

Redeemer Church Bible Institute

Christology 101 Course Packet and Study Guide

**Redeemer Church
Piketon, Ohio**

Session One

Christ in the Old Testament

Jesus Christ is revealed in both the Old and New Testaments. While the New Testament is replete with references to Christ, His birth, life, work, death, and resurrection, the Old Testament testifies of our Lord as well.

INTRODUCTION (p. 9)

"Hear, O Israel: The **LORD** our God, the **LORD** is one." - **Deuteronomy 6:4**

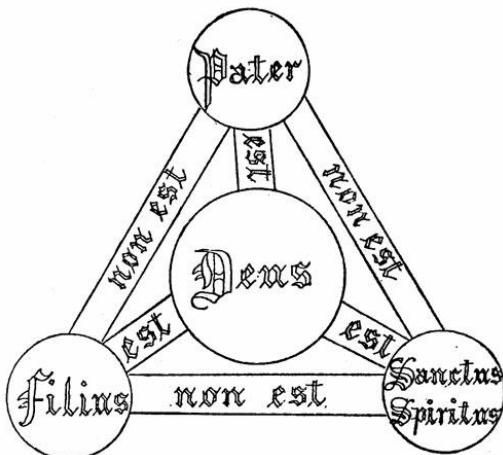
"I am the Lord; that is my name; my glory I give to no other, nor my praise to carved idols." - **Isaiah 42:8**

According to Scripture, God exists as one being of coequal and coeternal persons, the Father, the Son, and the Holy Spirit. God is one being - so passages like Isaiah 6:4 do not contradict this truth. Likewise, God does not share His glory with anyone else. Since the Son and the Spirit are co-equal and co-eternal persons of the one being of God, God never shares His glory with anyone else. All Glory is to the Triune God alone!

Arguments against the Trinity

Heresy: God is unipersonal

Truth: God eternally exists as a Tripersonal being (Father, Son, and Holy Spirit). Each person of the trinity shares in the same divine nature.



"All three persons in the Godhead - the Father, the Son, and the Holy Ghost - are coequal and coeternal, with shared glory" (Hernandez, 2023. P. 11) .

PLURALITY IN THE OLD TESTAMENT (p. 11)

Genesis 1:26

"Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

Genesis 11:4-7

"Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." **5** And the **Lord** came down to see the city and the tower, which the children of man had built. **6** And the **Lord** said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. **7** Come, let us go down and there confuse their language, so that they may not understand one another's speech."

Genesis 19:24

"Then the **Lord** rained on Sodom and Gomorrah sulfur and fire from the **Lord** out of heaven."

Psalm 110:1

"The **Lord** says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

Job 35:10

"But none says, 'Where is God my Maker, who gives songs in the night" (plural)

Proverbs 30:3

"I have not learned wisdom, nor have I knowledge of the Holy One." (plural)

Ecclesiastes 12:1

"Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them"; (plural)

Isaiah 54:5

For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. (plural)

OLD TESTAMENT TYPOLOGY (p. 14)

As Christians, we believe the entire Old Testament points to the person and work of Christ. As early in the first chapters of Genesis, Christ is foreshadowed by sacrifices as the blood which satisfies God's wrath concerning sin.

Genesis 3:21

And the Lord God made for Adam and for his wife garments of skins and clothed them.

When Adam and Eve disobeyed God (sinned) God made them garments to hide their nakedness. The first sacrifice for the sins of man was carried out by God. Christ would become the once-for-all sacrifice for God's people.

Leviticus 4:1-6

And the Lord spoke to Moses, saying, **2** "Speak to the people of Israel, saying, If anyone sins unintentionally in any of the Lord's commandments about things not to be done, and does any one of them, **3** if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the Lord for a sin offering. **4** He shall bring the bull to the entrance of the tent of meeting before the Lord and lay his hand on the head of the bull and kill the bull before the Lord. **5** And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, **6** and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the Lord in front of the veil of the sanctuary.

The acceptable sacrifices included an animal "without blemish," and a duly-authorized priest to lay his hand on the bull (imputation of sin), and to carry it unto God. The blood would then be applied. All of these facets point to Christ and His work as the Priest and Sacrifice.

Isaiah 61:10

I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

**SIN OF GOD'S PEOPLE (NOT THE ENTIRE WORLD) - SPOTLESS SACRIFICE PROCURED
- IMPUTATION OF SIN BY THE PRIEST- DEATH - APPLICATION OF BLOOD**

WORLDLY PRIESTS (OT)

Priests eventually die

NEW COVENANT IN CHRIST

Christ will never die again (Romans 6:9)

Priests offer continual sacrifices

Christ died once for all His people
(Romans 2:28-29)

Blood is essential! "Apart from the blood, people suffered and died. But the blood delivered the people of God (Hernandez, p. 17).

Exodus 12:21-23

Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. **22** Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. **23** For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you.

"ANGEL OF THE LORD" and "I AM" STATEMENTS in OLD TESTAMENT (p. 17)

Genesis 22:15-17

And the angel of the LORD called to Abraham a second time from heaven **16** and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, **17** I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,

Genesis 3:14

God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: 'I AM has sent me to you."

Both "angel of the Lord" and "I Am" titles are used interchangeably with the name of God.

John 8:58

Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

THE SON OF MAN (pg 21)

"Son of Man" describes Christ's full deity, not some mere human aspect of Christ's personhood.

Daniel 7:9-14

"As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. 10 A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

11 "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. 12 As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.

14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Mark 14:62

And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven."

OLD TESTAMENT PROPHECY (p. 22)

Genesis 3:15,21

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." **21** And the **Lord** God made for Adam and for his wife garments of skins and clothed them.

The Blood Washes Away Sin - Prophesied and Foreshadowed

Leviticus 17:11

For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.

The Virgin Birth of the Messiah - Prophesied

Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel

Isaiah 9:6

For to us a child is born, to us a son is given; and the government shall be upon[a] his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

The Suffering King and Messiah - Prophesied

Isaiah 53:5

But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.

God Makes His People Righteous - Prophesied

Jeremiah 23:5,6

"Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Everlasting Righteousness - Prophesied

Daniel 9:24

"Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

The Resurrection of Christ - Prophesied

Psalm 16:8-10

I have set the LORD always before me; because he is at my right hand, I shall not be shaken. **9** Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.**10** For you will not abandon my soul to Sheol, or let your holy one see corruption.

CONCLUSION

The Messiah, Jesus Christ, is spoken of throughout the Old Testament. Christ, at least in pre-incarnate form, is fully revealed. Additionally, the Trinity of God is assumed by multiple texts as well.

Study Questions

(Hernandez, p. 25,26)

1. Do you believe the OT fully reveals the doctrine of the Trinity?
2. What did Warfield believe about the Trinity in the OT?
3. What is the Biblical doctrine of the Trinity?
4. Why is Genesis 19:24 a critical text to defend the Trinity?

5. How Should Christians interpret the “LORD” in Psalm 110:1?

6. Explain how Leviticus 4:1-6 points to Jesus Christ.

7. What is Typology?

8. What are the differences between the priests in Leviticus and the “merciful and faithful high priest,” Christ Jesus?

9. What determines if the “angel of the Lord” refers to God?

10. Explain what the “I AM” statements indicate.

Session Two

The Full Divinity of Christ

INTRODUCTION

The Bible portrays Jesus of Nazareth in ways that are only fitting if Christ is divine. Christ's own statements concerning Himself would be utter blasphemy if He were not fully God.

While Christ is Not the Father, or the Holy Spirit, He is in fact truly God (See Trinity graphic in session one). This session will "provide an exegetical analysis of several NT texts on the full deity of Christ Jesus" (Hernandez, p. 27).

JOHN 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things were made through him, and without him was not any thing made that was made.

Was - (en) - used here to denote the timeless existence of the Word. "The imperfect tense indicates that Christ is eternal and thus existed before the creation of the world." (p. 28).

Word - (logos) - Christ is the Word- the "cause of all creation and government of the universe" (p. 28)

With - indicates an intimate relationship between the Word and the Father "before the creation of the world" (p. 28).

Answering the Jehovah's Witness: The text does not say "the Word was a God." The "Word and the Father shared fellowship in eternity and are thus distinct persons" (p. 29).

John 1:3 - "Christ is the creator of the world" (actual grammatical construction) (p. 29)

JOHN 1:18

No one has ever seen God; the only God (Christ), who is at the Father's side, he has made him known.

“Which is” (“ο on”) - denotes continuous being. “Harris argued that it refers to Christ’s permanent presence with the Father... (p.29). This “text indicates that the Son and the Father share the same divine nature” (p. 30).

John 17:5

And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

It is clear from this text that Christ is praying to the Father (two separate persons). Notice also that Christ prays to be glorified in the Father’s presence WITH Him.

Romans 9:5

To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

Christ is “according to the flesh,” the descendants of the people of Israel. But according to the Spirit, He is God, blessed forever!

Philippians 2:5-8

Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

“Bottom line: Christ has always existed as God but is distinct from the Father and the Holy Ghost” (p. 32).

Kenosis Controversy

Philippians 2:7 states that Christ “emptied himself” (keeno) by “taking the form of a servant.” Some scholars have used this verse to teach that Christ somehow emptied Himself of deity or divine attributes during the incarnation.

Hernandez replies to this line of reasoning: “There was never a time when Christ only had restricted access to the divine attributes because He has always been and will always be God but distinct from the Father and the Holy Ghost. Therefore, Christ, God the Logos, exercised and possessed the fullness of deity (before, during, and after the incarnation)” (p. 34).

Colossians 1:15,16

He is the image of the invisible God, the firstborn of all creation. **16** For by[a] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

Eikon - “image” of God (origin of the word “icon”) Christ is the very image of God. When we look to Christ, we look upon the face of God.

Prototokos - Firstborn - a title of preeminence - Christ was not born spiritually at some point in heaven prior to His incarnation. To be firstborn is to have first place above all things. (See O’Brien quote on p. 35).

3 Prepositional Phrases

En autos / dia autos / eis autos

En autos - by Him - creation conceived and created by Christ

Dia autos - by Him - ultimate agency (He did it Himself)

Eis autos - for Him - All things exists for Christ’s Glory

Colossians 2:9

For in him the whole fullness of deity dwells bodily,

“The totality of the divine powers and attributes” (Hernandez, p. 36).

“Paul never said, “For in him dwelleth only the restricted access to the fullness of the Godhead bodily.” Paul stated, “For in him dwelleth all the fullness of the Godhead bodily” Therefore, Christ has always exercised and possessed the plentitude of deity, even during the incarnation.” (p. 37)

Hebrews 1:1-14

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

5 For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "He makes his angels winds, and his ministers a flame of fire." 8 But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. 9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions." 10 And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; 11 they will perish, but you remain; they will all wear out like a garment, 12 like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end." 13 And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? 14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

1:1,2 - God the Father and God the Son are distinct from one another

1:3 - The Son is the "perfect image of the Father" (p. 40)

1:4-7 - Christ is superior to the angels - In fact, angels are commanded to worship Him.

1:8,9 - The Father refers to the Son as God - they share a divine nature

1:10-12 - Christ is Sovereign Lord and "is sovereign God but distinct from the Father (p. 41).

2 Peter 1:1

Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

(A brief discussion of the Granville Sharp Rule can be found on page 41,42)

Christ is “our God and Savior.”

“2 Peter 1:1 teaches that Jesus Christ is God and Savior. This passage is similar to Titus 2:13. This text states, “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” (p. 42).

CONCLUSION

John 8:24

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM HE, ye shall die in your sins.

Christ is God the Son - Fully Man - Fully God.

Study Questions

(Hernandez, pp. 43,44)

1. What does exegesis mean?

2. What does the context of John 1:1 reveal?

3. Explain what the verb “en” (“was”) in John 1:1 expresses.

4. Why is the vocative “O Father” in John 17:5 important?

5. How do false teachers twist Philippians 2:7?

6. How should Christians interpret the *prototokos* ("firstborn") in Colossians 1:15?

7. What do the three significant prepositional phrases in Colossians 1:16 indicate?

8. Explain how false teachers twist Colossians 2:9.

9. Why is the vocative “Lord” important in Hebrews 1:10?

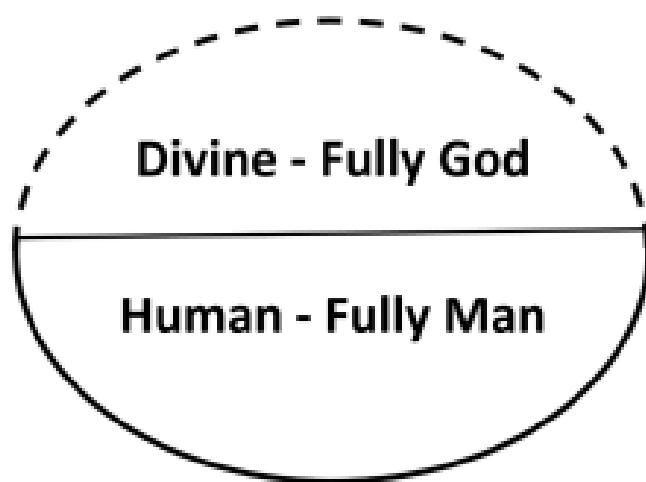
10. Does 2 Peter 1:1 teach that Jesus is Savior and God?

Session Three

The Hypostatic Union of the Logos

Encyclopedia Britannica: **Two natures of Christ** (Hypostatic Union) in Christianity, the doctrine stating that Jesus, through the Incarnation, became fully human and fully divine and that these natures cannot be separated. The idea that “Jesus Christ is true God and true man” is also referred to as the hypostatic union and is a central tenet of Orthodox Christianity.

The Hypostatic Union Divine and Human Natures of Jesus Christ



“The hypostatic union of Christ refers to the two distinct and inseparable natures, one wholly divine one fully human, indissolubly united in one person, Christ Jesus” (Hernandez, p. 45).

OLD TESTAMENT AND NEW TESTAMENT FULFILLMENT

OT PROMISE

Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

NEW TESTAMENT FULFILLMENT

Luke 1:26-38

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, **27** to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. **28** And he came to her and said, "Greetings, O favored one, the Lord is with you!" **29** But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. **30** And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. **31** And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. **32** He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, **33** and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

34 And Mary said to the angel, "How will this be, since I am a virgin?"

35 And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born^{is} will be called holy—the Son of God. **36** And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. **37** For nothing will be impossible with God." **38** And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

John 1:14

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

John Gill's Commentary on John 1:14

"And the Word was made flesh The same word, of whom so many things are said in the preceding verses; and is no other than the Son of God, or second person in the Trinity; for neither the Father, nor the Holy Ghost, were made flesh, as is here said of the word, but the Son only: and "flesh" here signifies, not a part of the body, nor the whole body only, but the whole human nature, consisting of a true body, and a reasonable soul; and is so called, to denote the frailty of it, being encompassed with infirmities, though not sinful; and to show, that it was a real human nature, and not a phantom, or appearance, that he assumed: and when he is said to be "made" flesh, this was not done by the change of one nature into another, the divine into the human, or the word into a man; but by the assumption of the human nature, the word, taking it into personal union with himself; whereby the natures are not altered; Christ remained what he was, and became what he was not; nor are they confounded, and blended together, and so make a third nature; nor are they separated, and divided, so as to constitute two persons, a divine

person, and an human person; but are so united as to be but one person; and this is such an union, as can never be dissolved, and is the foundation of the virtue and efficacy of all Christ's works and actions, as Mediator:

and dwelt among us; or "tabernacled among us"; in allusion to the tabernacle, which was a type of Christ's human nature: the model of the tabernacle was of God, and not of man; it was coarse without, but full of holy things within; here God dwelt, granted his presence, and his glory was seen; here the sacrifices were brought, offered, and accepted. So the human nature of Christ was of God's pitching, and not man's; and though it looked mean without, the fulness of the Godhead dwelt in it, as well as a fulness of grace and truth; in the face of Christ the glory of God is seen, and through him, even the vail of his flesh, saints have access unto him, and enjoy his presence; and by him their spiritual sacrifices become acceptable to God: or this is observed, in allusion to the feast of tabernacles, when the Jews dwelt in booths, in remembrance of their manner of living in the wilderness: the feast of tabernacles was typical of Christ, and of his tabernacling in our nature. Solomon's temple, which was also a type of Christ, was dedicated at the time of that feast; and it seems probable, that our Lord was born at that time; for as he suffered at the time of the passover, which had respect unto him, and the pouring forth of the Spirit was on the very day of Pentecost, which that prefigured; so it is highly probable, that Christ was born at the time of the feast of tabernacles, which pointed out his dwelling among us; and is therefore very pertinently hinted at, when mention is here made of his incarnation. However, reference is manifestly had to the Shekinah, and the glory of it, in the tabernacle and temple; and almost the very word is here used. The Targumists sometimes speak of the Shekinah of the word dwelling among the Israelites: so Onkelos in Numbers 11:20 where the Israelites are threatened with flesh, until they loath it; because, says the paraphrast, "ye have loathed "the word of the Lord", whose Shekinah dwelleth among you. Jonathan ben Uzziel, on the same place, expresses it thus, "because ye have loathed the word of the Lord, the glory of whose Shekinah dwelleth among you.

And it follows here, **and we beheld his glory;** the glory of his divine nature, which is essential to him, and underived, is equal to the Father's glory, is transcendent to all creatures, and is ineffable, and incomprehensible; some breakings forth of which there were in his incarnate state, and which were observed by the evangelist, and his companions; who, in various instances, saw plainly, that Christ was possessed of divine perfections, such as omniscience, and omnipotence; since he knew the thoughts of the heart, and could do the things he did: his Father declared him to be his beloved Son; and the miracles he wrought, and the doctrines he taught, manifested forth his glory; and not only there were some beams of his glory at his transfiguration, which were seen by the

apostles, among which the Evangelist John was one, and to which he may have here a particular reference; but even at his apprehension, and death, and especially at his resurrection from the dead. The Jews speak of the glory of the Messiah to be seen in the world to come. They say (h), "If a man is worthy of the world to come, (i.e. the times of the Messiah,) he shall "see the glory" of the King Messiah.

And of Moses, they say (i), "there was (or will be) no generation like that in which he lived, until the generation in which the King Messiah comes, which shall "behold the glory" of the holy, blessed God, as he.

This our evangelist, and the other disciples of Christ have seen: ***the glory, as of the only begotten of the Father;*** a glory becoming him, suitable to him as such; the very real glory of the Son of God; for the "as", here, is not a note of similitude, but of certainty, as in Mat_14:5 and the word is here called, "the only begotten of the Father"; which cannot be said of Christ, as man; for as such, he was not "begotten" at all: nor on the account of his resurrection from the dead; for so he could not be called the "only begotten", since there are others that have been, and millions that will be raised from the dead, besides him: nor by reason of adoption; for if adopted, then not begotten; these two are inconsistent; besides, he could not be called the only begotten, in this sense, because there are many adopted sons, even all the elect of God: nor by virtue of his office, as magistrates are called the sons of God; for then he would be so only in a figurative and metaphorical sense, and not properly; whereas he is called God's own Son, the Son of the same nature with him; and, as here, the only begotten of the Father, begotten by him in the same nature, in a way inconceivable and inexpressible by us:

full of grace and truth; that is, he dwelt among men, and appeared to have a fulness of each of these: for this clause is not to be joined with the glory of the only begotten, as if this was a branch of that; but regards him as incarnate, and in his office, as Mediator; who, as such, was full of "grace"; the Spirit, and the gifts of the Spirit; of all the blessings of grace, of justifying, pardoning, adopting, sanctifying, and persevering grace; of all the promises of grace; of all light, life, strength, comfort, peace, and joy: and also of truth, of all Gospel truths; and as he had the truth, the sum, and substance of all the types and prophecies concerning him in him; and as he fulfilled all his own engagements, and his Father's promises; and as possessed of sincerity towards men, and faithfulness and integrity to God."

GOSPEL TRUTHS

Jesus Christ has always existed as a person of the Triune God. Theologians call this the preexistence of Christ. He became incarnate when he entered humanity as the virgin-born son of Blessed Mary. The union of His complete divinity and full (yet sinless) humanity is called the Hypostatic Union.

- A. **Two Natures** - Christians believe in and confess the two natures of Christ - Divine and Human. Many who reject this Gospel truth hold to the heretical view of Monophysitism- the belief that Christ has only one essence.
- B. **Person of Christ** - Christ's two natures are inseparably united in His one person, not persons (Hernandez, p. 59). Those who teach Christ to have two persons fall into the heresy of Nestorianism.
- C. **True Body** - Christ was actually and truly born as a man and walked among His creation. He "assumed a real and true human nature, supernaturally conceived of the Holy Spirit and born of a virgin, but without sin" (Hernandez, p. 59)

Luke 1:30-35

And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. **31** And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. **32** He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, **33** and he will reign over the house of Jacob forever, and of his kingdom there will be no end." **34** And Mary said to the angel, "How will this be, since I am a virgin?" **35** And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

Galatians 4:4,5

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,

Hebrews 7:26

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

D. **Rational Soul** - Christ took upon Himself a physical body and a soul.

Matthew 26:38

Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."

God in His divine essence is without passions or emotions. It only follows that during times of human emotion, it is the human soul of Christ at work! (See Hernandez, p. 61).

There are times in Scripture when God's actions are described using emotional language. However, these are what theologians call anthropopathic language. (See Hernandez, p. 62).

God does not change.

Malachi 3:6

"For I the Lord do not change; therefore you, O children of Jacob, are not consumed.

E. **Two wills of Christ: Divine and Human** - Christ has a fully divine nature and a fully human nature. Therefore, Christ has both a divine and a human will

Matthew 26:39

And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."

F. **Submission during incarnation, not in eternity** - Christ's is not eternally subordinate to the Father - There is no hierarchy in the Godhead. All persons of the Godhead are eternally and altogether equal persons within the Divine family.

There is an incarnational submission to the Father for the express purpose of redemption. In the economy of redemption (John 5:30; 1 Corinthians 11:3). "But Christians should never read incarnational texts and apply them to the nature of the Godhead (Hernandez, p. 64).

G. **Begotten** - ("monogenes") means the only one of His kind or class, unique. The other Greek word often confused with monogenes is "gennao" (become the parent of - procreate).

BOTTOM LINE

“Christ, the Logos, is the unique, one-of-a-kind Son because He is wholly God but distinct from the Father and the Holy Ghost. He is also fully man but without sin” (Hernandez, p. 66).

H. Matthew 24:36 - But concerning that day and hour no one knows, not even the angels of heaven, nor the Son but the Father only.

This text speaks only to Christ’s human nature as fully man. Consider John 21:17:

He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, **“Lord, you know everything;** you know that I love you.” Jesus said to him, “Feed my sheep.

V. Closing - Christ has two natures (Divine / Human) and two wills (Divine / Human). He has always existed as a full person within the Triune Godhead.

Study Questions

(Hernandez, pp.68,69)

1. Why is the incarnation of Christ an essential of the Gospel?

2. What does the verb *ginomai* mean in John 1:14?

3. Do Arians believe Jesus is God?

4. Does Christ have two natures?

5. What heresy teaches a two-person Christ?

6. Explain what *Apollinarianism* means.

7. Why is Docetism heresy?

8. Did Christ have a reasonable soul?

9. Where does the Bible teach that Christ has two wills?

10. How do you interpret the word “begotten” in John 1:14?

The Finished and Saving Work of Christ Alone

What is the Good News of Jesus? The Good News is not something that *we need to do*.

Matthew 19:26

But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

John 15:5

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

"The Gospel means good news and it points to Christ's perfect righteousness or His completed and saving work on behalf of the sheep" (Hernandez, p. 71).

The Gospel is a finished work wrought by Christ alone.

John 19:30

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

"**It is finished**" - from a Greek term meaning to carry out an action or objective to the fullest extent" (p. 71).

Hebrews 10:10

And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

Negative Considerations - What the Gospel is Not - Arminianism

"Arminianism (semi-Pelagianism) is a man-centered worldview that seeks to elevate the will of men above the will of the Master" (p. 72). This doctrine has all but taken over the Evangelical world. Still yet, many so-called Christians tolerate this doctrine, accepting those who espouse it as brothers and sisters!

A. **Fictitious Free Will** - Arminians believe each person has the power to accept or reject Christ. Yet Scripture paints an entirely different picture:

John 1:13

who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

John 15:16

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

Romans 9:16

So then it depends not on human will or exertion,^[a] but on God, who has mercy.

B. **Conditional Election** - Arminians believe God looked through the halls of time to see who would choose to believe the Gospel. God's election was predicated on the free will choice of the creature. This is heresy.

Romans 8:28,29

And we know that for those who love God all things work together for good, for those who are called according to his purpose. **29** For those whom he *foreknew* he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

Romans 11:2

God has not rejected his people whom he *foreknew*. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

1 Peter 1:20

He was *foreknown* before the foundation of the world but was made manifest in the last times for the sake of you

God foreknows (προγινώσκω “proginosko”) people in these verses, not merely the actions or decisions of those people.

C. **Unlimited or Universal Atonement** - "Arminians believe Christ died for all men without exception or for everyone. This belief is not good news but terrible news" (p. 74).

(See Extended discussion on Universal Atonement on pp. 74-77)

D. **Universal and Resistible Grace** - Arminians believe God's grace to be universal. But the Scriptures explicitly teach of God's grace being given only to His people, the elect of God.

"God's grace is discriminative, irresistible, efficacious, and absolute, not universal or resistible. God's grace is the source of justification (Romans 3:24), and it's always applied to the elect post-conversion (2 Corinthians 12:9)" (p. 77).

E. Moderate Calvinism (Crypto Arminianism)

These men will tolerate the Arminian doctrines held by others, calling them brothers in Christ even though, by their own confession, they hold beliefs directly in opposition to the text of Scripture.

They compromise the Gospel (See pp. 79-81).

Embrace the Completed Work of the Savior

"The true Gospel is a declaration of Christ's completed and saving work on behalf of the elect, not the reprobate. Christ accomplished justification, redemption, reconciliation, and propitiation on behalf of the sheep, not the goats. A man who will not declare these truths is a hireling and compromiser, not a herald for Christ" (p.81)

A. Adam's Rebellion and Christ's Righteousness

Genesis 2:16

And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden

Genesis 3:6,7

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Romans 5:12

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

(See Footnotes on p. 82 on mankind's loss of the image of God at the fall)

"The perfect righteousness of Christ guarantees that God will restore the elect to the image of Him who created them" (p. 83)

Ephesians 4:24

and to put on the new self, created after the likeness of God in true righteousness and holiness.

Colossians 3:10

and have put on the new self, which is being renewed in knowledge after the image of its creator.

"The garden showed Adam's rebellion and sin, but the gospel reveals the Savior's righteousness" (p. 83).

- Christ made "under the law" (Galatians 4:4)
- Christ came to fulfill the law (Matthew 5:17)
- Christ gave life "a ransom for many" (Matthew 20:28)

Romans 5:18

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

"The imputation of sin and condemnation to all of Adam's posterity is the problem. But the perfect righteousness of Christ, which God reckons to the account of the elect, is the solution. These biblical truths indicate that Adam's rebellion points to death, but the righteousness of Christ ensures deliverance" (p. 83).

B. Justification

"Justification means God legally and forensically declares the saints righteous because of the finished work of Christ alone, excluding works and law keeping" (p. 84).

Romans 3:24

and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Romans 3:28

For we hold that one is justified by faith apart from works of the law.

Romans 5:1

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Romans 5:9

Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

Romans 8:30

And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

*Imputed Righteousness of Christ***Romans 1:17**

For in it the righteousness of God is revealed from faith for faith,^[a] as it is written, "The righteous shall live by faith."

Romans 3:26

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Romans 4:6

just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

2 Corinthians 5:21

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

(Please see and review the points of emphasis beginning on bottom of p. 85)

C. Redemption

“Christ purchased God’s particular people with his blood. Therefore, Christ’s blood redeemed the elect from the law’s curse, the power of sin, and death” (p. 86).

Galatians 3:13

Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

Galatians 4:5

to redeem those who were under the law, so that we might receive adoption as sons.

Ephesians 1:7

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

Hebrews 9:12

he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

1 Peter 1:18,19

knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, **19** but with the precious blood of Christ, like that of a lamb without blemish or spot.

Revelation 5:9

And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

D. Reconciliation

Romans 5:10

and you have made them a kingdom and priests to our God, and they shall reign on the earth.”

2 Corinthians 5:18

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;

2 Corinthians 5:20

Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

Colossian 1:21

And you, who once were alienated and hostile in mind, doing evil deeds,

E. Propitiation

“Christ’s finished work and saving work included placating, appeasing, or exhausting the Father’s wrath on behalf of the sheep, not the goats” (p. 87).

Romans 3:25

whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.

Hebrews 9:5

Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

1 John 2:2

He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1 John 4:10

In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

CONCLUSION

“Christians must warn people about the dangers of teaching a gospel contrary to what’s taught in Scripture.

Galatians 1:8,9

But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.

Study Questions
(Hernandez, pp.90,91)

1. What does the perfect tense “teleo” (“It is finished”) indicate in John 19:30?
2. What is Arminianism?
3. How does the Bible refute the doctrine of freedom of the will?
4. What doctrine is active and unconditional?
5. Why is the doctrine of unlimited or universal atonement terrible news?
6. Is the blood of Christ sufficient for all men?

7. What did Christ accomplish?

8. For whom did Christ die?

9. What does propitiation mean?

10. How do Christians know if they have the assurance of salvation?

Session Five

The Resurrection of the Lord Jesus

(See p. 93 opening commentary on key aspects of Christ's life and work leading up to crucifixion and resurrection).

INTRODUCTION

"The Old and New Testaments do not contradict each other. Prophets have foretold of Christ's resurrection in the Old Testament" (p. 95).

Psalm 16:8-10

I have set the **LORD** always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being^[a] rejoices my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption.

Matthew 20:17-19

And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, **18** "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death **19** and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day."

II. The Resurrection of Christ is Essential to the Gospel

Christ rose again physically from the dead. Cults groups will deny this or attempt to explain it away. However, the Bible is clear: Christ is Risen!

Luke 24:36-39

As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" **37** But they were startled and frightened and thought they saw a spirit. **38** And he said to them, "Why are you troubled, and why do doubts arise in your hearts? **39** See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."

John 10:17,18

For this reason the Father loves me, because I lay down my life that I may take it up again. **18** No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.

Acts 2:22-24,27

Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— **23** this Jesus,^[a] delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. **24** God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. **27** For you will not abandon my soul to Hades, or let your Holy One see corruption.

“The Resurrection is a declaration of what Christ accomplished on behalf of the elect. Yet Some think Christians should offer the gospel to men. Since Christ has risen from the dead to justify the elect, His glorious resurrection is a proclamation that He is the Son of God and His gospel is efficacious” (p. 95).

Romans 1:3,4

concerning his Son, who was descended from David^[a] according to the flesh **4** and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

Romans 4:24,25

24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, **25** who was delivered up for our trespasses and raised for our justification.

The Resurrection demonstrates Christ’s power over death, hell, and the grave, over Satan, himself.

Romans 6:9

We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.

Hebrews 2:14

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,

Why do God's people believe while the unbelievers scoff and mock this glorious truth? Because God has demonstrated His electing grace toward them, leaving the rest in their unbelief.

Romans 8:21-39

31 What then shall we say to these things? If God is for us, who can be against us? **32** He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? **33** Who shall bring any charge against God's elect? It is God who justifies. **34** Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. **35** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36** As it is written,

"For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered."

37 No, in all these things we are more than conquerors through him who loved us. **38** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39** nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

1 Corinthians 15:14-20, 42-4

And if Christ has not been raised, then our preaching is in vain and your faith is in vain. **15** We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. **16** For if the dead are not raised, not even Christ has been raised. **17** And if Christ has not been raised, your faith is futile and you are still in your sins. **18** Then those also who have fallen asleep in Christ have perished. **19** If in Christ we have hopeⁱⁿ in this life only, we are of all people most to be pitied. **20** But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

42 So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. **43** It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. **44** It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

2 Corinthians 5:15-17

15 and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. 16 From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

1 Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

“Lastly, Christ’s death is essential to everlasting salvation because it declares His supremacy and power over the living and the dead” (p. 98).

Romans 14:9

For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

Ephesians 1:19-23

and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might **20** that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, **21** far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. **22** And he put all things under his feet and gave him as head over all things to the church, **23** which is his body, the fullness of him who fills all in all.

Colossians 1:18

And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

III. The Resurrection of Christ is commemorated on the Lord’s Day

(See discussion in chapter 5, pp. 98-101)

Genesis 2:2,3

Exodus 20:8-11

John 20:19

Acts 20:7

1 Corinthians 16:1,2

Revelation 1:9-11

(Read pp. 101-104 for more of Christ’s Resurrection evidence found in Scripture).

John 11:25,26

Jesus said to her, “I am the resurrection and the life.^[a] Whoever believes in me, though he die, yet shall he live,

Study Questions
(Hernandez, pp.106-106)

1. Does the Bible ascribe the incommunicable attributes of God to the person of the Son?
2. What OT text points to the resurrection of Christ?
3. Where in Scripture did Christ predict that He would rise from the dead?
4. What do cult members believe about the resurrection of Christ?
5. What text teaches that Christ is declared to be the Son of God with power?
6. Explain why Romans 8:31-39 is vital to this chapter.
7. Why is everything in vain without the resurrection?

8. Why is the resurrection of Christ a well-attested fact in the Bible?

9. Is the resurrection of Christ a well-attested fact in the Bible?

10. How would you explain the resurrection of Christ to an unbeliever?