

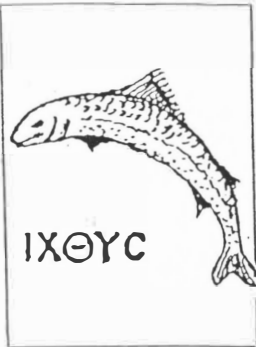


# The Truth about Jesus Christ



## TABLE OF CONTENTS

1. The <u>U</u> niqueness of the Lord Jesus Christ.....	1
2. <i>Christ's</i> Pre-Existence .....	10
3. <i>Christ's</i> Eternality.....	12
4. <i>Christ's</i> Deity.....	15
5. <i>Christ'</i> Extraordinary Birth .....	20
6. The Virgin Birth of Christ .....	22
7. The Humanity of Christ.....	24
8. The Hypostatic Union .....	27
9. The Self-Emptying of Christ .....	35
10. The Impeccability of Christ .....	36
11. <i>Christ's</i> Earthly Ministry .....	40
12. <i>Christ</i> as Prophet, Priest and King .....	51
13. The Three Discourses of Christ .....	53
14. The Resurrection of Christ.....	64
15. The Ascension of Christ .....	74
16. The Present Ministry of Christ .....	77, 81
17. The Consummating Activity of Christ .....	78



## Doctrine Seminar Fall 2018

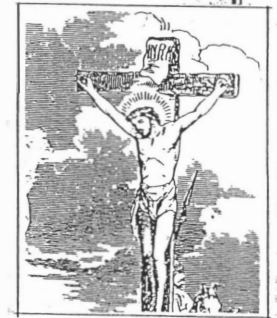
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# The Truth about Jesus Christ

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1. Tue., Aug. 28 The Unique Person of Christ
2. Tues., Sep. 4 Christ the Center of History and Cynosure of Theology
3. Tues., Sep. 11 The Preincarnate Christ
4. Tues., Sep. 18 The Incarnation of Christ
5. Tues., Sep. 25 Christ and the Fundamentals of the Faith
6. Tues., Oct. 2 The Impeccability (Sinlessness) of Christ
7. Tues., Oct. 23 Christ's Substitutionary Death
8. Mon., Nov. 5 Christ's Use of the Old Testament
9. Tues., Nov. 13 The Resurrection Appearances of Christ
10. Tue., Nov. 20 The Ascension and Present Ministry of Christ



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.



# BIBLE DOCTRINES

**BIBLE**

**GOD**

**CHRIST**

*Holy Spirit*

**angels**

**MAN**

**SIN** ✠

**SALVATION**

**CHURCH**

**LAST THINGS**

Manfred E. Kober, Th.D.

卅玖



BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY

PNEUMATOLOGY



ANGELOLOGY

BIBLE DOCTRINES

ANTHROPOLOGY



HAMARTIOLOGY



SOTERIOLOGY



ECCLESIOLOGY



ESCHATOLOGY



# The Uniqueness of the Lord Jesus Christ



**He is the only One through Whom all things were made.**

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

Col. 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.

**He is the only Man whose birth, life, death and exaltation fulfilled hundreds of prophecies.**

Luke 24:44 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.

**He is the only Man conceived miraculously, apart from any human father.**

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.

**He is the only Man whose birth triggered a public celebration by multitudes of angels.**

Luke 2:13-14 <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup> Glory to God in the highest, and on earth peace, good will toward men.

**He is the only Man who existed long before His birth.**

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

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

Mic. 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

**He is the only Man who never disobeyed God, but always did those things that were pleasing in His sight, and never committed even one act of sin.**

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

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

**He is the only Man who could claim to be equal with God without committing blasphemy.**

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.

**He is the only Man who died for sinners as their sin-bearing substitutionary sacrifice.**

Isa. 53:5-6 <sup>5</sup> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Matt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**He is the only Man who knows us better than we do ourselves. 1 Cor. 4:5**

John 2:24-25 <sup>24</sup> But Jesus did not commit himself unto them, because he knew all men, <sup>25</sup> And needed not that any should testify of man: for he knew what was in man.

Mark 2:7-8 <sup>7</sup> Why doth this man thus speak blasphemies? who can forgive sins but God only?

<sup>8</sup> 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?

**He is the only Man who is present everywhere at the same time.**

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.

**He is the only Man who was never in a hurry, never late, and fulfilled all his obligations.**

John 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

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.

**He is the only Man who will return to earth in power and great glory.**

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

**He is the only Man destined to be the world's King and only Potentate.**

Isa. 9:6-7 <sup>6</sup> 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.

<sup>7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

**He is the only Man who will judge all other men.**

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son.

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.

**He is the only Man who will be the center of worship throughout time and eternity.**  
**“Worthy is the Lamb that was slain!”**

Rev. 5:11-12 <sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

**He is the only Person that men must trust in order to receive the gift of eternal life. There is no salvation apart from Him.**

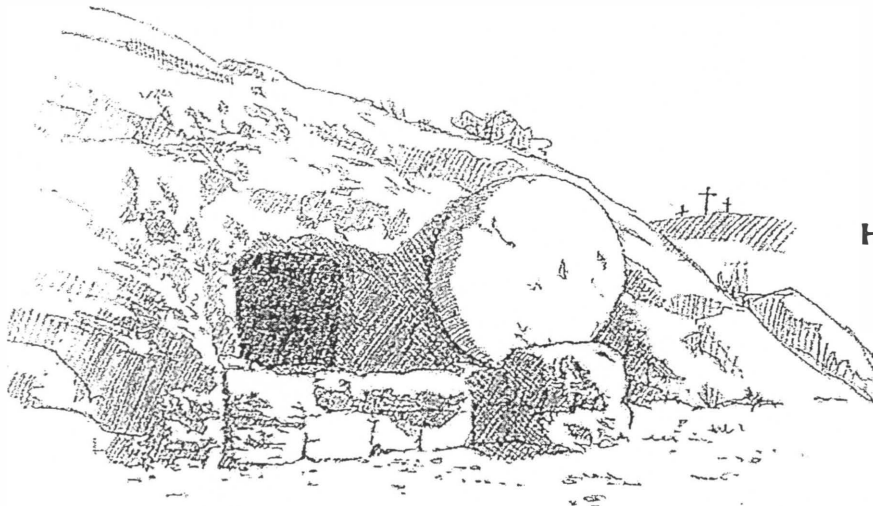
John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

*Manfred E. Haber, Th.D.*

Adapted from George Zeller—December 2015  
[www.middletonbiblechurch.org](http://www.middletonbiblechurch.org)



**The Greatest Man in History had no servants,**  
yet they called Him Master.

**He had no degree,**  
yet they called Him Teacher.

**He had no medicine,**  
yet they called Him Healer.

**He had no army,**  
yet kings feared Him.

**He won no military battles,**  
yet He conquered the world.

**He committed no crime,**  
yet they crucified Him.

**He was buried in a tomb,**  
yet He lives today.

## 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 another obscure village  
 Where he worked in a carpenter shop  
 Until he was thirty

He never wrote a book  
 He never held an office  
 He never went to college  
 He never visited a big city  
 He never travelled more than two hundred miles  
 From the place where he was born  
 He did none of the things  
 Usually associated with greatness  
 He had no credentials but himself

He was only thirty three

His friends ran away  
 One of them denied him  
 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 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 Jesus is the central figure of the human race  
 And the leader of mankind's progress  
 All the armies that have ever marched  
 All the navies that have ever sailed  
 All the parliaments that have ever sat  
 All the kings that ever reigned put together  
 Have not affected the life of mankind on earth  
 As powerfully as that one solitary life

Phillips Brooks, 19<sup>th</sup> century preacher

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

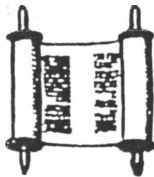
ONE  
 SOLITARY  
 LIFE



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



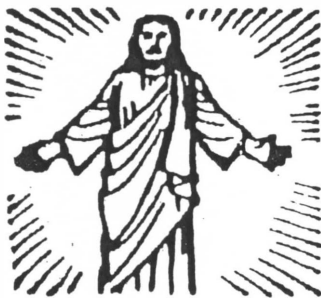
OF THE  
SCRIPTURES:  
LUKE 24:25



OF THE  
FATHER:  
HEBREWS 1:5



OF  
THE SPIRIT:  
JOHN 16:13-14



OF  
THE ANGELS:  
HEBREWS 1:14

OF  
MAN:  
GENESIS 1:26



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

# THE PLACE OF CHRISTOLOGY IN THEOLOGY



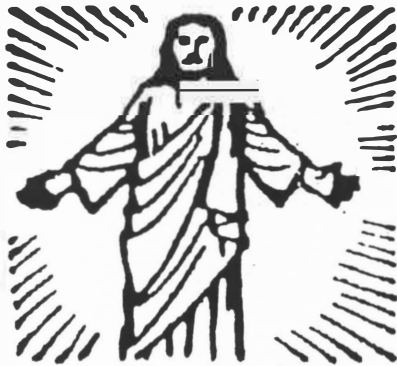
CENTER OF THE  
SCRIPTURES:  
LUKE 24:25



CHOSEN OF THE  
FATHER:  
HEBREWS 1:5



CYNOSURE OF  
THE SPIRIT:  
JOHN 16:13-14



COMMANDER OF  
THE ANGELS:  
HEBREWS 1:14

CREATOR OF  
MAN:  
GENESIS 1:26



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

MANFRED E. KOBER, TH.D.

## 2A. CHRIST IS THE CENTER OF CHRONOLOGY

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

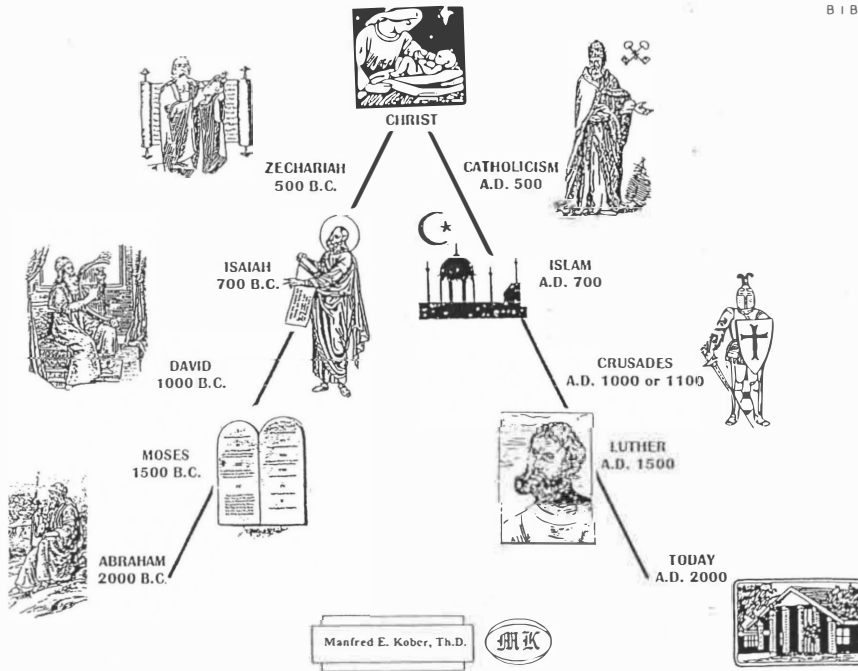
Christ came in the fullness of time and men reckon time in terms of His incarnation: B.C. (Before Christ) or A.D. (*Anno Domini*—the year of our Lord). Contemporary scholars who wish to avoid the reference to Christ have invented the designation B.C.E. and C.E. (Before the Common Era and the Common Era). 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

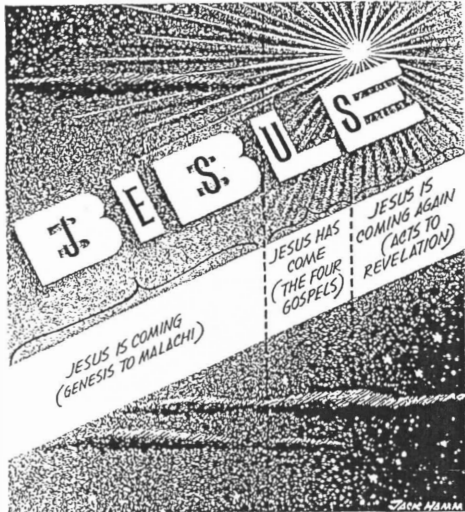
B.C.E. (Before the Common Era) and C.E. (Common Era), used by some of our authors, are the alternative designations for B.C. and A.D. often used in scholarly literature.

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

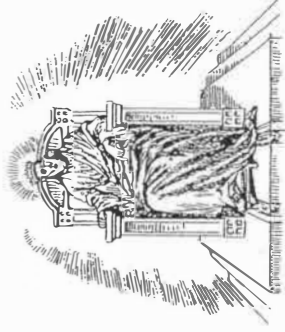
OLD TESTAMENT ANTICIPATION

MELCHIZEDEK

SOVEREIGN

SHEPHERD

ENTHRONED



CHRIST'S DEITY

CHRIST'S HUMANITY

LAMB

HEEL BRUISED

GEN. 3:15

SON OF ABRAHAM

AARON

SERVANT

SMITTEN

BETRAYED



THE PRECIOUS NAMES and PROMINENT TITLES OF

JESUS CHRIST

✦ **MESSIAH**

**ALPHA** ✦ Root of Jesse

*Star of Jacob* ✦ **Emmanuel** *King*

the ✦ **MIGHTY GOD** ✦ *of Glory*

Anointed One

*His Name* ✦ *Light of the World*

✦ **Son of David**

SON OF GOD ✦ **CHRIST**

*is* **OMEGA**

*Savior*

Son of Man

**Jesus**

**LORD** ✦ **LORDS**

*Lamb of God* ✦

**God** ✦ **KING** ✦ **REDEEMER**

**with us** ✦ **KINGS** *Wonderful*

**PRINCE OF PEACE** ✦ *Counselor*

✦ **eternal** ✦

**word**

**CHRISTOLOGY**



1A. Christ's Eternal Existence:

1b. Christ's preexistence:

1c. The meaning of preexistence: Jesus Christ existed before His birth.

2c. The importance of preexistence:

1d. Importance to the divine trinity:

2d. Importance to Christ's deity:

3d. Importance to Christ's veracity:

**THE PREEXISTENCE OF THE PREINCARNATE CHRIST**

	CHRIST IN ETERNITY PAST	CHRIST BEFORE ANGELS	CHRIST BEFORE THE WORLD	CHRIST BEFORE ADAM	CHRIST BEFORE ABRAHAM	CHRIST BEFORE MOSES	CHRIST AT HIS NATIVITY
	<p>FATHER Eph. 6:13 THE ETERNAL GOD Deut. 33:17 HOLY SPIRIT 1 Jo. 4:14 SON John 1:1-2</p>						
	<p>JN. 1:1; REV. 1:8; 21:6</p> <p>ETERNITY</p>	<p>JOB 38:5-6</p> <p>DATELESS PAST</p>	<p>JN. 1:3</p> <p>DATELESS PAST</p>	<p>MT. 19:4</p> <p>10,000 BC</p>	<p>JN. 8:58</p> <p>2,000 BC</p>	<p>1 COR. 10:4</p> <p>1,445 BC</p>	<p>GAL. 4:4; IS. 9:6</p> <p>5 BC</p>

3c. The proof for preexistence:

1d. The chronological proof:

1e. Christ at His birth:

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.

Jn. 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.

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



1A. Christ's Eternal Existence:

## 1b. Christ's preexistence:

## 3c. The proof for preexistence:

## 1d. The chronological proof:

## 2e. Christ before His birth:

Jn. 3:13, 31 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

## 3e. Christ before Moses:

1 Cor. 10:4, 9 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

The Angel of God—a theophany: “a manifestation of God in visible and bodily form before the incarnation.”

Ex. 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Ex. 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

## 4e. Christ before Abraham:

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

## 5e. Christ before Adam and Eve:

Mt. 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

## 6e. Christ before the world:

Jn. 1:10 He was in the world, and the world was made by him, and the world knew him not.

Jn. 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.

## 7e. Christ before the angels:

Ps. 148:2, 5 2 Praise ye him, all his angels: praise ye him, all his hosts. 5 Let them praise the name of the LORD: for he commanded, and they were created.

Job 38:6-7 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

## 8e. Christ before time and creation:

Heb. 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 1:17 And he is before all things, and by him all things consist.

1A. Christ's Eternal Existence:

## 1b. Christ's preexistence:

## 3c. The proof for preexistence:

## 1d. The chronological proof:

## 8e. Christ before time and creation:

Heb. 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Isa. 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.

## 9e. Christ in the eternal beginning:

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

## 2d. The theological proof:

## 1e. His association with God:

Jn. 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.

Jn. 10:30 I and *my* Father are one.

## 2e. His activities in creation:

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 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:

Heb. 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

## 3e. The acknowledgement of John the Baptist:

Jn. 1:15, 30 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 30This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

## 2b. Christ's eternity:

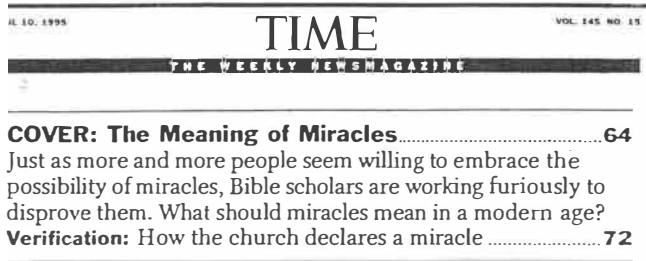
## 1c. The definition of eternity:

Christ existed always and eternally.

## 2c. The demonstration of eternity:



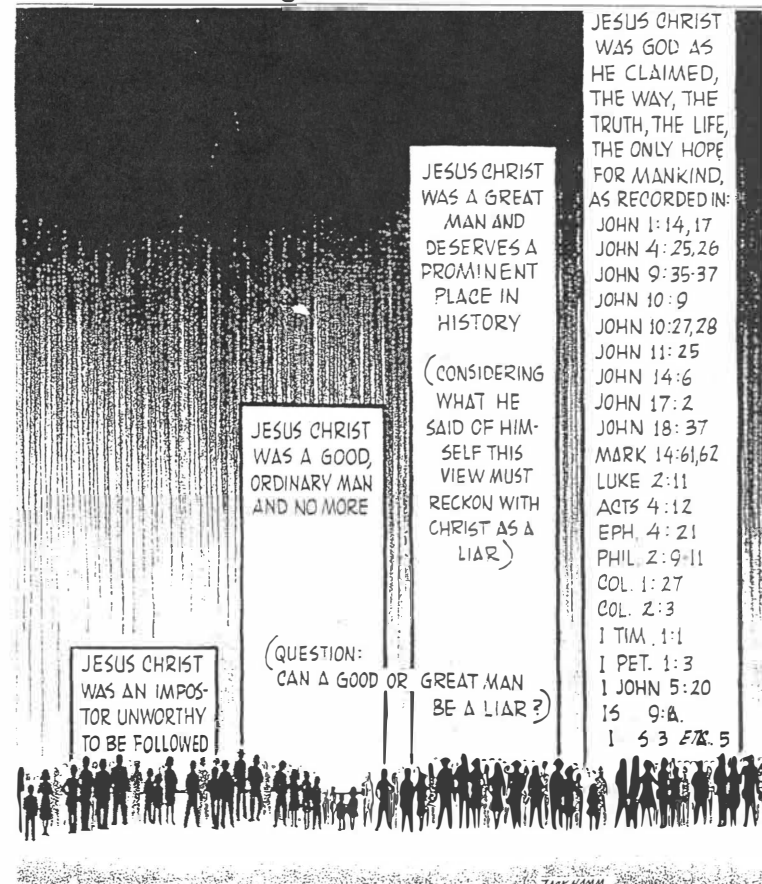
- 1A. Christ's Eternal Existence:  
 2b. Christ's eternity:  
 2c. The demonstration of eternity:



Yet just when the faithful are so eager to embrace the possibility of miracles in everyday life, prominent American theologians are working furiously to disprove the miracles in the Bible. Last month, just in time for Lent, the rebel scholars of the self-appointed Bible tribunal called the Jesus Seminar gathered once again, this time to vote on the most explosive question of Christian faith: Did Jesus literally rise from the dead? That such a vote would even take place says a lot about current Bible scholarship; that the result, by an overwhelming majority, was to announce, No, he did not, shows clearly the chasm that has opened between some professors of Scripture and the true-believing flock.

66

### What Rating Do You Give Jesus Christ?



- 1d. His eternal nature:

Heb. 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;

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

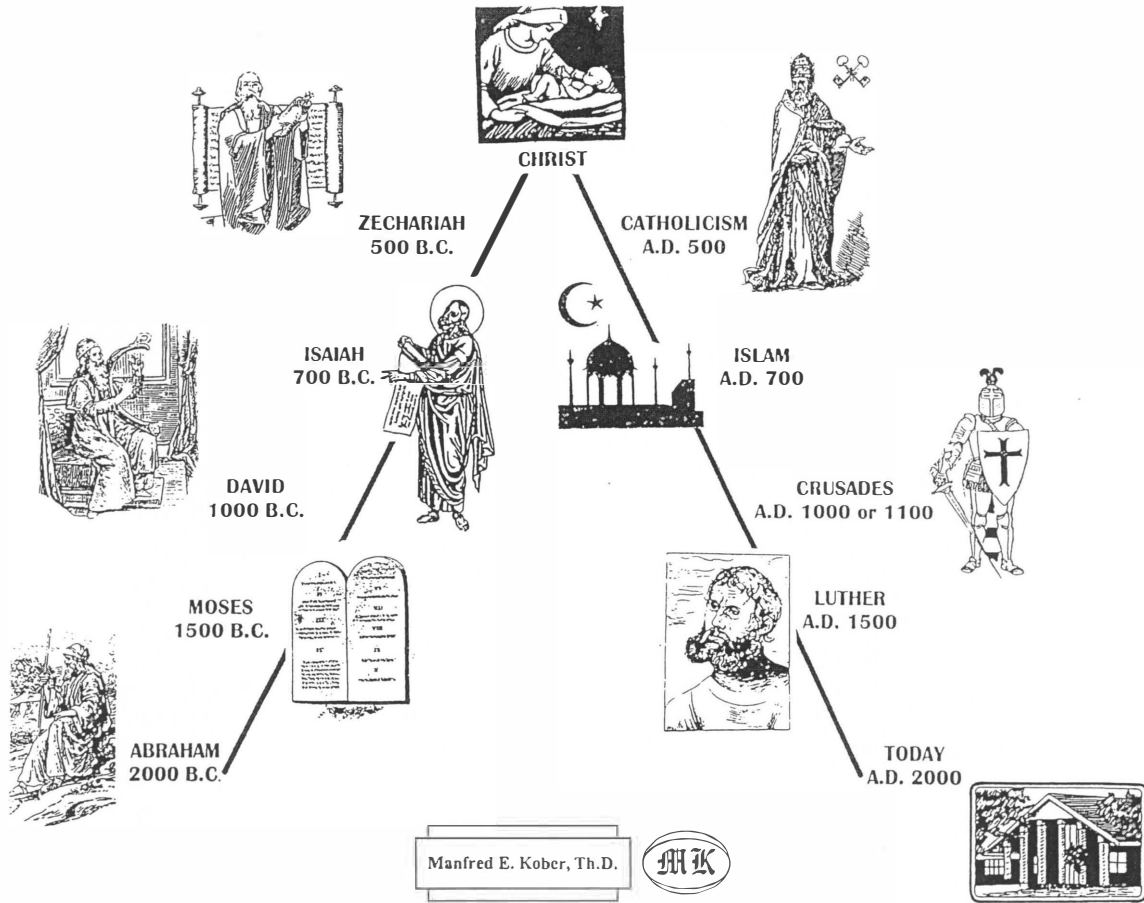
Deity includes eternity.

- 2d. His eternal existence:

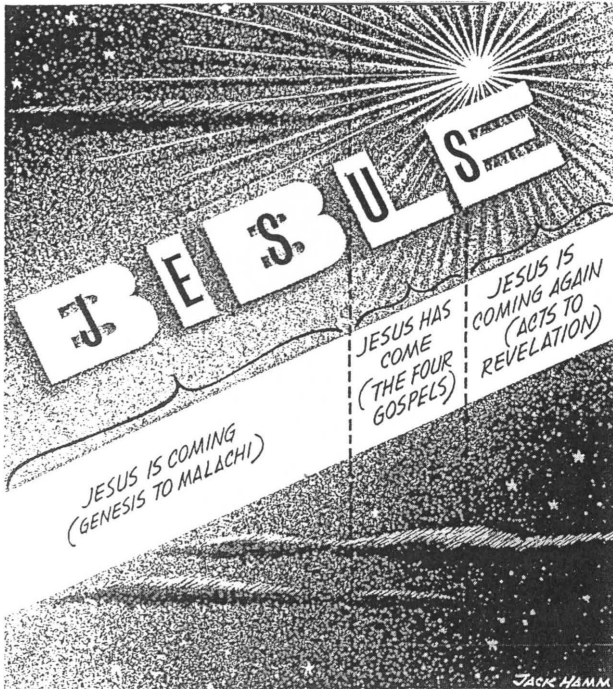
Mic. 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Isa. 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.

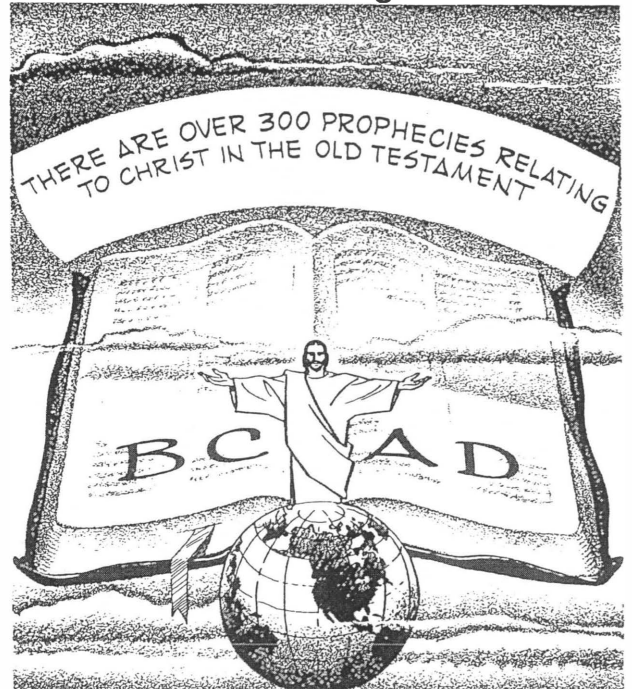
CHRIST THE CENTER OF CHRONOLOGY



THERE'S A CONTINUING STAR



Messiah Came According To God's Plan



## 2b. Christ's eternity:

## 2c. The demonstration of eternity:

## 3d. His eternal claims:

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

These words from the Savior are an assertion of Christ's continuous, thus eternal, existence.

## 3b. Christ's deity:

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

## 1d. Oneness with the Father:

Jn. 10:30, I and *my* Father are one. 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.

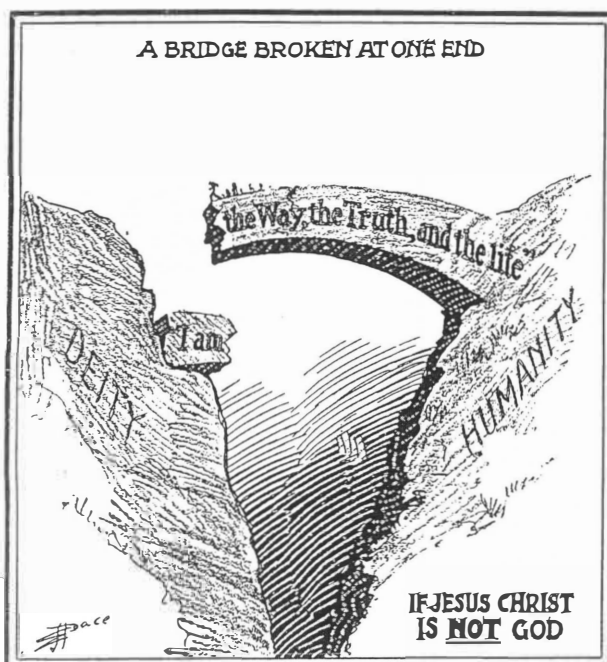
Jn. 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

## 2d. Sonship:

Mt. 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:

Jn. 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.

1A. Christ's Eternal Existence:

3b. Christ's deity:





2c. Christ's appellatives: Christ is called God.

Jn. 20:28 And Thomas answered and said unto him, My Lord and my God.

Heb. 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. The Jehovah's Witnesses totally distort the passage to "Thy throne is a god..."


Jn. 1:1, 14 1 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.

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

<b>DESIGNATIONS FOR THE DIVINE DELIVERER</b>				
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:

Manfred E. Kober, Th.D. 

1d. Eternality:

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

Jn. 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.

Rev. 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.

1A. Christ's Eternal Existence:

## 3b. Christ's deity:

## 3c. Christ's attributes:

## 2d. Omnipotence:

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

Jn. 11:38-44 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

## 3d. Omniscience:

Mk. 2:8 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?

Mt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Jn. 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Lk. 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.

Lk. 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:

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

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

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

Jn. 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:

Mk. 2:1-12 And again he entered into Capernaum after *some* days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 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? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And

1A. Christ's Eternal Existence:

## 3b. Christ's deity:

## 4c. Christ's activities:

## 1d. Forgiving sins:

immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

## 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:

Jn. 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.



## 4d. Judging:

Jn. 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.

## 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:

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 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:

Mt. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Phil. 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;



1A. Christ's Eternal Existence:

## 3b. Christ's deity:

## 5c. Christ's ascriptions:

## 1d. He worshiped by men and angels:

Heb. 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:

Mt. 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 Cor. 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:

Heb. 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 fulness of deity in bodily form:

Col. 2:9 For in him dwelleth all the fulness of the Godhead bodily.

2A. Christ's Extraordinary Birth:

## 1b. The predictions of the incarnation:

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

## 1d. A being both divine and human:

Isa. 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”:

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

## 2c. The prediction of the virgin birth:

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

## 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

2A. Christ's Extraordinary Birth:

1b. The predictions of the incarnation:

2c. The prediction of the virgin birth:

2d. The conservative view:

1e. The word almah is a non-technical word for a young woman of marriageable who is a virgin:

O.T. translates the word here parthenos, as does Mt. 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	ISAIAH 7
<p><sup>14</sup> Therefore the Lord himself will give you a sign. Behold, a young woman<sup>s</sup> shall conceive and bear<sup>s</sup> a son, and shall call his name Imman' u-el<sup>s</sup>.</p>	<p>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.</p>
MATTHEW 1	MATTHEW 1
<p><sup>22</sup> All this took place to fulfil what the Lord had spoken by the prophet:  <sup>23</sup> "Behold, a virgin shall conceive and bear a son, and his name shall be called Emman' u-el"          (which means, God with us).</p>	<p>22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,  <sup>23</sup> 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.</p>

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.

Is. 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.

Mt. 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:

Isa 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:

Mt. 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.

2A. Christ's Extraordinary Birth:

2b. The process of the incarnation:

1c. The significance of the incarnation:

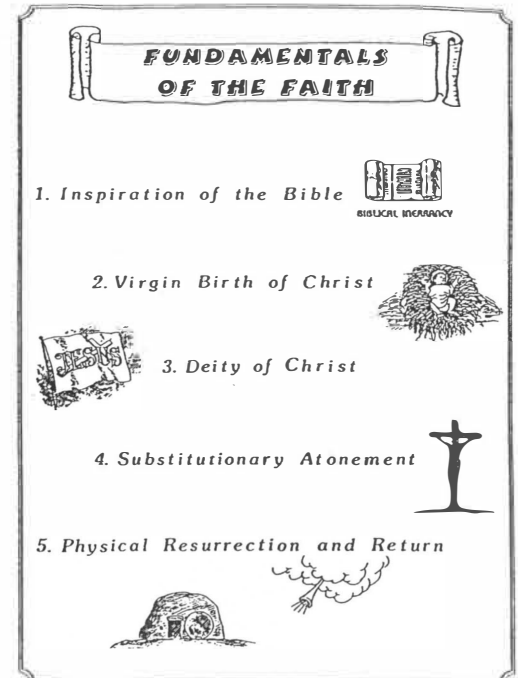
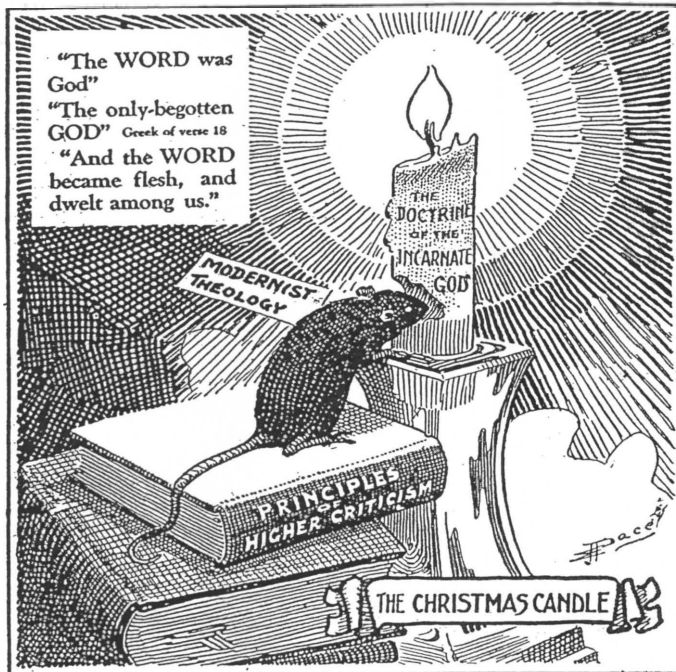
1d. The significance to the humanity of Christ: Christ is man forever:

1 Tim. 2:5 For *there is* one God, and one mediator between God and men, 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: Fundamentalists have considered the doctrine of the virgin birth one of the key doctrines of the Christian faith. In fact, four of the five fundamentals deal with the person of Christ.



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).

2A. Christ's Extraordinary Birth:

- 2b. The process of the incarnation:
- 2c. The sources for the virgin birth:
  
- 2d. Theologically:

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

THE FAMILY CIRCUS



12-17  
 © 1991 by Warner Bros., Inc.  
 Div. by Turner Land, Inc.  
 "Those are the three wise men:  
 Frank, Incense and Myrrh."

3c. The support for the virgin birth:

1d. He was born of a virgin:

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.  
 Mt. 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.

2d. He was born of Mary alone:

Mt. 1:16 And Jacob begat Joseph the husband of Mary, **of whom** was born Jesus, who is called Christ.

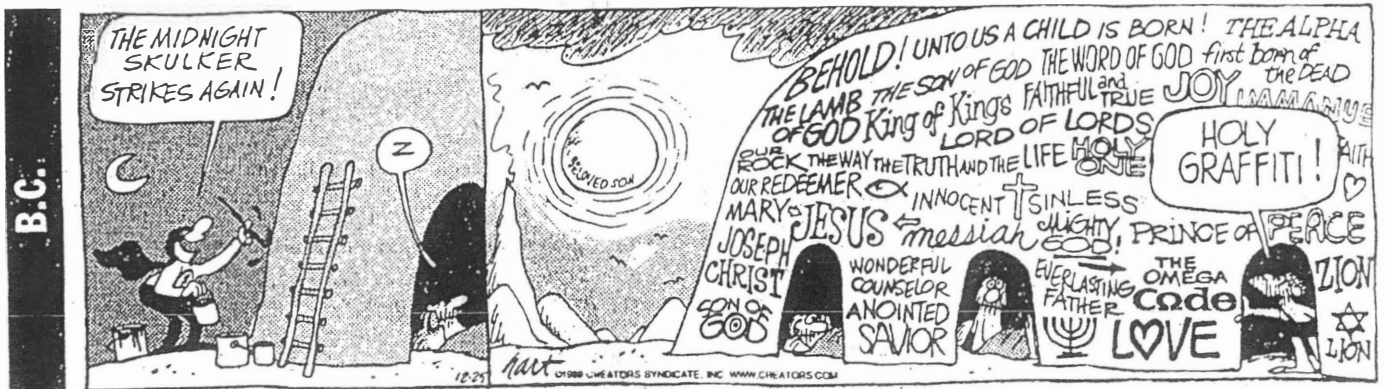
"by whom" is feminine singular in the Greek, thus excluding Joseph



3d. He was conceived of the Holy Spirit:

Lk. 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.



## 2A. Christ's Extraordinary Birth:

### 3b. The purposes for the incarnation:

#### 1c. To reveal God to man: (Theology Proper)

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

#### 2c. To set an example for believers: (Anthropology)

1 Pt. 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

#### 3c. To provide a sacrifice for sin: (Soteriology)

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

#### 4c. To destroy the works of the devil: (Angelology)

1 Jn. 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

#### 5c. To enable Him to be our high priest: (Christology)

Heb. 5:1-2 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

#### 6c. To fulfill the Davidic covenant: (Eschatology)

Lk. 1:31-33 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

#### 7c. To be able to judge men: (Eschatology)

Jn. 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.

### 4b. The proofs for the humanity of Christ:

#### 1c. He had a human birth:

Lk. 2:6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And 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:

Jn. 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:** physically, spiritually, intellectually

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



ISALAH 61:1 He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*.



## 2A. Christ's Extraordinary Birth:

### 4b. The proofs for the humanity of Christ:

#### 3c. He had a human development:

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

intellectually, physically, spiritually, socially

Lk. 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:

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

##### 2d. Soul:

Jn. 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:

Lk. 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:

Mt. 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.

Jn. 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.

Mt. 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.

Mt. 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

Jn. 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.

Jn. 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Jn. 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:

Jn. 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:

Mt. 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.



2A. Christ's Extraordinary Birth:

4b. The proofs for the humanity of Christ:

6c. He had human emotions:

3d. Sorrow because of the hardness of the human heart:

Jn. 11:35 Jesus wept.

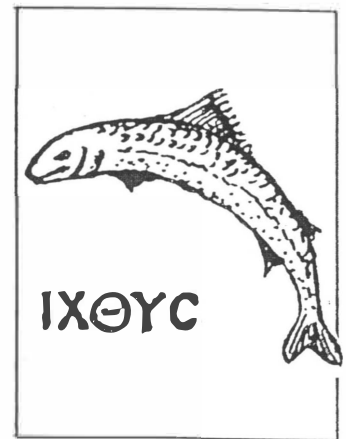
4d. Anger because of the pollution of the temple:

Jn. 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:

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-LITERATION	LITERAL TRANSLATION	THE SYMBOLIC WORD
Ἰησοῦς	<i>Iesus</i>	Jesus	I = i
Χριστός	<i>Christos</i>	Christ	X = ch
Θεοῦ	<i>Theou</i>	of God	Θ = th
Τιῶς	<i>Huios</i>	Son	Τ = u
Σωτήρ	<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



*Ichthys* (fish) and cross

CHRISTIAN SYMBOLISM  
in the  
Evangelical Churches  
WITH ILLUSTRATIONS OF  
CHRISTIAN SYMBOLS AND LOGOS  
By  
THOMAS ALBERT STAFFORD  
With an Introduction by  
SAMUEL HENNING WESTERLUND  
Illustrated by the Author  
AMINGDON COLESBURY PRESS  
New York, N. York.

*A Christian acrostic of the early centuries.*

**I**esus = *Jesus*  
**C**hristos = *Christ*  
**T**heou = *of God*  
**U**ios = *the Son*  
**S**ōtēr = *Saviour*

*"Ichthus" = fish*

1d. Son of man:

Lk. 19:10 For the Son of man is come to seek and to save that which was lost.

Lk. 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.

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.



2A. Christ's Extraordinary Birth:

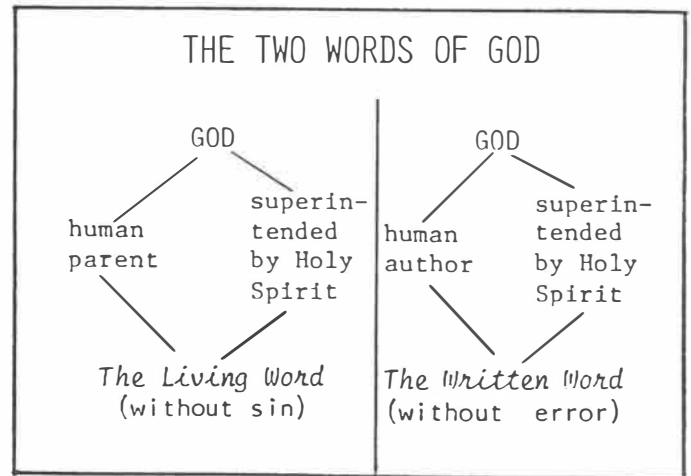
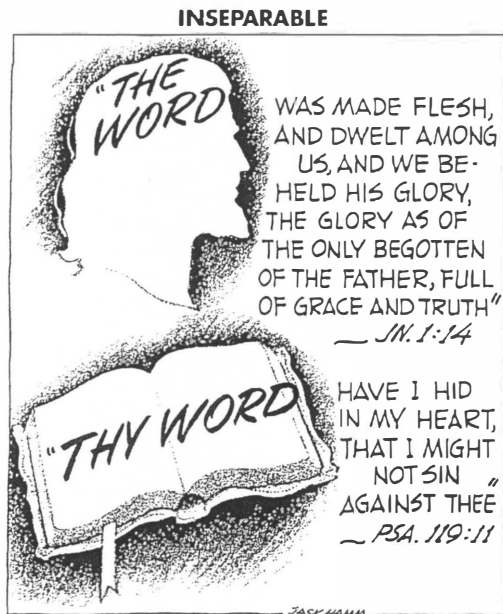
4b. The proofs for the humanity of Christ:

7c. He had human names:

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;3A. Christ's Exquisite Person:

1b. The union of deity and humanity:

1c. The designation for the union:

**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 distortions of the hypostatic union:

1d. The Docetists:

2d. Marcion and Gnostics taught in the late first century that Christ only appeared as a man.

The N.T. refers to this false teaching in 1 John 4: 1-3 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

3A. Christ's Exquisite Person:

1b. The union of deity and humanity:

3c. The distortions of the hypostatic union:

3d. The Arians:

Since Christ was begotten, He must have had a beginning. This heresy was condemned at the Council of Nicea in AD 325.

4d. Armstrongism:

Christ was not fully God until His resurrection.

5d. Jehovah's Witnesses

Christ does not possess a fully divine nature. He is less than absolute deity. Jn. 1:1 "...and the word was a god."

6d. Liberalism:

Christ was totally man, more God-like than anyone else, but certainly not deity in the flesh.

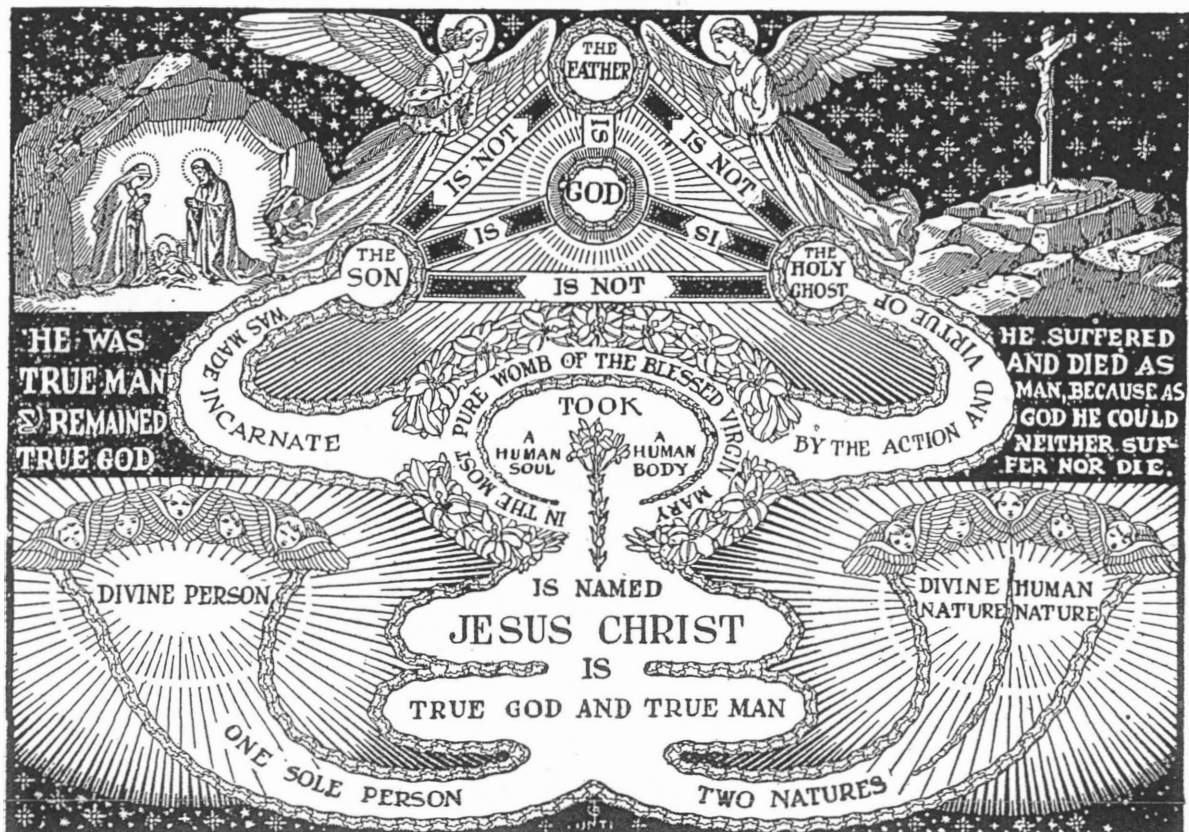
Liberals like to speak of the **divinity** rather than the **deity** of Christ.

4c. 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.

3A. Christ's Exquisite Person:

1b. The union of deity and humanity:

4c. The defense of the hypostatic union:

1d. One person is spoken of in terms of either one of the natures:

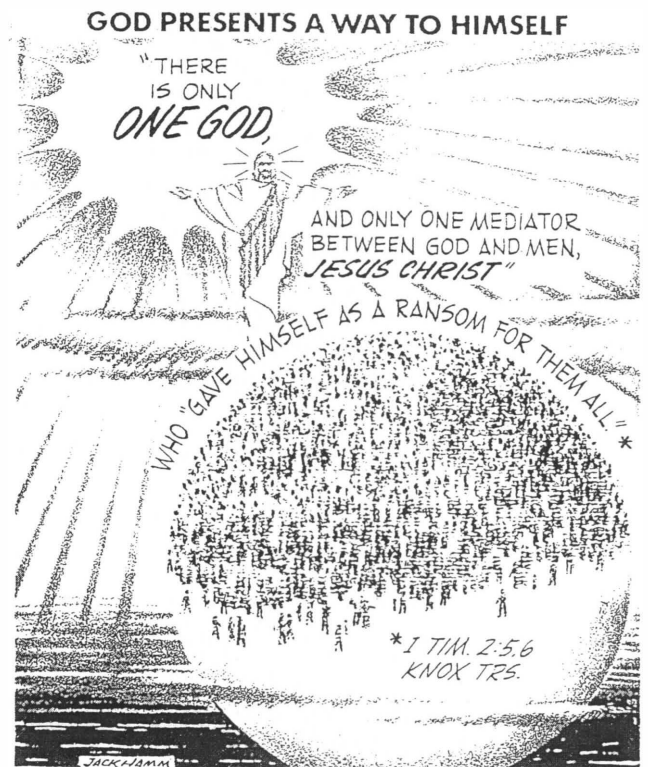
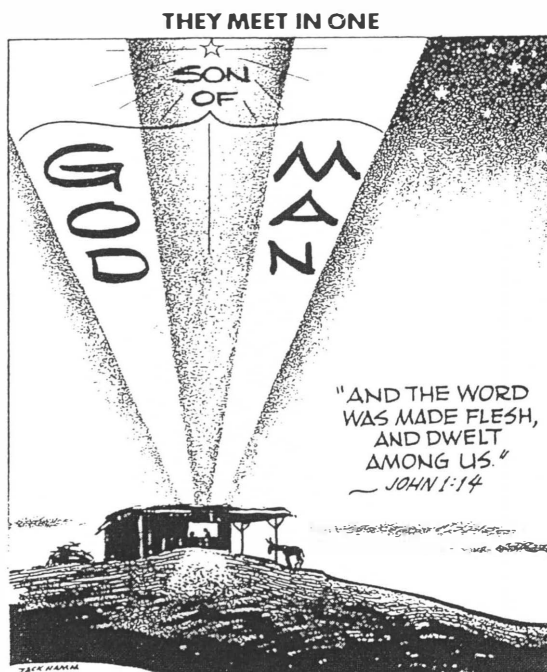
1 Cor. 2:8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Jn. 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.

Jn. 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;



5c. The description of the 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 involves 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

Actions are attributed to the human nature, such as hunger, weariness, thirst, sleep.

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## The Truth about Jesus

[Who is Jesus Christ?](#)

[Is Jesus a myth?](#)

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[When did Jesus know He was God?](#)

[Did Jesus ever claim to be God? Is the deity of Christ biblical?](#)

[What did Jesus mean when He said "I AM"?](#)

[What are the best arguments for the divinity of Jesus Christ?](#)

[How could Jesus pray to God if He is God? Was Jesus praying to Himself?](#)

[Why did Jesus say, 'No one is good but God alone' if He is God?](#)

[How can Jesus be God if 'God is not man' according to Numbers 23:19?](#)

[Deuteronomy 6:4 says God is one; so how can Jesus be God?](#)

[Was Jesus worshipped during His earthly ministry?](#)

[Is Jesus the Messiah?](#)

[What is the theological concept of the hypostatic union?](#)

[The kenosis - What is it?](#)

[What is the importance of the supremacy of Christ? What is the supremacy of Christ?](#)

[Was Jesus created, or has He always existed?](#)

[How is Jesus a little lower than the angels \(Psalm 8:5; Hebrews 2:7\)?](#)

[What is the significance of the humanity of Jesus?](#)

[What is the incarnation of Christ and why is the incarnation important?](#)

[Why does it matter that Jesus is God in the flesh?](#)

[Can the incarnation be reconciled with the immutability of God?](#)

[What does it mean that Jesus is God incarnate? What does incarnate mean?](#)

[Was Jesus sinless?](#)

[Could Jesus have sinned?](#)

[Did Jesus exist? Is there historical evidence that Jesus existed?](#)

[Is belief in the pre-existence of Jesus biblical?](#)

[Is the doctrine of eternal sonship biblical? What is meant by eternal sonship?](#)

**The website indicated at the bottom of the page has excellent materials on each of the major Bible doctrines and is highly recommended.**

### **Assignment:**

*Read the answers to three of the questions which interest you on this page and be ready to mention your topics on next week's 3x5 card quiz.*



*CONTENTS*

APPROACHING  
GOD  
DAILY READINGS  
IN SYSTEMATIC  
THEOLOGY  
PAUL ENNS

Part 1	The Lord God	January 1 – February 12
Part 2	The Bible	February 13 – March 27
Part 3	Christ	March 28 – May 14
Part 4	The Holy Spirit	May 15 – June 28
Part 5	Man and Sin	June 29 – August 8
Part 6	Salvation	August 9 – September 6
Part 7	The Church	September 7 – October 1
Part 8	Angels, Satan, and Demons	October 2 – November 13
Part 9	Last Things	November 14 – December 31

**This unique devotional book  
has daily readings in Bible doctrine.  
Notice the sample pages.  
You may wish to purchase a copy for  
yourself and consider it as a gift for others.**

## PREFACE

One spring when I was working in an architect's office I asked Larry if the office would be closed on Good Friday.  
"What is Good Friday?" he queried.

"That's the day we remember when Christ died on the cross for our sins," I replied.  
"I don't understand what you mean," was his final response.

Larry was raised in an evangelical home and had made a public profession of faith, but he was unaware of the meaning of Good Friday and the substitutionary atonement of Christ. Larry is not alone; for various reasons, many Christians do not know the elements of the Christian faith. That is why this book was written.

What is this book? *Approaching God* is a daily devotional book with a distinctive format. It is written to give you a basic understanding of the doctrines of the Christian faith. What is God like? Are there errors in the Bible? Was Jesus both God and man? What is demon possession? What is the nature of angels? What will happen during the Tribulation? Such questions will be answered in this book.

The readings will take you systematically through biblical doctrine, beginning with God, then moving on to the Bible, Christ, the Holy Spirit, man, sin, salvation, the church, angels, Satan, demons, and prophecy. Since the readings follow logically and consecutively, *Approaching God* will be most beneficial if you read it systematically, beginning with the January 1 reading. *Approaching God* covers the entire scope of Bible doctrine, but it is broken up into concise daily readings, with illustrations and applications, and is written in nontechnical, understandable language. It is intended for the average reader, who does not have a background in biblical studies.

Why was this book written? *Approaching God* was written to meet a need. A prominent preacher once said that Mormons win more converts to their cult from his evangelical denomination than from any other. Perhaps that statement exposes the need for this book. Since most Christians do not hear a series of sermons on Bible doctrine and since most Christians do not read theological books, *Approaching God* was written to fill that void. Of course, this book does not replace normal daily Bible reading; rather, it is designed to give understanding to your Bible study.

For whom was this book written? Perhaps you are a parent who wants to firmly ground your children in the doctrines of the Bible. This book is written for you. Or perhaps you have wanted to know about the doctrines of the Christian faith but you haven't known where to begin. This book is written for you as well. It was written for those who are afraid to attempt reading a doctrinal book but have an interest in learning what Christians believe. And it is written in bite-sized chunks so that you can readily understand it.

March 1

## THE BIBLE: INSPIRED IN ITS LETTERS

*Until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. (Matthew 5:18)*

When we lived on the Atlantic coast in Florida my wife and I enjoyed walking the beach, searching for sharks' teeth. As the waves splashed up on the sandy beach, they washed up many sea shells and sharks' teeth—and occasionally hammerhead sharks! Early one Saturday morning we came to the beach. The sun was just coming up and had cast its golden beams across the Atlantic. The ocean was still and looked like a mirror with the sun's reflection on its calm waters. It was a spectacular sight that might have inspired an artist to paint a picture or a poet to write a poem.

We use the same word, *inspired*, to describe the work of God in supernaturally producing the Scriptures. Are the words to be understood in the same way? Some people understand the inspiration of the Scriptures in only the same way as an artist is inspired to paint a picture. That, however, would be human inspiration, and the Bible would be no different than the writings of William Shakespeare or George Bernard Shaw. However, when applied to the Bible, the term *inspired* emphasizes divine inspiration.

Biblical inspiration extends to the very letters of Scripture, as given in the original writings. In Matthew 5:18 Jesus says, "Not the smallest letter or stroke shall pass away from the Law, until all is accomplished." The smallest letter was the *yodh*, equivalent to an apostrophe. The stroke was the minor difference between two letters. In English it is a tiny stroke that distinguishes an *O* from a *Q*.

Is that important? Most assuredly! Jesus promised us that every part of the Word of God, down to the very letters, will be fulfilled. It means God's Word is reliable. You can believe it and trust it implicitly.

LESSON: *Biblical inspiration is more than a natural, human inspiration; it extends to the very letters of Scripture in the original writings.*

*ETERNALITY  
OF CHRIST*

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

Although Jesus' human existence began when He was born in Bethlehem, He nonetheless has existed as God from timeless eternity. John enunciates this profound truth in his opening statement: "In the beginning was the Word." John's remark is reminiscent of Genesis 1:1, taking the reader back to the beginning of history and the "root of the universe." Although the universe had a beginning, the Word did not. The Word (identified as Jesus Christ in John 1:14) already existed at the dawn of the universe.

John also explains what Christ was doing in eternity past: "The Word was with God." That means that in eternity past Christ was in face-to-face fellowship with the Father. Kenneth Wuest translates it, "And the Word was in fellowship with God the Father." That phrase further reinforces Christ's eternal existence. Not only was He in existence from all eternity, but He was the second Person of the Trinity, in fellowship with the Father. Jesus continually shared the divine glory with the Father before the world's beginning (John 17:5).

John was quick to remind readers that Christ created all things: "All things came into being through Him; and apart from Him nothing came into being that has come into being" (1:3). Speaking to fallen humanity, John saw the need to remind us twice that Christ created "all things" and that "nothing" has come into being apart from Him. The conclusion is clear. If Christ created all things and nothing exists apart from His creation, then Christ Himself must be uncreated. Christ is eternal.

Of what significance is Christ's eternity to us? John reminds us that "in Him was life" (v. 4). Because Christ is eternal, He must have life in Himself. His life is inherent to His eternal nature; it is not derived from someone else. And because He is life, He can give us life. He gives us qualitative life in the present and quantitative life—endless, joyous fellowship with Him forever. Is the eternity of Christ important? Yes!

LESSON: *Jesus Christ is eternal, having existed in fellowship with the Father from all eternity.*

*PREEXISTENCE  
OF CHRIST*

*Before Abraham was born, I AM. (John 8:58)*

Jesus Christ made some amazing statements. He once infuriated His opponents by telling them, "I existed before Abraham was born" (Williams). Since Abraham lived two thousand years before Christ, Jesus' words were unusual indeed. They knew Him to be a man in His thirties, a carpenter born in Bethlehem and living in Nazareth. How could He have existed before Abraham? A preposterous idea!

But numerous biblical passages actually teach the preexistence of Christ. A particularly pointed passage is Micah 5:2. This verse identifies Bethlehem as the birthplace of Jesus. One born in Bethlehem will one day be a Ruler in Israel. However, Micah teaches something else. Concerning the same Ruler, Micah also declares, "His goings forth are from long ago, from the days of eternity." The prophet indicates that although this Ruler is born in Bethlehem, that is not His beginning. In fact, He does not have a beginning; He has existed from eternity past.

John also teaches the preexistence of Christ—that He existed prior to His birth in Bethlehem. John declared that Christ created all things, that nothing has come into existence without Christ's creating it (John 1:3). If Christ is the Creator, then He must have existed prior to His earthly sojourn. John further remarks that no one has ascended into heaven except Christ, who has come down from heaven (John 3:13); moreover, Christ can explain about heaven since He has been there (v. 31). In His prayer to the Father, Jesus Himself stated that He had the glory of God before the world existed (17:5).

What a great Savior we have! He not only became partaker of our nature so that He might understand us and come to our aid, He also existed prior to His earthly life. He is the eternal God and has come to earth to reveal the Father to us that we might know the true and living God.

LESSON: *Jesus existed before His earthly life, as evidenced by His work in creation, His fellowship with the Father, and His having come down from heaven.*

3A. Christ's Exquisite Person:

**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 *Montaigné* 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 Βιθανατος (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 *Appl. 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

BEING A CORRECTED RE-ISSUE

INTRODUCTION, SUPPLEMENT, AND BIBLIOGRAPHY

VOLUME III  
D-E

413

- 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.

2b. The self-emptying of Christ:

1c. The biblical term:

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

2c. The contemporary theories:

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

2d. Christ gave up some of His attributes.

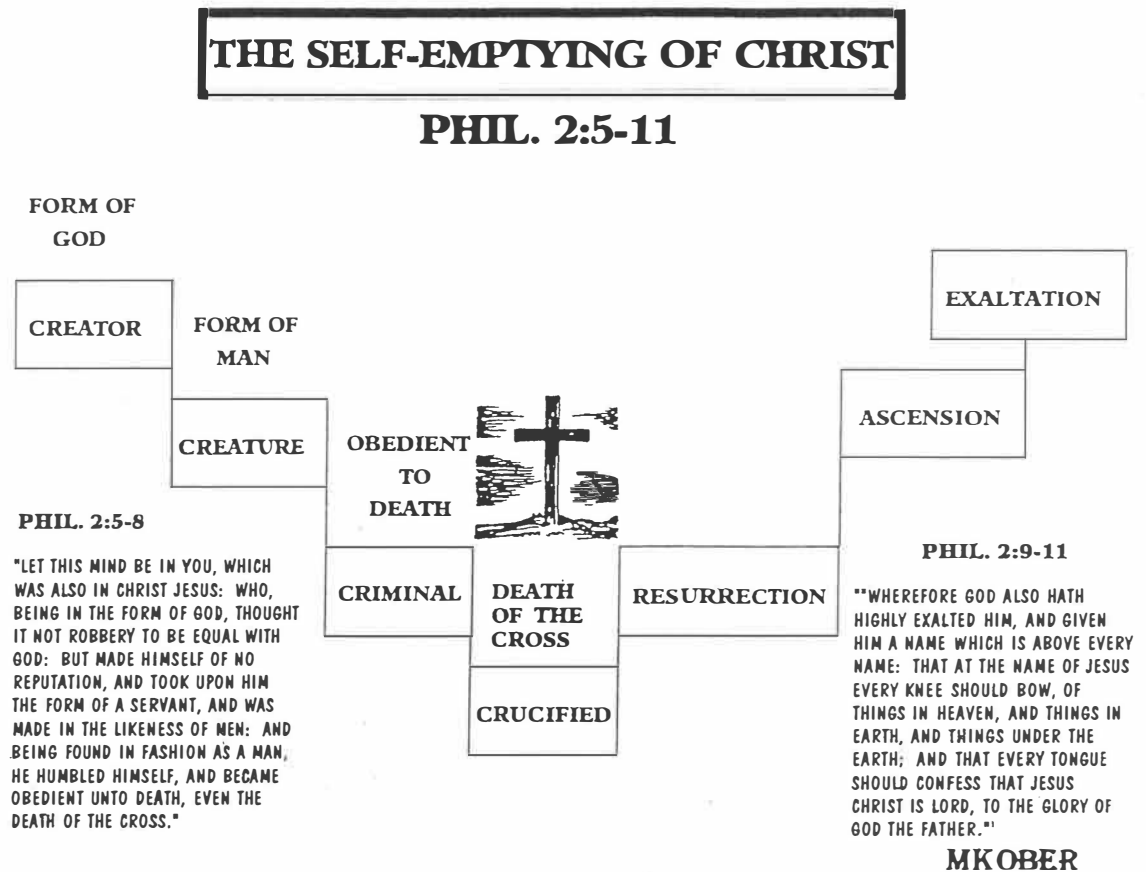
3d. Christ gave up the use of the divine attributes.

3c. The scriptural *kenosis* theory:

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



- 3A. Christ's Exquisite Person:  
 2b. The self-emptying of Christ:  
 3c. The scriptural *kenosis* theory:



- 1d. 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.
- 2d. The servant state:
- 1e. A veiling of His eternal glory: (Mt. 17:2 and Jn. 18:6 are exceptions)  
 Jn. 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.
- Mt. 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
- Jn. 18:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.
- Jn. 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.
- 2e. A dependence on His divine Father:  
 Jn. 8:26-29 I have many things to say and to judge of you: but he that sent me is true; and I

3A. Christ's Exquisite Person:

## 2b. The self-emptying of Christ:

3c. The scriptural *kenosis* theory:

## 2d. The servant state:

## 2e. A dependence on His divine Father:

speak to the world those things which I have heard of him. :27 They understood not that he spake to them of the Father. 28 Then 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. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

3e. A voluntary surrender of the independent exercise of **some** of His attributes, **some** of the time:

1f. Christ did not give up deity, but added humanity. He assumed a human nature and a human body.

2f. It would have been impossible for Christ to give up some of His attributes such as eternity and holiness.

3f. Christ voluntarily did not use some of His attributes such as omniscience and omnipotence

Mt. 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Mt. 4:3-4 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 And 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.

4f. At other times Christ used these same attributes:

Lk. 5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

cf. Mat. 14:19ff Christ's omnipotence in feeding the 5000.

## 3b. The sinlessness of Christ:

## 1c. The debate over sinlessness:

## 1d. Liberals:

Christ could have sinned and did not sin.

## 2d. Conservatives:

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

Richard DeHaan  
Thomas Hewett, *Hebrews*  
Charles Hodge

## 2c. The definition of sinlessness:

3A. Christ's Exquisite Person:

3b. The sinlessness of Christ:

2c. The definition of sinlessness:

1d. The common meaning:

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

2d. The correct meaning:

**non posse peccare**--Christ could not sin (**impeccability**).

3c. The question of impeccability:

1d. Can an impeccable person be tempted?

2d. Were the temptations real?

4c. The nature of impeccability:

1d. 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	untemptable	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.

2d. The reality of the temptation:

Mt. 4: 1-11 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2And when he had fasted forty days and forty nights, he was afterward an hungred. 3And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4But 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

## COULD JESUS SIN?

By Richard W. De Haan, teacher of the Radio Bible Class, worldwide ministry through radio, television, literature

### 1

#### FACING THE QUESTION

Whether or not Jesus could have sinned has long been the subject of controversy. Many reputable Bible scholars have given the reasons they feel He could not have sinned, and others have presented evidence for why He *could* have.

I have raised this question deliberately. I feel that a thorough examination of this subject, by focusing upon His temptations in the wilderness, deserves our special consideration. A careful study of this issue will produce many practical lessons and helpful suggestions for our everyday Christian living.

To set the scene, please read carefully these verses from the gospel of Mark:

And it came to pass, in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him.

And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.

And immediately the Spirit driveth Him into the wilderness.

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812

1. He was really tempted.
2. He was really human.
3. He was really a substitute.

My prayer is that our study together will bring glory to the sinless Savior, the only man who ever lived a perfect life. I also pray that as we look at this subject together, you will be strengthened in your own battle with the evil tempter.

#### HE WAS REALLY TEMPTED

I believe the temptation of the Lord Jesus was genuine. He faced a *real* test! It would not have been—in fact it could not have been—if it lacked the element of appeal and the possibility of giving in.

Please read carefully what the author of Hebrews said about the Lord Jesus:

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

The declaration that Jesus was “in all points tempted like as we are” does not really mean much unless He was faced with an actual temptation. In His elemental manhood, He at least had the possibility of yielding. Furthermore, why would the book of Hebrews portray Jesus as a high priest, the One who identifies with us in our weakness because He was tempted like we are, if in fact He had never overcome a genuine forbidden desire and could not have given in to it anyway?

I’m convinced, therefore, that the temptation of Christ was real. It had a genuine appeal to Him. He could have chosen to do wrong. Otherwise, no actual temptation took place. What the Lord Jesus faced would then have had no real significance.

And He was there in the wilderness forty days, tested by Satan; and was with the wild beasts; and the angels ministered unto Him (Mark 1:9-13).

In this passage Mark told us that Jesus was driven by the Holy Spirit into the desert. There He experienced a vicious confrontation with the devil—a struggle that lasted 40 days and 40 nights.

Some theologians insist dogmatically that Jesus could not have succumbed to Satan’s temptation. They say that this is true simply because He is God as well as man. Disagree with them on this point, and in their estimation you are a heretic!

Other Bible scholars, equally convinced that Jesus Christ is the eternal, second person of the trinity, contend that He was tested as a man (not as God, because God cannot be tempted). As man, therefore, at least the *possibility* of His sinning was there. It was not likely, certainly. But it was possible. This group insists that He had freedom of choice in the matter.

Here’s where I stick my neck out. As I do, I know full well that some may want to part company with me over this issue. But I’m going to do it anyway. My persuasion concerning the question of whether or not Jesus could sin lies with that second group I mentioned above.

Before you “write me off” or accuse me of heresy, please let me explain why I believe that Jesus could have sinned, even though He *did not*. The area of testing and potential for falling was in His humanity. As man, He had the freedom of choice, so He could have chosen to disobey the Father.

In this lesson, I will present the following three reasons why I believe Jesus could have sinned:

Imagine, for example, placing before a group of hungry boys a bowl of beautiful red apples alongside of a dish of artificial ones. You tell them not to eat any of them and leave the room. When you come back, the wax fruit will still be there—there’s no question about that. It would not appeal to anyone’s physical desires. The real fruit, however, might well be all gone. You see, for a temptation to be genuine and meaningful, it must have genuine appeal.

In addition, for a temptation to be real, the forbidden must also be within the realm of possibility. For instance, if you park a 4,000-pound car in front of your house, take out the keys, and tell a boy not to pick it up and carry it away, he would never be seriously tempted to do so. He couldn’t do it even if he wanted to. He’s facing no real temptation!

Therefore, I believe that Jesus could have sinned. Otherwise, His confrontation with the devil in the wilderness and His other trying experiences in life lose their significance.

#### HE WAS REALLY HUMAN

My second reason for believing Jesus could have sinned is that He was a human being. He was *truly God*, of course. But He was also *truly man*. The ability to make moral and spiritual choices is one of the traits which characterizes human beings. Our first parents Adam and Eve had the power to sin or not to sin. It goes along with humanity. If Jesus had a real human body, a real human soul, and a real human spirit, it’s inconceivable to think of Him as not having a choice between obedience and disobedience to the law of God.

When we read the Bible carefully, we cannot miss the fact that Jesus was truly human. He was born as a

**Richard De Haan, a superb Bible teacher, regrettably espouses an untenable position.**

baby. He developed from infancy into adulthood just like the rest of us. Yes, His birth and growth to maturity were typical of all mankind.

The humanity of the Lord Jesus is also seen in His physical limitations. He walked the dusty roads of Judea and Galilee as everyone else did. You don't find Him flying through the air from place to place like someone in the comic strips. He also grew tired from physical exertion. On the day of His crucifixion He was so weak that He couldn't carry His cross all the way to Golgotha.

Like all of us, He needed to sleep. On one occasion, when a severe storm was sweeping down upon the small ship in which He and His disciples were crossing the Sea of Galilee, the Lord Jesus was sound asleep. He had to be awakened so that He could rescue them.

Our Lord's mental limitations were also evidence of His humanity. As a child, He learned through study and observation. Even as a man, He did not possess all knowledge. This is because when He became a human being, He set aside the outward glory of His deity and the independent exercise of His infinite knowledge and power as God (see Philippians 2:5-11). This is the reason that He didn't even know the day or hour of His return (see Matthew 24:36).

Jesus also had a truly emotional makeup. He was hurt when people rejected Him and made false accusations against Him. Isaiah 53 speaks of Him as a "man of sorrows." Filled with grief at the tomb of Lazarus, "He groaned in the spirit, and was troubled," and He wept (John 11:33,35). In Gethsemane He experienced deep feelings of revulsion at the

They were sinless. They had fellowship with God. They could eat the fruit of every tree in the garden with only one exception—the tree of the knowledge of good and evil. But even with all of these things in their favor, they yielded to Satan's temptation and ate the forbidden fruit. As a result, the sentence of death came upon them and all of their descendants.

In the fullness of time, the Lord Jesus came to be the last Adam, the spiritual head of a new, redeemed humanity. By being born of a virgin, in whom the embryo was conceived by the Holy Spirit, He entered this world without a sinful human nature. In that respect He was just like Adam and Eve before they fell to the temptation of the evil one.

Our first parents came from the hand of God without any inclination toward sinning. But (and this is very important!) as human beings they had the power to choose good or evil. As a complete man, Jesus did too. If He could not have sinned, He would not have been an exact counterpart of the first Adam. This would have disqualified Him from filling the role of the last Adam.

I therefore believe that the meeting in the wilderness between Jesus and Satan was a showdown. The Savior as man subjected Himself to a temptation far more difficult than was ever faced by Adam and Eve in the garden. They fell—Jesus did not. But, if He could not have sinned, He could not have been the last Adam, our substitute and our representative. He could not have become the head of a new, redeemed humanity—a humanity delivered from the guilt and depravity of the first Adam.

#### REVIEW

Yes, I believe that Jesus could have sinned. Now, He

thought of the pain, shame, and desolation that awaited Him at the cross.

Yes, the Lord Jesus was truly a man. We cannot question His genuine humanity. Since it is true that He set aside His prerogatives as God to the extent that He shared our humanity completely, is it not also logical to conclude that He could have sinned—that is, He had the choice to do so as a man? I realize that we cannot begin to fathom the mystery of the relationship between Christ's divine and human natures. He was man as well as God, so He faced temptations as a real human being. If not, His humanity would have been incomplete.

#### HE WAS REALLY A SUBSTITUTE

The third reason Jesus could have sinned is that He came to be a substitute for mankind. I am thinking specifically of His role as the "last Adam." In two key passages, He is portrayed as the head of the redeemed humanity (Romans 5:12-21; 1 Corinthians 15:45-50). He has taken Adam's place. By birth we are all related to the first Adam, the head of the human race. From him we inherit our sinful nature and stand before God under condemnation. But the Lord Jesus Christ came as the last Adam, to be our representative. He was the only man who ever lived a sinless life. He died to pay the penalty for our sins. He arose from the dead. And all who believe in Him are forgiven and accepted by God.

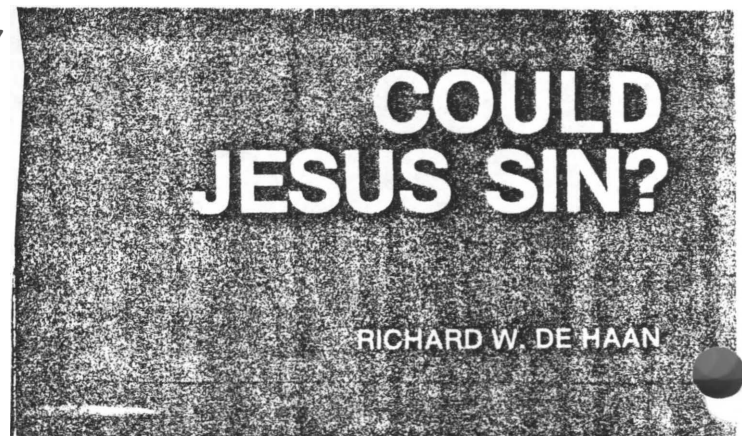
Now I ask you, how could the Lord Jesus have accomplished His work as the last Adam—as our substitute and representative—if in facing the temptations He could not have sinned? To explain what I mean, let me refer briefly to the first Adam. He and his wife Eve were living in a perfect environment.

did not sin. He was absolutely and completely perfect. But as a man, He had the freedom of choice to disobey God's law. I'm convinced that He was really tempted, that He was really human, and that He was really our substitute.

I thank God for that. Because it is true, I know that Jesus understands our temptations. He sympathizes with us in our humanity. And as our representative and substitute, He is able to save us from our sins.



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Box 22, Grand Rapids  
Michigan 49555



7

### 3A. Christ's Exquisite Person:

#### 3b. The sinlessness of Christ:

#### 4c. The nature of impeccability:

#### 2d. The reality of the temptation:

an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: 9And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10Then 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. 11Then the devil leaveth him, and, behold, angels came and ministered unto him.

#### 1e. The testing of the Savior:

Heb. 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.

#### 1f. 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"-- Mk. 1:12).

#### 2f. The province of the testing:

Heb. 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."

#### 3f. 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).

#### 4f. The evidence for impeccability:

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

#### 2e. The testing of man:

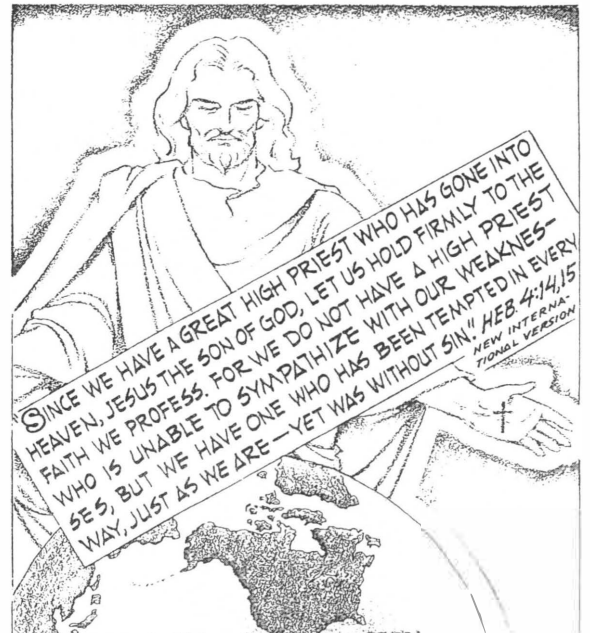
Js. 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

### ***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.



3A. Christ's Exquisite Person:

## 3b. The sinlessness of Christ:

## 5c. The proof for impeccability:

## 1d. The statements of Scripture:

Heb. 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** (nature)

2 Cor. 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 Pt. 2:22 Who did no sin, **neither was guile found** in his mouth:

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

Lk. 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.**

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

Lk. 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.

Lk. 23:4, 14 Then said Pilate to the chief priests and *to* the people, **I find no fault in this man.** 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

Jn. 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, **I find in him no fault at all.**

Jn. 19:4-6 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that **I find no fault in him.** 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: **for I find no fault in him.**

## 2d. The perfections of Christ:

Christ could not have sinned because of the following attributes:

## 1e. Immutability:

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

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

Heb. 1:12 And as a vesture shalt 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.

## 2e. Omnipotence:

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

3A. Christ's Exquisite Person:

## 3b. The sinlessness of Christ:

## 5c. The proof for impeccability:

## 2d. The perfections of Christ:

## 2e. Omnipotence:

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

## 3e. Omniscience:

Jn. 2:25 And needed not that any should testify of man: for he knew what was in man.

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

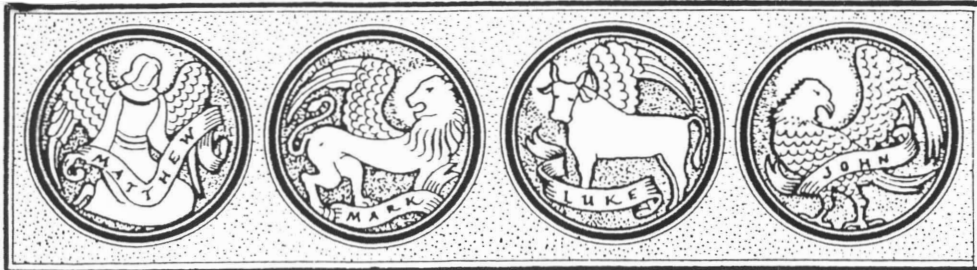
Lk. 4:13 And when the devil had ended all the temptation, he departed from him for a season.

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!

4A. Christ's Earthly Ministry:

## 1b. The information concerning His life:

## 1c. The biographies of Christ's life:



*Symbols of the four evangelists who wrote the Gospels*



## 1d. The Gospel of Matthew:

## 1e. The picture: Christ the King

## 2e. The presentation: Matthew emphasizes the genealogies, kingdom teaching and rejection of the King.

## 2d. The Gospel of Mark:

## 1e. The picture: Christ as the Servant of Jehovah



4A. Christ's Earthly Ministry:

1b. The information concerning His life:

1c. The biographies of Christ's life:

2d. The Gospel of Mark:

2e. The presentation: Christ as Servant of Jehovah is active in delivering His people from sickness and sin.

3d. The Gospel of Luke:

1e. The picture: Christ as the Son of Man

2e. The presentation: Luke the physician is interested in the details of His birth, human development and the presenting of Christ as perfect man.

4d. The Gospel of John:

1e. The picture: Christ the Son of God

2e. The presentation: John selects seven miracles from the life of Christ to demonstrate His deity. (See M. Kober, *The Savior's Seven Signs in the Gospel of John*)

2c. The comparisons of the Gospels:

**CHRIST IN THE FOUR GOSPELS**

Book	Matthew	Mark	Luke	John
Theme	King (Zec. 9:9)	Servant (Isa. 52:13)	Man (Zec. 6:12)	God (Isa 40:10)
Presented	To Jews	To Romans	To Greeks	To World
Ancestry	Abraham & David	None	Adam	God
Traced	Royalty	(Anonymity)	Humanity (Adam)	Eternity
Symbol	Lion (Ez. 1:10)	Ox	Man	Eagle
Emphasis	What He taught	What He wrought	What He sought	What He thought
Provision	Righteousness (3:15)	Service (10:45)	Redemption (19:10)	Life (10:10)
Key Word	Sovereignty	Ministry	Humanity	Deity
Pictured as	Promised Savior	Powerful Savior	Perfect Savior	Personal Savior

Norman Geisler, *Christ: The Theme of the Bible*, 1986, p. 101.

2b. The influence of Christ's life:

The life of our Lord involves three separate dispensations:

1c. The law of Moses:

Gal. 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5To redeem them that were under the law, that we might receive the adoption of sons.

The Levitical system was still operative throughout Christ's life on earth.

Gal. 3:23-25 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.

He interpreted the law. . .

Mt. 5:17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all

4A. Christ's Earthly Ministry:

2b. The influence of Christ's life:

be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

... and kept it perfectly.

2 Cor. 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.

During His life He **adhered** to the law, but in His death He **abrogated** the law.

Heb. 7:12, 16-19 12 For the priesthood being changed, there is made of necessity a change also of the law. 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

2c. The kingdom:

Both John the Baptist and Christ preached a message of repentance in view of the kingdom of heaven, which was at hand.

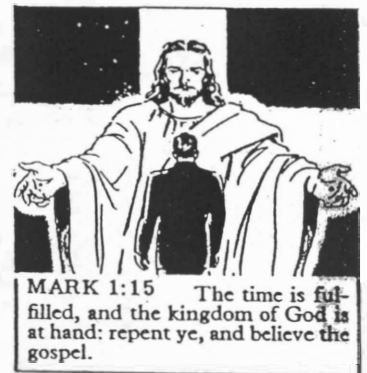
Mt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The twelve disciples and the seventy were sent out by Christ, preaching the same message

Mt. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Lk. 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.



3c. The church:

The foundation of the church was still future during the ministry of Christ on earth,

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

but Christ announced the church

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

and gave regulations concerning its operation.

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

3b. The importance of His life:

1c. It proves the validity of His claims:

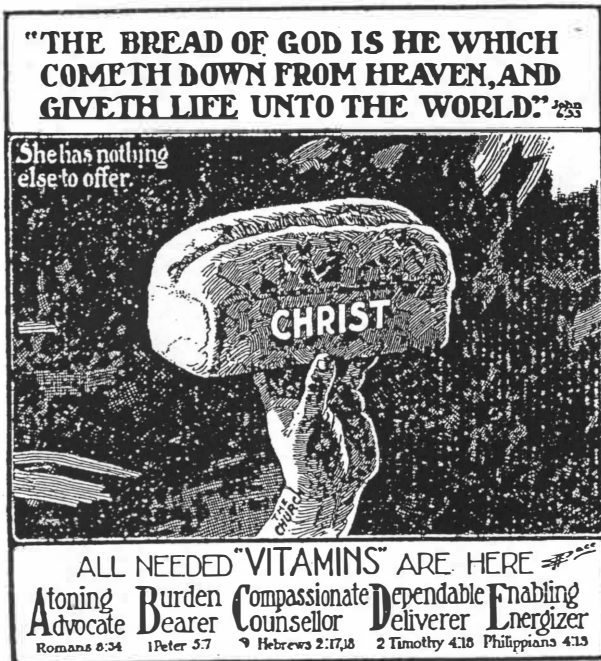
Mk. 2:1-12 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much

4A. Christ's Earthly Ministry:

3b. The importance of His life:

1c. It proves the validity of His claims:

as about the door: and he preached the word unto them. 3And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 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? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.



There is Life in the LOAF. "This is the Bread which came down from heaven: . . . he that eateth of this bread shall live forever" (John 6:58).

The Church has nothing else to offer a needy world like ours. As bread is said to contain all the "vitamins" needful for the sustenance of the body, so Christ has everything a mortal sinner needs. All the vitamins are in this Bread.

Vitamin A. He is our **Atoning Advocate.**

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Romans 8:34).

Vitamin B. He is our **Burden Bearer.**

"Casting all your care upon Him; for He careth for you" (1 Peter 5:7).

Vitamin C. He is our **Compassionate Counsellor.**

"Wherefore . . . it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest . . . for in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:17, 18).

Vitamin D. He is our **Dependable Deliverer.**

"The Lord shall deliver me from every evil work, and preserve me unto His heavenly kingdom" (2 Timothy 4:18).

Vitamin E. He is our **Enabling Energizer.**

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

"Break Thou the Bread of Life, Dear Lord, to me."

2c. It furnishes an example for believers to follow:

1 Jn. 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

3c. It gives the opportunity for direct teaching:

Lk. 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

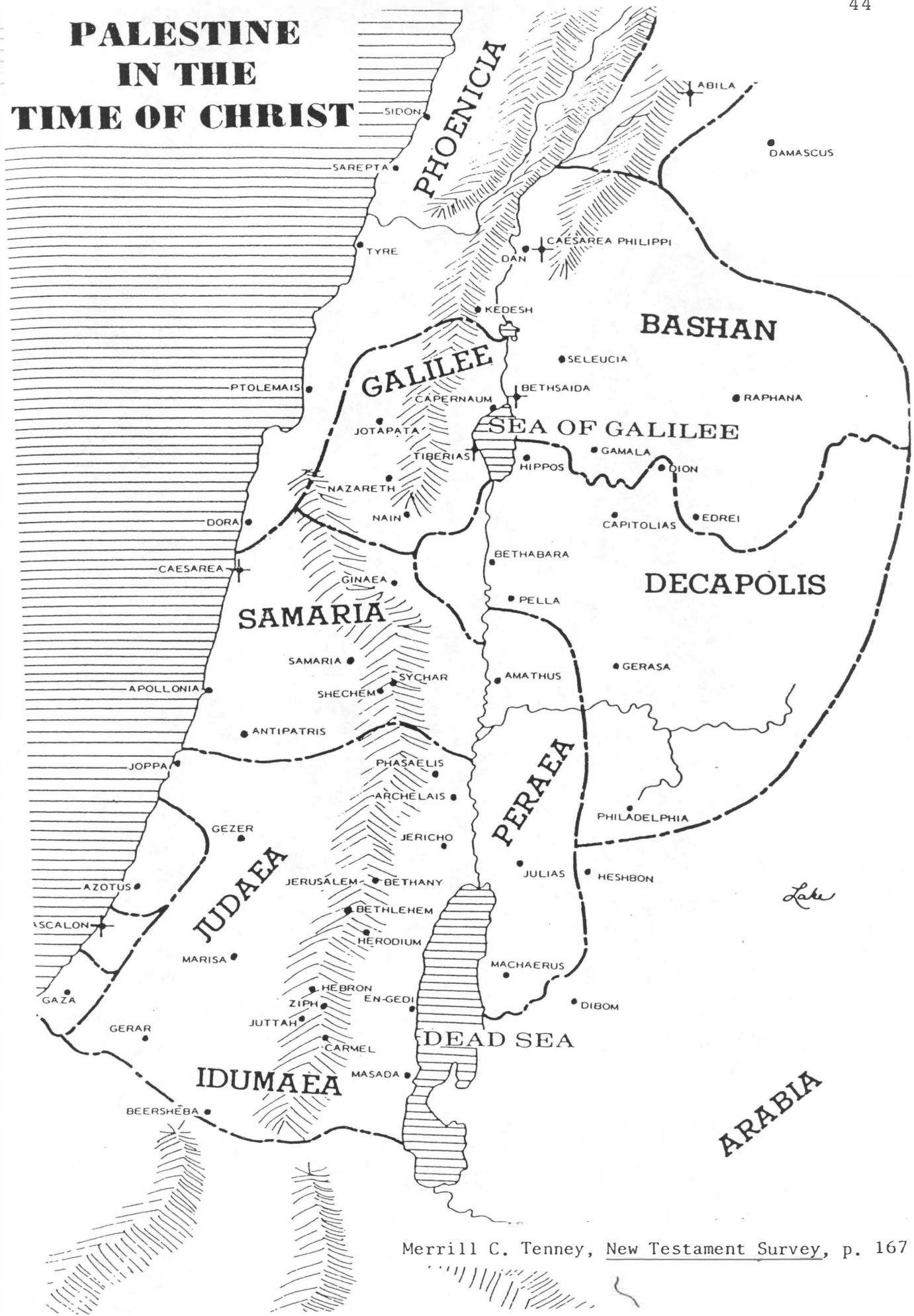
4c. It shows men the nature of the Father:

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

5c. It affords a glimpse of ideal manhood which Adam lost:

Rom. 5:15-19 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. 16 And not as *it was* by one that sinned, so is the gift: for the judgment was by one to condemnation, but the

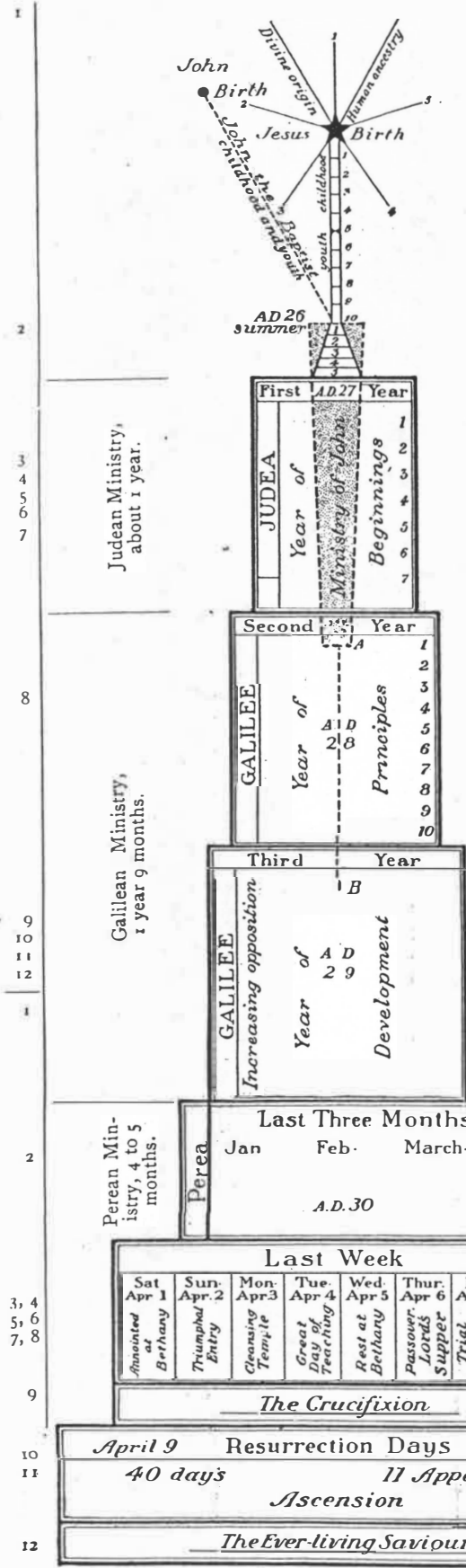
# PALESTINE IN THE TIME OF CHRIST



# CHART OF THE LIFE OF JESUS CHRIST.

LESSON.

## Life of Jesus



**ANCESTRY.** On one side God himself. On the other every phase of character, every human tendency represented in his genealogy.

### PREPARATIONS FOR HIS COMING.

1. Universal peace.
2. One empire.
3. One language generally known.
4. The Jews with the Scriptures in all lands.
5. A general awakening.

### Birth of Jesus about December, B. C. 5.

#### CHILDHOOD AND YOUTH.

1. Home training.
2. Bible study.
3. Schooling.
4. Different languages.
5. Travel to Jerusalem.
6. Great religious meetings.
7. Village life.
8. Work at a trade.
9. Knowledge of his country's history and hopes.
10. A perfect and beautiful character.

#### PREPARATIONS FOR HIS MINISTRY.

1. John the Baptist.
2. Baptism.
3. The Holy Spirit.
4. The voice from God.
5. Temptation.

**JOHN'S MINISTRY OF PREPARATION** began six months before Jesus began to preach, continued through the first year and three months into the second year.

#### First Year. — Year of Beginnings.

1. First disciples.
2. First miracle.
3. First reform.
4. First discourse.
5. First tour.
6. First Samaritan disciple.
7. Healing of the nobleman's son.

#### Second Year. — Year of Principles.

The year in which Jesus laid down and worked out many of the fundamental principles and truths of his kingdom.

- A.** Imprisonment of John the Baptist, March.
1. The pool of Bethesda.
  2. Organization. Choosing apostles.
  3. Sermon on the Mount.
  4. Miracles proving his authority and illustrating his work.
  5. Forgiveness of sins.
  6. Seeking the lost.
  7. Life from the dead.
  8. The light of the world.
  9. Warnings and invitations.
  10. Parables.

#### Third Year. — Year of Development.

**B.** The Death of John the Baptist in March.

1. Feeding the five thousand.
2. Miracles: The dropsical man, the ten lepers, blind Bartimeus.
3. The transfiguration.
4. At the Feast of Tabernacles.
5. Discourses in the temple.
6. Healing of one born blind.
7. The good shepherd.
8. Parables: The great supper, the lost sheep, the lost coin, the prodigal son, the unjust steward, the rich man and Lazarus, the pounds.

#### Last Three Months.

- |                     |               |
|---------------------|---------------|
| Raising of Lazarus. | Instructions. |
| Miracles.           | Children.     |
| Parables.           | Zaccheus.     |

#### Last Week.

- Triumphal entry.
- Cleansing the temple.
- Last great day of public teaching.
- Instructions to his disciples.
- The Lord's Supper.
- The trial. The crucifixion. The burial.

#### Resurrection Days.

Forty days. Eleven appearances, between April 9 and May 18, A. D. 30. The Ascension, Thursday, May 18, from Mount of Olives.

#### The Ever-Living Saviour.

Return through the Holy Spirit. A Saviour in heaven. Appears in glory to Paul, and to John in a vision. Description of Jesus' heavenly glory. His second coming; a universal king; the world redeemed.

## 4A. Christ's Earthly Ministry:

## 3b. The importance of His life:

## 5c. It affords a glimpse of ideal manhood which Adam lost:

free gift *is* of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

## 4b. The incidents of His life:

## 1c. His preparation:

1d. Birth:

2d. Infancy:

3d. Youth:

4d. Baptism:

5d. Temptation:

## 2c. His preaching:

## 1d. His ministry in Judea and Samaria: Jn. 2:13-4:42

## 1e. Cleansing of the temple:

Jn. 2:13-25 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15And 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; 16And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21But he spake of the temple of his body. 22When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24But Jesus did not commit himself unto them, because he knew all men, 25And needed not that any should testify of man: for he knew what was in man.

## 2e. Jesus and Nicodemus:

Jn. 3:1-18 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 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. 14 And as Moses

## 4A. Christ's Earthly Ministry:

## 4b. The incidents of His life:

## 2c. His preaching:

## 1d. His ministry in Judea and Samaria:

## 2e. Jesus and Nicodemus:

lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

## 3e. Jesus and the woman of Samaria: Jn. 4

## 2d. His ministry in Galilee: Mt. 4:12-18:35; Mk. 1:14-9:50; Lk. 4:14-9:50; Jn 4:43-8:59

## 1e. The rejection in Nazareth: Lk. 4:28-29

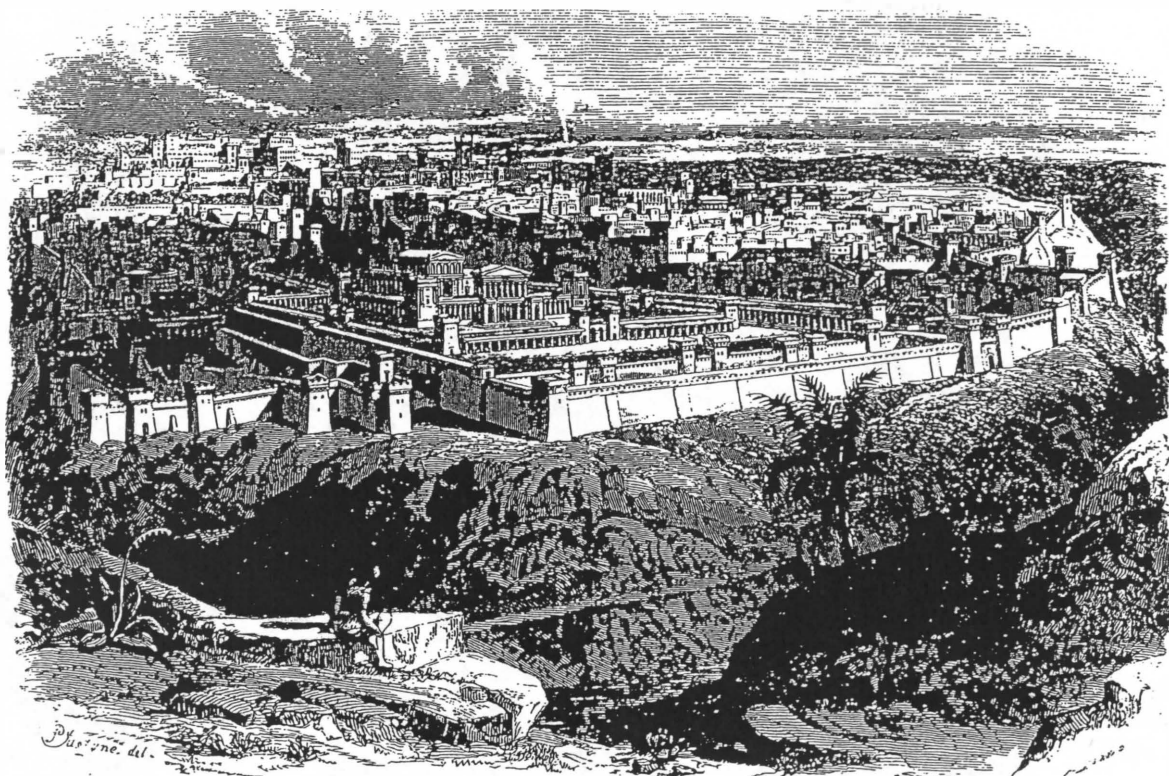
## 2e. The residence in Capernaum: Lk. 4:30-32

## 1f. Period prior to the choosing of the twelve: Lk. 4:14-6:11

## 2f. Period of ministry from the choosing of the twelve to the departure for greater Galilee: Lk. 6:12-9:17

## 3f. Period from withdrawal to Galilee to final departure for Jerusalem: Lk. 9:18-50

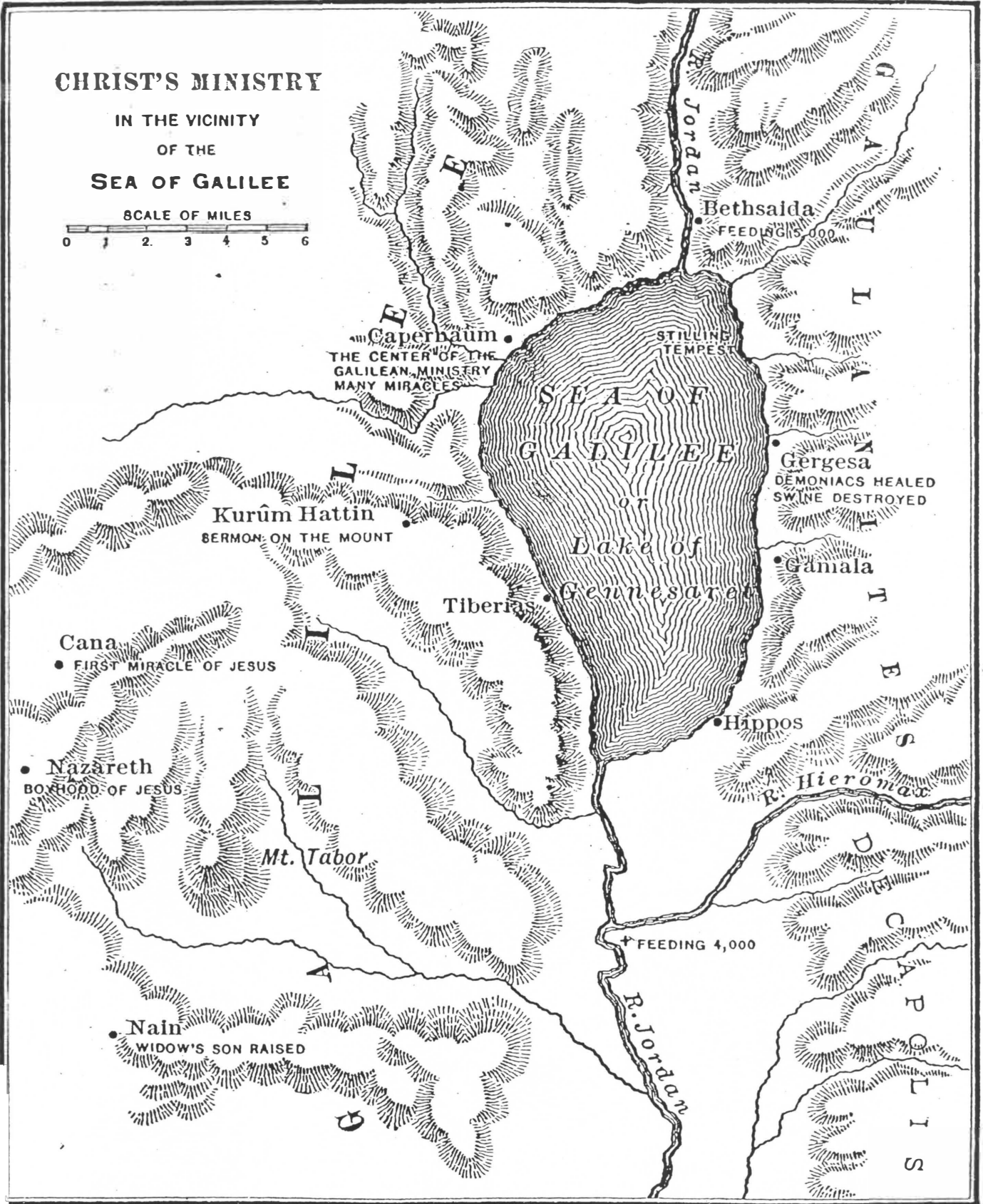
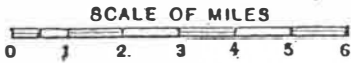
## 4f. His ministry in Perea: Mt. 19:1-20:34; 26:6-13; Mk. 10:1-52; 14:3-9; Lk. 9:51-19:28; Jn. 9:1-12:11



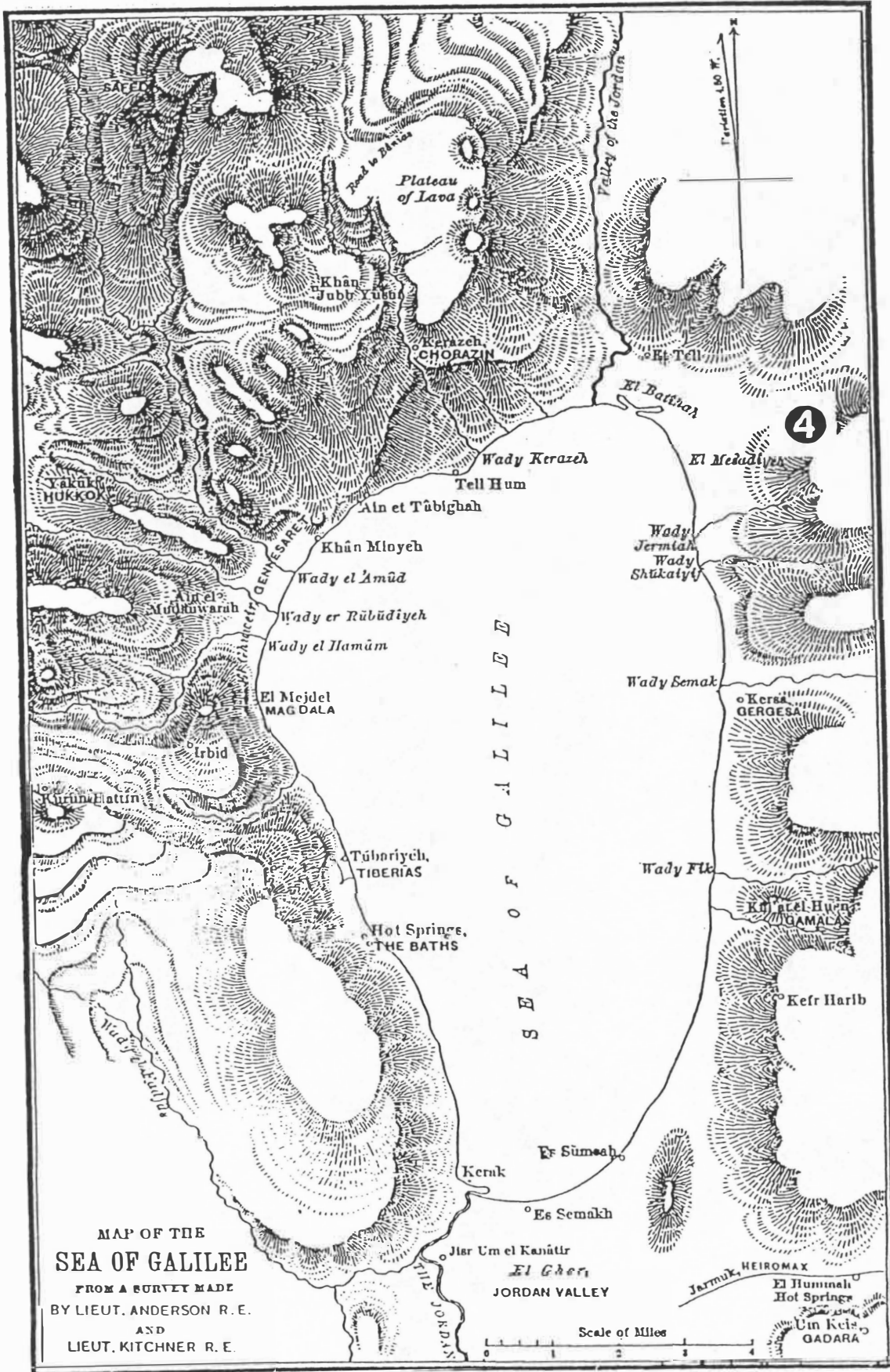
JERUSALEM IN THE TIME OF CHRIST.

# CHRIST'S MINISTRY

IN THE VICINITY  
OF THE  
SEA OF GALILEE







MAP OF THE  
**SEA OF GALILEE**  
 FROM A SURVEY MADE  
 BY LIEUT. ANDERSON R. E.  
 AND  
 LIEUT. KITCHNER R. E.

4A. Christ's Earthly Ministry:

4b. The incidents of His life:

2c. His preaching:

2d. His ministry in Galilee:

3e. Sending of the 70:

4e. Cleansing of the ten lepers:

5e. The rich young ruler:

6e. Christ and Zaccheus:

3c. His passion: Lk. 19:29, 22:46

1d. Betrayal and arrest: Jn 18:2-13

2d. Trial before Annas: Jn. 18:12-24

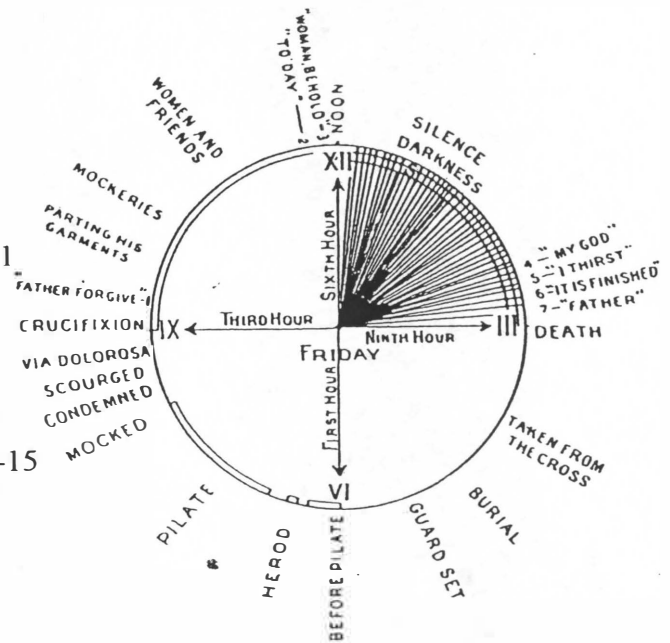
3d. Trial before Caiphas: Mk. 14:53-15:1

4d. Trial before Pilate: Mk. 15:1-5

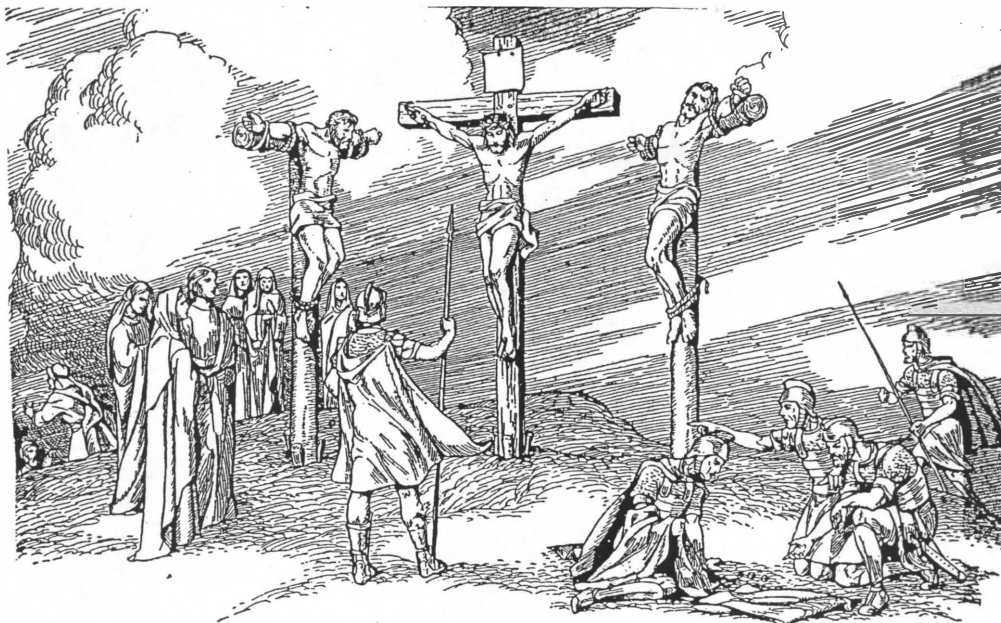
5d. Trial before Herod: Lk. 23:8-12

6d. Second trial before Pilate: Mk. 15:6-15

7d. Crucifixion: Lk. 23:27-56



Select Notes on the International S.S. Lessons, 1895, p. 153



19. <sup>1</sup> And Pilate wrote a title, <sup>also,</sup> and put <sup>it</sup> on the cross. And the writing was, JE'SUS OF NAZ'A-RETH THE KING OF THE JEWS.   
there was written, JE'SUS OF NAZ'A-RETH, THE KING OF THE JEWS.

20. This title <sup>then</sup> <sup>therefore</sup> read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in He'brew, *and* <sup>Greek,</sup> *and* <sup>Latin,</sup> *and* <sup>in Greek,</sup>

<sup>1</sup> Matt. 27: 37; Mark 15: 26; Luke 23: 38.

(5) THE TITLE OVER THE CROSS. 19. And Pilate wrote a title. "A board whitened with gypsum such as were commonly used for public notices," on which was written the crime for which the victim was crucified. Pilate himself ordered the precise terms of the inscription.

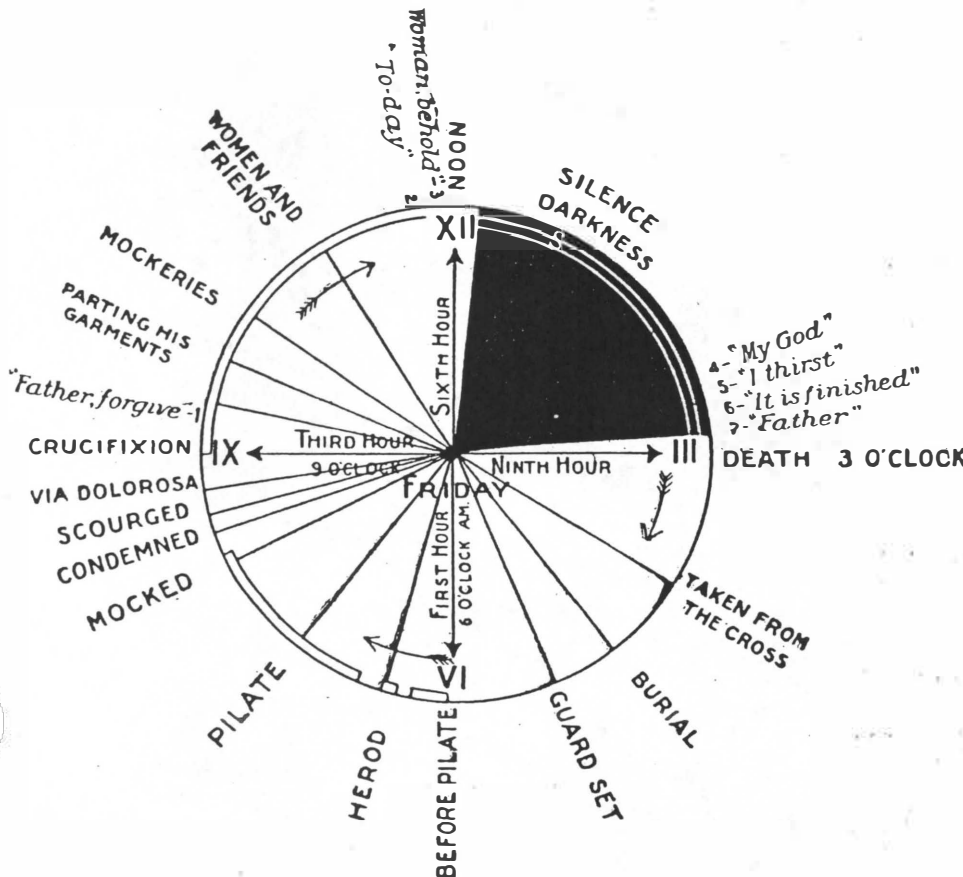
**JESUS OF NAZARETH THE KING OF THE JEWS.** This is probably the full title. The reports of Matthew and Mark differ slightly from this in form, either because they are making a statement of the fact merely, or because they copied from different languages in which the title was written.

Dr. Maclear, in the *Cambridge Bible*, supposes the inscriptions were as follows, the titles varying slightly in each language.

JOHN:	MARK:	LUKE:
ישו הנצרי מלך היהודים.	Ὁ βασιλεὺς τῶν Ἰουδαίων.	Rex Judaeorum hic est.
Jesus of Nazareth, the King of the Jews.	The King of the Jews.	This is the King of the Jews.

20. This title then read many of the Jews. They were most interested, because it seemed like a purposed insult. It was written in Hebrew, and Greek, and Latin. It was written in the three languages common in that country,—in Greek, the language of literature and culture,

read in all cultured circles of the world; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. What was spoken in jest, became a living truth, that Jesus is King. The king to whom all nations and peoples should yield allegiance. And it was through the Crucifixion that Jesus became king, and founded his kingdom, and drew the hearts of men to be his loyal subjects. It was a prophecy that the language of the cross itself should be heard everywhere, and include all the others,—a language of culture, of power, and of religion. Christianity is for the whole world.



## 5A. Christ's Exalted Offices:

INTRODUCTION:

Since the days of the Church Father Eusebius (ca. 260-340) it has been common to refer to the work of Christ under the three-fold offices of prophet, priest and king. As Old Testament individuals taking the office of prophet were anointed for service, so the Messiah or Anointed One came to perform His three-fold work:

**PROPHET:**

1 Kings 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.;

Isa. 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

**PRIEST:**

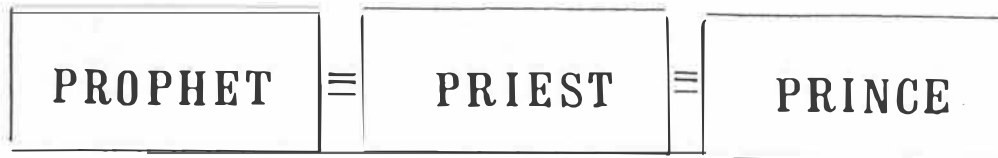
Ex. 30:30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

Ex. 40:13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office:

**KING:**

1 Sam. 10:1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

1 Kings 19:15-16 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.



## 1b. Christ as Prophet:

## 1c. The purpose of a prophet:

A prophet represents God before the people, communicating God's message to them. The message involves the (1) forthtelling of the word of God and the (2) foretelling of the future.

5A. Christ's Exalted Offices:

## 1b. Christ as Prophet:

## 2c. The prediction of Christ as Prophet:

## 1d. The Old Testament anticipation:

Deut. 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

## 2d. The New Testament acknowledgement:

Acts 3:22-24 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.



## 3c. The pronouncements concerning Christ as Prophet:

## 1d. By Christ:

Mt. 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Mk. 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Lk. 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

Lk. 13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Jn. 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

## 2d. By the people:

Mt. 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Mt. 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Jn. 7:40-53 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

Jn. 1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Jn. 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

## 5A. Christ's Exalted Offices:

## 1b. Christ as Prophet:

## 4c. The performance of Christ as Prophet:

## 1d. The credentials of His office:

## 1e. Preaching and teaching:

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.)

Mt. 7:29 For he taught them as one having authority, and not as the scribes.

## 2e. Proclaiming God's message:

Mt. 5-7 Blessed are the merciful: for they shall obtain mercy.

Mt. 5:21-25 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

## 3e. Predicting future events:

Jn. 13:21,26 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Jn. 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.

## 2d. The comprehensiveness of His office:

## 1e. The Sermon on the Mount: Mt. 5-7

- 1 OUR Father, God, who art in heaven,  
All hallowed be thy name!  
Thy kingdom come; thy will be done,  
In earth and heaven the same.
- 2 Give us, this day, our daily bread;  
And, as we those forgive  
Who sin against us, so may we  
Forgiving grace receive.
- 3 Into temptation lead us not;  
From evil set us free:  
The kingdom, power, and glory, Lord,  
Ever belong to thee.



# The Major Discourses of the Divine Teacher

## THE THREE MAJOR DISCOURSES OF CHRIST

TITLE	TOPIC	THRUST	TIME
Sermon on the Mount – Mt 5-7	Kingdom	Israel	1,000 years
Olivet Discourse – Mt. 24-25	Tribulation	World	7+ years
Upper Room Discourse – John 14-16.	Church Age	Church	c. 2,000 years



JESUS TEACHING.

# THE SERMON ON THE MOUNT For Whom?

CONCEPT OF THE KINGDOM

1



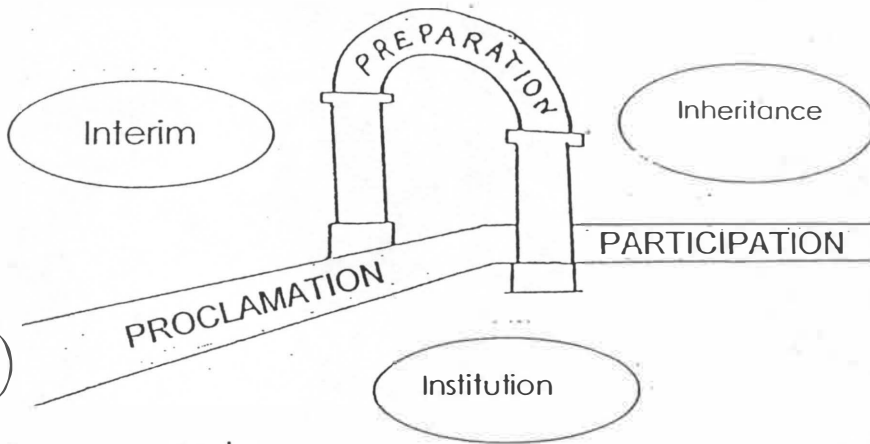
MT. 3:2-3; 4:17	MT. 3-12	MT. 12—13	MT. 16	Acts 1-Revelation	Revelation	MT. 25:32
Kingdom Announced	Kingdom Offered	Kingdom Rejected	Church Announced	Rapture Anticipated	Kingdom Reoffered	Kingdom Instituted

CONTRAST OF THE VIEWS

2

CONTRADICTION WITH THE AGE OF GRACE

3



ARRANGEMENT OF MATTHEW  
ABSENCE OF CHURCH TRUTH  
ADDRESS OF INHERITORS

CONTENT OF THE SERMON

4

<b>REPRESENTATIVES</b>	S. L. Johnson	Chafer	Ryrie
<b>REASONS FOR THE VIEWS:</b>	Persecution of disciples Prayer for the Kingdom Prospect of rewards	Preparation for disciples Perfection of the citizens Prompting to repentance	Possession of the land Peace on earth Presence of the Messiah





1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

2d. The comprehensiveness of His office:

1e. The Sermon on the Mount:

1f. The context: the kingdom message

**by John the Baptist**

Mt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand

**and by Christ**

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

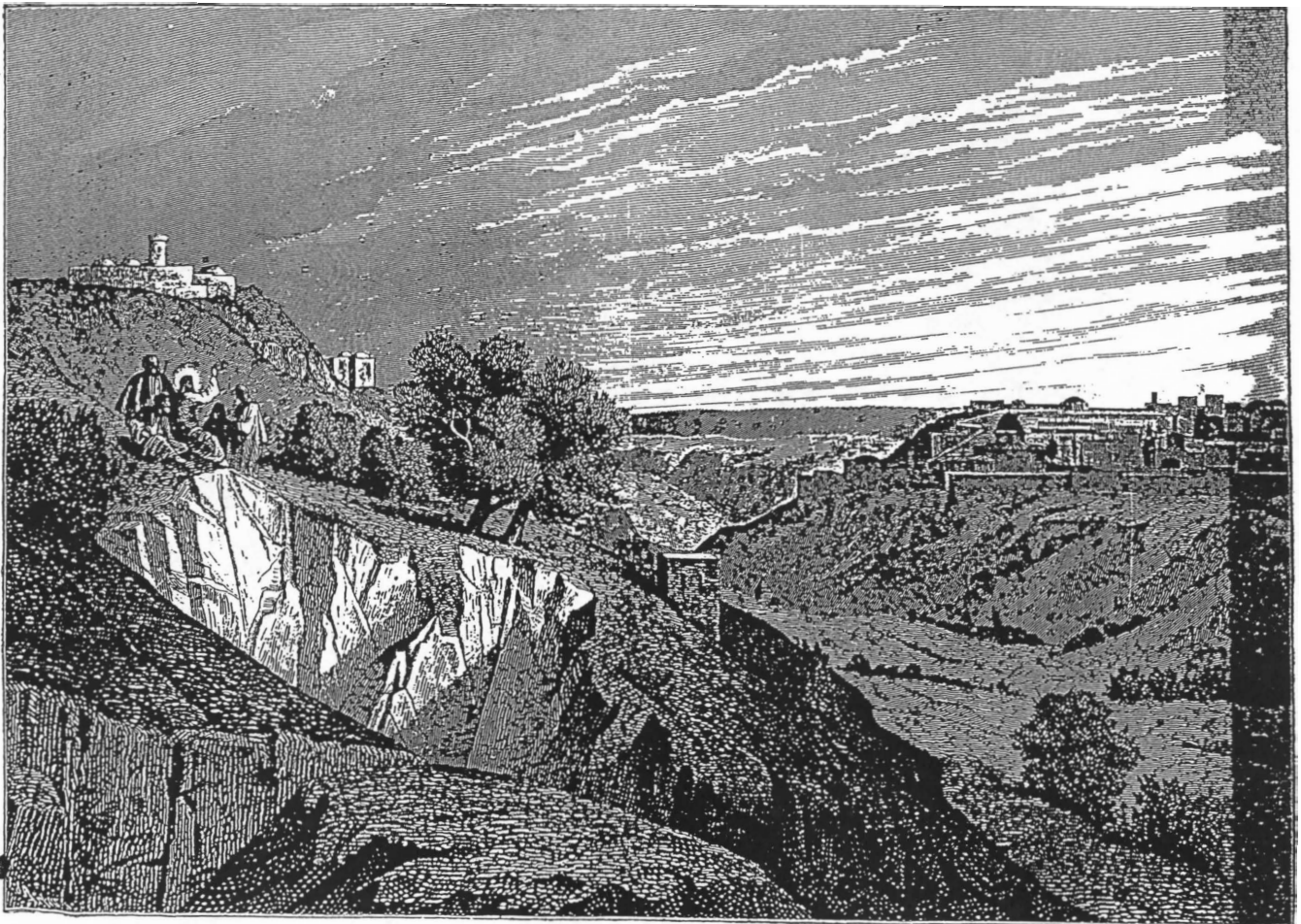
2f. The content:

1g. The proclamation of the kingdom, getting ready for the kingdom  
(e.g. Mt. 5:2-16)

2g. The preparation for the kingdom, getting into the kingdom  
(e.g. Mt. 5:20,48)

3g. The participation in the kingdom, getting along in the kingdom  
(e.g. Mt. 5:38-42)

2e. The Olivet Discourse: Mt. 24-25



JESUS UPON THE MOUNT OF OLIVES.

5A. Christ's Exalted Offices:

## 1b. Christ as Prophet:

## 4c. The performance of Christ as Prophet:

## 2d. The comprehensiveness of His office:

## 2e. The Olivet Discourse:

## 1f. The context:

The rejected Messiah details the events of the tribulation and His glorious return as Sovereign.

## 2f. The content:

## 1g. The tribulation:

## 1h. The time of trouble:

Mt. 24:1-8 v. 8 All these are the beginning of sorrows.

## 2h. The time of tribulation:

Mt. 24:9-15 v. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

## 3h. The time of terror:

Mt. 24:16-29 v. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

## 2g. The second advent:

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

## 3g. The judgment: Mt. 25

## 3e. The Upper Room Discourse: Jn. 13-16

## 1f. The context:

The night before His crucifixion, Christ revealed in capsule form a number of truths about the Church Age.

Jn. 16:12 I have yet many things to say unto you, but ye cannot bear them now.

## 2f. The content:

## 1g. A new commandment:

Jn. 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

## 2g. A new hope:

Jn. 14:1-3 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

5A. Christ's Exalted Offices:

1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

2d. The comprehensiveness of His office:

3e. The Upper Room Discourse:

2f. The content:

2g. A new hope:

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.

3g. A new paraklete:

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

4g. A new relationship:

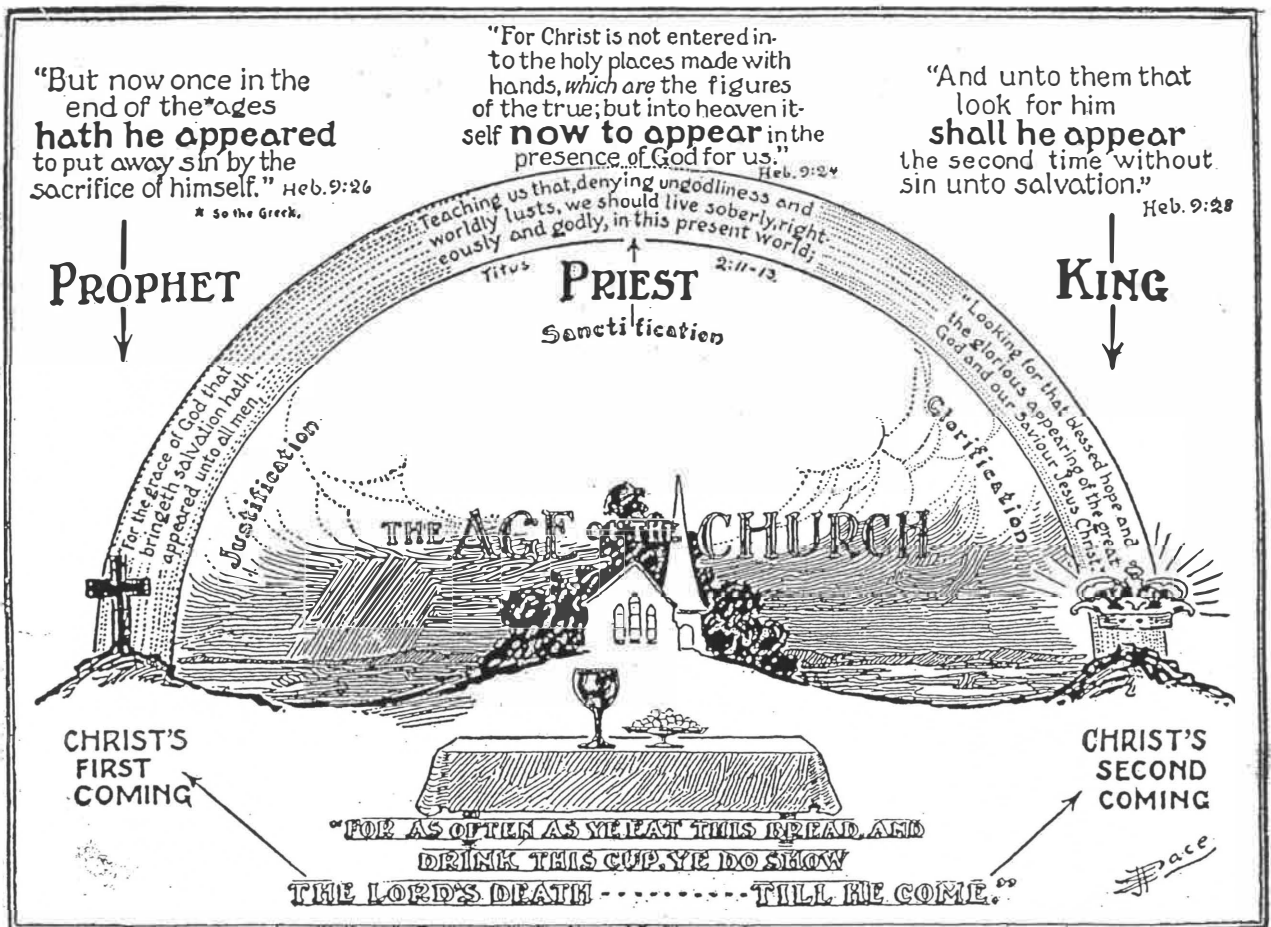
Jn. 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

5g. A new approach to God:

Jn. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Jn. 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:



## 2b. Christ as Priest:

## 1c. The purpose of a priest:

Heb. 5: 1-10 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

A priest represents people before God, ministering and offering gifts and sacrifices.

## 2c. The prediction of Christ as Priest:

## 1d. Old Testament anticipation:

Ps. 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

## 2d. New Testament acknowledgement:

Heb. 3: 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

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.

Heb. 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Heb. 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb. 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

## 3c. The performance of Christ as Priest:

## 1d. As Aaronic priest:

Christ qualified to minister as a priest like Aaron. He, like Aaron, was chosen by God and qualified for His work. Lev. 21

Heb. 5:1-7 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered

## 5A. Christ's Exalted Offices:

## 2b. Christ as Priest:

## 3c. The performance of Christ as Priest:

## 1d. As Aaronic priest:

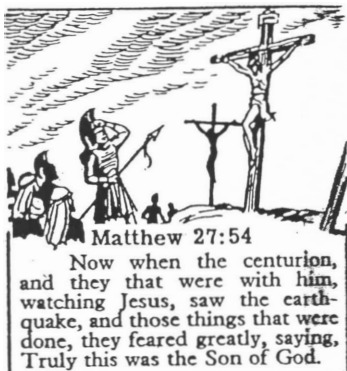
up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

## 1e. Christ's sacrifice:

The Aaronic priest offered animals and Christ offered Himself.

## 2e. Christ's salvation:

The blood of animals could never remove sin. Christ's sacrifice perfected salvation forever. (Heb. 10:4,12)



## 1f. Substitution:

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## 2f. Redemption (sin-ward):

1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

## 3f. Reconciliation (man-ward):

2 Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

## 4f. Propitiation (God-ward):

1 Jn. 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

## 2d. As Melchizedekian priest:

## 1e. The fact of the priesthood:

Christ is a priest of the order of Melchizedek. The enigmatic person of Melchizedek prefigures in his person and work the priesthood of Christ. Melchizedek is mentioned **historically** in Gen. 14, **poetically** in Ps. 110, and **doctrinally** in Heb. 7.

## 2e. The features of the priesthood:

## 1f. A royal priesthood:

Zech. 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

## 2f. A priesthood not based on inheritance:

Mt. 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

5A. Christ's Exalted Offices:

## 2b. Christ as Priest:

## 3c. The performance of Christ as Priest:

## 2d. As Melchizedekian priest:

## 2e. The features of the priesthood:

## 3f. An eternal priesthood:

Heb. 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

## 4f. A superior priesthood:

Gen. 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Heb. 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

## 3e. The function of the priesthood: like Melchizedek

## 1f. Christ rules:

## 2f. Christ receives honor:

## 3f. Christ blesses:

## 4f. Christ sustains His people:

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Rev. 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

## 5f. Christ aids those who are tested:

Heb. 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

## 6f. Christ gives help in time of need:

Heb. 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.

## 3b. Christ as King:

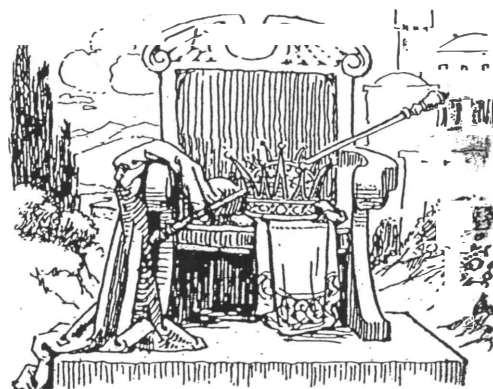
## 1c. The purpose of kingship:

The sovereign rule of Christ over God's creation and creatures.

## 2c. The prediction of kingship:

## 1d. The anticipation of kingship:

Isa. 9:6-7 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. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth



## 5A. Christ's Exalted Offices:

## 3b. Christ as King:

## 2c. The prediction of kingship:

## 1d. The anticipation of kingship:

even for ever. The zeal of the LORD of hosts will perform this.



Ps. 2 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Ps. 110 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

Lk. 1:31-33 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

## 2d. The acknowledgment of kingship:

Mt. 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are

## 5A. Christ's Exalted Offices:

## 3b. Christ as King:

## 2c. The prediction of kingship:

## 2d. The acknowledgment of kingship:

come to worship him.

Mt. 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

## 3d. The phases of kingship:

## 1e. The promise:

2 Sam. 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

## 2e. The offer:

Mt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

## 3e. The rejection:

Mt. 11:20-30 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Mt. 12:22-30 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Mt. 13:53-58 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these



## 5A. Christ's Exalted Offices:

## 3b. Christ as King:

## 2c. The prediction of kingship:

## 3d. The phases of kingship:

## 3e. The rejection:

things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

## 4e. The mystery form: Mt. 13

## 5e. The reoffer:

...by an angel Rev. 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

...by the 144,000: Rev. 7:1-17

## 6e. The realization:

Mt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Rev. 19:15 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.

Rev. 20

Ps. 110:1-7 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

6A. Christ's Essential Resurrection:

## 1b. The centrality of the resurrection:

## 1c. The significance to the person of Christ:

Christ predicted His resurrection. If he had not risen He would have been a liar rather than a true prophet:

Mt. 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.



## 6A. Christ's Essential Resurrection:

## 1b. The centrality of the resurrection:

## 2c. The significance to the death of Christ:

The New Testament is more resurrection-centered than death-centered. The resurrection proves that the scandal of the cross is really the saving act of God:

Acts 2:22-36 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 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, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 3:12-18 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

## 3c. The significance to the ministry of Christ:

Christ's ministry would have ended with His death. He could not be our High Priest Advocate, indwelling power and presence:

Gal. 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.

Rom. 6:1-10 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

## 6A. Christ's Essential Resurrection:

## 1b. The centrality of the resurrection:

## 4c. The significance to the Gospel of Christ:

The two indispensable facts of the Gospel are: Christ died and He lives.

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

Rom. 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

## 1 CORINTHIANS 15:3-4

<b>THE EVENT:</b>	CHRIST'S DEATH "Christ died"	CHRIST'S RESURRECTION "He arose again"
<b>THE EXPECTATION:</b>	O.T. PROPHECY "according to the scriptures" (e.g. Is. 53:3-10; Ps. 22:6-18)	O.T. PROPHECY "according to the scriptures" (e.g. Is. 53:11-12; Ps. 22:21)
<b>THE EVIDENCE:</b>	BURIAL "he was buried"	EYE-WITNESSES "He was seen"
<b>THE EMPHASIS:</b>	THE SAVIOR'S ACCOMPLISHMENT	THE FATHER'S APPROVAL

## 5c. The significance to the believer in Christ:

If the resurrection is not true then our witness is false and we have no hope of any future resurrection:

1 Cor. 15:13-14 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

## 6c. The significance to the Church of Christ:

## 1d. The resurrection is one of the five fundamental propositions of Christianity:

1 Cor. 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

cf. vs. 12-19 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so

## 6A. Christ's Essential Resurrection:

## 1b. The centrality of the resurrection:

## 6c. The significance to the Church of Christ:

## 1d. The resurrection is one of the five fundamental propositions of Christianity:

be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

## 2d. The resurrection comprises a central part of the Gospel:

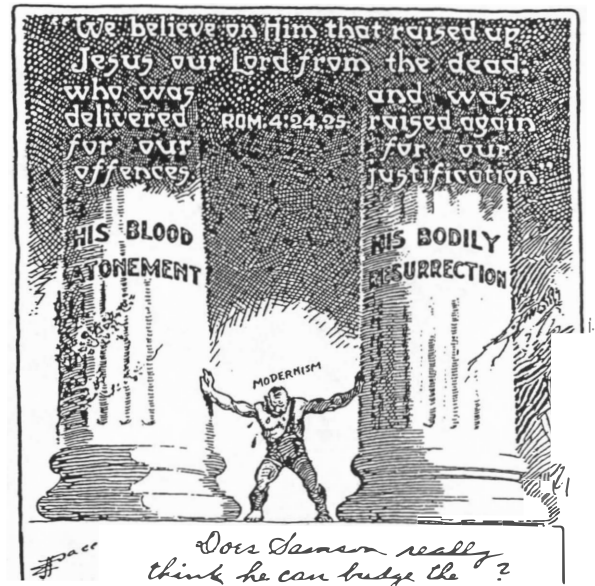
Rom. 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

## 3d. The resurrection is a strong polemic for miracles:

It has been called the "Gibraltar of Christian evidences and Waterloo of infidelity."

## 2b. The confirmation of the resurrection:



THE TWO MAIN PILLARS

## 1c. The empty tomb:

If the disciples went to the wrong tomb, then the Roman guards and the angelic messengers were also mistaken about the tomb. If the disciples stole the body, as the guards were told to report. . .

Mt. 28:11-15 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they

6A. Christ's Essential Resurrection:

## 2b. The confirmation of the resurrection:

## 1c. The empty tomb:

took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day

. . . then the guards should have been punished for dereliction of duty or the disciples could have been forced to produce the body.

## 2c. The condition of the grave clothes:

Jn. 20:5-8 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John, the first of the disciples to believe in the resurrection, was convinced of this event by observing the grave clothes in the tomb.

## 3c. The appearances of Christ:

## 1d. The circumstances of the appearances:

## 1e. The number of witnesses:

## 2e. The nature of the witnesses:

## 3e. The variety of circumstances:

## 2d. The chronology of the appearances:

	<u>Seen By</u>	<u>Scripture</u>	<u>Time</u>	<u>Place</u>
1e.	Mary Magdalene	Mk. 16:9-11 Jn. 20:11-18	Easter Morning	Jerusalem
2e.	Other women	Mt. 28:9-10	Easter morning	Jerusalem
3e.	Peter	Lk. 24:33-34 1 Cor. 15:5	Afternoon	Jerusalem
4e.	Two disciples	Lk. 24:13-33	Evening 4-6 p.m.	Emmaus
5e.	Ten apostles & others (Thomas absent)	Mk. 16:14 Lk. 24:36-43 Jn. 20:19-25	8 p.m.	Jerusalem
6e.	Eleven apostles	Jn. 20:26-31 1 Cor. 15:5	Sun. past Easter	Jerusalem
7e.	Seven disciples	Jn. 21:1-24	Unknown	Sea of Galilee
8e.	Eleven apostles & over 500 brethren	Mk. 16:15-18 Mt. 28:16-20 1 Cor. 15:6	Unknown	A mountain in Galilee

- 6A. Christ's Essential Resurrection:  
 2b. The confirmation of the resurrection:  
 3c. The appearances of Christ:  
 2d. The chronology of the appearances:

9e.	James	1 Cor. 15:7	Unknown	Jerusalem
10e.	Eleven apostles	Acts 1:3-12 Mk. 16:19-20	Ascension Day	Bethany
11e.	Stephen	Acts 7:55	A.D. 35	Jerusalem
12e.	Paul	Acts 9:3-6 1 Cor. 15:8	A.D. 37	Damascus Road
13e.	Paul	Acts 22:17-21 Acts 23:11	Unknown	Temple
14e.	John	Rev. 1:10-19	c. A.D. 95	Patmos

4c. The change in Peter:

The Christ-denying disciples becomes Peter, the Powerful Pulpiteer of Pentecost. Only a confrontation with the resurrected Christ can explain this dramatic change:

1 Cor. 15:5 And that he was seen of Cephas, then of the twelve:

Lk. 24:33-34 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.

Christ had predicted that on the Day of Pentecost of the year in which He died the Holy Spirit would descend

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Peter attributed the coming of the Spirit to the work of the resurrected Christ.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The salvation of 3,000 individuals has as the only conceivable cost the resurrection of the Saviour and the regeneration by the Spirit:

5c. The change in the day of worship:

Early Christians, accustomed as Jews to worship on the Sabbath, began worshipping on Sunday. They wanted to celebrate the resurrection of their Lord who arose on the first day of the week.

Ps. 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.

Jn. 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

## 6A. Christ's Essential Resurrection:

## 2b. The confirmation of the resurrection:

## 5c. The change in the day of worship:

Jn. 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

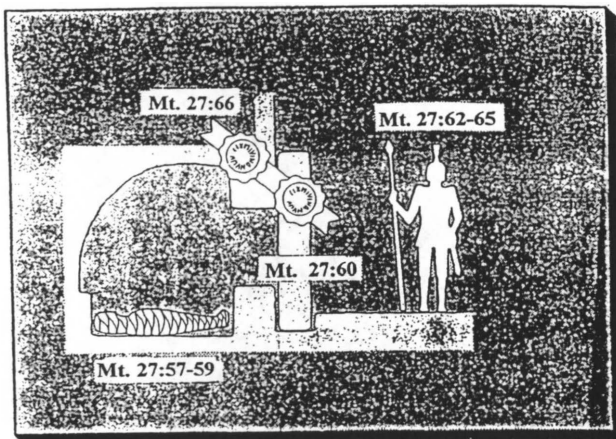
Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

## 3b. The character of the resurrection:

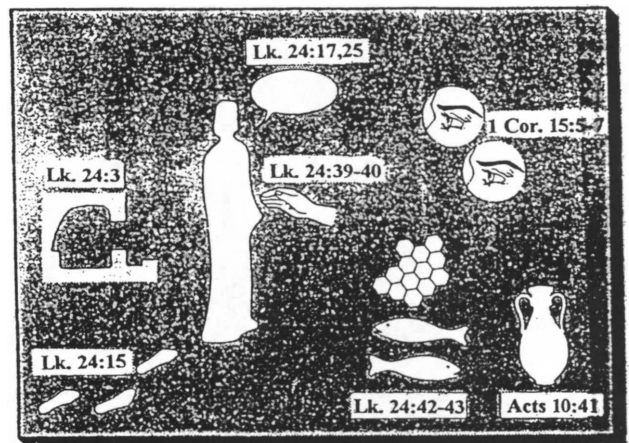
## 1c. An actual resurrection:

The body which the disciples lovingly placed in the tomb actually came alive in a changed form:

Proofs of Christ's Death



Proofs of Christ's Resurrection



## 2c. A physical resurrection:

## 1d. Corporeal characteristics:

## 1e. Christ was recognized:

Jn. 20:20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

## 2e. Christ's wounds were retained:

Jn. 20:25-29 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast

## 6A. Christ's Essential Resurrection:

## 3b. The character of the resurrection:

## 2c. A physical resurrection:

## 1d. Corporeal characteristics:

## 2e. Christ's wounds were retained:

seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

cf. Zech. 12:10

Rev. 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

## 3e. Christ had flesh and bones:

Lk. 24:39-40 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.

## 2d. Physical functions:

## 1e. Christ walked and talked with His disciples in a normal human fashion:

Lk. 24:15-29, 36-43,50

## 2e. Christ had the ability but not the need to eat:

Lk. 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

Lk. 24:41-43 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.

Jn. 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jn. 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

Acts 10:41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

## 3d. Supernatural ability:

## 1e. Christ entered closed rooms:

Lk. 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

## 2e. Christ appeared and disappeared at will:

Lk. 24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

Lk. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.



## 6A. Christ's Essential Resurrection:

## 3b. The character of the resurrection:

## 2c. A physical resurrection:

## - 3d. Supernatural ability: ---

## 2e. Christ appeared and disappeared at will:

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

## 3e. Christ could change His appearance:

Mk. 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

## 4e. Christ could conceal and reveal Himself to others:

Lk. 24:16 But their eyes were holden that they should not know him.

Lk. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.



THE LAST MEAL.



JESUS APPEARING TO THE APOSTLES.

## 3c. A unique resurrection:

## 1d. Christ has the keys to the grave:

Rev. 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

## 2d. Christ is the firstfruits of those who slept:

1 Cor. 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

## 3d. Christ is the pattern for the believer's resurrection:

1 Thess. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to

6A. Christ's Essential Resurrection:

3b. The character of the resurrection:

3c. A unique resurrection:

3d. Christ is the pattern for the believer's resurrection:

the working whereby he is able even to subdue all things unto himself.

1 Jn. 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

4b. The consequences of Christ's resurrection:

1c. A prerequisite for Christ's future ministries:

Jn. 14:1-6 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Fathers' 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 Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

2c. A pattern for future resurrections:

Jn. 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

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.

3c. The perfection of salvation:

1 Cor. 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

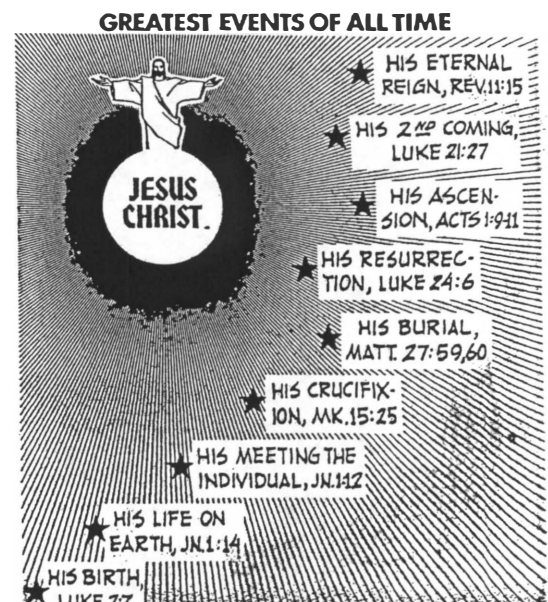
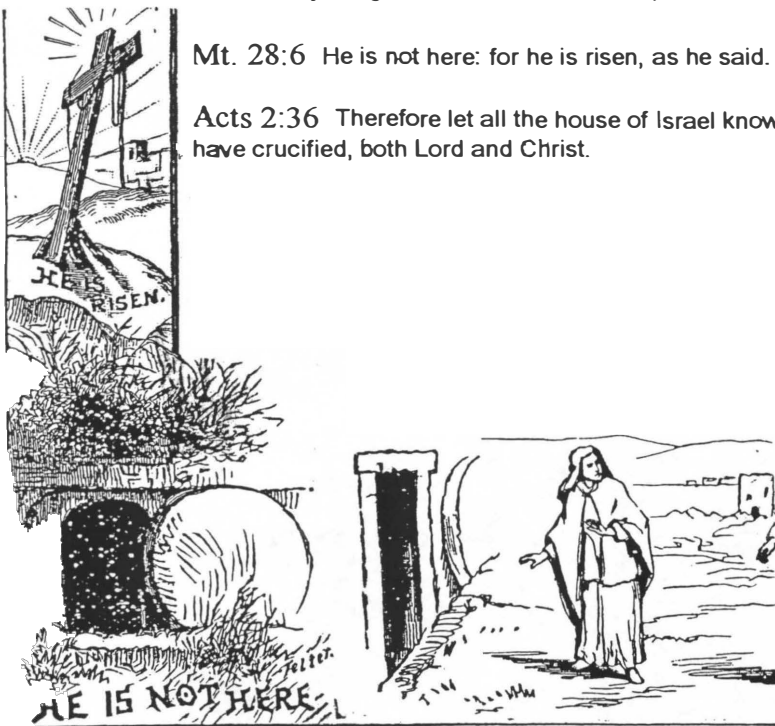
Rom. 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

4c. The proof of Christ's claims:

Mt. 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

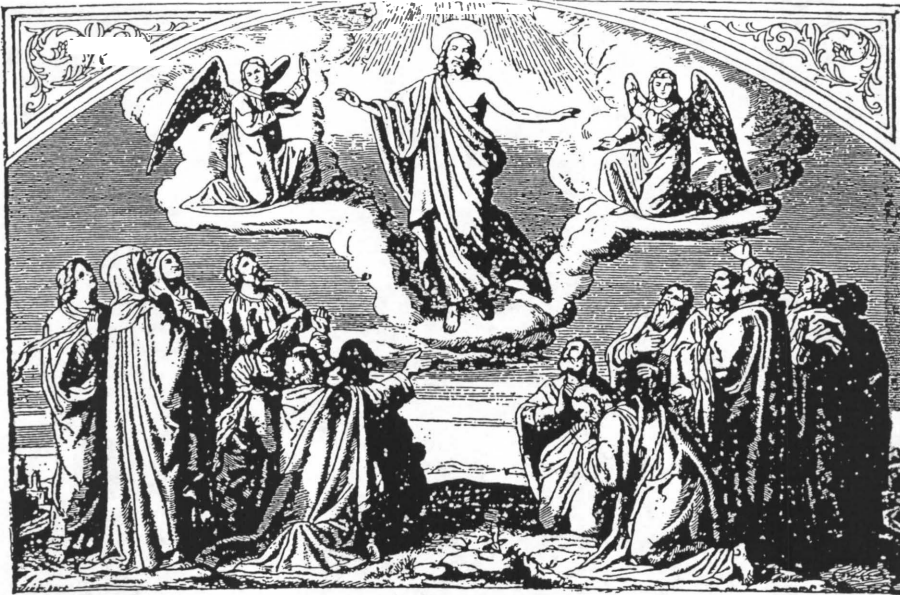
Mt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.



## 7A. Christ's Enthroned Activity:

## 1b. The climactic ascension of Christ:



## 1c. The statements about the ascension:

## 1d. 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,

## 2d. References by Christ:

## 1e. Going to His Father:

Jn. 7:33 Then 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.

## 2e. Ascending:

Jn. 6:62 What and if ye 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.

## 7A. Christ's Enthroned Activity:

## 1b. The climactic ascension of Christ:

## 1c. The statements about the ascension:

## 3d. References 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? 7 And 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. 8 But 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. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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.

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.

## 4d. References in current theology:

1e. Liberalism denies the resurrection and ascension all together.

2e. 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*)

## 2c. The situation at the ascension:

## 1d. 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.



7A. Christ's Enthroned Activity:

- 1b. The climactic ascension of Christ:
- 2c. The situation at the ascension:
  - 1d. The geographical location:

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

- 2d. 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.

- 3d. 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.

- 3c. The significance of the ascension :

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

- 2d. It marked the beginning of His exaltation to the right hand of the Father:

Eph. 1:20-23 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.

- 3d. 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.

- 4d. It marked the beginning of His present ministry of being a High Priest:

Heb. 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.

- 5d. It means His preparation of our future abode:

Jn. 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. 3And 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.

- 6d. It gave Him headship over the church:

Col. 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.

- 7d. It is related to the giving of gifts to the body:

Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph. 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;

## 7A. Christ's Enthroned Activity:

## 2b. The current activity of Christ:

## 1c. The prayer for His people:

1d. His **intercession** for the people of God:

Jn. 17:1-26 v. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Heb. 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.

2d. His **advocacy** for the people of God:

1 Jn. 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:

## 2c. The preparation of His people's home:

Jn. 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.

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

## 1d. He gives gifts to men:

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

## 2d. He indwells believers:

Gal. 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.

## 3d. He empowers believers:

Eph. 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 us-ward 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.

## 4d. He nurtures and cherishes His own:

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

## 5d. He unifies and directs the Church:

Eph. 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:

## 6d. He completes the Church:

2 Pt. 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.

## 4c. The answering of the believers' prayers:

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

## 7A. Christ's Enthroned Activity:

## 2b. The current activity of Christ:

## 5c. The giving of special help for particular needs:

Heb. 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.

## 6c. The concern with the fruitfulness of His followers:

Jn. 15:1-16 vs. 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 ever 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.

## 3b. The consummating activity of Christ:

## 1c. His return for the living saints:

1 Cor. 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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.



## 2c. His raising of the dead saints:

1 Cor. 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 Thess. 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.

## 3c. His rewarding of the believers:

1 Cor. 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.**

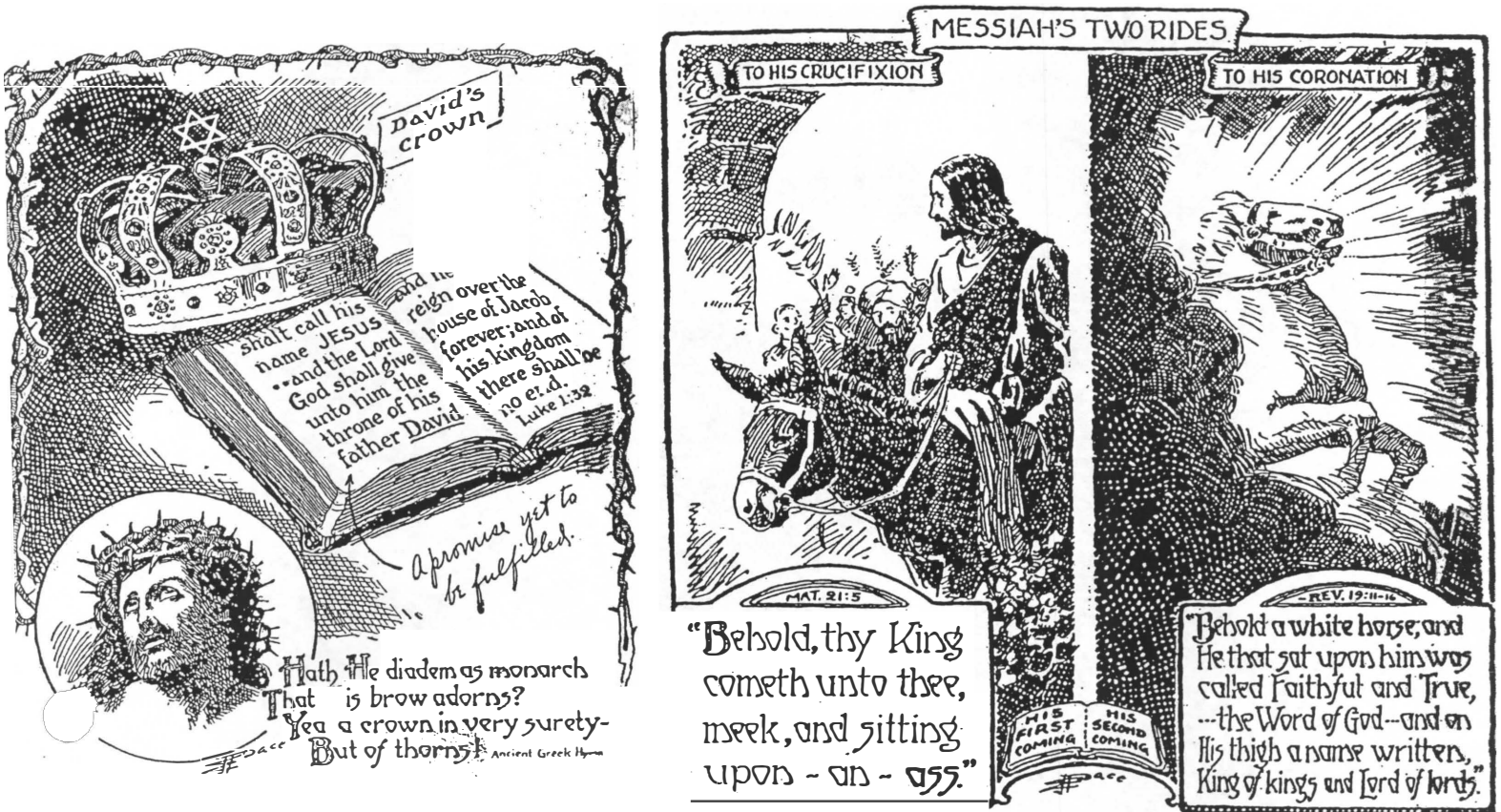
2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

## 4c. His return to earth:

Rev. 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.

- 7A. Christ's Enthroned Activity:  
 3b. The consummating activity of Christ:  
 4c. His return to earth:

cf. Zech. 14:1-8



- 5c. His rule over the world:

Rev. 19:15 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.

Micah 4:1-3 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

- 6c. His raising of the wicked dead:

Rev. 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

- 7c. His reckoning at the Great White Throne:

Rev. 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of



## 7A. Christ's Enthroned Activity:

3b. The consummating activity of Christ:

7c. His reckoning at the Great White Throne:

in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

8c. His restoration of the universe:

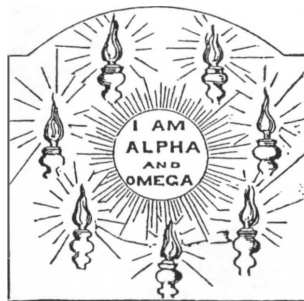
Rev. 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.



## HYMN. C. M.

- |   |   |
|---|---|
| <p>1 THOU art the Way: to thee alone<br/>From sin and death we flee;<br/>And he who would the Father seek,<br/>Must seek him, Lord, by thee.</p> <p>2 Thou art the Truth: thy word alone<br/>True wisdom can impart;<br/>Thou only canst inform the mind,<br/>And purify the heart.</p> | <p>3 Thou art the Life: the rending tomb<br/>Proclaims thy conquering arm;<br/>And those who put their trust in thee<br/>Nor death nor hell shall harm.</p> <p>4 Thou art the Way, the Truth, the Life:<br/>Grant us that Way to know;<br/>That Truth to keep, that Life to win,<br/>Whose joys eternal flow.</p> |
|---|---|

—G. W. DOANE





## CHRIST'S PRESENT MINISTRY IN HEAVEN

**1. He prepares a place. John 14:1-2**

Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup>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.

**2. Christ silences Satan. 1 John 2:1**

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

Rev. 12:10 ". . .for the accuser of our brethren is cast down, which accused them before our God day and night."

**3. Christ defends His disciples. 1 John 2:1**

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

Rom. 8:33 Who shall bring a charge against God's elect? *It is* God who justifies.

**4. He grants grace. Heb. 4:16**

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

**5. He intercedes for individuals. Rom. 8:34**

Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Heb. 7:25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

**6. He sympathizes with the suffering. Heb. 4:15**

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

**7. He rests from redemption. Rev. 3:21**

To him that overcometh will I grant to sit with me in my throne, even as I also overcame. and am set down with my Father in his throne.

**8. He secures salvation. Heb. 7:25**

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

**9. He gives gifts to men. Eph. 4:7-8**

But to each one of us grace was given according to the measure of Christ's gift. <sup>8</sup>Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men."

**10. He cares for the churches. Rev. 1:13, 20**

And in the midst of the seven candlesticks one like unto the Son of man . . . the seven candlesticks which thou sawest are the seven churches.

Rev. 1:16, 20 And he had in his right hand seven stars . . . The seven stars are the angels [pastors] of the seven churches.

**11. He readies revenge. Rev. 1:6-7**

And has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen. <sup>7</sup> Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

2.Thess. 1:9-10 And to you who are troubled rest with us, wven the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Crist.

**12. He indwells individuals. Gal. 2:20**

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

**13. He anticipates His advent. John 14:3**

And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

**14. He administers angels. Heb. 1:14**

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Heb. 2:8 You have put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.

1.Pet. 3:22 [Jesus Christ] who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

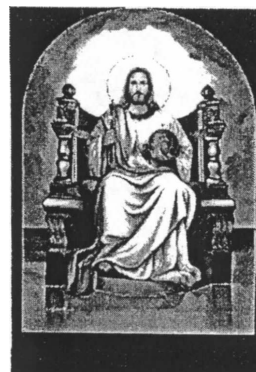
**15. He upholds the universe. Col. 1:17**

And He is before all things, and in Him all things consist.

**16. He beckons believers to heaven. Acts 7:56**

And said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

Psa. 116:15 Precious in the sight of the Lord *is* the death of His saints.



*Manfred E. Kober, Th.D.*



# Things Most Surely Believed

5

## The Resurrection and Ascension of Our Lord

Wilbur M. Smith

EDITED BY CLARENCE S. RODDY

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1263

[49]

ONLY THE CHRISTIAN RELIGION HAS SOMETHING EMPHATIC and specific to say about the resurrection of its Founder and the coming resurrection of those who are followers of His teachings. This phenomenon in world religions is unique, because only Christ among the religious leaders of the ages has, truly and in historic time, been raised from the dead. It is significant that Arnold Toynbee, in his famous, so-called list of parallels in Greek and Roman mythology and history to the life and teachings of Jesus, does not even hint that there is any parallel to Christ's resurrection in the records of the ancient world. Of course, "resurrection" in the New Testament, and in the creeds of the Christian church, means not only a rising from the dead, or a return from the dead, but a bodily restoration (if one may use that word)—the resurrection of that which died.

We must all agree that the *soul* of Jesus never died. In fact, we are told He committed His spirit to God (Luke 23:46). When we speak of the resurrection of one who died—and there is no resurrection unless death has taken place—we can only mean the *bodily* resurrection of the one who died. As James Denney said, many years ago, "If

we cannot speak of the bodily resurrection, we should not speak of resurrection at all" (*Jesus and the Gospel*). When the Apostle said that Christ "was buried, and . . . rose again the third day . . ." (I Corinthians 15:4, KJV), he meant that what was buried rose again. There have been many attempts to make the resurrection of Christ merely a spiritual experience on the part of Jesus (His body then moldering in the grave), but that is not what the New Testament teaches. That would not have been a true resurrection. In fact, it would have been nothing more than the church believes any Christian experiences at the time of death: his soul lives on.

Our Lord faced the facts of death as no other great religious teacher has ever faced them. He recognized the reality of death—He did not attempt to spin some theological argument about its nonreality. He did not say, as some religious leaders have said, that He Himself would never die, or that His followers would never die—He predicted ultimate death for all, sometimes violent death. He did not minimize the terribleness of death; I do not find anything in the New Testament about "the beauty of death." Though facing death's realities, Christ nevertheless spoke about the coming time when men would be raised from the dead, raised by none other than Christ Himself (John 5:25; 6:39-44). Furthermore, Jesus did not avoid groups where death had taken place. He went into their midst and raised the dead, and we have accounts of three different people who were brought forth from the dead by a word from Jesus: the son of the widow of Nain (Luke 7:11-17); the daughter of Jairus (Luke 8:40-56); and, the most famous of all, Lazarus (John 11). There were probably others (see Matthew 11:5; Luke 11:32). Then, of course, Jesus predicted that He Himself would not only be put to death but on the third day would rise from the dead, a startling prediction He made over and over again. (See, for the accounts in

[50]

Wilbur M. Smith, former professor at Moody Bible Institute and Fuller Theological Seminary, was unquestionably the most widely read theologian of his day. Anything he has written is based on massive research and a comprehensive knowledge of the subject. For example, his volume entitled **The**

**Biblical Doctrine of Heaven** is the classic work on the subject!

only one Gospel, Matthew 12:40; 16:21; 17:23; 20:19; 26:32). Finally, as a climax to all Christ had been teaching and accomplishing in this mysterious realm, He Himself was raised from the dead. His resurrection was followed by numerous appearances, as recorded in all four Gospels: Matthew 28; Mark 16, Luke 24, John 20-21; as well as in Acts 1:1-8.

Without doubt, the resurrection of Jesus Christ is one of the cornerstones of the Christian faith. In some ways it is the most important historical fact of His earthly life, because it persuades men of His divine origin. When the resurrection is abandoned, almost always the miracles of Jesus are also abandoned, including the virgin birth of Christ. If the Gospels are stripped of everything supernatural, then Jesus is reduced to the status of only a great religious teacher. Furthermore, if there was no historic resurrection of Christ, then Jesus Himself was deceived in this point; His disciples were also deceived into believing that He did rise from the dead. If this is claimed, man has no criteria for determining what really can be believed in the Gospels. If there was no true resurrection of Christ, we are left with the unsolved mystery of the origin of the church, and we must take a position that is directly and emphatically contrary to what the church has taught down through the centuries. The Apostle Paul did not exaggerate when he said: "But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:13-17, ASV). This statement, supposedly discrediting the resurrection, is followed by an emphatic

[51]

reaffirmation of its truth: "But now hath Christ been raised from the dead . . ." (v. 20, ASV).

After studying the evidences for the resurrection of Christ for over a quarter of a century, and teaching this subject in apologetics courses before students who have come out of the skeptical atmosphere of our modern universities, I must say that I am more convinced than ever that the evidences for the resurrection of Christ, as we find them in the Gospels, are of such nature that no reasonable argument or theory can silence their testimony, or rationalize away what happened on that first day of the week.

Generally, we are told that one of the basic arguments for the resurrection of Christ is the empty tomb. I would say that the empty tomb, as such, does not *prove* a resurrection. But if we have other adequate proofs that Christ was raised from the dead, then the empty tomb confirms this fact, inasmuch as the body was no longer there when the women and the disciples entered into the tomb expecting to find the body.

The first great evidences for the resurrection are, of course, the post-resurrection appearances, of which there were ten: five on Easter Sunday, terminating with the appearance to the ten Apostles in the upper room (Luke 24:36-51); another a week later to the eleven Apostles (John 20:26-29); three others during the next thirty or more days; and the final appearance at the time of our Lord's ascension (Luke 24:50-52). It was not to one person, or one group of persons, that Jesus revealed Himself at different times; nor was it to the same type of persons that He revealed Himself each time. He appeared to certain women, to two disciples on their way to Emmaus, to Apostles gathered together in an upper room, and to five hundred brethren meeting together. What differences among such people as Mary Magdalene, Peter, James, John, and Thomas! "Nor were the feelings of

[52]

ese different groups, at the instant when the manifestations were made to them, less various than the groups themselves: the women departing quickly from the sepulchre, with fear and great joy; Mary Magdalene standing without the sepulchre weeping; the two disciples talking in sadness of all the things which had happened; the Apostles assembled with shut doors for fear of the Jews; the brethren in Galilee gathered together in obedience to Christ's command; the seven engaged in their old occupation as fishermen; the eleven on the Mount of Olives rejoicing in the presence of their Lord with the full assurance that it was indeed Himself" (William Milligan, *The Resurrection of Our Lord*).

There is no attempt in any of the records to describe how the Lord appeared. In fact, as He walked on the Emmaus road He was simply recognized as a fellow citizen of Israel. The picture of the Lord preparing breakfast for the cold and fatigued disciples on the shore of the Sea of Galilee is so natural and so beautiful as to be beyond all possibility of being the product of any imagination, no matter how reverent that imagination might have been. Breaking bread with the disciples on the Emmaus road, and eating fish by the Sea of Galilee, are incidents no one ever would have thought of placing in the post-resurrection narratives, unless the incidents rested solidly on fact.

A powerful argument for the truthfulness of Christ's bodily resurrection can be found in our Lord's own words to His disciples on Easter night: "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet." (Luke 24:39-40, ASV). In fact, on that same occasion, Christ opened the Scriptures to them and declared, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day . . ." (verse 46, ASV).

[53]

I never tire of the words of Canon W. J. Sparrow-Simpson, in his monumental work on the resurrection (*The Resurrection and Modern Thought*), in relation to the sense of sight: "See (*eideo*) My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye behold (*theoreo*) Me having. And when He had said this He shewed unto them (*deiknuo*) His hands and His feet.' Similarly also in the fourth Evangelist: 'I have seen the Lord.' 'He shewed unto them His hands and His side.' 'They saw the Lord.' 'Except I shall see in His hands the print of the nails.' 'Because to the marks of the wounds inflicted in the Passion. St. Luke speaks of the hands and the feet. St. Matthew mentions neither. St. John mentions 'His hands and His side.' " The angels also, when they met the women at the tomb, confirmed the fact of Christ's resurrection by declaring, "He is not here, but is risen . . ." (Luke 24:6, ASV). Thus we have the testimony of Christ Himself, the testimony of the angels, the prediction of the Scriptures, and the words of eyewitnesses to the fact that Christ was risen from the dead.

Let me emphasize a matter I briefly referred to in a preceding paragraph: What we have been saying about Christ is true of no other religious leader who has ever Appeal is made by the Risen Lord in these Appearances quire of Him, Who are Thou? knowing that it was the thou hast seen Me.' 'And none of His disciples durst in-Lord.' 'Appearing unto them by the space of forty days.' appeared on this earth. Of the world's four great religions that rest directly upon personalities, rather than upon a philosophical system, the Christian religion is the only one that even talks about an empty tomb in relation to its Founder. Abraham, the father of Judaism, died about 1800 B.C., but no resurrection has ever been claimed for him. His tomb is in Hebron, in southern Palestine, and has been most carefully preserved for almost four

[54]

millennia. Although it is now covered by a Mohammedan mosque, it is recognized by almost all authorities on Biblical history as being the genuine burial place of the great patriarch. The original accounts of Buddha never ascribe to him any such thing as a resurrection; in fact, in the earliest accounts of his death, namely, the *Mahaparivibbana Sutta*, we read that when Buddha died it was "with that utter passing away in which nothing whatever remains behind." One of the outstanding authorities on Buddhism says, "There is no trace of the *Pali* scriptures or commentaries (or so far as I know in any *Pali* book) of Sakya Muni having existed after his death or appearing to his disciples" (quoted by S. H. Kellogg, *The Light of Asia and the Light of the World*). Mohammed died A.D. June 8, 632, at the age of sixty-one, at Medina, where his tomb is annually visited by thousands of devout Mohammedans. The millions and millions of Jews, Buddhists, and Mohammedans agree that their founders have never come up out of the dust of the earth in resurrection.

The consequences of the resurrection of Christ may be grouped under three major headings: the consequences for Christ, for the church, and for individual Christians. It seems to me that the first thing the resurrection does, —and this is not too often referred to in treatments of this subject—is place a final seal upon the words of Christ, an unshakable guarantee of their truthfulness. If our Lord said, frequently and with great definiteness and detail, that after He went up to Jerusalem He would be put to death, but on the third day He would rise again from the grave, and this prediction came to pass, then it seems to me that everything else our Lord ever said must also be true. If the words concerning His resurrection are true, then when He said His precious blood was to be shed for the remission of sins, that is true also. When He said that He came down from the Father above, that He spoke the words the Father had given Him, that He and

[55]

the Father were one, that He was indeed the Son of God, He was speaking the truth. When our Lord said that whoever believed on Him would have everlasting life, and whoever refused to believe on Him would be eternally condemned, He spoke the truth. That empty tomb, and the fact of the risen Lord, should assure us forever that when the Lord said He was going to prepare a place for us, that He would come again and receive us to Himself, and that when the dead hear the voice of the Son of God they will come forth from their graves, and that He will, Himself, be the Judge of all mankind, He was speaking the truth.

In the relation of the resurrection to Christ, St. Paul says that Christ, who according to the flesh is of the seed of David, is now "declared to be the Son of God . . . by the resurrection from the dead . . ." (Romans 1:4, ASV). He was the Son of God from eternity, but this great truth is now declared to the world. To quote Sparrow-Simpson again: "If it be asked how the resurrection of Christ is a proof of His being the Son of God, it may be answered, first, because He rose by His own power. He had power to lay down His life, and He had power to take it again. John 10:18. This is not inconsistent with the fact taught in so many other passages, that He was raised by the power of the Father, because what the Father does the Son does likewise; creation, and all other external works, are ascribed indifferently to the Father, Son, and Spirit. But in the second place, as Christ had openly declared Himself to be the Son of God, His rising from the dead was the seal of God to the truth of that declaration. Had He continued under the power of death, God would thereby have disallowed His claim to be His Son; but as He raised Him from the dead, He publicly acknowledged Him; saying, 'Thou art my Son, this day have I declared thee such.'"

Conservatives and liberals agree that had it not been

[56]

for a deep, unshakable conviction on the part of the disciples of Jesus that He had risen from the dead, there would have been no church. Even such a liberal scholar as the late Dr. H. D. A. Major has said, "The Christian Church was founded on faith in the Messiahship of Jesus. A crucified Messiah was no Messiah at all. He was one rejected by Judaism and accursed by God. It was the resurrection of Jesus which proclaimed Him to be the Son of God with power" (*The Mission and Message of Jesus*).

Closely related to this truth is the fact evident to anyone reading through the Book of Acts: the resurrection of Christ became immediately the great subject of the Apostles' preaching; and by the preaching of the resurrection, this early and small company turned the world upside down. The resurrection of Christ was the central theme of St. Peter's great sermon on the Day of Pentecost, and it continued to be the uppermost subject relating to Christ in the minds of the Apostles down to the final trial of the Apostle Paul. In the apostolic preaching the resurrection was set forth as something prophetically anticipated, witnessed to by the Apostles, the cause of the outpouring of the Holy Spirit, the certification of the preëminent glory and deity of Christ, and the sure hope for our own resurrection. It is interesting to note that in almost every time the word *witness* appears in the New Testament, in relation to what Christians are to declare concerning Jesus Christ, the witness is to His resurrection, all of which is but a carrying out of our Lord's final command that His followers were to be witnesses of these things (Luke 24:46-47). Apart from the work of the Holy Spirit, certainly the secret of the power and growth of the early church is summed up in the words "with great power gave the apostles their witness of the resurrection of the Lord Jesus . . ." (Acts 4:33, ASV).

The resurrection of Christ has the most vital relationship to every individual believer in Christ. First of all,

[57]



as the Apostle tells us, Christ was raised for our justification (Romans 4:25), inasmuch as the resurrection "is the positive proof of the sufficiency of the atonement. It is the father's signification that He is satisfied with our Substitute, Sacrifice, our Priest, Victim, and that nothing now stands between sinners and forgiveness" (R. McChayne Edgar, *The Gospel of a Risen Saviour*).

The resurrection of Christ is the supreme guarantee of our own resurrection. In the classic treatment of the resurrection in I Corinthians 15, Christ is spoken of as the firstfruits from among the dead, the affirmation that all who are in Christ will some day be raised as He was raised from the dead. In fact, in another passage (Philippians 3:21), the Apostle declares that in the resurrection we will have a body like the glorious body of the risen Saviour.

Philosophers and religious teachers have been discussing, debating, speculating, about the possibility of a future life, since the early days of the Egyptian kingdom and especially during the centuries when Greek philosophy flourished. But all man has ever thought and written about the subject is finally found to be inadequate and insufficiently supported with evidence, while the resurrection of Christ gives to men an historical event in place of speculation and mythology. More than that, the event occurred because of God's love for us and His desire that we should be redeemed from the power of death and have restored to us, in all of its fullness and even more, the original image of God. We cannot enter here into the nature of the resurrection body.

Is there not another great truth arising from those discussed, which we pre-eminently need at a time like this? There is hardly a more comforting passage in the Bible than the words of the risen Lord to the prostrate Apostle John, when laying His right hand upon the Apostle, the Lord said, "Fear not; I am the first and the last, and the

[58]

Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Revelation 1:17-18, ASV). Christ has not only died but He has risen again and lives forevermore; and in His loving care and power are our destinies determined.

Perhaps there should be one final word to remind us that this great fact of Christ's resurrection is in harmony with the entire life and character of Christ. He came into the world following a miraculous conception. He lived without sin, and therefore, as St. Peter once said, death could not hold Him. (Acts 2). He was able to raise others from the dead, and was already in His earthly ministry showing Himself to be the Conqueror of death. The redemption He came to purchase for us is a complete redemption, a deliverance of body, soul, and spirit from every evil that sin has introduced. Death entered into the world by one man's sin, and resurrection life is made available to us by the sacrifice of the sinless Son of God. Well do we need to hear the words of Christ to the Apostle Thomas: "... be not faithless, but believing" (John 20:27, ASV), which literally translated should read, "... become not unbelieving, but believing."

To reject the resurrection of Christ is to put out the one great light that can illuminate and certify our future; it is to forfeit any right to call one's self a true Christian. To accept Christ's resurrection is to possess the key to the incarnation, to be forever assured of the truthfulness of the teachings of Jesus, to know we are fully justified before God, and to possess a hope of which no experience and no event, local or universal, can ever rob us. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you..." (I Peter 1:3,4, ASV).

[59]

The resurrection of Christ was followed by forty days of occasional ministry; it terminates, as far as our Lord's earthly life is recorded in the Gospels, with the Ascension. The Ascension is mentioned in only two of the Gospels: briefly in Mark 16:19,20, but with some detail in Luke 24:50-52 (it is also recorded in Acts 1:9). The Ascension occurred on the Mount of Olives, opposite from and east of the city of Jerusalem. H. B. Swete summarizes the significance of the Ascension: 'From one point of view the Ascension was the last parting of the risen Lord from His disciples. He *parted from them* when He ascended, as He had parted from them at the end of each of His appearances after the Resurrection. But whereas the previous partings had been instantaneous, through the sudden vanishing of the human form, this was *as they were looking*; the process could be observed up to a certain point; and whereas the other separations were for a few hours or days, this was final and beyond recall. It was followed by no fresh appearances, or by none of the same kind—none which placed the Lord evidently in their midst, or brought them into such contact with Him that He could be handled by them, and on one occasion even ate and drank in their presence. The Ascension put an end to all intercourse of this nature: it was a departing from the world, a withdrawal once for all from the whole order under which men live on this side of the grave. It completed the alienation from the things of sense which the Resurrection began. But the manner of this final departure—the lifting up of the human form from the earth, and the apparent passing upwards of the cloud which received it out of sight—suggested a further aspect of the event. Jesus left the world because the time had come for Him to go to the Father. His departure was a 'going up,' as His entrance into the world had been a 'coming down.' He who had

[60]

descended now ascended where He was before" (*The Ascended Christ*).

Mark says, "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God" (16:19, ASV). The seating of our Lord at the right hand of God is known as the *Session* of Christ, a fact constantly referred to in the later New Testament Scriptures (see Acts 2:33; Romans 8:34; Ephesians 2:6). Christ, says the author of the Epistle to the Hebrews, has "entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us..." (Hebrews 9:24, ASV; see also Hebrews 6:19-20).

What tremendous, unchanging, abundantly adequate and eternally abiding truths were introduced into the world in the thirty-five years from the birth of Jesus to His ascension! A perfect life, giving us an example we should follow; the highest ethical teachings that have ever proceeded from the lips of any prophet of history; the perfect and final revelation of God; a vicarious death, a sacrifice offered to God by which the sins of men may be forgiven and sinners reconciled unto God; the breaking of the bonds of death by Christ, and then *through* Christ; the promise of eternal life and of being present with Him in resurrection glory; the bestowal of power upon believers by the indwelling of the Holy Spirit; the strengthening truth that we now have a High Priest interceding for us before God; and the certain hope of the return of Christ, with the final establishment of righteousness on this earth forever.

However much one may talk about the bibles of the world and world religions and great religious leaders, nowhere but in the Christian faith will one ever find and hear such words as the Lord Jesus said on the day He raised Lazarus from the dead: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11:25-26, ASV). Well did St. Peter say, when others were leaving Christ and the Lord asked His disciples if they also would be leaving, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68, ASV).



Wilbur Moorehead Smith

## Wilbur M. Smith (1894–1976)

Author of *Therefore Stand: A Plea for a Vigorous Apologetic in This Critical Hour of the Christian Faith*

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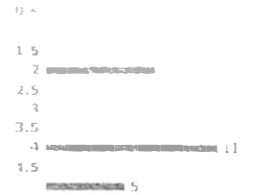
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