

Jesus Christ Our Lord

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Since I don't have as much time to study while working on our precious Bible school as I used to have as its student, my ability to absorb such an extensive masterpiece on christology and related topics by John F. Walvoord dramatically decreased. I'm done with that, though.

In his christological discourse, Walvoord didn't miss a spot. His sense for doctrinal discrepancies along with his perfectionism made this book superb source of theological knowledge on *Jesus Christ Our Lord*.

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- Preface

- Bernard of Clairvaux:

Jesus, the very thought of Thee

With sweetest fills my breast;

But sweeter far Thy face to see,

And in Thy presence rest.

(7)

- Human pens falter attempting to describe Him.
- Charles Wesley:

O for a thousand tongues to sing

My great Redeemer's praise,

The glories of my God and King,

The triumphs of His grace.

(7)

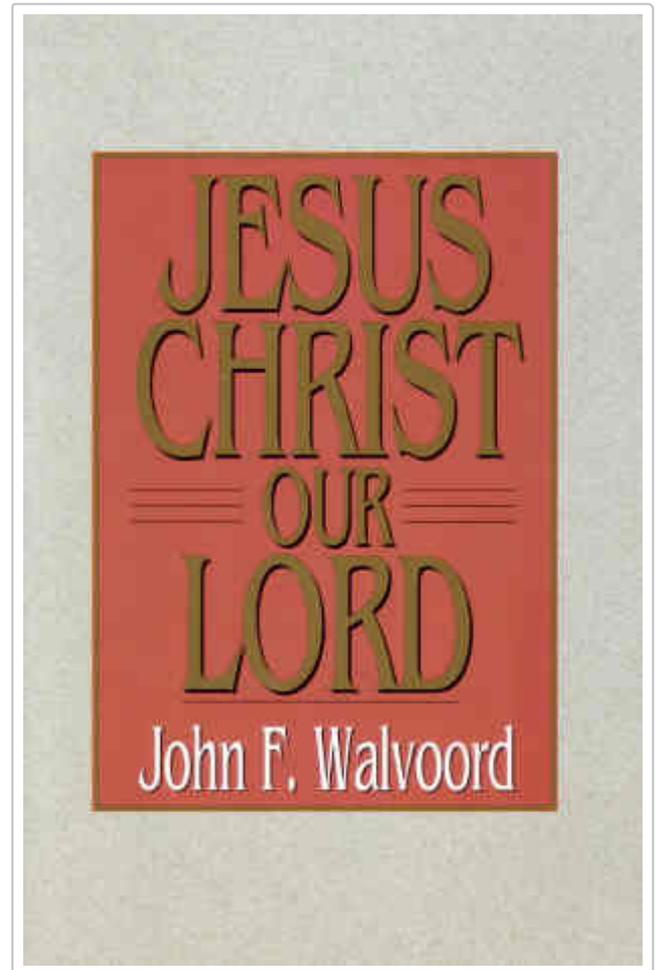
- No other person is given more biographical attention, than person of Jesus Christ.
- Divine revelation of Jesus Christ leaves writer/biographer in futility due to it's immensity. With this confession, however, comes necessity of systematic formation of the many truths relating to the person and work of Christ.

Upon this systematization the whole structure of Christian preaching and teaching must be erected, ...

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- Must keep on mind: While there is progress in doctrine, there is no increase in spiritual revelation.

It is, therefore, more important to discover what Paul or John says about Jesus Christ than to follow the latest learned theological pronouncement.



- 1. Christ in Contemporary Theology

- Doctrine of the Trinity
 - Stated on Nicene Council in 325

...while God is One numerically, He subsists in three Persons, God the Father, God the Son and God the Holy Spirit who are equal in eternity, power and glory, Each possessing all the divine attributes and yet having properties which distinguish Them within the unity of the Trinity.

(11)

- Orthodox Doctrine of the Person and the Work of Christ

... Christ was defined as having a complete human nature and complete divine nature united in one Person without moral complication (e.g., in the Chalcedonian Creed, 451).

(12)

- Early Dissent from Orthodoxy

- Alexandrian school (3rd century) – allegorical approach to biblical revelation in attempt to harmonize Plato and Christianity.
- It had its counterpart in later philosophy of Hegel, who regarded biblical record as presenting concepts which belong to the Christian faith in symbolic terms.

- Rise of Modern Liberalism

Scripture should be studied for its spiritual intent, namely, the ethical and theological implications rather than the explicit statements of the Bible.

(12–13)

- This resulted in rejection of the full deity, Trinity, substitutionary atonement and bodily resurrection and bodily second coming.

- Rise of Neoorthodoxy

- Reaction to liberalism.

The religious insights of liberalism were so anemic and subjective that they did not provide a living faith for people and nations in crisis. Out of World War I came the new movement known as neoorthodoxy sparked by Karl Barth's *The Epistle to the Romans* which challenged the naturalism of liberalism and its doctrine that God is immanent or in the world, but not transcendent or greater than the world. Barthianism restored revelation to a supernatural communication of the infinite God to finite man, communication in which Jesus Christ is the principal medium.

(13–14)

- Barth is sometimes charged to christomonism (reduction of all theology to christology).

Introducing the subject of “Jesus Christ” in his *Dogmatics in Outline*, Barth writes,

The heart of the object of Christian faith is the word of the act in which God from all eternity willed to become man in Jesus Christ for our good, did become man in time for our good, and will be and remain man in eternity for our good. This work of the Don of God includes in itself the work of the Father as its presupposition and the work of the holy Spirit as its consequence. [Karl Barth, *Dogmatics in Outline*, p. 65.]

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- Rise of Bultmannism

- Demythologization, social gospel, eliminating supernatural.

- It is based on technical definition of myth, which is not “a fantasy, nor a mere fiction, but the sense in which it is used in comparative religion where it is a statement of man's experience.” (15)

Jesus, according to Bultmann, spoke in the terms of His day, and thus taught that He had descended from heaven, that He was contending against Satan, and used the concept of a three-story universe, that is, the heavens above, the earth, and that which is below the earth.

(15)

- Experiential encounter with Christ is the *kerygma*, or the message which must be repeated today.
- The kerygma is rather presupposition of NT theology than NT theo. itself.
- Contemporary Confusion
 - Bultmann's disciples Herbert Braun and Manfred Metzger reduced revelation almost entirely to personal communication between God and man with corresponding neglect of Scripture.
- Emerging Factors in Contemporary Christology
 - First: Christological system can be no better than the view of Scripture on which it rests.

It is significant that aside from a few cults, whose teachings are quite contradictory, students of Christology who have accepted the Bible as the inerrant and authoritative Word of God have invariably also accepted the deity of Jesus Christ and the historical accuracy of His virgin birth, sinless life, substitutionary death and bodily resurrection.

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- Second: Hermeneutics and principles of interpretation.
- Major Trends in Contemporary Christology

Carl Henry has summarized major trends of the past century in these words:

The rationalistic liberalism of Schleiermacher, Ritschl, and Troeltsch was the dominant religious force in the forefront of our century. Classic modernism, a theology of intensified divine immanence, so neglected God's transcendence in relationship to man and His universe that it left no room for miracle, special revelation, or special redemption.

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- Karl Barth reasserted God's transcendence, so that by 1930 most German theologians conceded death of rationalistic modernism, or classic liberalism, which Barth had deplored as heresy.
- Although Bultmann overtook Barth in many areas, his victory now seems to be fading.

As Henry says,

The central problem of New Testament studies today is to delineate Jesus of Nazareth without dissolving Him as the Bultmanians did, without demeaning Him as many dialectical theologians did, and without reconstructing Him as nineteenth-century historicism did, so that it becomes clear why and how He is decisive for Christian faith.

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- Principles Governing a Biblical Christology

A student of Christology must necessarily decide in preliminary study such important question as to whether the Bible is an infallible and authoritative revelation concerning the facts of Jesus Christ.

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- Neoorthodox theologians (Barth, Brunner, Niebuhr) regard Scripture as a channel of revelation and although they do attribute some authority to it, they don't consider it infallible or inerrant.
- Bultmann and his school regard Scripture as much as edited record of first century teaching which cannot be taken at face value.
- Liberal theologians deny any authoritative character of Bible. They question facts and presentation of Scripture as truth.
- Orthodoxy carries several problems of interpretation. Four gospels present four different treatments of Jesus' life, death and resurrection.

Generally orthodox scholars adopt the principle that theological and factual harmonization of these accounts can be achieved, although solutions to some problems are obscure.

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• 2. Christ in Eternity Past

- His preexistence is one of most crucial problems (Jn 8:58)
- This came to the front in Nicaea A.D. 325.
- Eternity of the Son of God
 - It is most important doctrine. If He is not eternal, then He is a creature.
 - On the other hand if He is eternal, then He is not only preexistent (as Arius believed), but self-existent.
 - For those, who do affirm biblical inerrancy:
 - Messianic prophecy in Micah 5:2 uses terms with “the strongest assertion of infinite duration of which Hebrew language is capable (cf. Ps. 90:2; Prov. 8:22, 23; John 1:1).” (23)
 - Isaiah gives the Messiah name of “the mighty God”, “everlasting Father” or “Father of eternity” (Isaiah 9:6, p. 23–24).

... Christ said, “Before Abraham came to be [Greek, *genesthai*], I am [Greek, *eimi*]” (literal trans.) He was not only claiming to have existed before Abraham, but He was claiming to be the eternal I AM, that is, the Jehovah of the Old Testament.

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- Paul confirms eternity of Christ in Colossians 1:16–17.

The two statements found in these verses declare not only that Christ was before all creation, but that all creation stemmed from His creative activity. If Christ was before all creation, it is obvious that He Himself could not have been created.

(24–25)

- Another Pauline proof: Eph. 1:4. In Revelation it's 1:8.

In the history of the church it is significant that no denial of the eternity of Christ has endured which has not also denied the Scriptures as the very Word of God and ultimately lowered the person of Christ to something less than God Himself.

(25)

- Preexistence of the Son of God
 - The dogma of the eternity of Christ is becoming more and more recognized even by liberal scholarship as essential biblical teaching.

The Christ of the Scriptures is God, and a God who is not eternal is not God.

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- It is emphasized strongly on John's writings.

- Divine Attributes of the Son of God

- The scriptural revelations of Christ's attributes are so interrelated, that proving one leads to evidence of another.

... if Christ is eternal, He is also preexistent, omniscient, omnipotent and so on.

(27)

- Eternity and Preexistence
 - Christ eternal (Micah 5:2; John 8:58; Col. 1:16–17; Rev. 1:8).
- Self-existence
 - Christ uncaused (John 1:1–3; Col. 1:16–17).
- Omnipresence
 - (Deut. 4:39; Prov. 15:3; Isa. 66:1; Jer. 23:24; Acts 17:27)
 - Especially ascribed to Jesus in His promise in Matthew 28:20.
 - ... and His promise of indwelling believer (John 14:18, 20, 23).

If Christ is God, then He is omnipresent; and if He is omnipresent, He is God.

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- Omnipresence doesn't contradict with concept of locality.
- Theologians except the Lutheran ones regard Christ as omnipresent in His deity and local in His humanity.
- Omniscience
- Omnipotence
 - Power to forgive sins – Matt 9:6.
 - All power in heaven and in earth – Matt. 28:18.
 - Power over nature (Luke 8:25), over His own life (John 10:18), to give eternal life to others (John 17:2), to heal (1:29–34) and so on...

His omnipotence in any case is restricted to that which is holy, wise and good.

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- Immutability
 - cf. Heb 1:10–12 with Ps 102:25–27
- The Fullness of the Godhead in Him
 - Col. 2:9
- Sovereignty
 - Stems from omnipotence – Matt. 28:18.
- Other Qualities of Deity
 - Divine glory – John 17:5; Rev. 1:12–18.

Charles Hodge presents the following summary of the scriptural evidence for the divine attributes of Christ:

All divine names and titles are applied to Him. He is called God, the mighty God, the great God, God over all; Jehovah; Lord; the Lord of lords and the King of kings. All divine attributes are ascribed to Him. He is declared to be omnipresent, omniscient, almighty, and immutable, the same yesterday, today, and forever. He is set forth as the creator and upholder and ruler of the universe. All things were created by Him and for Him; and by Him all things consist. He is the object of worship to all intelligent creatures, even the highest; all the angels (i.e., all creatures between man and God) are commanded to prostrate themselves before Him. He is the object of all the religious sentiments; of reverence, love, faith, and devotion. To Him men and angels are responsible for their character and conduct. He required that men should honour Him as they honoured the Father; that they should exercise the same faith in Him that they do in God. He declares that He and the Father are one; that those who had seen Him had seen the

Father also. He calls all men unto Him; promises to forgive their sins; to send them the Holy Spirit; to give them rest and peace; to raise them up at the last day; and to give them eternal life. God is not more, and cannot promise more, or do more than Christ is said to be, to promise, and to do. He has, therefore, been the Christian's God from the beginning, in all ages and in all places. [Charles Hodge, *Systematic Theology*, II, 382.]

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- The Son of God in the Trinity

It is safe to say that no attack on the doctrine of the Trinity can be made without attacking the person of Christ. It is also true that no attack on the person of Christ can be made without attacking the doctrine of the Trinity, as they stand and fall together.

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- Work of the Son of God in Eternity Past

... Westminster Shorter Catechism: "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." If this concept of the decree of God is correct, Christ must have had an important part in this eternal decree and therefore is involved in all aspects of the total purpose and work of God.

(33)

- 3. Christ in Old Testament History

- Titles of the Son of God in the Old Testament

- To be considered here are the titles which refer to His deity and preincarnate person.
 - Jehovah
 - He is Jehovah of the Sabbath and Jehovah of the temple.
 - In NT He is called *Kyrios*, which is LXX equivalent of Jehovah.
 - Elohim
 - Elohim in OT is God in NT ⇒ Jesus Christ.
 - Adonai
 - Son of God
 - Used both for angels and Jesus.
 - Describes His eternal relationship with the Father.
 - *The theory of sonship by means of incarnation* says, that "Christ was not properly a Son before His birth" (39).
 - *The theory of sonship by means of baptism* is similar...
 - ... *by means of resurrection*
 - ... *by means of exaltation to the right hand of God*
 - All these theories share a common mistake: They connect certain reference about Christ's sonship as the milestone in His existence, when He became the Son of God.
 - ... *by means of title or office* says, that it's merely a compliment and that Christ is not generated son.
 - ... *by means of covenant* says, that it's an assumed office, which begins and ends with covenant within the bounds of God's ultimate purpose.
 - *The eternal sonship of Christ*

... sonship has been used in the Bible to represent the relationship between the first Person and the second Person.

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- Confirmed by divine decree: Psalm 2:7
 - Jewish point of view represented by J. Klausner holds, that it was Paul, who made Jesus God. According to him, Jesus was sort of "heavenly man"

For him, therefore, the expression “Son of God” merely implies nearness to God rather than essential Deity.

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- The First Begotten

- The Firstborn among many brethren (Tom. 8:29).
- The Firstborn of Mary (Matt. 1:25).
- The Firstborn from the dead (Col 1:18).

The aspect of dignity, carried over from the idea that the firstborn was given a more important place than later children, has the resultant idea of sovereignty or place of authority and tends to support the deity of Christ.

(43–44)

- The Only Begotten

The thought of John 3:16 seems to be that the Son who was the only Begotten from eternity past was given by the Father.

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- The Angel of Jehovah

- Angel of Jehovah in the OT is the second person of the Trinity:
 - The Angel of Jehovah is identified with Him (Gen. 16:7–13; ...)
 - The Angel of Jehovah is also revealed to be a distinct person from Jehovah, which would logically be a Person of the Trinity.
 - The Angel of Jehovah is the second person of the Trinity. That is the only solution of otherwise confused picture.
 - The second person is the visible God of the NT.
 - The Angel of Jehovah no longer appears after the incarnation.
 - Function of both Christ and the Angel can be observed.
 - The Angel could be neither the first nor the third person.

- Christ as the Creator

- Doctrine of *ex nihilo* is opposed to theory of emanation and to theory of evolution.

The Son of God is revealed to be the eternal Word of God of whom it is said: “All things were made by him; and without him was not any thing made that was made” (John 1:3).

...

The doctrine is given its fullest statement in Colossians 1:15–17 (RSV): “He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together.”

(47–48)

- No name of man or angel could be read into these verses without blasphemy.
- Berkhof:

“All things are at once *out of* the Father, *through* the Son, and *in* the Holy Spirit. In general it may be said that *being* is out of the Father, *thought* or *idea* out of the Son, and *life* out of the Holy Spirit.” [Louis Berkhof, *Systematic Theology*, p. 129.]

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- Christ in Preservation and Providence

... providence includes (1) preservation, (2) concurrence or cooperation with creatures, and (3) government.

(49)

- Providence is work of triune God. However, the Son of God seems to be specifically active.
 - The work of the Angel of Jehovah in guidance of Israel.
 - Christ as specifically the good Shepherd (John 10).
 - Isaiah 63:9
 - Col. 1:17, similar in Heb. 1:3:

The immaterial bonds which hold together the atom as well as the starry heavens are traced in this passage to the power and activity of the Son of God.

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Taken as a whole, the work of the preincarnate Christ in providence includes all the major features of the doctrine, and the Son of God is seen preserving, guiding, delivering and governing His creatures.

(51)

- Old Testament Theophanies
 - Greek: *theos* + *phainó*.

Usually they are limited to appearances of Christ in the form of man or angel while other forms of appearance, such as the Shekinah, are not considered as formal theophanies.

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- The Angel of Jehovah
 - Context determines instances, some passages are not clear (Dan. 3:28; 6:22).
 - Instances:
 - Comforting Hagar

It is certainly a revelation of the gracious God that in the first two theophanies of Scripture in which the Angel appears, it is on behalf of a friendless and comfortless person who is not even included in major features of the Abrahamic covenant.

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- In Gen. 22:11–18 He stopping his hand, providing substitute.
- Appears to Moses (Ex. 3:2).
- He is in the pillar of a cloud and the pillar of fire. (Ex. 13:21).
- He warns Balaam (Num. 22:22–35).
- He warns and judges Israel (Jud. 2:1–4).
- Calls Gideon (Jud. 13:3–23).
- He deals with Samson's parents (Jud. 13:3–23).

9–11. Also David (II. Sam. 14:4–20), Mephiboshet (II Sam. 19:27), Nebuchadnezzar (Dan. 3:28). **And so on...**

- Other Theophanies
 - Some passages remain in dispute (Dan. 10:1–21). Their identification with Christ refutes arianism at once.
- Christ as the Saviour in the Old Testament
 - Evolutionary pattern suggested by modernists refutes to see mercy and love of God before its revelation in the NT.
 - In OT, salvation is presented rather as a collective deliverance rather than an individual matter.

- As for the discussion about meaning and nature of salvation in OT: *The Old Testament Doctrine of Salvation* by W. D. Kerswill and *The Meaning of Salvation* by Michael Green.

In the doctrine of Old Testament salvation, if the Scriptures are accepted as infallible, the revelation of salvation is not a late development of prophetic writers but a primary and basic revelation of God to the first man and succeeding generations.

(56)

- The Revelation of Universal Sin and Condemnation
 - Two ways of Eden:
 - Serpent's suggestion of the possibility of self-improvement.
 - The revelation by God of sin and depravity and hopelessness of man's estate apart from God's salvation.
- The Revelation of a Coming Saviour
- The Revelation of the Way of Salvation
 - The book of Job written -as some believe- long before Exodus, reveals a "most advanced system of theology based on direct revelation of God." (57)

It is remarkable how extensive is the knowledge of theology proper, anthropology and hamartiology, soteriology and even eschatology in Job.

(57)

- Kain and Abel must have known that the sacrifice for sin should be a particular, distinctive offering. That knowledge could come only through revelation.

As the exact character and work of the Deliverer is only gradually unfolded in the Old Testament, faith took the form of trust in Jehovah Himself without necessarily specific knowledge of the way by which Jehovah was to provide an adequate salvation.

(59)

- As for the sacrifices...

Under the system of sacrifices, God provided an outward means of manifesting inward faith.

(59)

Salvation was still a work of God for man not a work of man for God.

(60)

- The Work of the Son of God in Salvation
- 4. Christ in Old Testament Typology
 - Typology is mostly considered uncertain and doubtful.
 - It use to be mistaken with alegorizing.
 - Webster: "a figure or representation of something to come" (62).
 - We have about 50 important types of Christ, which is about half of the recognized total.
 - Typology is concerned about typical... persons, events, things, institutions, ceremonies.
 - Typical Persons
 - Aaron: Priest of the covenant.
 - Abel: Shepherd making sacrifice in contrast to Cain's bloodless offering.
 - Adam: Head of Old creation.
 - Benjamin: From the son of sorrow to the son of right hand. Victorious in battles.
 - David: First shepherd, than king, Gentile wife.
 - Isaac: Anticipated, promised birth, loved by father, sacrificed (not... Gen. 22).

- Joseph: Loved by father, hated by brethren, robbed of robes, placed in the pit of death, sold for silver, became servant, condemned though innocent
- Joshua: Successor of Moses, name “Jehovah saves”.
- Kinsman-redeemer: Heb. *Gaal*, kinsman.
- Melchizedek: King brought bread and wine, priest of the most high God, “righteous-king” of “peace”, king-priest.
- Moses: By sovereign choice of God chosen to deliver, rejected by brethren, Gentile bride, ministering to Gentiles.

Moses, after the period of separation was concluded, returned to deliver Israel, even as Christ is predicted to return to deliver Israel. Both are received by Israel at their second comings (Exodus 4:19–31; Rom. 11:24–26; Acts 15:14, 17).

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- Typical Events
 - So many can be viewed as types.
 - Clothing of Adam and Eve
 - Preservation in the Ark
 - Deliverance from Egypt
 - Entrance into the Land
- Typical Things

It is an essential postulate of theism that creation reveals the Creator. The material world was evidently designed by God to illustrate spiritual things. Such elements as life and death, light and dark, the sun, moon and stars—in a word both the macroscopic and the microscopic—speak of corresponding ideas in the spiritual world.

(71)

- The Old Testament Sacrifices
- The Tabernacle

It is the gospel illustration and undoubtedly is more rich in its meaning to the believer of this dispensation than to the Old Testament saint who only dimly understood all the typical representation. The tabernacle remains an almost exhaustless source of illustration of spiritual things relating to the Son of God.

(73)

- Other Typical Things
 - Aarons rod, brazen serpent, smitten rock, Noah's ark...
- Typical Institutions and Ceremonies
 - The Sacrifices: Sin, trespass, meal, peace & burnt offerings, they all point to Christ.
 - The Old Testament Priesthoods
 - Feasts of Jehovah: Lev. 23, backbone of the Levitical system. Passover, Feast of Unleavened Bread, Feast of Firstfruits, Feast of the Wave Loaves, Feast of Trumpets, Day of Atonement, Feast of Tabernacles (represents both deliverance from Egypt and regathering of dispensed Israel).
 - Cities of Refuge
- 5. Christ in Old Testament Prophecy
 - See Luke 24:27.

...life, death and resurrection of Christ were major themes of prophecy in the Old Testament.

(79–80)

- Prophecy itself is a miracle. W. H. Thomson:

“A real prophecy, on the other hand, is nothing less than a miracle, for it needs but a short train of reasoning to show that it differs so essentially from mere human prediction...

...

But prophecy has no necessary connection with experience, nor is it conditioned by it, for it involves a foreknowledge of that which no man know unaided, any more than unaided he can step off the earth.”

(80)

The hope of Israel centered in the coming of this Person who was to be anointed as King and Priest and to whom Israel looked for deliverance from sin as well as from oppression of the Gentiles. Therefore, the Messianic hope for Israel became the center of eschatological expectation.

(81)

- Principal Types of Messianic Prophecy
 - General: Only a Messiah could fulfill it.
 - Personal: Identified by specific term (e.g. *Immanuel*).
- General Characteristics of Messianic Prophecy
 - Many of them are clear as they are fulfilled in NT.
 - There are various problems:
 - Language use to be obscure. The divine intent is understandable only by true believers.
 - Figurative language. That doesn't necessarily make meaning uncertain.
 - Perfect tense. A. B. Davidson:

“This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore, to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*).” [A- B. Davidson, *An Introductory Hebrew Grammar*, pp. 156–57.]

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- It is seen horizontally rather than vertically. It doesn't discuss every peak between now and then. Hence it may leap from the sufferings of Christ to His glory without consideration of the time elapsed between.
- The Messianic Line: His Lineage
 - As God fulfills His plan, Satan does his corrupting work.
 - We can see a growing definiteness in progressive revelation.
 - Matthews account – Joseph and Luke's account – Mary.
 - Joseph's line was disqualified by God (Jehoiakim). Jesus, however, was not Joseph's physical son.
 - Prophecies of the Birth of Christ
 - Micah 5:2
 - Prophecies Concerning the Person of Christ
 - There is no room for doubting humanity: Seed of woman, lineage, connection with Israel, birth in Bethlehem, Jewish uniform expectation.
 - Circumstances of the birth were miraculous (Is. 7:14).
 - Prophecies Concerning the Life of Christ
 - Sam. 2:35 (fully fulfilled only by Christ), Psalm 110:4 ↔ Heb. 5:6 & Zech. 6:13 (“...a priest upon His throne”).

The prophecy of His rule is integral in Messianic prediction (Isa. 2:1–4; 4:1–6; 49:7; 52:15).

...

The promises to David and the prediction of the earthly kingdom of the Messiah are one and the same.

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- Messiah will perform many great miracles (Is. 35:5–6).
- Cornerstone and foundation (Is. 28:14–18).
- Prophecies Concerning the Death of Christ
- Prophecies Concerning the Resurrection of Christ

It is, of course, the fashion among some scholars to minimize and eliminate the Messianic element from Old Testament prophecy wherever possible. Oehler, for instance, finds no Messianic reference in Psalm 16:10. [G. F. Oehler, *Theology of the Old Testament*, pp. 150, 169, 559.] A. B. Davidson does not bother to discuss it in his work on Old Testament prophecy. The New Testament makes it clear, however, to all who accept the infallibility of the Scriptures that Psalm 16:10 is specifically a reference to Christ.

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- Prophecies Concerning His Glory

... the Old Testament prophets themselves while recognizing the dual prophecies of suffering and glory of the Messiah were not able to harmonize this apparent contradiction.

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- cf. I Peter 1:10–11
- Christ returned to his glory at his ascension.

• 6. The Incarnation of the Son of God

- Central fact of Christianity.
- Warfield: There is but a little reference to Christ among heathen writers.

Warfield mentions, but questions the authenticity of the reference in Josephus [Josephus, “Antiquities.” XVIII. iii. 3; XX. ix. 1.] to “Jesus,” but cites as authentic references to Christ by Suetonius [Suetonius, “Claudius,” xxv.] and that of Tacitus and Pliny.

(97)

- Theological significance of the incarnation, however, is undoubtful.
- For purpose of this study we will accept Gospels as factual history.
- The Prophetic Forerunner of Christ
 - John the Baptist is a prophetic bridge between the OT and NT prophets.
- The Annunciation to Mary
 - Luke 1:38 ...

The simplicity of this narrative, the avoidance of all extravagant details, and the very natural movement of the conversation between Mary and the angel testify to the genuineness of this portion of Scripture and lead to the theological conclusion that Jesus Christ was born of a virgin.

(99)

- The Annunciation to Joseph
- The Birth of Jesus Christ
 - Only Matthew and Luke give full account. Simplicity is important testimony of its authenticity again.
- The Infancy of Christ
- Critical problems

An attitude of unbelief too often is linked with an unwillingness to bow before Jesus Christ as divine Lord and Saviour, not from attested facts which contradict the Gospels.

(103)

- Problems in genealogies:
 - Lineage is selective. E. g. three kings from I Chronicles 3:11–12 (Ahaziah, Joash and Amaziah) are omitted, so that 14–14–14 symmetry would be maintained.
 - Some names listed are NT additions. They may have been taken from registry available in times of Christ. (These registry were destroyed with fall of Jerusalem.)
 - Luke traces genealogy back to Adam. Some believe, that he omits some generations between Adam and Abraham. That was, however, quite common (see omission of 6 generations of priesthood in Ezra 7:1–5).
 - Luke's problem: Entirely different genealogy from David to Joseph (David → Nathan instead of David → Solomon). Most common and probably the best explanation is, that Joseph was considered descendant of Eli as his son-in-law.
 - Jesus' birth of virgin and his divine Sonship is attested throughout NT. See Gal. 4:4, Rev. 12:1–2 cf. Is. 7:14.

The wisest of scholars as well as the most simple of humble believers have bowed alike to the manger in Bethlehem and acknowledged that the Infant, born of the virgin and laid in swaddling clothes, is their Lord and Saviour in whom is resident all the attributes of the infinite God.

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• 7 The Person of the Incarnate Christ

- The study of the person of Christ is one of most complicated and intricate.
- The Preincarnate Person of Christ
 - Designated as the coming Redeemer, Angel of Jehovah.
 - No change, no complication or theological problem.
- The Deity of the Incarnate Christ

Any attack on the deity of Christ is justly recognized as an assault upon a central aspect of Christian faith.

(107)

- Those who accept inspiration and infallibility of the Scripture does not question that.
- Major defection of the deity of Christ was led by Arius, this controversy ended with Nicene Creed in the 4th century.
- In many modern works, biblical doctrines is openly questioned and Jesus is considered the natural son of Joseph and Mary.
- Liberal alternatives according to W. A. Spurrer:
 - Christ as a great teacher is to be respected, but not worshiped. Miracles, resurrection and so on are rejected.
 - Christ was merely a sincere man, who was willing to die for his convictions. This diminishes His person even more.
 - Christ as a model of other man, who although not divine, set a new standard of nobility.
 - Majority of mankind hold one of these views, which are in sharp contradiction to the orthodox position that Christ was both God and man.
 - E.g. M. Burrows in *An Outline of Biblical Theology* questions accounts of Matthew and Luke and approves the poorly supported Sinaitic Syriac rendering of Matthew 1:16: "Joseph ... bagyt Jesus."
 - L. Berkhof summarized striking evidence of the deity of Christ. See [Louise Berkhof, *Systematic Theology*, pp. 94–95.]

- The Humanity of the Incarnate Christ
 - Denying Christ's humanity is just as destructive as denying His deity.

... Christ possessed a true humanity not only in its immaterial aspect specified in Scripture as being His soul and spirit.

(111)

- cf. Jn 13:21
- Nor contemporary theology and neoliberalism raised any doubts about humanity of Christ. Only Modern Christian Science has been a major movement questioning His true humanity, but its seldom taken seriously by contemporary theologians.
- The controversy of Christ having both human and divine nature is central problem of contemporary theology.
- Berkouwer:

“But it has become clearer than ever that the orthodox believer in Christ, in the midst of all the dangers that continually beset him, is called upon to witness in this hour of confusion: to witness to the personal relevancy of the question asked at Caesarea Philippi: to testify that the crisis of the doctrine of the two natures is not merely a theoretical matter but a religious crisis.”

(112)

- The Union of the Divine and Human Natures
 - His human nature didn't end with His death, but “as the Scripture make evident, His human nature continues forever...” (112). His earthly body died and was transformed into a resurrection body.
 - Even after resurrection He was touched and there is no indication in the Scriptures that his humanity will ever be terminated.
- The Relation of the Two Natures
 - Eng. “nature” is Lat. “*natura*” = Gr. “*physis*”.
 - Only few subject are more difficult than definition of relation between two natures in incarnate Christ.
 - Confusement: How two incompatible natures could coexist without one of them loosing any important characteristics. This leads to orthodox statement of two natures maintaining their separate identity.
 - Lutherans believe, that attribute of omnipresence is attribute of Christ's body, too ⇒ Lutheran theology of the Last Supper: Christ body is present. It is challenged by Calvinists for lack of biblical evidence.
 - Two natures not interfering each other in one Person.
 - Attributes of Jesus Christ can be divided in these groups:
 - Whole person: Redeemer, Prophet, Priest, King
 - Deity: “Before Abraham was, I am” (Jn 8:58)
 - Humanity: “I thirst” (Jn 19:28)
 - Describing deity with the predicate of human nature: “was dead” (Rev 1:12–18)
 - Describing humanity with the predicate of divine nature: “What then if ye should behold the Son of man ascending where he was before?” (Jn 6:62)
 - Describing deity with predicate of both natures: Christ is said to execute judgement in the future.
 - Describing humanity with predicate of both natures: “My God, my God, why hast thou forsaken me?” (Matt. 27:46).
- The Relation of the Two Natures to the Self-Consciousness of Christ

If will is meant desire, it is clear that there could be conflicting desires in the divine and human natures of Christ.

(119)

- One person, however, can only have one will. And in this case it could be only the will of God.
- Important Results of the Union of the Two Natures in Christ
 - Union was related to both natures. Act of redemption could be traced back to both natures.
 - As Man He could have acted as a human priest. As God He was the eternal priest and perfect Mediator and as the Son of God he was surely heard by God the Father.
 - "...the eternal Logos, the Word of God, declared the nature of God by becoming Man (John 1:18)." (121)
 - Kingly office was dependent on both natures.
 - He should be worshiped as the glorified God-Man. He has dominion over creation, which Adam has lost.
 - His ascension was precedent to restoration and exaltation of humanity.
 - Pre-fall humanity.

The union of the two natures in Christ, while not affecting any essential attribute of either nature, did necessarily require certain unique features to be manifested such as the absence of the sin nature, freedom from any act of sin, and lack of a human father. This also of course was true of Adam before the fall and therefore is not a contradiction of the essential humanity of Christ.

(122)

• 8. The Life of Christ on Earth

Though a study of the Gospels is not the primary concern of systematic theology, the life of Christ on earth necessarily forms a background for the important doctrines which relate to His person and work.

(123)

• Biographical Accounts

- Four different biographies, one perfect picture.
- The Birth of Christ
 - Matthew – Legal genealogy, Luke – Tracing Jesus through Mary back to Adam
- The Thirty Years of Obscurity (Matt. 2; Luke 2)

... the Spirit of God is not interested in satisfying the curiosity of those who would know the details of the early life of Christ.

(125)

- The Opening of Christ's Public Ministry (Matt. 3:1–4:11; Mark 1:1–3; Luke 3:1–4:13; John 1:19–2:12)
- The Early Ministry of Christ in Judea (John 2:13–4:42)
 - E.g. the first cleansing of the temple.
- The Ministry of Christ in Galilee (Matt. 4:12–18:35; Mark 1:14–9:50; Luke 4:14–9:50; John 4:43–8:59)
 - Ministry prior to the choosing of the twelve.
 - From the choosing of the twelve to departure from Capernaum to northern Galilee.
 - From withdrawal into northern Galilee to final departure from Galilee for Jerusalem.
- The Perean Ministry (Matt. 19:1–20:34; 26:6–13; Mark 10:1–52; 14–9; Luke 9:51–19:28; John 9:1–18:11)
- The Passion Week (Matt. 21:1–26:5; 26:16–27:66; Mark 11:1–14:2; 14:10–15:47; Luke 19:29–23:56; John 12:12–19:42)

Tuesday probably marked the final messages of Christ to the people if the traditional chronology is assumed. On that day He warned them of the results of rejecting Him, answered the questions of His opponents and silenced them, pronounced woes on the Pharisees, and delivered the great Olivet Discourse.

(128)

- Passions detailed on pp. 129–130.
- The Resurrection of Christ
 - Detailed on pp. 130–132.
- The Ascension of Christ (Mark 16:19–20; Luke 24:49–53; Acts 1:8–11)
- Major Spheres of the Earthly Life of Christ
 - The Sphere of Jewish Law
 - He affirmed Mosaic law.

He insisted, moreover, on its practical application to the spiritual issues of His day in contrast with the common evasion of the law by scribes.

(133)

The Mosaic law could be properly fulfilled only by those who attained its highest form of interpretation, centering in the love of God and love of one's neighbor.

(134)

- The Sphere of the Kingdom
 - In the Sermon on the Mount Jesus gave spiritual principles of the Kingdom, speaking prophetically of the millennial kingdom.
 - The Kingdom is “already, but not yet”. It is not spiritual kingdom which is to be fulfilled after His second advent, nor is it worldly kingdom.
- The Sphere of the Church
 - Sending the Spirit, organic union with Christ, persecution of the Church, relation to the world. (Jn 13–17; Mt 13–14)

It is hasty generalization, however, to characterize the Gospels as law or as pertaining solely to the church or kingdom. Rather, Christ taught in all these spheres, and each utterance must be understood in its context and according to its content.

(136)

- Offices of Christ
 - Christ as Prophet
 - The Office of Priest
 - The Office of King

The rejection of Christ as King by Israel (John 19:15) resulted in the postponement of the millennial kingdom, but it did not alter the certainty of complete fulfillment of His work as King, nor the fact that in His person He is the King of Israel.

(137)

- Humiliation of Christ
 - “How could eternal God take upon himself human limitations while retaining His eternal deity?” (138)
 - Orthodoxy: He added human nature to His divine nature.
 - Others: He gave up part of His deity in order to become man.
 - What Christ actually did in becoming man? – Incarnation is described as “condescension”.

- He submitted to the death on the cross which is described by the term “humiliation”, then he ascended into heaven and was exalted to the right hand of God the Father.
- Theological question: Did this “process of condescension, humiliation and exaltation involved any change in the divine nature of Christ” (138)?
- The Exegesis of Philippians 2:5–11
 - “existing in the form of God” (v. 6, ASV) – existing ~ not *ón*, but *hyparchón*, which is used for both the present and the imperfect participle. Carries the meaning of continued existence and in Greek form is taken as present tense.
 - Emptied himself – *ekenósen* wrongly translated as “emptied himself”. Warfield approves rather ASV translation – “made himself of no reputation”.

The passage does not state that Christ ceased to exist in the form of God, but rather that He added the form of a Servant. The word *morphéi*, translated “form,” speaks of the outer appearance or manifestation.

(139)

- There is no declaration of any loss of deity in this passage (140).
- Four kenotic views according to A. B. Bruce in *The Humiliation of Christ*:
 - The absolute dualistic type by Thomasius. Relative and physical attributes such as omnipresence, omniscience and omnipotence, were surrendered by Christ in becoming Man. God, however, can't surrender any of His personal attributes as well as no creature can't (Heb 13:8).
 - The absolute metamorphic type by Gess. All divine attributes were given up in the incarnation and Christ was an ordinary man with a “superadamic element”.
 - The absolute semi-metamorphic type by Ebrard. Divine properties were disguised and appeared as a mode of human existence.
 - The real but relative by Martensen. Christ was God though limited to human experience. Therefore, he was God but still limited in knowledge and power.
- Objections:
 - It's impossible to surrender an attribute without changing character.
 - Attempt to distinguish relative and absolute attributes is unjustified since all attributes are equally essential to Deity.
 - false theory of kenosis is in direct conflict with scriptures, which affirm omniscience of Christ.
- The Proper Doctrine of Kenosis
 - Humiliation consisted in the veiling preincarnate glory. The manifestation of his glory was restored once He finished His work (Jn 17:5).
 - “...the union of Christ to an unglorified humanity unquestionably involved divine condescension...” (143) The humanity is not glorified humanity. After His ascension and glorification, the humanity was glorified in Him and “the original union with unglorified humanity is included in the kenosis.” (143)
 - Christ did voluntarily embark upon a program where it was necessary to submit to a voluntary nouse of divine attributes. He didn't make His way easier by using His abilities.
 - Christ voluntarily choosed to be dependent upon the power of the Father and the Holy Spirit (Matt. 12:28; Luke 4:14–18). On other occasions, He used His own power (Lazarus, commanding waves).
 - A. H. Strong:

Our doctrine of Christ's humiliation will be better understood if we put it midway between two pairs of erroneous views, making it the third of five. The list would be as follows: (1) Gess: The Logos gave up all divine attributes; (2) Thomasius: The

*Logos gave up relative attributes only; (3) True view: The Logos gave up the independent exercise of divine attributes; (4) Old Orthodoxy: Christ gave up the use of divine attributes; (5) Anselm: Christ acted as if he did not possess divine attributes. [A. H. Strong, *Systematic Theology*, p. 704.]*

(145)

- The Impeccability of Christ
 - Definition of Impeccability
 - Charles Hodge:

... If from the constitution of his person it was impossible for Christ to sin, then his temptation was unreal and without effect, and He cannot sympathize with his people.

(146)

- Hodge is, however, not accurate.

The idea that temptability implies susceptibility is unsound. While the temptation may be real, there may be infinite power to resist that temptation and if power is infinite, the person is impeccable.

...

It is thus demonstrated that there is no essential relation between temptability and peccability.

(147)

- The Proof of the Impeccability of Christ
 - The solution lies in relation of the divine and human natures.

In the person of Christ, however, the human will was always subservient to the divine will and could never act independently.

(150)

- 9. Christ in His Suffering and Death

No event of time or eternity compares with the transcending significance of the death of Christ on the cross.

(153)

All the Gospels and all of the Epistles either state or assume the fact of His death (cf. Matt. 27:32–66; Mark 15:21–47; Luke 23:26–56; John 19:16–42; Rom. 5:6; I Cor. 15:3; II Cor. 5:15; Rev. 5:9).

(154)

- Definition of Terms
 - Atonement: Etymologically: “at-one-ment – “to be made one” or “to reconcile”; describes the work of Christ.
 - Expiation: The act of bearing a penalty for sin.
 - Forgiveness: Charges against sinner are removed. It has judicial rather than emotional basis.
 - Guilt: Any just charge against a sinner.
 - Justice: Stric rendering of what is due in form of either merited reward or punishment.
 - Justification: The judicial act of God declaring one to be righteous.
 - Penalty: Judicial result of sin.
 - Propitiation: Satisfaction of righteous demands by the redemptive act of the death of Christ.
 - Ransom: Price paid by Christ to God in providing propitiation.

- Reconciliation: Changing status of believer from condemnation into complete acceptability to God.
- Redemption: Payment of the price demanded by a holy God for the deliverance of the believer.
- Remission: Means “a sending away” of sin in the sense of forgiveness.
- Righteousness: Conforming to a moral standard. Through the death of Christ, righteousness may be imputed to the believer.
- Sanctification: Setting apart someone or something to holy use. Christian's position in Christ.
- Satisfaction: See propitiation.
- Substitution: Death of Christ on behalf of the sinner.
- Theories of the Atonement
 - Substitutional Atonement: “... atonement is objectively directed toward God and the satisfaction of His holy character and demands upon the sinner.” (157)
 - Payment-to-Satan Theory
 - Advanced by Origen and taught by Augustine. “... the death of Christ was paid to Satan in the form of ransom to deliver man from any claims which Satan might have upon him.” (157)
 - Recapitulation Theory
 - Championed by Irenaeus. Life of Christ recapitulates all phases of human life. By that Christ does everything what Adam failed to do. Irenaeus regarded Christ's death on the cross satisfying the divine justice of God, but considered this only one phase of the total picture.
 - Commercial or Satisfaction Theory
 - Offered by Anselm. God's honor was offended → satisfaction required → sacrifice → honor vindicated and the sinner saved.
 - Falls short to recognize that penalty was involved.
 - Moral Influence Theory
 - Supported by modern liberal theology, introduced by Abelard.
 - God does not necessarily require death of Christ.

The death of Christ does not constitute a satisfaction of divine law, but rather demonstrates the loving heart of God which freely pardon sinners.

(159)

- It is insufficient in explaining many scriptures.
- Theory of Thomas Aquinas
 - God was under no necessity of atonement and could have allowed man to go unredeemed.
- Theory of Duns Scotus
- Example Theory
 - Similarly to moral influence theory, it denies any principle of justice.
 - It has its origin in Socinians, forerunners of Unitarians.
 - Such as many others false views it doesn't provide any basis for salvation of those who lived before Christ.
- Mystical Experience Theory
- Governmental Theory of Grotius
 - Necessity of Christ's death is traced to the government of God rather than to an inextinguishable law of divine justice.
 - Death of Christ was form of nominal payment, a recognition of the principle of government. It did not actually constitute a penal expiation.
 - Held by Calvinist Wardlaw and Arminian Miley.
 - It makes unnecessary division between the government of God and the nature of God from which the government comes.
- Theory of Vicarious Confession

- God would forgive man, if he would repent perfectly. Because he is unable to provide such a perfect repentance.
- Christ demonstrated on the cross awfulness of sin, which was a completely adequate confession, which God accepted.
- No scriptural support.

The only point of view which completely satisfies scriptures bearing on the death of Christ is the substitutional or penal concept of the atonement as embodied in numerous passages unfolding the doctrines of redemption, propitiation and reconciliation.

(162)

- Redemption

- Gr. *agorazó*, *lutroó*, *peripoieó*.
- The Idea of Purchase
 - *Agorazó* from *agora* – marketplace.
 - Cf. with *timé* (price) in I Cor. 7:23.
 - Cf. Rev. 5:9, Rev. 14:4.

The emphasis in all these passages therefore is on purchase through the death and shed blood of Christ with the resulting relationship that the believer is a bondsman to Jesus Christ and obligated to do His will.

(165)

- Exagorazó

- With “ex” – buy back, buy from.
- Refers to idea of substitution.

As a curse rests upon everyone who does not comply fully with the law, it was necessary for Christ to die and take the curse upon Himself. This was fulfilled in keeping with Deuteronomy 21:23 that the curse is upon one who hangs upon a tree.

...

The curse, however, is not a curse of God, but the curse of the broken law. Moreover, in the ultimate administration it is God who judges Christ as *bearing the penalty of sin*.

...

...death of Christ is presented both as penal and substitutionary.

(165–166)

- The Use of Peripoieó

- Idea of Acts 20:28 is that the Church has been “acquired”.

The bishops are entrusted with that which cost God the death of His own Son. The combined force of *agorazó*, *exagorazó* and *peripoieó* is that of (1) purchase, (2) of being bought off the market, not subject to resale, and (3) of possession regarded as precious in the sight of the Lord.

(167)

- The Idea of Freedom from Bondage

- Luke 24:21; Titus 2:14; I Peter 1:18

The cross was going to be the stepping-stone to the ultimate deliverance of Israel, not only from their enemies but from the bondage of sin.

(167)

The study of redemption through Christ in the New Testament reveals clearly that Christ by an act of substitution in His death on the cross paid the ransom price and redeemed the enslaved sinner from his sinful and condemned position before God.

(171)

- Propitiation

...propitiation embodies the concept that the death of Christ fully satisfied the demands of a righteous God in respect to judgement upon the sinner.

(171)

- This doctrine has been complicated by contemporary stress on “loving God, who needs no sacrifice to satisfy His righteousness”.
- Propitiation in the Old Testament
 - C. H. Dodd: Propitiation as remnant of prebiblical paganism.
 - Leon Morris: Wrath of God in OT as non-precedental doctrine.

“Where there is sin, the Old Testament teaches, there is wrath; but this does not mean that all men are to be consumed, for that wrath is wrath of a loving father who yearns for His children to come to Him.” [Morris, p. 159]

- Propitiation in the New Testament
 - New Testament gives an answer to the problem of God's righteous judgement upon the sinner.
 - Romans 3:25–26 vs. Hebrews 9:5...
 - *Hilasterion* as act of propitiation?
 - *Hilasterion* as place of propitiation?
 - Cf. Hebrews 2:17

This passage accordingly confirms what has been learned in other instances, namely, that Christ in His sacrifice is the answer to the problem of the sinner who is justly under the condemnation of God. Christ is His propitiation, that is, He satisfies the righteous demands of God completely.

(174)

- The Substitutional Character of Propitiation

- It OT: permanent constant view on substitution and temporary propitiation.

The nonsweet-savor offerings, consisting principally of the sin offering and the trespass offering, represent Christ satisfying the demands of God by bearing the guilt and judgement of sin (John 1:29). The sweet-savor offering represents Christ satisfying the demands of God by presenting His merit for us (Eph. 5:2)

(175)

- Liberal scholars (e.g. Henry Sloane Coffin): Forgiveness which is paid for is not forgiveness. God of love wants no payment for sin.
- They are playing one attribute of God (love) against another. Because God of love is God, who must judge sin.

Forgiveness by its very nature involves recompense. If the one sinned against forgives without recompense or justice, the one injured in effect bears the penalty himself. This is preeminently

illustrated in the death of Christ who as God is the One sinned against, who as the sacrifice bore the judgement which His own righteous nature demanded.

- Note: Propitiating death of Christ is therefore evidence of His deity. He is the one paying price for sin, which is judged and

forgiven.

- Note2: It is therefore God's forgiveness, which needs justification.
- Results of Propitiation
 - God is justified in forgiving sin.
 - God is justified in bestowing righteousness.
 - God is justified in bestowing all grace on sinners.
- Reconciliation
 - Reconciliation in the Old Testament
 - OT adds little to NT concerning reconciliation.
 - Only that was sure in OT that man cannot be reconciled with God unless something happens.
 - New Testament References
 - *katalassó*
 - Word *apokatalassó* has no precedent in Greek literature and is properly translated "to reconcile completely". (Eph. 2:16; Col 1:20, 21).
 - Four Interpretations of Reconciliation
 - God is reconciled to man. (G. T. Shedd)
 - Reconciliation affects both parties. (Ch. Hodge, L. Morris)
 - Man is reconciled to God. (A. H. Strong)
 - Reconciliation is accomplished by the incarnation of Christ rather than by His death. (neoorthodoxy, K. Barth).
 - In Christ there is no isolation from man to God.
 - False premise: Reconciliation is revelation (incarnation of Christ) rather than act of God fundamentally changing man's relationship to Him (death of Christ).

Orthodoxy continues to contend that the incarnation, apart from the death and resurrection of Christ, would have reconciled no one.

(181)

- Important Scripture Passages

... God being propitiated, and man being reconciled.

(184)

- Reconciliation Provided for All

Just as redemption and propitiation were for all men (I John 2:2) but are applicable only to those who believe, so also is the work of reconciliation.

(187)

- Cf. II Corinthians 5:14–15
- Reconciliation Applied to the Elect When They Believe
- Reconciliation in Relation to the Non-elect

Apart from the death of Christ, a sinner would have been committed to his eternal punishment regardless of what he had done. Even if he had placed faith in God, he would still be in Adam, and there would be no provision of reconciliation or salvation for him.

- Reconciliation in Relation to the Universe
- The Results of Reconciliation
- 10. Christ in His Resurrection
 - We do find support in the OT: That there is resurrection to life and resurrection to death.
 - It is considered the proof of Christ, of His deity.
 - It is strategic doctrine as the first step leading to His exaltation.
 - Evidences for the Resurrection of Christ
 - 17 appearances of Christ to various people under many circumstances (195).
 - The Empty Tomb as a Witness to the Resurrection of Christ
 - The Character of the Human Witnesses to the Resurrection
 - The Dramatic Change in the Disciples After the Resurrection
 - Before: Utterly disheartened. On the day of the resurrection, they weren't credulous. They demanded definite proof of resurrection.
 - The Disciples' Experience of divine power in the Postresurrection Period
 - The book of Acts shows supernatural power of God in the ministry of the apostles.

The book of Acts, therefore, can be considered a massive confirmation of the doctrine of resurrection.

- The Evidence of the Day of Pentecost
 - Three thousand people had no objection to Peter's testimony of risen Christ.
- The Evidence in the Custom of Observing the First Day of the Week
 - The fact, that early church observed first day instead of seventh day as the day of remembering last supper and giving offerings could have only possible explanation: Recalling the day of resurrection.
- The Origin of the Christian Church
- The Resurrection Body
 - Liberals and neoorthodox: Christ only enjoyed continued spiritual existence, not bodily resurrection. Gospels are in contradiction. Christ appeared to witnesses in dreams.
 - The Resurrection Body of Christ Identified with the Body Laid in the Tomb
 - Christ specifically states, that His resurrection body has flesh and bone. That means that His visitations to disciples after resurrection were of physical nature not only spiritual.
 - The Resurrection Body of Christ Changed
 - The Glory of the Resurrection Body
- Who Raised Christ From the Dead?
 - God the Father is said to have done it. In prophecy: Ps 16:10–11 cited in Acts 2:24–32.
 - Without contradicting that, Christ is said to have raised Himself. In His declaration: Jn 2:19.
 - Similar participation of the Trinity as on the creation can be observed.
- The Significance of the Resurrection of Christ
 - The Resurrection Is a Proof of the Person of Christ
 - Three official names of Christ: Lord Jesus Christ are substantiated by resurrection.
 - The Resurrection is Proof of His Offices
 - Prophet, Priest, King
 - The Resurrection of Christ Is Essential to All His Work
 - Those who deny the bodily resurrection of Christ use to deny also deny His substitutionary sacrifice for the sins of the world.
 - The Future Work of Christ Is Also Dependent upon His Resurrection
 - The Resurrection Is a Proof of the Inspiration of Scripture
- 11. The Present Work of Christ
 - Large importance of this doctrine has been overshadowed by emphasizing other doctrines.

- Much of that is caused by confusion concerning the nature of present age (postmillennial, amillennial, premillennial...ism).

The present work of Christ begins with His ascension and closes with His coming for His church.

(219)

- The Ascension of Christ
 - The Departure from Earth
 - Lutheran: Christ is fully omnipresent.
 - Reformed: Christ is local in his resurrected body and omnipresent in His deity.
 - The Arrival of Christ in Heaven
 - The Significance of Ascension
- The Present Universal Lordship of Christ
 - The Present Position of Christ in Heaven

This position is obviously one of highest possible honor and involves possession of the throne without dispossession of the Father.

(224)

- Amilenialism and postmillennialism constantly assume that the throne occupied by Christ is the throne of David. There is no such case presented in NT.

David's throne pertained on the earth, to the land of Israel and to the people of Israel. It never contemplated any universality, and it never was anything more than an earthly throne.

(225)

- The Present Authority of Christ
- The Present Work of Christ In Heaven
 - Seven figures:
 - The Last Adam and the New Creation
 - syn.: "Second Man", concept of participation of believers.
 - Christ as the Head of the Body of Christ
 - Christ as Head of the Body Also Directs Its Activity
 - Dispensationally – Christ as the Head of the corner to Israel at His 2nd coming.
 - Racially – Christ is Head of every man (I Cor. 11:3)
 - Ecclesiologically – Christ as the Head of the Church.

The direction of the body by Christ is, therefore, not an arbitrary and unreasonable lordship over the church, but rather a loving direction of its members for whom He died.

(229)

- Physiologically – Christ is the Head of the body, the church.
- Cosmically – Christ is the head over principalities and powers and has universal lordship.
- Representatively – Christ is the Head of the new creation.
- The Work of Christ for His Sheep as the Great Shepherd

Few animals are more helpless than sheep in finding their own way and for this reason sheep are a natural illustration of man's complete inability to find God or to follow God in any self-directed way.

(233)

- Christ as the True Vine in Relation to the Branches

Christ is the true vine in the same sense that He is the true life and the true bread.

...

... those who press this figure beyond reasonable bounds end with explanations of details contradicted by other portions of Scripture.

(235)

The ministry of the vine to the true branches has as its main thought the truth that Christ is the source of life and fruitfulness for all who are related to Him. The branches have both their existence and life because they are joined to Christ. Apart from Christ they can do nothing.

(236)

- Christ as the Chief Cornerstone in Relation to the Stones of the Building
- Christ as the High Priest and the Royal Priesthood
 - The nature of His priesthood
 - His priesthood is eternal. (Heb. 5:5–6, 9)

... For this reason Christ can be “the author of eternal salvation” (Heb. 5:9) and have “the power of an endless life” (Heb. 7:16).

(241)

- some have suggested that His priesthood began with the cross and glorification. But cf. Luke 22:32.
- It was eternal (242) and also untransmissible (243, cf. Heb. 7:24).
- Along with Melkizedek's priesthood Christ fulfilled certain aspects of Aaronic priesthood.
- His sacrifice as High Priest
 - In the sacrifice, He fulfilled three major works: *(1) the redemption which God demanded, (2) the propitiation which met all the righteous demands of a holy God in relation to human sin, and (3) reconciliation in the sense that He provided reconciliation for the entire world.* (244)
 - Roman Catholic: Idea of perpetual sacrifice which needs to be offered constantly during the mass. Sympathized by protestants Milligan and Henry B. Swete. Refuted effectively by Arthur J. Tait and Nathaniel Dimock.
- His intercession as High Priest
 - Vocal or merely a presence?
 - Intercession is not propitiation which was done once for all on the cross.
 - Swete and Miligan: It is merely a presence.
 - Lutheran view: Christ is offering also an actual vocal intercession.
- The royal priesthood of the believer as related to Christ the High Priest

In contrast to animals of sacrifice in the Old Testament who gave their lives in death in their sacrifice on the altar, the believer is exhorted to give his body a living sacrifice. Such a sacrifice is regarded as holy and acceptable to God because of the fact that the believer has been cleansed by the blood of Christ.

...

Until the individual has surrendered his heart, mind and body to the Lord as a living sacrifice, there can be no proper exercise of his priestly prerogatives. From this experience of yieldness flow all the possibilities of usefulness and joyous experience of the Christian life.

(248–249)

- This sacrifice of believer should be done constantly to praise God.
- Christ the Bridegroom and His Bride
 - The idea of bride includes “both Jews and Gentiles in the entire present age related to Christ by faith and anticipating a future relationship of which marriage is an illustration.” (251)

“Heaven ... is a prepared place for a prepared people.”

(A. C. Gabelein, 251)

- The Present Work of Christ on Earth
 - The Presence of Christ in the Church
 - The Presence of Christ in the Church
 - Confusement: Christ identical with holy Spirit?

“... while their Personalities are never identical, their presence always is.” The presence of Christ must therefore be distinguished from the presence of the Holy Spirit and likewise Their respective indwellings of the believer.

(255)

- The Work of Christ in the Church
- The Relation of the Present Work of Christ to the Present Work of the Holy Spirit

- 12 The Future Work of Christ

- The Coming of Christ for His Church
 - Author points to his extensive publication on this topic: John F. Walvoord, *The Rapture Question*
 - Four Views of the Rapture
 - Four views relate to His second coming:
 - The posttribulation view. Christ will come after the tribulation.
 - The midtribulation view. Christ will come in the middle (as Daniel predicted).
 - The partial-rapture view. Christ will catch out of the world those who are spiritually qualified before the tribulation and he will catch up the rest after.
 - The pretribulation view.
 - Posttribulationism
 - Christ will come for His church in connection with His second coming to the earth.
 - Extensive argument on pp. 263.
 - The midtribulation rapture
 - Partial-rapture theory
 - Pretribulation rapture

... Pretribulationism is an outgrowth of the same type of hermeneutics which lead to premillennialism, namely, a literal interpretation of prophecy as opposed to the amillennial, spiritualized or allegorical interpretation of prophecy.

(265)

- The Doctrine of Rapture in Scripture
- Christ and the Church in Heaven
 - The Judgment of the Church in Heaven

It is obvious that with imperfection which beset every Christian, no one will be able to claim perfection in that day.

■ (270)

- The Marriage Union of Christ and the Church
- The Coming of Christ to Reign
 - The Second Advent Defined

■ All the earth will see this event, and it may extend over an entire twenty-four-hour period which in the earth's rotation would permit the entire earth to see it.

■ (276)

- The Second Advent in Relation to the Program of God
 - Natural world restored to Edenic beauty.
 - The Millennial Kingdom and the Eternal State
 - An Earthly Kingdom
 - Christ as Supreme Ruler of the Millennial Kingdom
 - Principal Features of the Political Government of the Millennium
 - Spiritual Characteristics of the Millennium
 - Economic, Social and Physical Aspects of the Millennium
 - The Close of the Millennium
 - The Judgment of the Great White Throne
 - The New Heaven and the New Earth
 - The Heavenly Jerusalem
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