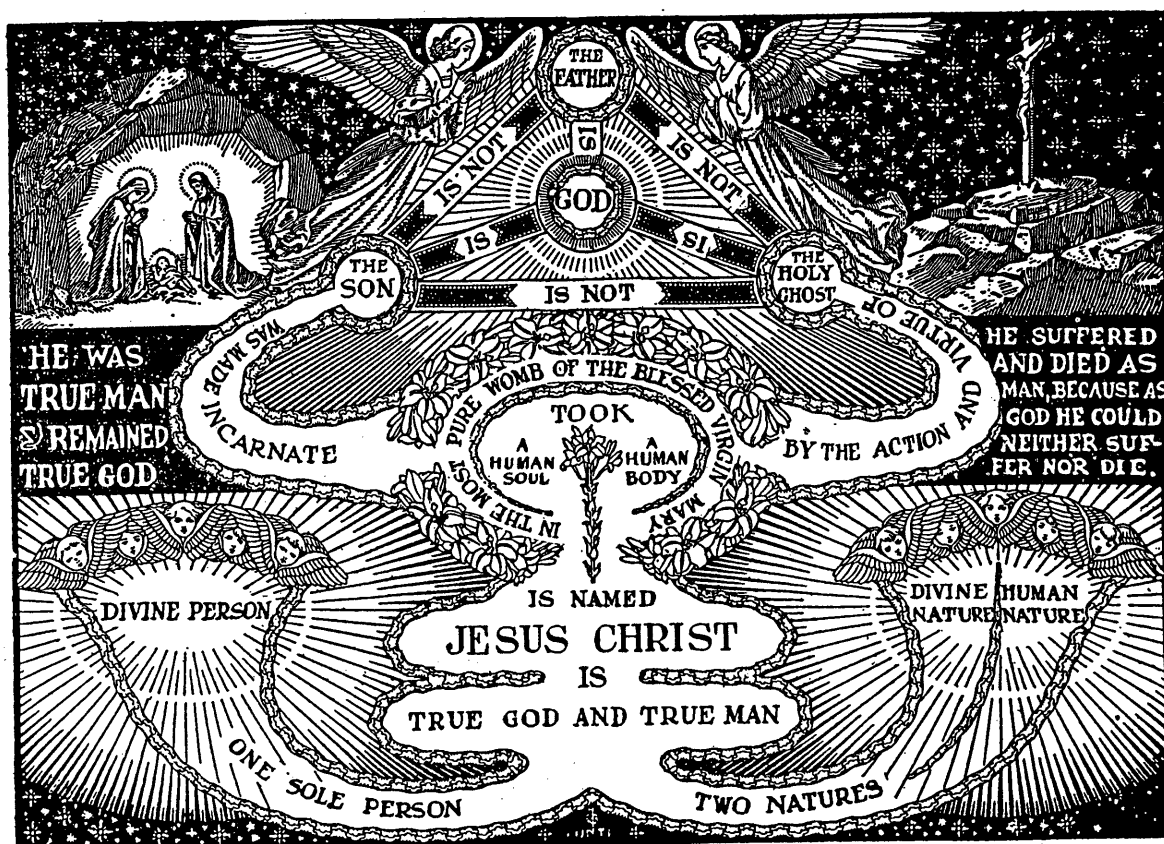
Christ is one person with two natures, one human, one divine.

3c. The defense of the hypostatic union:

Christ possesses perfect humanity and full deity.

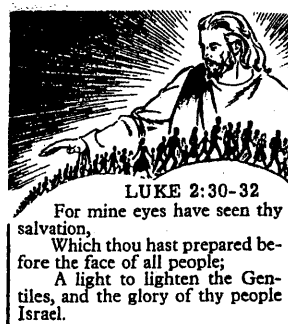
MY CATHOLIC FAITH

58



Our Lord Jesus Christ is true God and true Man. As God, He is equal with the Father and the Holy Ghost: He is infinite, almighty, eternal. As man He has a body and soul like ours. Jesus Christ has two

natures which cannot be separated, but which are distinct: the human, and the divine. But He is only one Person.

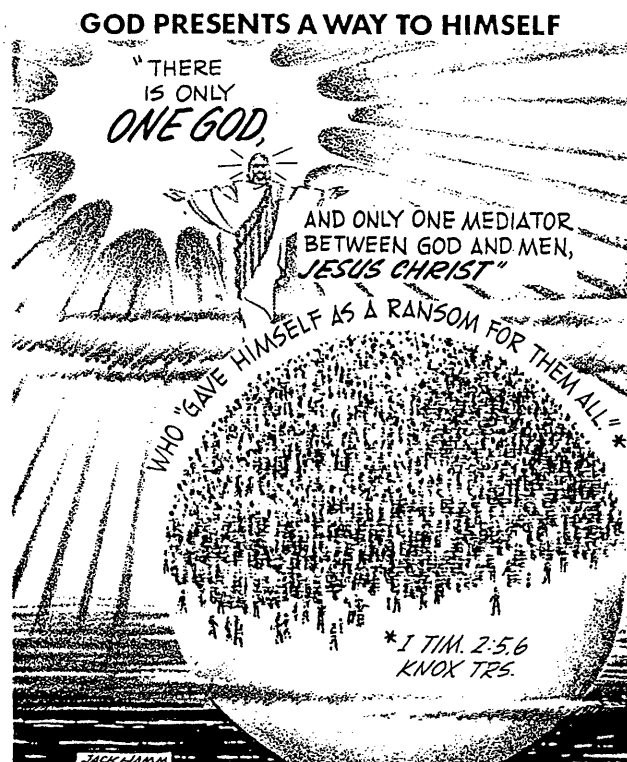
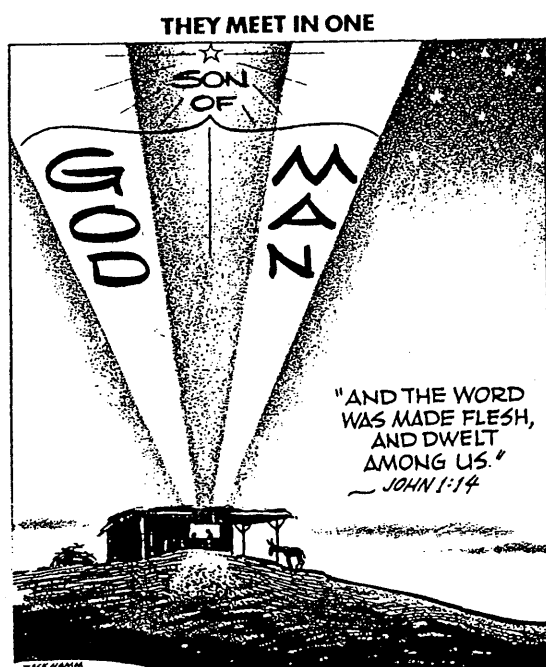


- 1d. One person is spoken of in terms of either one of the natures:
1 Corinthians 2:8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

John 6:62 *What* and if ye shall see the Son of man ascend up where he was before?

- 2d. The union will endure forever.
1 Tim. 2:5 For there is one God, and one mediator between God and men, **the man Christ Jesus**.



- 4c. The description of the hypostatic union:

- 1d. The attributes cannot be transferred from one nature to the other.
2d. The classifications of the attributes of the actions:

- 1e. Actions attributed to the whole person, like the work of redemption, which involved both natures.
- 2e. Actions attributed to the divine nature (though the entire Person is involved) like preexistence, which is true only of the divine nature.
- 3e. Actions are attributed to the human nature, such as hunger, weariness, thirst, sleep.

Exinanition (eksi:nāni:fən). Also 8 exhinanition. Now rare. [ad. L. *exinānitiōn-em*, n. of action f. *exinānīre*: see EXINANITE.]

1. The action or process of emptying or exhausting, whether in a material or immaterial sense; emptied or exhausted condition.

1603 FLORIO *Montaigne* III. viii. (1632) 522 It [learning] doth . . . purifie . . . and subtilize them [minds] even unto exinanition or evacuation. *a* 1631 DONNE *Ess.* (1651) 118 Replenishing the World after that great Exinanition by the generall Deluge. 1633 EARL MANCH. *Al Mondo* (1636) 201 Some . . . cared not to afford common assistance to nature, and so have dyed through exinanition and want of strength. 1649 JER. TAYLOR *Gt. Exemp.* I. 6 A life whose stories tell of . . . fastings to the exinanition of spirits. 1720 GIBSON *Diet. Horses* v. (ed. 3) 81 Whether the signs be Repletion and fulness, or Exhinanition and Lowness of his Flesh. 1819 COLERIDGE in *Athenæum* 7 Jan. 1888, 17/3 Dante . . . asks for an evacuation and exinanition of Marsyas, that so he [Dante] might become a mere vessel . . . of the Deity. 1862 A. H. CLOUGH in *Macm. Mag.* Aug. 323 Life at very birth destroyed, Atrophy, exinanition! 1884 *Syd. Soc. Lex., Exinanition*, a thorough and complete emptying.

2. The action or process of emptying of pride, self-will, or dignity; abasement, humiliation; an instance of this; also, a state of humiliation.

1627 DONNE *Serm.* v. 45 This exinanition of ourselves is acceptable in the sight of God. 1649 JER. TAYLOR *Gt. Exemp.* III. xv. 129 He was to take upon him all the affronts, miseries and exinanitions of the most miserable. 1652 BENLOWES *Theoph.* IV. lviii, I'll press still Th' Exinanition of my o'regrown will. 1686 H. MORE in Norris *Theory Love* (1688) 187 The scope they aym at . . . is a perfect exinanition of ourselves, that we may be filled with the sense of God.

b. *esp.* of Christ; with reference to *Phil.* ii. 8.
a 1612 DONNE *Βιθνατος* (1644) 188 Christ said this now, because his Passion was begun; for all his conversations here were degrees of exinanition. 1659 PEARSON *Creed* I. 200 His exinanition consisted in . . . the assumption of the form of a servant. 1855 W. H. MILL *Applic. Panth. Princ.* (1861) 26 The death of the God-man is only the throwing off of his exinanition or humiliation. 1882-3 SCHAFF *Encycl. Relig. Knowl.* I. 463 [The Kenotic theory] teaches a temporary self-exinanition . . . of the pre-existent Logos.

THE OXFORD ENGLISH DICTIONARY

VOLUME III
D-E

BEING A CORRECTED RE-ISSUE
WITH AN
INTRODUCTION, SUPPLEMENT, AND BIBLIOGRAPHY

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- 1 Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same.
- 2 He, in the days of feeble flesh,
Poured out strong cries and tears,
And in his measure feels afresh
What every member bears.
- 3 He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.
- 4 Then let our humble faith address
His mercy and his power;
We shall obtain delivering grace
In every trying hour.—ISAAC WATTS.

2A. HIS HUMILITY, OR THE SELF-EMPTYING OF CHRIST:

1b. The biblical term:

kenosis from *kenoo*, Philippians 2:7, to empty oneself, **exinanition**.

2b. The contemporary theories:

1c. Christ gave up all His divine attributes. "Emptied Himself of all but love..."

2c. Christ gave up some of His attributes.

3c. Christ gave up the use of the divine attributes.

3b. The scriptural *kenosis* theory:

Philippians 2:5-8 Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1c. The eternal existence of Christ:

"He existed"—His eternity

"in the form of God"—*morphe*, His whole nature and essence
Christ was eternally very God

2c. The servant state:

1d. A veiling of His eternal glory: (Mt. 17:2 and Jn. 18:6 are exceptions)
John 1:14 and the Word was made 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.



Matthew 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

John 18:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

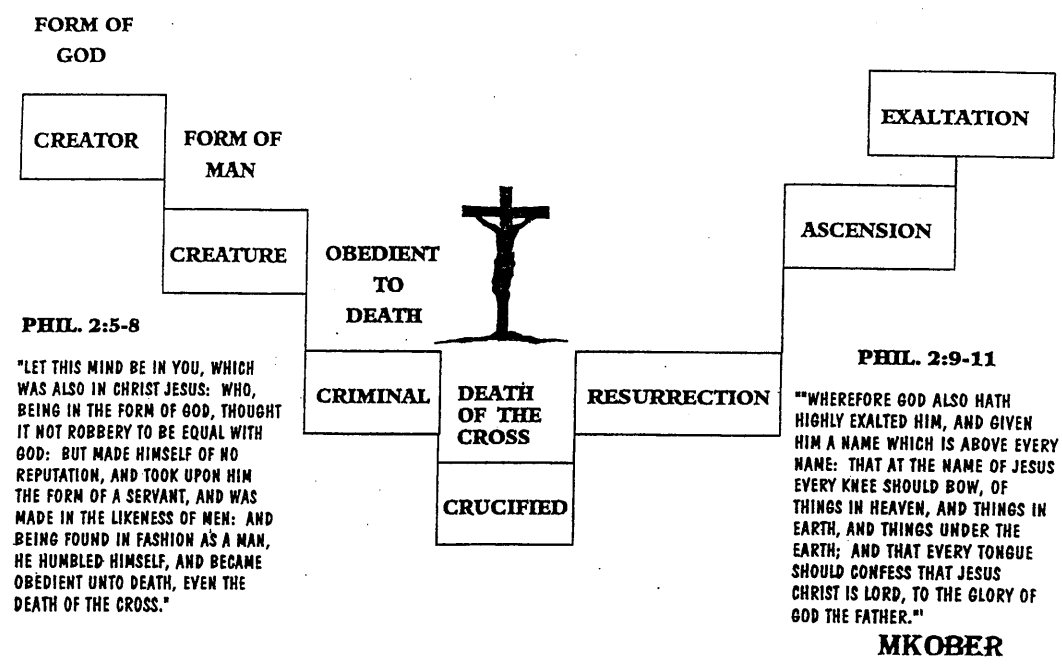
2d. A dependence on His divine Father:

John 8:26-29 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. ²⁷They understood not that he spake to them of the Father. ²⁸Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. ²⁹And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

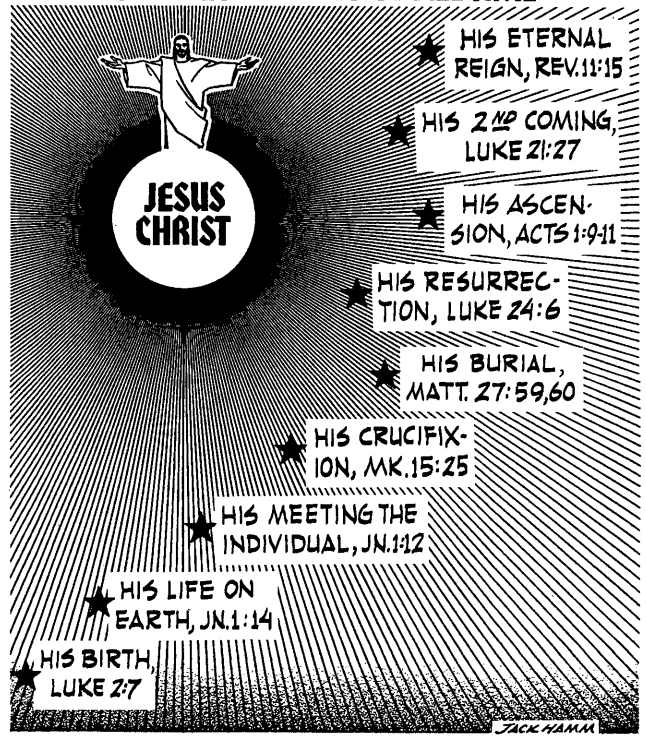
3c. A voluntary surrender of the independent exercise of **some** of His attributes **some** of the time.

THE SELF-EMPTYING OF CHRIST

PHIL. 2:5-11



GREATEST EVENTS OF ALL TIME



- 1e. Christ did not give up deity, but added humanity. He assumed a human nature and a human body.
- 2e. It would have been impossible for Christ to give up some of His attributes such as eternality and holiness.
- 3e. Christ voluntarily did not use some of His attributes such as omniscience and omnipotence.
Matthew 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Matthew 4:3-4 when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 4e. At other times Christ used these same attributes.
Luke 5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Cf. Matthew 14:19ff Christ's omnipotence in feeding the 5,000.

3A. HIS HOLINESS OR SINLESSNESS:

1b. The debate over sinlessness:

1c. Liberals:

Christ could have sinned and did not sin.

2c. Conservatives:

All agree that Christ did not sin but some assert that He could have sinned.

Richard DeHaan
Thomas Hewett, *Hebrews*
Charles Hodge

2b. The definition of sinlessness:

1c. The common meaning:

posse non peccare—It was possible for Christ not to sin.

2c. The correct meaning:

non posse peccare—Christ could not sin (**impeccability**)

3b. The question of impeccability:

1c. Can an impeccable person be tempted?



- 2c. Were the temptations real?
- 4b. The nature of impeccability:
- 1c. The temptability of the Savior:

CHRIST'S DEITY, HUMANITY AND IMPECCABILITY



VIEW #1 THE COMMON VIEW
Christ did not sin - was able not to sin.



VIEW #2 THE CORRECT VIEW
Christ could not sin - was not able to sin.

AS GOD	impeccable	untentable	James 1:13
AS MAN	peccable	temptable	Mt. 4; Lk. 4

His divine nature: He could not be tempted and He could not sin.

His human nature: He could be tempted and human nature is able to sin.

- 2c. The reality of the temptation:
Matthew 4:1-11 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ² And when he had fasted forty days and forty nights, he was afterward an hungred. ³ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴ But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶ And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ⁷ Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. ⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹ Then the devil leaveth him, and, behold, angels came and ministered unto him.

- 1d. The testing of the Savior:
Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

1e. The purpose of the testing:

The testing was not to show whether He could sin but to establish Him as a sinless Savior. It was the Holy Spirit who drove Him into the wilderness ("And immediately the Spirit driveth him into the wilderness"—Mark 1:12).

2e. The province of the testing:

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Literally "...having been tested according to all, according to likeness, apart from sin."

3e. The possibility of testing:

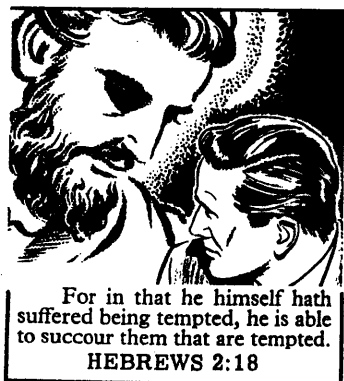
Christ had no sin nature, therefore was unable to sin. He still could be tempted because it is possible to attempt the impossible. (For example, one can attempt to sink a battleship with the oars of a rowboat.)

4e. The evidence for impeccability:

The lack of a sin nature argues for the inability to sin.

2d. The testing of man:

James 1:13 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.

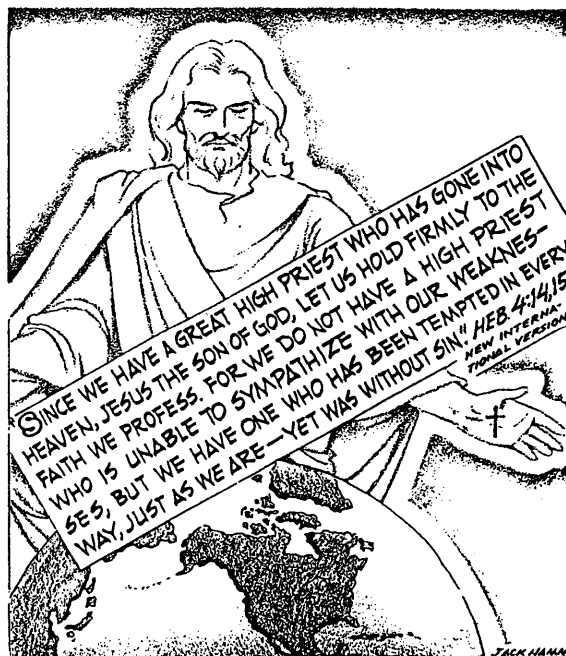


The Temptation of Jesus



HEBREWS 4

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.



5b. The proof for impeccability:

1c. The statements of Scripture:

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, **yet without sin.**

2 Corinthians 5:21 For he hath made him *to be* sin for us, **who knew no sin**; that we might be made the righteousness of God in him.

1 Peter 2:22 Who did no sin, **neither was guile found** in his mouth:

1 John 3:5 And ye know that he was manifested to take away our sins; **and in him is no sin.**

Luke 4:34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; **the Holy One of God.**

John 8:46 **Which of you convinceth me of sin?** And if I say the truth, why do ye not believe me?

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God.

2c. The perfections of Christ:

Christ could not have sinned because of the following attributes:

1d. Immutability:

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Psalms 102:27 But thou art the same, and thy years shall have no end.

Hebrews 1:12 And as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

As Christ, He could not change in His basic essence. If He could have sinned, He could have become less than God.

2d. Omnipotence:

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

As Christ, He has the infinite power of the universe at His disposal and thus had infinite power to overcome any temptation.

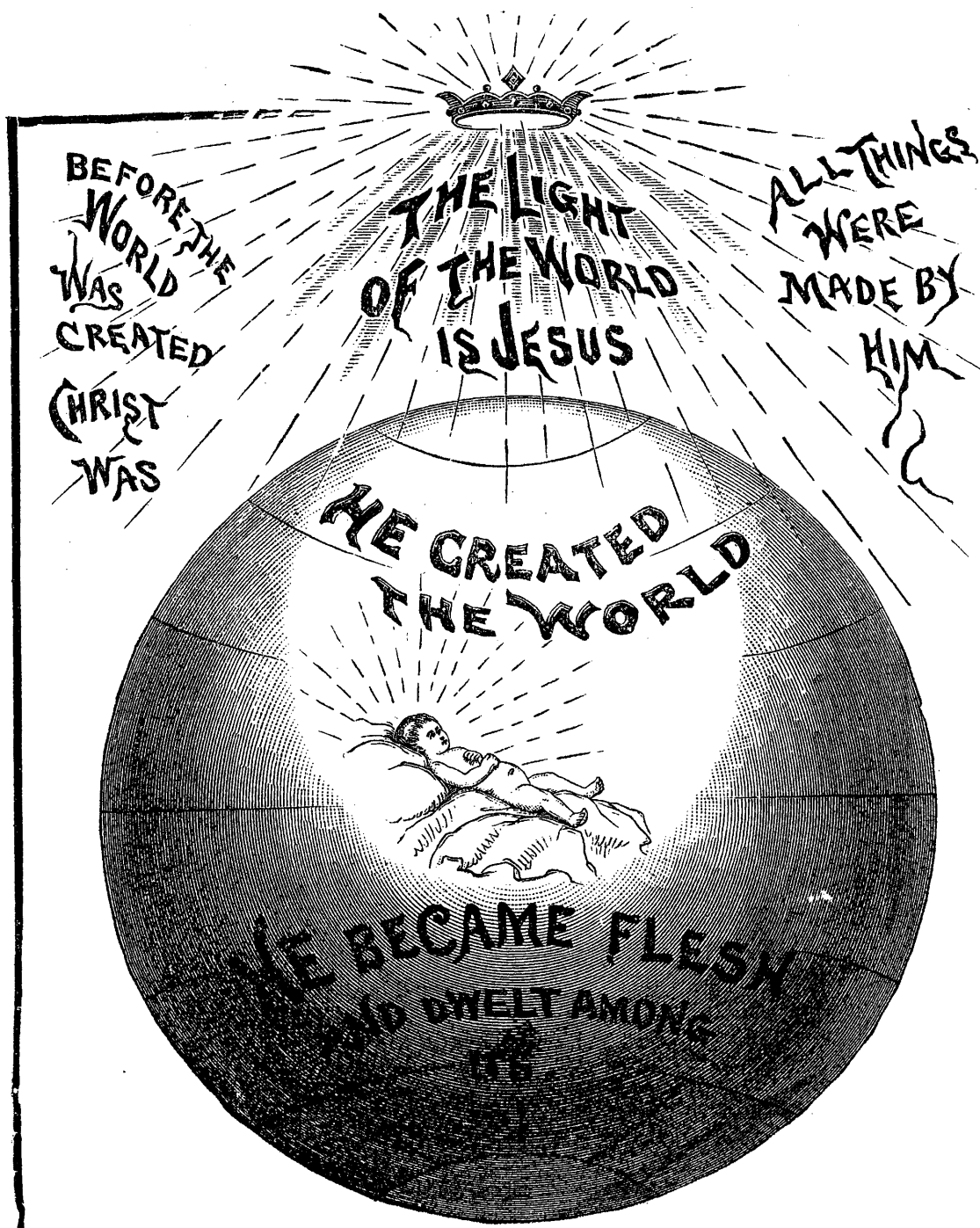
3d. Omniscience:

John 2:25 And needed not that any should testify of man: *for he know* what was in man.

Mark 1:12 And immediately the Spirit driveth him into the wilderness.

Luke 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Christ knew from the very beginning Satan's plan; He had every power to oppose Satan and lacked a sin nature which would succumb to the temptation. Praise God that we have a sinless Savior!



CHRIST AND THE FUNDAMENTALS OF THE FAITH

1A. THE HISTORICAL SIGNIFICANCE OF THE FUNDAMENTALS:

1b. The term *fundamentalist*:



"*Fundamentalist* is the name that came to identify most conservative American Christians after 1920. Even Bible-believing Christians who have disavowed the label tend to find themselves in common cause and faith with most aspects of fundamentalism. Today fundamentalists still view themselves as the legitimate heirs of historic New Testament Christianity. They see themselves as the faithful defenders of biblical orthodoxy and hold strongly to the basic tenets they were debating a century ago" (Couch, Mal, Ed., *The Fundamentals for the Twenty-First Century*, Edward E. Hinson, "The Historical Significance of *The Fundamentals*," p. 15 [emphasis in the original]).

"The term 'fundamentalist' was perhaps first used in 1920 by Curtis Lee Laws in the Baptist *Watchman-Examiner*, but it seemed to pop up everywhere in the early 1920s as an obvious way to identify someone who believed and actively defended the fundamentals of the faith. The Baptist John Roach Straton called his newspaper *The Fundamentalist* in the 1920s" (Elwell, Walter A., ed., *Evangelical Dictionary of Theology*, 1984, p. 433).

2b. The term *fundamentalism*:

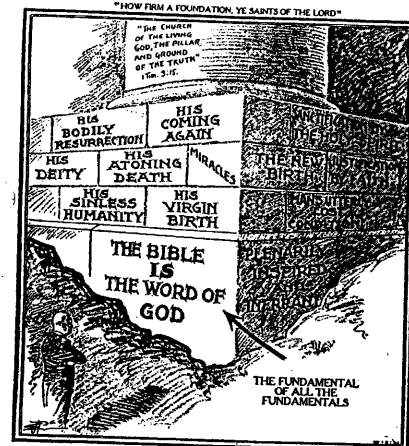
"*Fundamentalism* takes its name from the publication of a series of volumes defending historic biblical Christianity. These were published originally in twelve volumes between 1910-1915 as *The Fundamentals: A Testimony to the Truth*. The project was financed by Lyman and Milton Stewart in response to a sermon preached by A. C. Dixon in 1909. The Stewart brothers invested two hundred thousand dollars to publish, promote, and distribute more than three hundred thousand volumes to pastors, missionaries, and Christian workers around the world" (Couch, p. 15).

"The series of twelve volumes called *The Fundamentals* (1910-15) provided a wide listing of the enemies—Romanism, socialism, modern philosophy, atheism, Eddyism, Mormonism, spiritualism, and the like, but above all liberal theology, which rested on a naturalistic interpretation of the doctrines of the faith, and German higher criticism and Darwinism, which appeared to undermine the Bible's authority. The writers of the articles were a broad group from English-speaking North America and the United Kingdom and from many denominations. The doctrines they defined and defended covered the whole range of traditional Christian teachings. They presented their criticism fairly, with careful argument, and in appreciation of much that their opponents said" (Elwell, p. 433).

2A. THE LIBERAL ATTACKS AGAINST FUNDAMENTALISM:

1b. The issue in the struggle:

"Even though people like Harry Emerson Fosdick professed to be Christian, fundamentalists felt they could not be regarded as such because they denied the



traditional formulations of the doctrines of Christianity and created modern, naturalistic statement of the doctrines. The issue was as much a struggle over a view of the identity of Christianity as it was over a method of doing theology and a view of history" (Elwell, p. 434).

2b. The opponent of fundamentalism:

The liberal Baptist pastor, Harry Emerson Fosdick, is the archetype antagonist against fundamentalism. Following are excerpts of his frontal attack against fundamentalism from a sermon entitled, "Shall the Fundamentalists Win?"

"Church struggles occurred in the Methodist Episcopal Church, the Protestant Episcopal Church, and even in the southern Presbyterian Church, but the grand battles were fought in the northern Presbyterian and northern Baptist denominations. Machen was the undisputed leader among Presbyterians, joined by Clarence E. Macartney. Baptists created the National Federation of the Fundamentalists of the Northern Baptists (1921), the Fundamentalist Fellowship (1921), and the Baptist Bible Union (1923) to lead the fight. The battles focused upon the seminaries, the mission boards, and the ordination of clergy. In many ways, however, the real strongholds of the fundamentalists were the Southern Baptists and the countless new independent churches spread across the south and Midwest, as well as the east and west."

"In politics fundamentalists opposed the teaching of Darwinian evolution in public schools, leading up to the famous Scopes trial (1925) in Dayton, Tennessee. William J. Jennings Bryan, a Presbyterian layman and three times candidate for the American presidency, was acknowledged leader of the antievolution battle" (Elwell, p. 434)

FUNDAMENTALISM

Positively	Negatively
Declares the Truth	Defends the Truth

Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Uprais Falsehoods
Stands for Sound Doctrine	The Stand	Separates from Denials

The Fundamentals of the Faith are:

1. Inspiration of the Scriptures
2. Virgin Birth
3. Deity of Christ
4. Substitutionary Atonement
5. Physical Resurrection and Return



CONSERVATIVE COUNTERATTACK

Liberals quite naturally achieved greater visibility through external combat than through torturous self-questioning; the confrontations of the 1920's between Fundamentalists and Modernists are therefore the most widely-known episodes of the Liberal Era. On the Modernist side attention became fixed upon Harry Emerson Fosdick, a Baptist serving a New York Presbyterian congregation. Fosdick was by no means the most extreme of the liberals. But he was the most eloquent and probably the most widely known. Since 1915, moreover, as Jessup Professor of Practical Theology, he had been helping to infect the innocents at Union Seminary. The fact that he displayed an old-time evangelical spirit, and also indulged in public criticism of the liberal movement, simply confirmed, for the Fundamentalists, that the Devil could quote Scripture. All in all this man was an admirable target.

Fosdick intended his famous sermon, "Shall the Fundamentalists Win?" (1922) as "a plea for good will." But the plea was fashioned in Fosdick's usual direct language, and its national distribution led to a serious controversy that ended, nearly three years later, with Fosdick's resignation of his Presbyterian charge. "If ever a sermon failed to achieve its object," he wrote later, "mine did."

Though it perhaps missed the mark as a "plea for good will," the sermon, and the struggle that followed, had enormous effects in nerving the liberal defense. Fosdick's message and demeanor encouraged countless younger men whose adherence to Christianity depended, as it did for Fosdick himself, on the availability of a liberal option.

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SHALL THE FUNDAMENTALISTS WIN?

by Harry Emerson Fosdick

This morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our

SOURCE: *The Christian Work*, 112 (June 10, 1922), 716-22.

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cause there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere. Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love their Lord their God, not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian Church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian faith clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in

thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the Synagogue. We know now that they were mistaken. Christianity, starting within Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfil," He perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future, were all rooted in the Old Testament and grew out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of His people's prophets. Only, He did believe in a living God. He did not think that God was dead, having finished His words and works with Malachi. He had not simply an historic, but a contemporary God, speaking now, working now, leading his people now from partial into fuller truth. Jesus believed in the progressiveness of revelation, and these Jewish leaders did not understand that. Was this new Gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been in control.

We, however, face today a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at suppositious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely be-

this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the Church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven to mark a deadline of doctrine around the Church.

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is, Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole State binding laws against teaching modern biology. If they had their way, within the Church, they would set up in Protestantism a doctrinal tribunal more rigid than the Pope's. In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit.

I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religions in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to

hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an Oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, but, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism. When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans are to be found in the Book. There one can find God thought of as an Oriental monarch; there, too, are patriarchal polygamy and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final: they are always being superseded; revelation is progressive. The thought of God moves out from Oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundations to pieces. Repeatedly one runs on verses like this: "It was said to them of old time . . . but I say unto you," "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son;" "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent;" and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When He, the Spirit of Truth, is come, He shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record

some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Caesar, and many more. Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in His birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the Church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this, Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian Church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the Church and whom the Church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way, and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who

of the progressive unfolding of the character of God to His people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian Church today are these two groups, and the question which the Fundamentalists have raised is this, Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If He should walk through the ranks of this congregation this morning, can we imagine Him claiming as His own those who hold one idea of inspiration and sending from Him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The Church would better judge His judgment. For in the Middle West the Fundamentalists have had their way in some communities and a Christian minister tells us the consequences. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out His will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Greco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally, on the clouds of heaven, to set up His Kingdom here. I never heard

3A. THE THEOLOGICAL CONSENSUS OF FUNDAMENTALISM:

While there has always been some disagreement among fundamentalists as to the *sine qua non* of fundamentalist beliefs, there is general agreement on the five fundamentals reproduced in graphic form. Many fundamentalists also have included the any-moment return of Christ as one of the fundamentals.

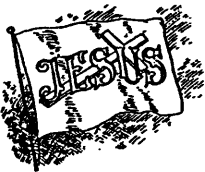
FUNDAMENTALS OF THE FAITH

1. Inspiration of the Bible



BIBLICAL INERRANCY

2. Virgin Birth of Christ



3. Deity of Christ

4. Substitutionary Atonement



5. Physical Resurrection and Return



4A. THE DOCTRINAL DEFENSE OF THE FUNDAMENTALS:

While we have discussed the verbal, plenary inspiration of the Scriptures elsewhere, as well as His substitutionary death and, within this monograph, His physical resurrection and return, we wish to give some extensive treatment of two of the fundamentals below, that of His deity and virgin birth.

1b. The Deity of Christ:

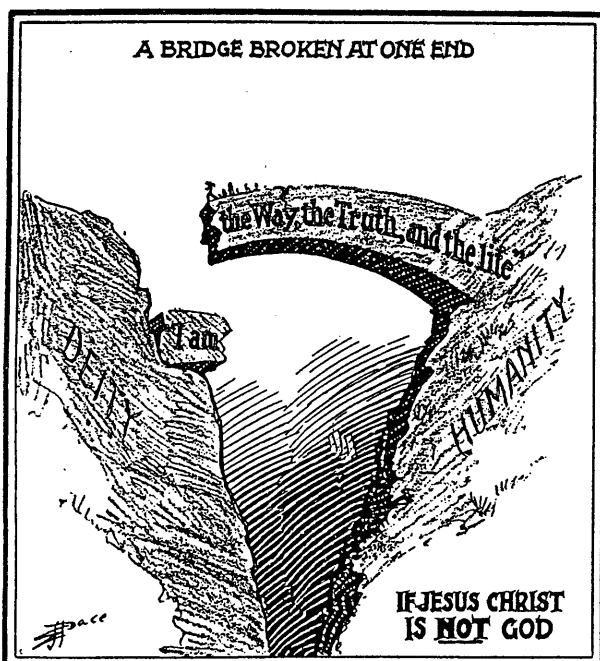
1c. Christ's assertions: Christ claimed to be God.

1d. Oneness with the Father: John 10:30 I and my Father are one.

John 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

2d. Sonship: Matthew 26:63-64 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

3d. Deity: John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.



A bridge is no bridge unless it spans a chasm. A bridge broken at one end serves no purpose but to mock the travellers. If, as Bishop Moule remarked, Jesus Christ is not God, we have a bridge broken at the farther end.

That Jesus claimed to be God the Gospel records plainly assert, and in language no one could misunderstand. Three times in the Gospel of John we read that His enemies sought to kill Him solely for the reason that He made that claim. "Therefore the Jews sought the more to kill Him, because He — — said that God was His (own) Father, making Himself equal with God" (5:18). Again when He said, "Before Abraham was I am," He laid claim to the ineffable Name of God, Jehovah; and His enemies, understanding perfectly what He meant, and deeming Him an impious blasphemer—which He most certainly was, if His claim were untrue—"took up stones to stone Him" (8:59). And then a third time, this time with a positiveness that left no one in doubt, He said, "I and my Father are ONE," not one person, but one nature (the word "one" is neuter gender). "Then the Jews took up stones to stone Him" (10:30, 31). Asked why they would stone Him they reply, "because that thou, being a man makest thyself God."

No other bridge spans this chasm, and thank God the bridge is broken at neither end. He Who is our Saviour is both God and man.

- 2c. Christ's appellatives: Christ is called God.
John 20:28 And Thomas answered and said unto him, My Lord and my God.

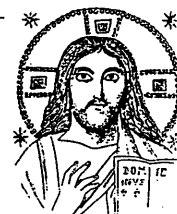
Hebrews 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever:
a sceptre of righteousness is the sceptre of thy kingdom.

John 1:1, 14

In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made 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.

Revelation 19:16 And he hath on his vesture and on his thigh a name written,
KING OF KINGS, AND LORD OF LORDS.

DESIGNATIONS FOR THE DIVINE DELIVERER



THE BIBLICAL DESIGNATION		THE GREEK DERIVATION	THE ENGLISH TRANSLITERATION	THE SPIRITUAL APPLICATION
LORD		κύριος	KURIOS	DEITY SOVEREIGN
SAVIOR		σωτήρ	SOTER	MINISTRY SUBSTITUTE
JESUS		Ἰησοῦς	IESOUS	HUMANITY SERVANT
CHRIST		Χριστός	CHRISTOS	ROYALTY SON
“For if after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ. . .” 2 Peter 2:20				

3c. Christ's attributes:

1d. Eternality:

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

2d. Omnipotence:

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

3d. Omniscience:

Luke 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Luke 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

4d. Omnipresence:

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

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Ephesians 1:23 Which is his body, the fulness of him that filleth all in all.

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
(When Christ spoke to Nicodemus He claimed to be in heaven.)

4c. Christ's activities:

1d. Forgiving of sins:

Mark 2:7-9 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

- 2d. Giving of life:
John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

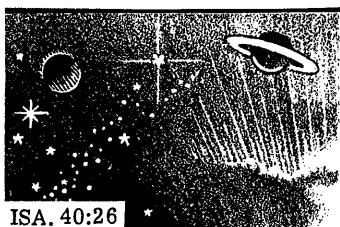
- 3d. Raising the dead:
John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.



THE RAISING OF LAZARUS.

- 4d. Judging:
John 5:22, 27 For the Father judgeth no man, but hath committed all judgment unto the Son: 27 And hath given him authority to execute judgment also, because he is the Son of man.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.



ISA. 40:26

Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

- 5d. Sending the Spirit:
John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

6d. Creating:
John 1:3 All things were made by him; and without him was not any thing made that was made.

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

- 5c. Christ's ascriptions: He is worshipped by men and angels.
Matthew 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

September-Testament 1522



The Worship of Christ by the 4 Beasts and 24 Elders in Revelation 4

- 2d. His name is coupled with that of other members of the trinity:
Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

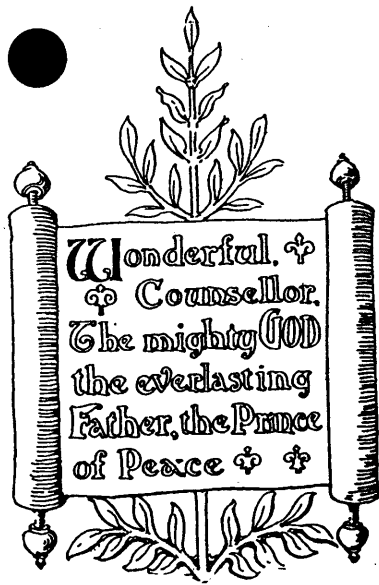
- 3d. He is of the same substance with the Father:
Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

- 4d. He possesses the fullness of deity in bodily form:
Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.

2b. The Virgin Birth of Christ:

- 1c. The prediction of the God-man:

- 1d. As being both divine and human:



Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

- 2d. A being with the name "God with us":
Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.



- 2c. The prediction of the virgin birth:
Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

- 1d. The liberal view:

The liberals believe that the Hebrew word *almah* means "a young woman" and that the more normal word for virgin is *betulah*. Since Isaiah employs the word *almah*, a virgin is not in view and thus the RSV renders the Hebrew word *almah* as simply "a young woman."

Isa. 7:14 Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. (RSV)

- 2d. The conservative view:

- 1e. The word *almah* is a non-technical word for a young woman of marriageable age who is a virgin: "when the virgin cometh forth to draw water. . ." (Gen. 24:43). The Greek O.T. translates the word here *parthenos*, as does Matthew 1:23: "Behold, a virgin shall be with child, and shall bring forth a son. . ." *Parthenos* can only mean "virgin."

<i>Revised Standard Version</i>	King James Version
ISAIAH 7 ¹⁴ Therefore the Lord himself will give you a sign. Behold, a young woman¹ shall conceive and bear² a son, and shall call his name Im-man'u-el³. MATTHEW 1 ²² All this took place to fulfil what the Lord had spoken by the prophet: ²³ "Behold, a virgin shall conceive and bear a son, and his name shall be called Emman'u-el"⁴ (which means, God with us).	ISAIAH 7 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Im-manuel. MATTHEW 1 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-manuel, which being interpreted is, God with us.

2e. The virgin of Isaiah 7:14:

- 1f. A single fulfillment: (the preferred interpretation)
The reference in Isaiah's prophecy can only be to Mary.
Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

- 2f. A double fulfillment:
 - 1g. There is a reference to a woman in Isaiah's day as a sign to Ahaz:
Isaiah 7:10-14 Moreover the LORD spake again unto Ahaz, saying, 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt the LORD. 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

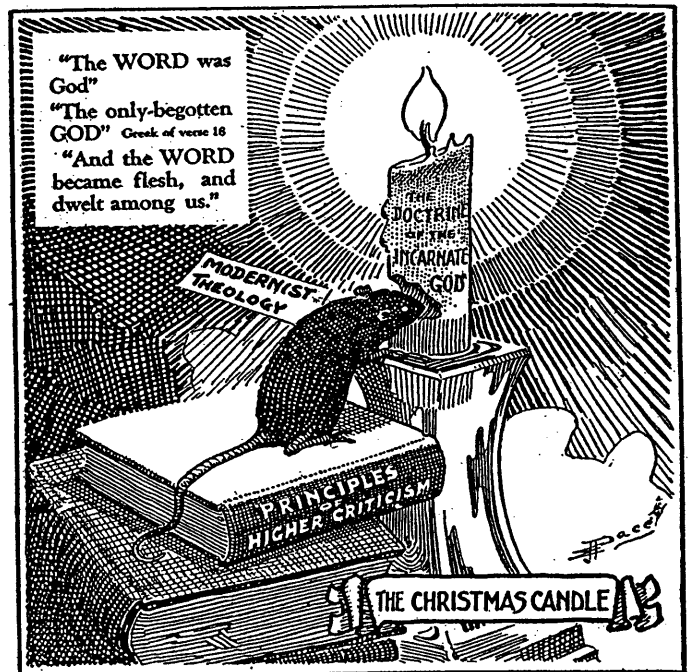
 - 2g. There is a further reference to Mary in the future:
Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

3b. The process of the incarnation:

- 1c. The significance of the incarnation:
- 1d. The significance to the humanity of Christ: Christ is man forever.
1 Tim. 2:5 For there is one God, and one mediator between God and man, the man Christ Jesus.
 - 2d. The significance to the virgin birth: Christ's birth was a normal birth, lasting a few hours.
 - 3d. The significance to the process: A more correct term would be a **virgin conception**, since the birth was very normal.
 - 4d. The significance to the fundamentals of the faith: As has been noted, fundamentalists have considered the doctrine of the virgin birth one of the key doctrines of the Christian faith.



Die Weisen aus dem Morgenlande.



- 2c. The sources for the virgin birth:

- 1d. Biblically:

The two N. T. accounts of the virgin birth were related by a record keeper (Matthew) and a physician (Luke). While Paul made no direct reference to the virgin birth, he certainly intimates it in 1 Tim. 3:16 ("God manifested in the flesh") and Gal. 4:4 ("born of a woman" rather than born of a man and woman).

- 2d. Theologically:

James Gresham Machen. *The Virgin Birth of Christ*. NY: Harper, 1930.
Robert Gromacki. *The Virgin Birth of Christ*. Grand Rapids: Baker, 1981.

3c. The support for the virgin birth:

- 1d. He was born of a virgin:
Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

THE FAMILY CIRCUS



- 2d. He was born of Mary alone:
Matthew 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

"by whom" is feminine singular in the Greek, thus excluding Joseph.

- 3d. He was conceived of the Holy Spirit:
Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.



- 1e. The angel gave Mary the fact not the method of the virgin birth.
- 2e. God could have overshadowed the two parents to assure the baby's sinlessness.
- 3e. God prevented Mary's sin from being passed on to the child.
- 4e. The virgin birth served as sign of the uniqueness of the person who was to be born.



The fundamentals of the faith form the core of Christianity, and they center on Christ. A denial of any one of the verities of the faith is a repudiation of Christianity and thus of Christ. The obedient believer will follow the injunction of the half-brother of our Lord. Jude wrote:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

The Des Moines Register DM

Monday, November 5, 2001 Page 5B

Jesus scholar to discuss Bible

He says much of holy book must not be taken as historical fact

By PERRY BEEMAN
REGISTER STAFF WRITER

Jesus scholar Marcus Borg says much of the Bible is not historical fact, and many central Christian beliefs are based on biblical passages that shouldn't be taken literally.

The best-selling author brings his controversial message to Drake University tonight with his speech, "Taking the Bible Seriously, But Not Literally."

Borg undoubtedly will raise the curiosity and eyebrows of some Christians.

The 59-year-old Oregon State University religion professor considers himself a Christian. Nevertheless, he has decided after researching the historical Jesus that:

- Jesus was not born by virgin birth, but almost certainly had a human father.

- Jesus isn't the unique Son of God.

- Jesus didn't say or do much of what is attributed to him in the Bible.

Borg also says the Bible should not be considered to be the direct words of God. It is a document written by people using metaphors that carry great power in delivering the valuable messages of Christianity, he says.

"I don't see the Bible as intending to be straightforward reporting," Borg said. "The Christian church has always said the Bible is the Word of God. It has never said the Bible is the words of God."

"To say that the Bible is sacred in status and function is to say that for us as Christians, this is the most important book we know. That doesn't mean that the Bible comes directly or fairly directly from God."

Borg encourages people to be faithful, and to relish the messages of the Bible, without accepting what he considers metaphors as historical fact. The bottom line, he said in an telephone interview from his Oregon home, is: "The Bible is true and some of it happened."



Borg

Prominent theologian to speak at Drake

LECTURE: Jesus scholar Marcus Borg speaks at 7 tonight at Old Main's Sheslow Auditorium, Drake University, 25th Street and University Avenue. His presentation, "Taking the Bible Seriously, But Not Literally," is free and open to the public. A reception and book-signing in Levitt Hall will follow.

AUTHOR: The author of 11 books, Borg is considered one of the nation's most prominent theologians. His book "Meeting Jesus Again For The First Time" was a best-seller.

BACKGROUND: Borg was born in Fergus Falls, Minn., and grew up in Minnesota and North Dakota. He studied at Concordia College, Union Theological Seminary and Oxford University. He began to question his Norwegian Lutheran ministers' teachings about the historical Jesus in his growing years.

Of Jesus, he said: "In my judgment, he's one of the two most remarkable figures in history. The other, in my view, is the Buddha. Jesus is utterly remarkable, but not utterly unique."

Of Jesus' resurrection, he said: "The followers of Jesus really experienced him after his death. I think the central truth claims of Easter are: Jesus lives, and Jesus is Lord, one with God, at the right hand of God."

"I see those claims as true regardless of whether the tomb was empty."

Borg is a fellow with the Jesus Seminar, a controversial effort involving 200 scholars who have tried since 1985 to establish whether Jesus was who he claimed to be and said what the Bible attributes to him. The group's consensus was that many biblical passages can't be taken as historical fact.

For example, the Jesus Seminar found at one point that 16 percent of the studied sayings attributed to Jesus were historically accurate.

The scholars, voting on the accuracy of the Bible passage by passage, also decided that 18 percent of the Biblical acts attributed to Jesus seemed historically accurate.

Yet Borg says he believes Jesus lives and is central to religious life. "I see in Jesus the decisive revelation or disclosure or epiphany of God," Borg said. "We see what a life full of God looks like. He was filled with the spirit of God."

In his essay, "Me & Jesus — The Journey Home," Borg wrote: "I now see that the Christian tradition — including its claims about Jesus — is not something to be believed, but something to be lived in."

He concluded: "For me, to be a Christian is to be part of a community that tells these stories and sings these songs. It feels like home."

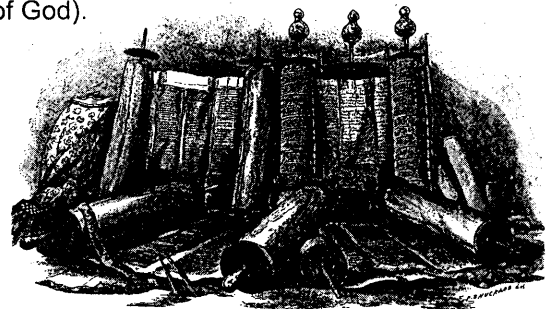
CHRIST AND THE OLD TESTAMENT IN HIS MINISTRY



INTRODUCTION: Two basic presuppositions—(1) The Old Testament of our day is the same which was studied and quoted by our Lord. (2) The New Testament and, in particular, the four gospels, are a true record of the words and works of Christ.

1A. CHRIST'S TEACHING ABOUNDS WITH O. T. REFERENCES:

- 1b. The O. T. is quoted profusely:
 - 1c. 1934 verses out of the 3779 verses in the gospels (A.V.) are the words of Christ.
 - 2c. 179 verses are literal O. T. words, or 10% of Christ's conversation.
 - 3c. There are over 70 references or quotations from the O. T.
 - 4c. Half of the references are from the Pentateuch, but also the Psalms, Isaiah, Jeremiah, Hosea, Zechariah and Malachi are quoted.
- 2b. The titles are used judicially:
 - 1c. Scripture and scriptures, Jn. 10:35; Lk. 4:21; Jn. 5:39.
 - 2c. Law and commandments, Lk. 24:44; Jn. 10:34; Mt. 5:17ff etc.
 - 3c. Law, prophets, and psalms (Lk. 24:44) used interchangeably.
 - 4c. It is written—gegraptai, Mt. 4:1-11; Mk. 1:12-13; Lk. 4:11-13.
 - 5c. Have ye not read?—anegnote.
 - 6c. That it might be fulfilled, Mt. 26:56; Jn. 17:12.
 - 7c. The Word of God (Jn. 10:35—law, Word of God).
- 3b. Christ knew the O. T. intimately.
 - 1c. Mary's Magnificat, Lk. 1:46-55.

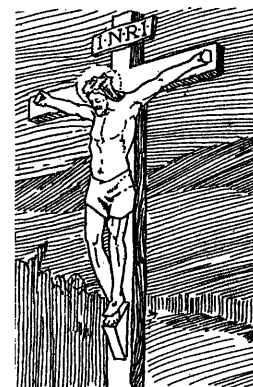


ROLLS OF MANUSCRIPT.

- 2c. In the temple at age 12.
- 3c. He came to fulfill the law and prophets, Mt. 5:17.
- 4b. Christ cited the LXX primarily.
- 5b. Christ interpreted the O. T. literally.
 - 1c. He rejected tradition, Mk. 7:8-9.
 - 2c. He restated the proper spirit of the O. T., Mt. 5:21-43.
 - 3c. He related Scripture with Scripture, Mt. 4:6-7; Deut. 6:16; Ps. 91:14; Mt. 19:3-8; cf. Deut. 24:2
 - 4c. He revealed the proper application:
 - 1d. In relation to Himself: Temptation, Deut. 8:3; 6:16; 6:13
 - 2d. In relation to others:
 - 1e. Worldliness in Noah's day, Lk. 17:27
 - 2e. Moral decay—"remember Lot's wife"—Lk. 17:32 cf. Gen. 19:26

2A. CHRIST APPLIES THE O. T. PERSONALLY:

- 1b. To express His faith:
 - 1c. Lk. 23:46 cf. Ps. 31:5 "into thy hands. . ."
 - 2c. Mt. 27:46 cf. Ps. 22:1 "my God, my God"
- 2b. To establish His claims:
 - 1c. Son of Man, Ps. 8:4; Dan. 7:13; Ez. 1:26
 - 2c. The Good Shepherd, Jn. 10:2-5, 10-16 cf. Gen. 49:24; Ps. 23:1; 8:1
 - 3c. Son of God, Mt. 22:41-45; Jn. 10:34ff cf. Ps. 110:1; 82:6; Ex. 22:28
- 3b. To explain His ministry:
 - 1c. Preach, heal, recover, etc., Lk. 4:17-19.
 - 2c. Cleaning of temple, Mt. 21:13
 - 3c. Teaching in parables, Mt. 13:13, 15 cf. Is. 6:9-10



3A. CHRIST APPROPRIATES THE O. T. IN HIS TEACHING TECHNIQUE:

- 1b. Illustrative use.
- 2b. Didactive use.

- 4c. His passion, Mk. 9:12; Mt. 26:54

5A. CHRIST ACCEPTED THE AUTHORITY OF THE O. T.:

- 1b. Christ's testimony to the inspiration of the O. T.:
- 1c. God is the divine author, Mt. 22:43-44; Mk. 12:36; Lk. 20:24.
 - 2c. The law is verbally inspired, Mt. 5:18.
 - 3c. Verbal, plenary inspiration is taken for granted, Jn. 10:35ff.
- 2b. Christ's testimony to the infallibility of the O. T.:
- 1c. Christ nowhere insinuates that the O. T. is erroneous in any detail.
 - 2c. Its historicity is absolutely true, e. g. Mt. 24:35ff; Mk. 2:24ff.
 - 3c. It is one infallible unit, Jn. 10:35.
- 3b. Christ's testimony to the authority of the O. T.:
- 1c. He appealed to it in matters of faith and conduct, Mt. 4:4, 7, 10.
 - 2c. He appealed to it in legal matters, Jn. 8:17—two witnesses.
 - 3c. He appealed to it in predictive matters, Lk. 24:25-27, 44ff; Jn. 5:45ff.
 - 4c. He appealed to it in matters of the soul's destiny, Lk. 16:29.
- 4b. Christ's testimony to the canon of the O. T.:
- 1c. The concept of the canon, Jn. 10:35. Scripture, law.
 - 2c. The extent of the canon, Mt. 23:35; Lk. 11:51 cf 2 Chron. 24:20-21. Blood of Abel (Gen.) to blood of Zecharias (2 Chron).
 - 3c. The divisions of the canon, Lk. 24:44; law prophets, psalms.
 - 4c. The limit of the canon, Mt. 15:2-3. Tradition transgresses the commandments.



6A. CHRIST ASSUMES A KNOWLEDGE OF SCRIPTURE IN OTHERS:

- 1b. He reminds them of O. T. truth:
- 1c. Creation of Adam and Eve, Mt. 19:4: "have ye not read?"
 - 2c. Christ is the Son of God, Jn. 10:34: "is it not written in your law?"
 - 1d. Christ's claim to be equal with God.
 - 2d. Claim recognized but repudiated.
 - 3d. Claim reasserted and established.

- 4d. Proof given by His mission and Scripture.
- 2b. He rebukes them for ignorance of the O. T.:
 - 1c. They are foolish and slow of heart, Lk. 24:25ff.
 - 2c. Nicodemus should have known, Jn. 3:10ff cf. Ez. 36:25-27.
 - 3c. They read the O. T. blindly, Jn. 5:39ff.
 - 4c. The source of all their error is O. T. ignorance, Mt. 22:29; Mk. 12:24.

7A. CHRIST ARGUED WITH HIS ENEMIES FROM SCRIPTURE:

- 1b. Appeal to its final authority, Mt. 4:4, 7, 10; Lk. 4:4, 8.
 "Three times our Lord quoted from a book which modern critics have done their best to discredit. If they are right, and the book had been the clumsy patchwork which they believe they have discovered it to be, is it credible that neither our Lord, the greatest of teachers, nor Satan, the keenest of critics, each with super-human powers of perception, should have known nothing about it? Is it credible that the one would have run the risk of so fatal a defeat, or that the other would have lost the opportunity of dealing so crushing a blow? Instead of this, with supernatural imbecility (if the critics are right) Satan himself resorted to Scripture, and was routed by the very authority to which he appealed." Fox, pp. 40-41.

The Temptation of Jesus



- 2b. Appeal to every part.
- 3b. Appeal to its examples, e.g. Mt. 12:1-8, plucking of grain. Appeal to David's act, 1 Sam. 21:4, and priestly practice, Nu. 28:10.
- 4b. Appeal to every element:
 - 1c. Basic principles.
 - 2c. Words, Jn. 10:34: "ye are gods."
 - 3c. Tense, Mt. 23:31-32: "I am the God of Abraham."
 - 4c. Word, Mt. 22:43: David called Him Lord.

- 1d. David had written the Psalm.
- 2d. He had done so under the inspiration of the Spirit.
- 3d. In doing so, he had foretold the coming of a Savior, as Son of God.

8A. CHRIST ANTICIPATES THE DENIAL OF HIGHER CRITICS:

- 1b. Christ's testimony to the historical character of the O. T.:

1c. Persons:



- 1d. Adam and Eve, Mt. 19
- 2d. Noah, Lk. 17:26
- 3d. Lot's wife, Lk. 17:32
- 4d. Abraham, Jn. 8:56-58
- 5d. Isaac, Mt. 8:11, Lk. 13:28
- 6d. Jacob, Mt. 8:11, Lk. 13:28
- 7d. Abel, Mt. 25:31
- 8d. David, Mt. 12:3
- 9d. Solomon, Mt. 12:42
- 10d. Elijah, Lk. 4:26
- 11d. Jonah, Mt. 12:40; Lk. 11
- 12d. Daniel, Mt. 24:15



2c. Authors: Moses, David, Isaiah, Daniel:

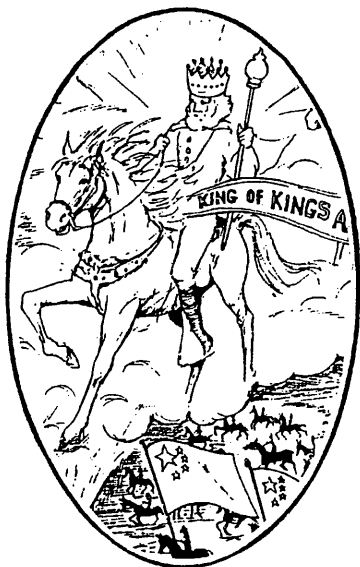
Daniel:

- 1d. Daniel is genuine, written by him.
- 2d. Daniel is historical—reference by Christ, Mk. 13:14.
- 3d. Daniel is prophetic.
 - 1e. Christ calls Daniel a prophet and cites a prophecy as yet to be fulfilled, Mt. 24:15.
 - 2e. Daniel's visions in chapters 2, 7 are the basis of Mt. 24, Mk. 11.
- 4d. Daniel is Messianic.

1e. The critical claim:

- 1f. Daniel concerns no Messianic person but persecution under Antiochus Epiphanes.
- 2f. In chapters 8 and 11 the history of Antiochus is predicted.
- 3f. Predictions fit into Antiochus' time.





4f. Christ's knowledge was limited.

2e. The conservative claim:

1f. Indirect proof: the whole O. T. speaks of Christ, Lk. 24:27, 4.

2f. Direct proof:

1g. Title "Son of Man," Dan. 7:13ff.

2g. Teaching about His coming, Mt. 10:23; 16:27; 19:28; 24:30; 25:31.

3g. Christ under oath, Mt. 26:64; D. 7:13.

4g. "The Revelation of Jesus Christ"
Dan. 7:13ff cf. Rev. 1:7, 13:15; 14:14
Dan. 10:5ff cf. Rev. 2:18

5g. Kingdom of heaven at hand, Mt. 4:17, true during Roman Empire, Dan. 2:44.

6g. Lk. 19:44, time of visitation cf. Dan. 9:24-27.

3c. Events:

1d. Creation of Adam and Eve, Mt. 19.

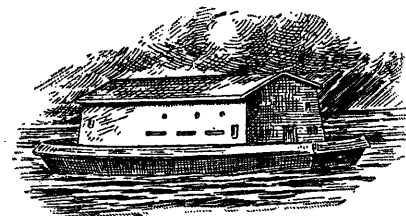
2d. Institution of marriage, Mt. 19:4-5.

3d. Flood, Mt. 24:37; Lk. 17:27.

4d. Destruction of Sodom and Gomorrah, Lk. 27:29.

5d. Manna, Jn. 6:49.

6d. Serpent in the wilderness, Mt. 4:7-10; Jn. 3:14.



"But what would the story of the miracle have been worth to Nicodemus or to the countless souls in all ages who have believed in the Son of Man 'lifted up,' or how could He have used it to convey so wondrous a truth, had it only sprung from the brain of tribal poet, or been invented by a clique of designing priests?" Fox, pp. 34-35.





LOT FLEES FROM SODOM.

4c. Places: Sodom, Gomorrah, Nineveh, Tyre, Sidon, Sarepta.

5c. Institutions:

Sabbath, marriage, cleansing of Leper Naaman, priests, twelve tribes, Levites, leaven, altar, law, vineyard, showbread, kingdom, prophets, widowhood, commandments, phylacteries.

CHRIST

THE LIVING WORD

IN THE WRITTEN WORD

2b. Christ's testimony to the predictive character of the O. T.:

1c. Daniel predicted unfulfilled events.

2c. All Scripture must be fulfilled, Mt. 3:15 "all righteousness."

3c. The Revelation confirms the predictive character.

3b. Christ's testimony to the Messianic character of the O. T.:

1c. Lk. 24:27 Moses and all the prophets.

2c. Lk. 24:44 Moses, prophets, psalms.

3c. Jn. 5:39-44 Scriptures testify of Him.



CONCLUSION:

The entire life and ministry of Christ was an expression of his faith in and dependence upon the Scriptures. He tells us that His own preaching in Nazareth, going up to Jerusalem to die, teaching by parables, working miracles, the betrayal by Judas, denial of Peter, forsaking of Him by all, the seizure of him by the Jews, condemnation by Jews and Gentiles, put to death and rising from the dead—with many details of His life, work and suffering—were foretold and predetermined by Scriptures.

"The testimony of our Lord to the Old Testament and His claims to divinity are, it would seem, more closely associated than many in our days are prepared to acknowledge. I would therefore urge that, while we should welcome all the light that archaeological, linguistic and textual studies can throw upon the Old Testament, nevertheless, as Christians, we are bound to look at that unique literature primarily through the eyes of him who claimed to be the Light of the world, our lord and Savior Jesus Christ." Tasker, *The Old Testament in the New Testament*, p. 38.

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THE WORD OF GOD



1. THE WRITTEN WORD

John 10:35

If he called them gods,
unto whom the word of
God came, and the
scripture cannot be
broken.



2. THE LIVING WORD

Rev. 19:13

And he was clothed with
a vesture dipped in
blood: and his name is
called The Word of God.



3. THE PREACHED WORD

Acts 13:46

Then Paul and Barnabas waxed
bold, and said, It was necessary
that the word of God should first
have been spoken to you: but
seeing ye put it from you, and judge
yourselves unworthy of everlasting
life, lo, we turn to the Gentiles.

Manfred E. Kober, Th.D.



THE RESURRECTION APPEARANCES OF CHRIST



1A. THE RECORD OF THE APPEARANCES:

This is found in Matthew, Mark, Luke, John, Acts and 1 Corinthians, in the following passages:

Mt. 28:1,9,10,11-15, 16-20; Mk. 16:9-11, 12, 13-14, 15-18, 19, 20; Lk. 24:13-32, 33-35, 36-43, 44-49, 50-53; Jn. 20:11-18, 19-25, 26-31; 21:1-25; Acts 1:3-8, 9-12; 1 Cor. 15:5,6,7.

This shows: (1) the records are distributed.
 (2) no evangelist gives a full account.
 (3) the records are not made with regard to chronological sequence.

2A. THE NUMBER OF THE APPEARANCES:

TIME	SEEN BY	SCRIPTURE	PLACE
Easter morning	1 Mary Magdalene	Mk. 16:9-11; Jn. 20:11-18	Jerusalem
Easter morning	2 Other women	Mt. 28:9-10	Jerusalem
Afternoon	3 Peter	Lk. 24:33-34; 1 Cor. 15:3	Jerusalem
Evening 4-6 PM	4 Two disciples	Lk. 24:13-33	Emmaus
8 PM	5 Ten apostles and others (Thomas absent)	Mk. 16:14; Lk. 24:36-43; Jn. 20:15-25	Jerusalem
Sunday past Easter	6 Eleven apostles (Thomas present)	Jn. 20:26-31; 1 Cor. 15:5	Jerusalem
Unknown	7 Seven disciples	Jn. 21:1-24	Sea of Galilee
Unknown	8 Eleven apostles and over 500 brethren	Mk. 16:15-18; Mt. 28:16-20; 1 Cor. 15:6	A mountain in Galilee
Unknown	9 James	1 Cor. 15:7	Jerusalem
Ascension Day	10 Eleven apostles	Acts 1:3-12; Mk. 16:19-20	Bethany
A.D. 35	11 Stephen	Acts 7:55	Jerusalem
A.D. 37	12 Paul	Acts 9:3-6; 1 Cor. 15:8	Damascus Road
Unknown	13 Paul	Acts 22:17-21; 23:11	Temple
c. A.D. 95	14 John	Rev. 1:10-19	Patmos

- 1b. Varied as to the type of individuals or groups:
one, group, two, ten, eleven, seven, eleven, over 500, one, eleven, one, one, one.
- 2b. Varied as to time:
 - 1c. the date
 - 2c. Time of day: morning, noon, afternoon, evening.
- 3b. Varied as to distances:
 - 1c. Jerusalem, Emmaus, Galilee, Bethany
 - 2c. Covering the distance to Emmaus.
- 4b. Varied as to empirical evidence: sight, hearing, touch, eating.



3A. THE MANNER OF THE APPEARANCES:

- 1b. The Problem:
 - 1c. More is concealed than revealed.
 - 2c. Our present ignorance of the properties of the resurrection body.
 - 3c. Christ's earthly body was already supernatural:
"Even before the Cross He had a certain power which is strange to us. He could pass through the midst of His enemies, and go on His way; he could convey Himself away; He could hide Himself, and leave the Temple (Lk. 4:30; Jn. 5:13; 8:59)."
(Scroggie, *A Guide to the Gospels*, p. 613).
- 2b. The Passage:
 - 1c. Christ's appearance to Mary: John 20:14-17
(1) Christ was visible, (2) He wore a human guise, (3) Mary did not recognize Him, (4) He was commonly dressed, (5) He spoke to her in her language, (6) she did not know

His voice, (7) when He mentioned her name, something in His tone or smile revealed Him, (8) He could be touched, but declined to be, (9) as He was, He could ascend to heaven.

2c. Christ's appearance to the women: Matthew 28:9-10

(1) He is visible, (2) He walks along the road, (3) He speaks to them, (4) He is at once recognized by them, (5) they clasp His feet.



3c. Christ's appearance to the Emmaus disciples: Luke 24:13-16, Mk. 16:12-13 (ff.32)
 (1) He was manifested in another form to them, (2) Jesus was visible and human, (3) He walked some miles with the disciples, (4) He entered their house and reclined at the table, (5) He took the bread, broke it, and distributed it, (6) as He did so, their eyes were opened, (7) He vanished out of their sight, (8) the marks of the nail could not have been visible to them either on the road or at the table, (9) "their eyes were holden." For genuineness of Mark 16:9-20, see Bibliotheca Sacra, December 1966, pp. 306-307.



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

4c. Easter night: Mark 16:14; Lk. 24:36-43; Jn. 20:19-20

1d. The **natural** elements:

(1) visible, physical body, (2) with marks of the nails in His hands and feet; (3) His reference to His "flesh and bones;" and (4) His eating honey and fish.

2d. The **supernatural** elements:

(1) Entering the room without opening the door; (2) His mistaken appearance as a spirit.

3b. The Peculiarity of the Appearances:

- 1c. Mysterious power of withdrawing Himself from recognition: Jn. 20:14; Lk. 24:16; Mk. 16:12.
- 2c. Supernatural quality of withdrawing Himself from sensible perception: Lk. 24:31, 36; Jn. 20:19, 26.
- 3c. Strange ability of withdrawing Himself from conditions of time and space, transcending physical limitations: Lk. 24:36; Jn. 20:16, 26; Lk. 24:5; Acts 1:9.
 - 1d. Closed doors
 - 2d. Ascension; into a new dimension
 - 3d. Distance



4A. THE PROOFS FOR THE APPEARANCES

1b. Common elements in the accounts:

- 1c. No stilted expressions by the Evangelists.
- 2c. No grotesque exaggeration of the account.
- 3c. No abnormal experience for Christ.

2b. Unintentional evidence for the appearances:

- 1c. He was not recognized at first: Lk. 24:16; Jn. 21:4
- 2c. He did not appear to His enemies.
- 3c. He told Mary not to touch Him but no reason is given: Jn. 20:17
- 4c. He emphasized Peter, "tell the disciples *and Peter*." Mk. 16:7
- 5c. He made Himself known simply by calling Mary's name: Jn. 20:18
- 6c. He greeted his disciples in Galilee with, "Have you anything to eat?" Jn. 21:5

3b. Pauline evidence for the appearances:

1 Cor. 15:5-6: "And that he was seen by Cephas, then by the twelve, After that he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep."

- 1c. The nature of the passage:
 - 1d. It is apologetic in nature.
 - 2d. It is chronological in nature: (Greek words)
 - 3d. It is official in nature.

2c. The names in the passage:

1d. They are only men.

1e. Paul omits certain women whom he had not met and whom the Corinthians would not know.

2e. Evidence of women was inadmissible in a Jewish court. (Josephus, *Antiquities*, IV, viii, 15).

2d. They are only believers.

1e. He appeared to establish their faith.

2e. He said that to His enemies He would only appear in judgment.

3e. Appearance to unbelievers would have contradicted His use of miraculous power.

4e. The most qualified witnesses are friends, not strangers.

5e. Revelation does not supersede but imply faith.

3d. The nature of Paul's vision:

1e. His vision was as objective as that of the disciples.

1f. He uses the identical word "appeared" for them and himself.

2f. He witnessed an objective external fact.

2e. His vision was an **encounter**, theirs was a **recognition**.

3e. His vision concluded the objective post-resurrection appearances, "last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:8).



5A. THE PURPOSE OF THE APPEARANCES:

1b. The purpose individually: to reclaim Peter, dispel Thomas' doubts, dry Mary's tears, teach the eleven.

2b. The purpose collectively:

1c. To instill faith.

2c. To instruct.

1e. To show the purpose of His work from the OT predictions.

2e. To teach them concerning Himself: Mt. 28:18

3e. To instruct them concerning their ministry: Act 1:8

- 4e. To teach them by miracle that their needs would be supplied: Jn. 21:6
- 5e. To confer on them authority: Mt. 26:16ff.
- 6e. To assure them of a future kingdom: Acts 1:6ff.

(Merrill F. Unger, *Unger's Bible Handbook*, p. 569)

- 3b. The purpose locally:
 - 1c. They were commanded to go to their homes in Galilee.
 - 2c. His appearances in Jerusalem were perhaps because of their apathetic state. He upbraided them for their unbelief: Mk. 16:14
 - 3c. Had they departed for Galilee immediately, as commanded, there would have been few, if any, Jerusalem appearances.

6A. THE THEORIES CONCERNING THE APPEARANCES:

1b. The Swoon Theory:

- 1c. The Rationale: Jesus was never really dead; He merely swooned from the pain and torture.
- 2c. The Representatives: Paulus, Schleiermacher
- 3c. The Refutation:
 - 1d. The testimony of the Apostles.
 - 2d. John records that Christ's side was pierced: Jn. 20:27
 - 3d. The disciples were not convinced of the resurrection.
 "Such a resuscitation could only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, or have elevated their reverence into worship"
 (A.B. Bruce, p. 367a).
 - 4d. The customs of the day demanded that the criminal be guarded until death.

2b. The Theft Theory:

- 1c. The Rationale: Friends stole the body.
- 2c. The Representatives: Pharisees, Joseph Klausner (*Jesus of Nazareth*). Luke gave Christ a drug and revived Him.
- 3c. The Refutation:
 - 1d. All the Roman soldiers couldn't possibly have been asleep.
 - 2d. The change and ministry of the disciples cannot be explained.
 - 3d. Christ would be a liar.



3b. **The Hallucination Theory:**

- 1c. The Rationale: The appearances of Jesus are the creation of excited nerves and ardent expectations.
 "Death is a thing so absurd when it strikes the man of genius or of a great heart, that people cannot believe in the possibility of such an error of nature. *Heroes do not die.* . . . That adored Master had filled the circle of which He was the centre with joy and hope—could they be content to let him rot in the tomb?" (Renan in A. B. Bruce, p. 387).
- 2c. The Representatives: Renan, Strauss
- 3c. The Refutation:
 - 1d. Time was needed for the development of such a state of mind.
 - 2d. This was not the disciples' frame of mind. Mk. 16:11-12, Jn. 20:25, disappointment and disbelief. Lk. 24:21-27, Emmaus disciples. Mt. 28:17, "some doubted." Mk. 16:11, "believed not." Lk. 24:11, "idle tales." Mk. 16:10, "mourned and wept."
 - 3d. Appearances to large groups.
 - 4d. Appearances extended over a long period of time.
 - 5d. The simple, unembellished account of the appearances.
 - 6d. Hallucinations would not have suddenly and simultaneously ceased with the ascension, within six weeks.
 - 7d. If Christ willingly permitted them to make this error, He is the author of error and forfeits our moral respect.

4b. **The Telegraph Theory**

- 1c. The Rationale: Jesus continued to live in His spirit and produced the manifestations which the disciples took for *bona fide* bodily appearances, to assure them of His immortality. "A sign of life from Jesus, a telegram from heaven was necessary, after the crushing overthrow of the Crucifixion, especially in the childhood of humanity." (Keim, in A.B. Bruce, p. 392).
- 2c. The Representatives: Keim and Canon Streeter.
- 3c. The Refutation:
 - 1d. The tomb was empty.
 - 2d. The telegrams were inaccurate because the disciples understood a bodily resurrection.
 - 3d. It takes a miracle to get rid of a miracle. A supernatural vision is just as great a miracle in the natural realm, which critics say can't happen.

5b. **The Myth or Legend Theory:**

- 1c. The Rationale: The emphatic teaching of the disciples gave rise to a misunderstanding in the Church, embodied in the tradition of the Gospels. Resurrection is an existential loudspeaker, brings to light faith.
- 2c. The Representatives: Weizsäcker, Brunner, Bultmann
- 3c. The Refutation:
 - 1d. The faith of the disciples was in the resurrection. They had seen Him.
 - 2d. The theory gives no true account of the appearances to the disciples.
 - 3d. The theory gives no probable explanation of the rise of the materialistic legends or the resurrection.
 - 4d. Paul defends his apostolic authority and adduces witnesses.

6b. The Objective Encounter Theory:

- 1c. The Rationale: Jesus returns from the dead in "an objective trans-subjective encounter."
 - 1d. The resurrection is no resuscitation of a corpse but "correspondence and personal identity." *Creation ex nihilo* (a creation out of nothing).
 - 2d. The empty tomb is no "ontological necessity" but a sign, pointer, not imperative but illuminative.
 - 3d. The resurrection is equated with the ascension, thus no appearances.
- 2c. The Representatives: (See my Master's thesis, "*The Resurrection of Christ in Contemporary German Theology*," Dallas Theological Seminary.) C. H. Robinson, Althaus, Künneth, Bornkamm, Pannenberg
- 3c. The Refutation:
 - 1d. The tomb was empty. Disposal of body demands a new miracle.
 - 2d. The appearances are meant to be both personal and corporeal. "The body was the same though different, different though the same" (*ISBE*, p. 2567).
 - 3d. What is the difference between an objective vision and an objective appearance?
 - 4d. The world-view is wrong. These questions are answered negatively: (1) is the record intended to be historical? (2) Were the witnesses in a position to know the facts? (3) Were the witnesses properly motivated in communicating the facts? (4) Were the witnesses accurate in their report?
 - 5d. There is no such thing as the resurrection of a spirit!

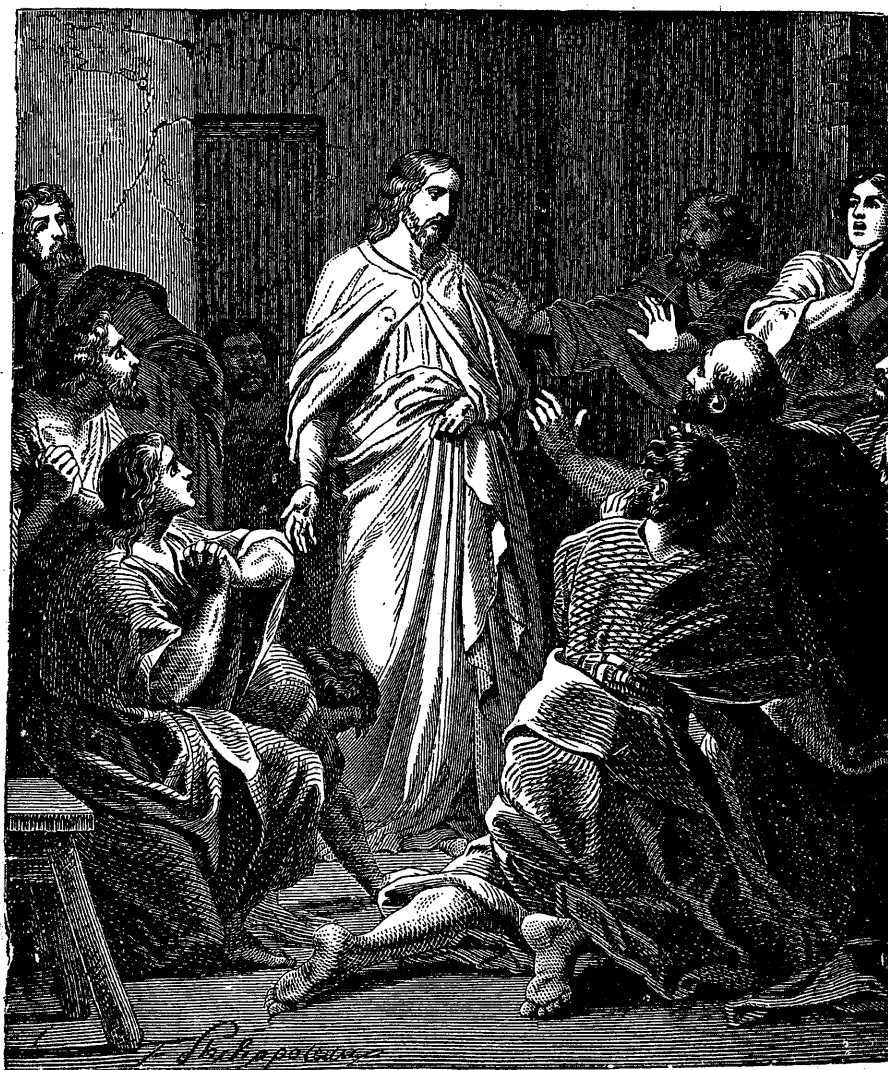


CONCLUSION:

Is the Christian faith based on facts or on a fraud, on a dream, deception, or delusion? Unbelief must deny the accuracy of the Gospel accounts, completely destroy the witness of Acts, set aside the evidential value of Paul, controvert the testimony of Hebrews, and reject all the testimony of the Fathers, commencing with Clement's *Corinthians*, A.D. 95.

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JESUS APPEARING TO THE APOSTLES.

THE ASCENSION AND PRESENT SESSION OF CHRIST



JESUS ASCENDS TO HEAVEN.

1A. THE CLIMACTIC ASCENSION OF CHRIST:

1b. The statements about the ascension:

1c. References in the O. T.:

Ps. 68:11 The Lord gave the word: great was the company of those that published it. Cited in Eph. 4:8, Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ps. 110:1 A Ps. of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Cited in Acts 2:34, For David is not ascended into the heavens but he saith himself, the LORD said unto my Lord, Sit thou on my right hand.

2c. References by Christ:

1d. Going to His Father:

Jn. 7:33 The said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Jn. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Jn. 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jn. 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

Jn. 16:10 Of righteousness, because I go to my Father, and ye see me no more.



Jn. 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

2d. Ascending:

Jn. 6:62 What and if he shall see the Son of man ascend up where he was before?

Jn. 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.



3c. Reference in the New Testament:

Mk. 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Lk. 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Lk. 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:6-11 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? ⁷And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. ⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. ⁹And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. ¹⁰And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; ¹¹Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Eph. 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

1 Pt. 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Cf, Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

4c. References in current theology:

- 1d. Liberalism denies the resurrection and ascension all together.
- 2d. Neoorthodoxy denies the postresurrection ministry of Christ, combining spiritual resurrection and ascension into the same event.

(See M. Kober, *The Resurrection of Christ in Contemporary German Theology*.)

2b. The situation at the ascension:

1c. The geographical location:

Lk. 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

2c. The heavenly departure:

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

2. *The TIME must also be considered, when this fact took place.*

It was during broad day-light, while an impostor would have availed himself of darkness in order to effect his escape. Under such circumstances, the apostles might have credited an illusion; but illusion is impossible, when every object is illuminated by a strong light.

3. *Observe further the MANNER of Christ's Ascension towards heaven.*

(1.) It was not instantaneous and sudden, nor violent and tempestuous, but gradual, easy, and slow. Romulus was *said* to have been lost in a furious storm of thunder and lightning, and being suddenly missed by the Roman people, they were the more easily persuaded of his translation into heaven: which tale the patricians first invented, in order to cover the suspicion that, during the storm, they had seized the opportunity of assassinating him; though there is not the shadow of a pretence that any one saw his translation. On the contrary, Christ's ascension was public, gentle, and by degrees; so that the eyes of the beholders steadily followed him, rose with him as he advanced higher, and pursued him until lost in the immensity of the height of heaven. The spectators "looked steadfastly towards heaven as he went up," till the cloud had carried him out of their sight.



RISE, glorious Conqueror, rise
 " Into Thy native skies,—
 " Assume Thy right;
 " And when in many a fold
 " The clouds are backward rolled,
 " Pass through the gates of gold,
 " And reign in light.
 " Victor o'er death and hell!
 " Cherubic legions swell
 " The radiant train;
 " Praises all heaven inspire;
 " Each angel sweeps his lyre,
 " And waves his wings of fire,
 " Thou Lamb once slain!"

Horne, *Introduction to the Scriptures*, (1839, 1970), I, 482.

3c. The angelic assurance:

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

3b. The significance of the ascension:

1c. It marked the conclusion of His humiliation and limitation on earth.

- 2c. It marked the beginning of His exaltation to the right hand of the Father.
Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- 3c. It made Him our forerunner and anchor of our faith.
Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.
- 4c. It marked the beginning of His present ministry of being a High Priest.
Hebrews 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
- 5c. It means His preparation of our future abode.
John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 6c. It gave Him headship over the church.
Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
- 7c. It is related to the giving of gifts to the body.
Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ephesians 4:10-11 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

2A. THE CURRENT ACTIVITY OF CHRIST:

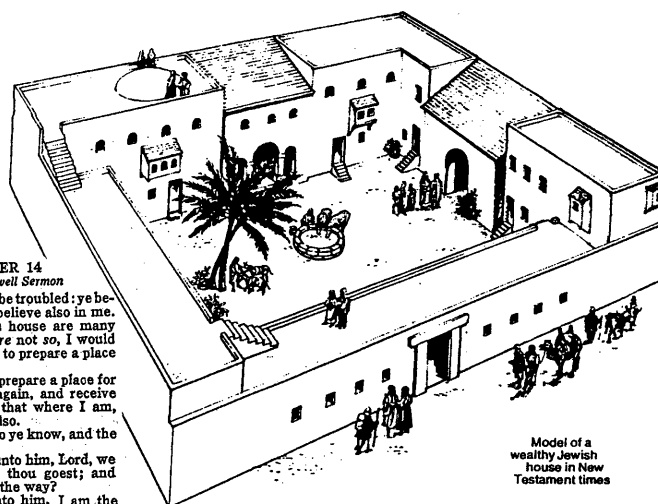
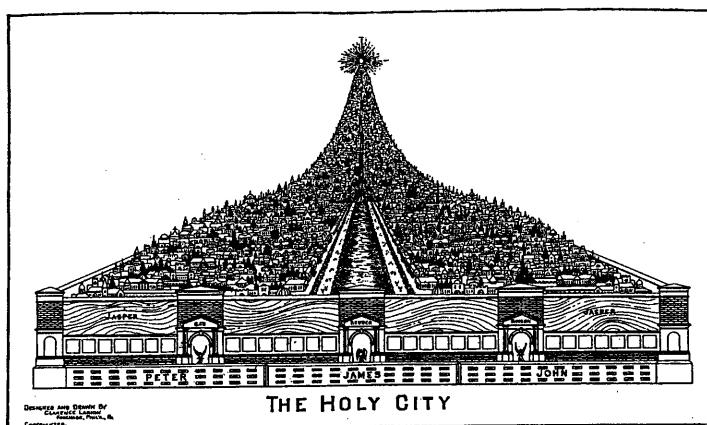
- 1b. The prayer for His people:
 - 1c. His **intercession** for the people of God:
John 17:1-26 v. 7 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Hebrews 7:25
Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
 - 2c. His **advocacy** for the people of God:
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:
- 2b. The preparation of His people's home:
John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

ST. JOHN 14

CHAPTER 14
Christ's Farewell Sermon

LET not your heart be troubled: ye believe in God, believe also in me.
 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
 4 And whither I go ye know, and the way ye know.
 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
 6 Jē'sus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

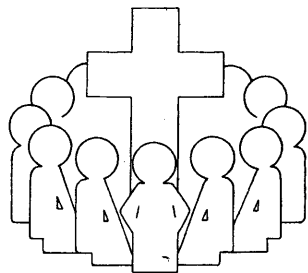
Model of a
wealthy Jewish
house in New
Testament timesClarence Larkin, *Dispensational Truth*, p. 148.

Rev. 21:1 – 22:6

3b. The perfecting of the Church which is His body:

- 1c. He gives gifts to men.
Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- 2c. He indwells believers.
Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- 3c. He empowers believers.
Ephesians 1:18-23 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.
- 4c. He nurtures and cherishes His own.

Ephesians 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:



5c. He unifies and directs the Church.

Ephesians 2:20-21 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

6c. He completes the Church:

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

4b. The answering of the believer's prayers:

John 14:14 If ye shall ask any thing in my name, I will do it.

5b. The giving of special help for particular needs:

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

6b. The concern with the fruitfulness of His followers:

John 15:1-6 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

3A. THE CONSUMMATING ACTIVITY OF CHRIST:

1b. His return for the living saints:

1 Corinthians 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2b. His raising of the dead saints:

1 Corinthians 15:52-53 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Thessalonians 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the



archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

3b. His rewarding of the believers:

1 Corinthians 3:11-4:5 vs. 4:1-5 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

4b. His return to earth:

Revelation 19:11-16 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

