

JESUS THE MESSIAH



**CORE
CLASS**

Part of the *Bible Doctrine Series*

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Session 1: The Person of Christ – Eternal, Creator, and the Jehovah God of the Old Testament

Eternal and Divine
John 1:1 • John 5:26 • 1 John 5:18

“Before Abraham was, I Am.”

JOHN 8:58

- Jesus knew who He was and clearly implied His eternal nature to His listeners. And the listeners had every intention to stone Him based upon this statement.
- The Nicea (325 AD) council fought against the Arian heresy to defend the eternal existence of Christ.
- What is the consequence of falling into the Arian heresy? Are there still echoes of this heresy today?
- If Christ no longer shares in God's eternal and infinite qualities. Jesus would be considered dependent. He would align more closely to creation than to God.

Arian heresy –

Christ is a created creature distinct and subordinate from the Father in essence and person. This non-trinitarian belief was first attributed to Arius (256–336) of Alexandria.

“The arguments for His eternity and for His deity are therefore inseparable.”

— JOHN WALVOORD,
JESUS CHRIST OUR LORD, (PG. 23)

- Isaiah 9:6 - Jesus is “Everlasting Father.”
- Hebrews 12:8 – Jesus’ unchanging nature would preclude His eternal existence.
- John 14:9 – “He who has seen Me has seen the Father.”
- Micah 5:2, John 8:58, Colossians 1:15-17, Revelation 1:8
- Colossians 2:9 – “For in Him all the fullness of Deity dwells in bodily form.”

"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 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 are commanded to prostrate themselves before Him."

— HODGE, *SYSTEMATIC THEOLOGY*, (VOL. II, PG. 382)

The Eternal Covenant of Redemption

In eternity past creation was considered, determined, and planned in the Godhead before it was spoken into being. The fall was not a surprise, and the Triune God did not draw straws to see who would die on the cross for the sin of mankind. However, decisions were made, the Lord decided amongst Himself how things would play out and the role of each part of the Trinity. This decision or promise in some circles has been called a covenant (like a contract) between the Father, Son, and Holy Spirit. This language is chosen, because it is the language that God often uses in His contractual dealings with man.

"A careful reading of the Bible will reveal that the plan of salvation was not an emergency device conceived after the fall of man as a plan of rescue, but rather that it was the solemn decision of God in eternity past in contemplating the whole of creation."

"All this was as certain and clear to God from eternity past as it will be from the viewpoint of eternity future."

"In eternity past God made a **covenant of grace** between Himself and the elect and a **covenant of redemption** between the Father, Son and Holy Spirit in regard to the work of salvation."

— JOHN WALVOORD,
JESUS CHRIST OUR LORD, (PG. 34)

"The **covenant of redemption** may be defined as the agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given Him."

— LOUIS BERKHOF,
SYSTEMATIC THEOLOGY, (PG. 271)

Creator and Sustainer

Colossians 1:15-20 • John 1:3 • Hebrews 1:2

- Jesus receives credit for the creation of all things. This necessitates that He Himself was not created. Jesus also maintains and preserves all things.
- Presently, we give credit to the “laws of nature” as the forces and powers that hold everything together. How would the Bible speak to the “laws of nature?”
- What would happen if Jesus removed His sustaining hand from His creation for one second?

Christ in the Old Testament

“A comparison of the Old Testament and the New Testament passages proves beyond doubt that the Christ of the New Testament **bears the title Jehovah or Lord in the Old Testament**. This fact has long been recognized by conservative theologians.”

— JOHN WALVOORD,
JESUS CHRIST OUR LORD, (PG. 37)

“They will look on me the one they have pierced and will mourn...”

— ZECHARIAH 12:10

- Jeremiah 23:5-6 - Christ is declared to be “Jehovah our righteousness.”
- Malachi 3:1 - Jehovah of the Temple
- “This is confirmed by the New Testament use of Kyrios for Christ, the word used in LXX as equivalent to Jehovah (Acts 2:36)” (Walvoord, 37).

Christ is also identified as the Elohim of the Old Testament:

“...prepare the way for the Lord [Yehovah], make straight in the wilderness a highway for our God [Elohim].”

— ISAIAH 40:3

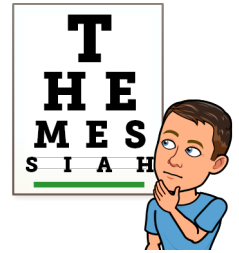
- Isaiah 9:6-7 - the mighty God (Elohim)
- Theos in the New Testament parallels Elohim of the Old. Used of Christ (Romans 15:6, Ephesians 1:3, 5:5, 5:20, 2 Peter 1:1)

Old Testament Theophanies

Jesus is seen visibly and personally in the Old Testament

"It is safe to assume that every visible manifestation of God in bodily form in the Old Testament is to be identified with the Lord Jesus Christ."

— JOHN WALVOORD,
JESUS CHRIST OUR LORD, (PG. 54)



- **Joshua 5:13-15** - It would be inappropriate for Joshua to have fallen on his face in worship to an angel (Isaiah 42:8). The presence of an angel does not create a need for one to remove their sandals. The **angel of the Lord** walks with Israel throughout their history (Genesis 16:10; 18:1; 22:12; 22:15; 31:11; 32:30; 48:16; Exodus 3:2; 3:6; 23:20-23; Judges 6:22; 13:21-22...).
- **The Angel of the Lord** - It appears that these are instances where God meets with His people in a temporary form. The angel is identified with and as God, He has the power to give life, He is all-knowing, He can judge the earth and can forgive sin (all of which only God can do).

"No one has ever seen God at any time."

— JOHN 1:18

- How can this be possible and the above conclusion also be correct?
- "the only begotten God who is in the bosom of the Father, He has explained Him" – It seems that the first half of John 1:18 is referring to the Father, while it is the Son's role to explain the Father.
- As far as we can understand it, the Trinity has always existed as the Father, Son, and Holy Spirit. Each is distinctly and completely God while also having determined roles. In the New Testament Jesus is the image of the invisible God (Colossians 1:15; 2:9; Hebrews 1:3); it would be reasonable to suggest that the Son has always represented, revealed, and explained the nature and character of the Father. **Theologians and students of Scripture suggest that the appearances of "the angel of the Lord" are the pre-incarnate Christ interacting with His people.**

- The entire Old Testament is pointing to a coming Messiah. God's promise to Adam, Abraham, Isaac, and Jacob for all nations to be blessed through One who is to come, is the heartbeat that pounds in every book, chapter, and verse of the Old Testament. How does this change your view of Christ to view Him as the One who is directing and interacting with Israel throughout their history?

For Further Study of Old Testament Theophanies of Christ

- *Genesis 18:1-3*
- *Genesis 32:24-25. 28-30*
- *Joshua 5:13-15*
- *The "Angel" is referred to with masculine pronouns (Genesis 16:13; Judges 6:21).*
- *He is identified as God (Judges 6:11, 14; Zechariah 12:8).*
- *He performed miracles (Judges 6:21; 13:20).*
- *Gideon and Manoah thought they would die because they saw the "Angel" face to face (Judges 6:22; 13:22).*
- *The "Angel" accurately foretold future events (Judges 13:3).*
- *His name is "wonderful" (Judges 13:18; cf., Isaiah 9:6).*
- *He destroyed 185,000 soldiers of the Assyrian army in one night (2 Kings 19:35).*

Several points taken from AnswersInGenesis.org

Typology

"Typology is primarily concerned with application of an historical fact as an illustration of a spiritual truth...or a figure or representation of something to come" (Walvoord, 62).

A. Typological Persons

Aaron - Hebrews 5:4-6, 8:1-5

Abel - "a type of Christ in life as a shepherd, in his offering, and in his death" (Walvoord, 64).

Adam - Romans 5:14, 5:12-21, 1 Corinthians 15:45-47

Benjamin - Ben-oni "son of sorrow" (Luke 2:35).

David - King over the house of God.

Isaac - typifies the new nature over Ishmael (Galatians 4:28-29).

Joseph - is mistreated, rejected, and exiled and then reaches out to save his brethren.

Joshua - succeeds where Moses fails entering into the promised land, much like the Law fails and Jesus leads us into his rest.

Kinsman-redeemer (*gaal*) - (Book of Ruth) A kinsman (someone related) had to redeem (pay a price to free) a property or inheritance for another (Leviticus 25:48-49, Ruth 3:12-13, Heb 2:14-15). Clearly points to the redeeming work of Christ (John 10:11, 18, 1 Peter 1:18).

Melchizedek - A king and a priest before God even instituted the priesthood. Salem means "peace," also pointing to Jesus the Prince of Peace. Melchizedek, in Hebrews 5-7 demonstrates that there is an eternal priesthood in Christ that is superior to the Levitical priesthood.

Moses - leads them in the redemption of God's people out of Egypt.

B. Typological Events

Clothing of Adam and Eve - Jehovah initiates death to physically provide a cover for shamed Adam and Eve.

Preservation in the Ark - 2 Peter 2:5-9

Deliverance out of Egypt - Redemption out of oppressive slavery (and even our desire to return to our brutal masters).

Entrance into the Land - The fulfillment of God's promise to His people. The offer of blessing, provision, and protection.

C. Typological Things

Old Testament Sacrifices - The bloody reality of death to cover sin is ever before the people.

The Tabernacle - Displays God's holiness and separateness. It also expresses a way to God based upon His terms. Every detail of the Tabernacle points to Jesus, a book could be devoted to this type alone.

And Others - Aaron's budded rod, the brazen serpent, the smitten rock, the ark...

D. Typological Institutions and Ceremonies

The Sacrifices - The need for death and the shedding of blood.

Priesthood - The need for a mediator.

Feasts of Jehovah:

- **The Passover** - deliverance of judgment and punishment upon unbelieving Egypt;
- **Unleavened Bread** - prohibition of work and leaven points to our reliance upon Christ and His sinlessness as the Bread of Life;
- **Feast of Firstfruits** - points to Jesus as the first fruit (1 Corinthians 15:20, 23);
- **Feast of Wave Loaves** - 50 days after Feast of Firstfruits foreshadows the day of Pentecost and the Gentiles and Israel being united into one body (Ephesians 2:14); and
- **The Day of Atonement** - centers on the work of the high priest, lived out perfectly and with finality in Christ

all point to Jesus and His accomplished work.

Cities of Refuge - A place to flee from judgment and punishment.

Prophecy

Isaiah 9, 11, 52-53, Micah 5:2, Zechariah 9:9

- One of the most powerful testimonies to the deity and person of Christ are all of the Old Testament prophecies that were fulfilled in His birth, life, and death.
- Over a thousand years before Jesus came, many of the details of His life were being mapped out by prophecy. Jesus teaches this truth to some of His followers on the road to Emmaus:

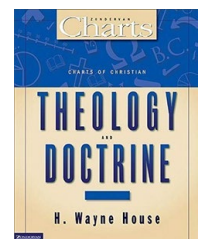
“beginning from Moses and from all the prophets...interpreted to them in all the scriptures the things concerning himself.”

— LUKE 24:27 (ASV)

Some characteristics of biblical prophecy according to Walvoord (p. 82):

- Messianic prophecy is often obscure and uses figurative language.
- In Messianic prediction, the future is often regarded as past or present and the Hebrew frequently uses the perfect tense (indicating a completed action) in making predictions (Isaiah 53 is an example).
- The passage of time is not often communicated in prophecy. At times, the suffering of Christ to the return of Christ are referenced without mention of any passage of time in between (Isaiah 61:1-2 in Luke 4:18-19).

H. Wayne House, in his *Charts of Christian Theology and Doctrine*, highlights many of these prophecies in the following charts:



32. Messianic Prophecies Fulfilled in Christ

(Presented in the Order of Their Fulfillment)

Scripture Stating Prophecy	Subject of Prophecy	Scripture Stating Fulfillment
Genesis 3:15	Born of the seed of a woman	Galatians 4:4
Genesis 12:2-3	Born of the seed of Abraham	Matthew 1:1
Genesis 17:19	Born of the seed of Isaac	Matthew 1:2
Numbers 24:17	Born of the seed of Jacob	Matthew 1:2
Genesis 49:10	Descended from the tribe of Judah	Luke 3:33
Isaiah 9:7	Heir to the throne of David	Luke 1:32-33
Daniel 9:25	Time for Jesus' birth	Luke 2:1-2
Isaiah 7:14	Born of a virgin	Luke 1:26-27, 30-31
Micah 5:2	Born in Bethlehem	Luke 2:4-7
Jeremiah 31:15	Slaughter of the innocents	Matthew 2:16-18
Hosea 11:1	Flight to Egypt	Matthew 2:14-15
Isaiah 40:3-5; Malachi 3:1	Preceded by a forerunner	Luke 7:24, 27
Psalms 2:7	Declared the Son of God	Matthew 3:16-17
Isaiah 9:1-2	Galilean ministry	Matthew 4:13-17
Deuteronomy 18:15	The prophet to come	Acts 3:20, 22
Isaiah 61:1-2	Came to heal the brokenhearted	Luke 4:18-19
Isaiah 53:3	Rejected by his own (the Jews)	John 1:11
Psalms 110:4	A priest after the order of Melchizedek	Hebrews 5:5-6
Zechariah 9:9	Triumphal entry	Mark 11:7, 9, 11

Scripture Stating Prophecy	Subject of Prophecy	Scripture Stating Fulfillment
Psalms 41:9	Betrayed by a friend	Luke 22:47, 48
Zechariah 11:12-13	Sold for thirty pieces of silver	Matthew 26:15; 27:5-7
Psalms 35:11	Accused by false witness	Mark 14:57-58
Isaiah 53:7	Silent to accusations	Mark 15:4, 5
Isaiah 50:6	Spat upon and smitten	Matthew 26:67
Psalms 35:19	Hated without reason	John 15:24, 25
Isaiah 53:5	Vicarious sacrifice	Romans 5:6, 8
Isaiah 53:12	Crucified with transgressors	Mark 15:27, 28
Zechariah 12:10	Hands pierced	John 20:27
Psalms 22:7-8	Scorned and mocked	Luke 23:35
Psalms 69:21	Given vinegar and gall	Matthew 27:34
Psalms 109:4	Prayer for his enemies	Luke 23:34
Psalms 22:18	Soldiers gambled for his coat	Matthew 27:35
Psalms 34:20	No bones broken	John 19:32-33, 36
Zechariah 12:10	Side pierced	John 19:34
Isaiah 53:9	Buried with the rich	Matthew 27:57-60
Psalms 16:10; 49:15	Would rise from the dead	Mark 16:6-7
Psalms 68:18	Would ascend to God's right hand	Mark 16:19

The “Mystery” Revealed

- Colossians 1:25-29 – Christ and the work of Christ are described in the Old Testament, but are brought to clarity in the New Testament. Paul refers to this as the 'mystery' which is revealed in the coming and work of Christ – the message that Paul has now committed his life and ministry to proclaiming.
- Colossians 2:16-17 – The substance and purpose of the festivals and rituals of God's people in the OT are ultimately found in Jesus. They are a mere shadow of Christ.
- Hebrews 10:1 (and 7:26-8:5; 9:23-28) – The Law, rituals, and even the sacrificial system simply point to Christ, the substance, foundation, and fountain of our salvation!

Session 2: Humanity of Christ - Incarnation, Life, and Ministry

Incarnation

Conceived by the Holy Spirit and born of a virgin (Luke 1:31-35)

- 100% God / 100% Man
- Fullness of deity (Colossians 1:15, Colossians 2:9, John 10:30)
- Fully human (Luke 1:80, 2:40, 52, John 4:6, Luke 22:44)

Jesus Grew

- Luke 2:40 – “The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.”
- Luke 2:52 – “And Jesus kept increasing in wisdom and stature and in favor with God and men.”
- How could Jesus, who knows everything, grow in wisdom?
- “That fact that Jesus had a human body just like our human bodies is seen in many passages of Scripture. He was born just as all human babies are born (Luke 2:7). He grew through childhood to adulthood just as other children grow: “And the child grew and became strong, filled with wisdom; and favor of God was upon him” (Luke 2:40). Moreover, Luke tells us that “Jesus increased in wisdom and in stature, and in favor with God and man” (Luke 2:52)” (Grudem, 532).
- “Jesus had a human mind. The fact that Jesus “increased in wisdom” (Luke 2:52) says that he went through a learning process just as all other children do – he learned how to eat, how to talk, how to read and write, and how to be obedient to his parents (see Heb. 5:8). This ordinary learning process was part of the genuine humanity of Christ” (Grudem, 533).

The Temptation

- Luke 4:1-13 – Guided by the Holy Spirit, is hungry, and Jesus relies on the Word of God to defeat temptation.
- We often equate a comfortable and convenient life to a life blessed and led by God. Often, we see the opposite is actually true in the life of Jesus and His followers. A life on the front lines will often consist of struggle, temptation, and push-back.

- The Lord leads us into places where we often need Him more than ever. I encourage you to pray for your life to be filled and guided by the Spirit into spiritual growth and ministry. Be willing and joyful to live a life that changes the world even if it means discomfort and struggle (for those are the things that truly produce peace and joy).
- Are you willing to be uncomfortable to follow Jesus?

Jesus' Weariness and Stress

- John 4:6 – "So Jesus, being wearied from His journey, was sitting by the well."
- Luke 22:41-44 – Jesus agonizes over the incredible pain to come, physical and spiritual. He is strengthened as His death approaches.
- "It is therefore not sufficient to recognize that Jesus Christ as the Son of God possessed a human body, but it is necessary to view Him as having a complete human nature including body, soul, and spirit" (Walvoord, 111).
- Luke 23:47 - In His death, onlookers saw miracles, but still looked to Jesus as a man.

Hypostatic Union

How is it possible that Jesus had 100% of two different natures? Was there conflict, confusion, or schizophrenia?

Did one nature overtake the other part of His nature? Was He ever less than fully God or less than fully man?

- It is important to remember that Jesus knew before He created man that He would become a man. Man was fashioned in such a way as to be prepared for Jesus' incarnation.

- "Through the incarnation of Christ, the two natures were inseparably united in such a way that there was no mixture or loss of their separate identity and without loss or transfer of any property or attribute of one nature to the other. The union thus consummated is a personal or hypostatic union in that Christ is one Person, not two, and is everlasting in keeping with the everlasting character of both the human and divine natures" (Walvoord, 115).
- "The human nature always remains human, and the divine nature always remains divine. Christ is therefore both God and Man, no less God because of His humanity and no less human because of His deity:" (Walvoord, 115).

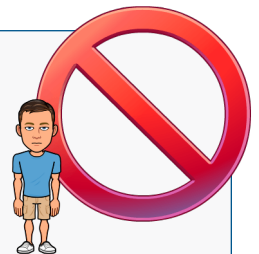
Could Jesus Have Sinned?

"The person who resists knows the full force of temptation. Sinlessness points to a more intense rather than a less intense temptation" (Erickson, 720).

The sinful nature was not a part of man's original creation, and Jesus bore this sinless human nature as the second Adam (1 Corinthians 15:45-49). In His deity, He could not have sinned, in His human nature He would have felt every temptation and desire, but He would have never acted solely out of His human nature as He was seamlessly human and deity at the same time all the time. This is called the doctrine of the Impeccability of Christ.

Doctrinal Errors

(Allison, 149-150)



Docetism - Jesus only seemed to be human, a spirit appearing as human.

Arianism - Jesus is viewed as created, not eternal (heteroousios, not homoousios), and of a different nature than the Father.

Apollinarianism - Denies the full humanity of the incarnate Son. He took on a body, but not a human soul.

Nestorianism - Viewed Jesus as having two distinct natures working in conjunction with each other, denying the hypostatic union.

Eutychianism - The divine nature nearly absorbed the human nature. The divine nature of Christ overwhelmed the human nature meaning Jesus' earthly experience occurred primarily from His divine point of view with minimal human experience. Again, this denies the hypostatic union.

Kenoticism - Denies the full deity of the Son in the incarnation. It takes the verb kenoo in Philippians 2:7 to mean that the Son "emptied Himself" of His divine nature and attributes. The Son then takes up these attributes again in His exaltation. This position means that Jesus was less than the Son of God while He lived on earth. Choosing not to use His divine attributes is different than be emptied of them.

Earthly Life of Christ - Relationships

A. Relation to the Father

- The fullness of deity is in Christ (Col 2:9). He looks to the Father as an equal and as a Father, perhaps much like a grown son.
- John 14:9 – He also perfectly reflects the Father.
- The nature of this relationship allows them to fully give and receive love, joy, and glory.
- Jesus devotes His earthly ministry to speaking the Father's words, sharing what the Father is doing, and living as an exact representation of the Father Himself.
- He seeks the Father's glory.
- He seeks glory from the Father.
- He receives those who the Father draws to Him (John 6:37, 44).
- He speaks on behalf of believers, asking the Father to bring them into the Son's glory that they may see Him and be with Him forever (John 17:25).
- It is by the Father's power that He performs healings (Luke 5:17).

B. Relation to the Spirit

- Jesus lives His life dependent upon the Spirit much like we do as believers today.
- The Spirit empowers Him.
- The Spirit directs Him.
- Jesus teaches about coming of the Holy Spirit and the Spirit's ongoing presence and work that will be experienced by the disciples.
- More to come in our study of the Holy Spirit...

C. Relation to Israel

- Israel existed for the coming of the Messiah.
- He came first for Israel. In their rejection of the Messiah, He sends His disciples to all nations.
- There is still a day to come when Israel returns to Jesus (Romans 11:24-26).

D. Relation to the Nations

- Jesus is the long-awaited seed of the woman (Genesis 3:15).
- Jesus is the promise of Abraham fulfilled (Genesis 12:1-3).
- Luke 2:32 – Simeon recognized Jesus as a Light to the Gentiles and the glory of Israel.
- From the beginning the nations were in view (Genesis 18:18, Habakkuk 2:14, Psalm 67).

Jesus' Ministry and Mission

A. Jesus was Sent by the Father

- John 3:16 – “For God so loved the world that **He sent** His only Son...”
- John 4:34 – “My food is to do the will of **Him who sent Me** and to accomplish His work.”
- John 6:38 – “For I have come down from heaven, not to do My own will, **but the will of Him who sent Me.**”
- John 5:30, 8:23, 16:28, 17:5

B. Jesus Chooses and Transforms His Disciples

- He calls the disciples, disciples them, and then sends them out.
- “Follow Me” – Matthew 4:19, John 1:43, 21:22 – These fishermen and tax collectors are called to make a decision. How can we make it clear when we share the Gospel, that a decision needs to be made?
- Matthew 4:19 – “I will make” – After the decision to follow, the disciples immediately entered into a process of being transformed. A process led and accomplished by Jesus.
- Matthew 4:19 – “Fishers of men” – The process had a clear end goal. The disciples would make more disciples. They would give their lives away for sake of seeing more “follow Jesus.”
- Luke 17:20-21 – The coming of Christ and the beginning of His ministry communicated that the Kingdom has come (though not fully). The disciples and the church spread the knowledge of Christ, and more and more hearts will live under the rule and reign of Jesus—an ever-growing Kingdom.

C. Jesus' Method of Discipleship – Trained Them While Doing Ministry

- Went deep with 3 (Peter, James, and John)
- Picked 12
- Sent out 72
- Taught thousands
- Healed many and fed thousands
- Came in the fullness of grace and truth (John 1:14, 17).

- Came for the sick, not the righteous (Luke 5:31).
- Luke 19:10 - "For the Son of Man has come to seek and to save that which was lost."
- He spent time with tax collectors, "sinners," and the undesirables of His day. For this He was judged and scorned (Luke 7:33-34).

D. Jesus' Purpose of Discipleship – Calls Disciples to Make More Disciples

- John 20:21 – "Peace be with you; as the Father has sent Me, I also send you."
- In the same likeness that Jesus was sent, He sends His disciples. Jesus considered doing the will of His Father as necessary as His need for food (John 4:34 - "My food is to do the will of Him who sent Me"). His disciples are to take their mission from Jesus with the same level of seriousness.
- Jesus meets with Saul on the road to Damascus in Acts 9.
- Paul begins his disciple-making ministry – lists are made of his co-workers including Timothy.
- Paul discipled Timothy and sends him to do disciple-making ministry in 2 Timothy 2:2: "For the things you have heard me say in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."
- The Father → The Son → Paul → Timothy → faithful men → others → You! → still others
- The life and ministry of the Christian has a level of simplicity. We are called to be a disciple and to make disciples. We are sent ones!
- To live like Jesus is to live out the ministry that He gave us to do.

How are we doing at disciple-making as a church? As individuals?

Who are you discipling?

What happens if Christians don't take this life-style seriously?

Session 3: The Death, Resurrection, Ascension, and Exaltation of Christ

A. Death

- Jesus died on the cross, but the torture began hours before. Even the consideration of what was to come caused Jesus great agony and He fell to the ground, prayed to the Father, and sweat drops like blood (Luke 22:39-46).
- Jesus is betrayed by one of His own (Luke 22:48), denied by Peter (Luke 22:56), those He came to save called for His death (Luke 23:21), and in the end, He was deserted by His followers (Mark 14:50).
- Jesus is taken before Annas, He is struck, taunted, and then taken to Caiaphas, the high priest (John 18:13, 23-24).
- He was accused vehemently by the chief priests and scribes while before Herod (Luke 23:10). False accusers lied and presented false testimony (Mark 14:56-58).
- In His declaration to be the Messiah, Jesus was blindfolded, beaten, and spit upon by His accusers (Mark 14:65).
- Jesus was ordered to be scourged (John 19:1).

"The Roman *flagellation* or scourging was one of the most feared of all punishments. It was a form of brutal, inhumane punishment generally executed by Roman soldiers using the most dreaded instrument of the time, called a *flagrum*.

"The flagrum used in scourging was a whip consisting of three or more leather tails that had *plumbatae*, small metal balls or sheep bones at the end of each tail. As indicated on the Shroud of Turin, the flagrum used on Jesus had dumbbell-shaped *plumbatae*.

"In Mosaic Law, scourging could not exceed forty lashes, but often the number of lashes was dependent upon the cruelty of the executioners. If the executioners did not want the *cruciaris*, or victim, to die too quickly, they limited the amount of lashes administered. The number of lashes also depended on the person and their crime...

"The injuries sustained during scourging were extensive. Blows to the upper back and rib area caused rib fractures, severe bruising in the lungs, bleeding into the chest cavity and partial or complete pneumothorax (puncture wound to the lung causing it to collapse). As much as 125 millilitres [4¼ fluid ounces] of blood could be lost. The victim would periodically vomit, experience tremors and seizures, and have bouts of fainting. Each excruciating strike would elicit shrieks of pain. The victim would be diaphoretic (profusely sweating) and exhausted, his flesh mangled and ripped, and would crave water because of the loss of fluid from bleeding and diaphoresis. The steady loss of fluid would

initiate hypovolemic shock while a slow, steady accumulation of fluid in the injured lungs (pleural effusion) would make breathing difficult. Fractured ribs would make breathing painful and the victim would only be able to take short, shallow breaths. The plumbatae at the end of the leather strips would lacerate the liver and maybe the spleen.

"Jesus' condition after scourging was serious. The pain and brutality of the torture put Him in early traumatic or injury shock. He was also in early hypovolemic shock because of pleural effusion, hematidrosis, hemorrhaging from His wounds, vomiting, and diaphoresis."

— TERRY MCDERMOTT, "THE PHYSICAL EFFECTS OF THE SCOURGING AND CRUCIFIXION OF JESUS," *CATHOLICINSIGHT.COM*

- The soldiers began to mock Jesus, dressing Him in a robe, treating Him with contempt and sent Him back to Pilate (Luke 23:11). A crown of thorns was placed on His head (Mark 15:17). The robe would have been put on a very bloody and torn back. His blood would have clotted to the robe, causing incredible pain and the reopening of all His wounds when it was removed.
- The crowds preferred the release of Barabbas, a murderer, over Jesus (Luke 23:18-19).
- He was placed between two criminals (Luke 23:33).
- Even on the cross, soldiers mocked Him, divided up His garments, and challenged Him to save Himself (Luke 23:34-37).
- He hung, gave up His spirit, and died **on the cross** (John 19:30).

"There were various methods of performing the execution. Usually, the condemned man, after being whipped, or "scourged," dragged the crossbeam of his cross to the place of punishment, where the upright shaft was already fixed in the ground. Stripped of his clothing either then or earlier at his scourging, he was bound fast with outstretched arms to the crossbeam or nailed firmly to it through the wrists. The crossbeam was then raised high against the upright shaft and made fast to it about 9 to 12 feet (approximately 3 meters) from the ground. Next, the feet were tightly bound or nailed to the upright shaft. A ledge inserted about halfway up the upright shaft gave some support to the body; evidence for a similar ledge for the feet is rare and late. Over the criminal's head was placed a notice stating his name and his crime. Death ultimately occurred through a combination of constrained blood circulation, organ failure, and asphyxiation as the body strained under its own weight. It could be hastened by shattering the legs (*crurifragium*) with an iron club, which prevented them from supporting the body's weight and made inhalation more difficult, accelerating both asphyxiation and shock."

— *ENCYCLOPEDIA BRITANICA*

- Though already dead, the soldiers pierced His side with a spear (John 19:34).
 - » "At the heart of evangelical spirituality lies the atoning work of Christ. The Christian life is viewed primarily as a life that finds its origin in the cross and is lived in grateful response to it and humble imitation of it" (Tidball, 21).
 - » "A sense of Christ's love in dying for us must be instilled as the mainspring and motive for all our obedience" (Tidball, 22).

What are some ways we may underappreciate the cross today?

There is a danger of leaving Christ on the cross! We are to contemplate, meditate, and appreciate the cross, but we must not get stuck there. If contemplation leads to a morbid preoccupation or an inability to move from an introspective despair to joy then we have lingered too long and are forgetting to embrace the full Gospel.

B. The Resurrection

Many personally saw Jesus after the resurrection.

1. Mary Magdalene: Early Easter morning (John. 20:11-18)
2. Women at the Tomb: Early Easter morning (Matt. 28:8-10)
3. Peter: Early to mid-day Easter (Luke. 24:34; 1 Corinthians 15:5)
4. The Emmaus Disciples: Late Easter afternoon (Luke. 24:13-32)
5. The Eleven without Thomas: Easter evening (Luke. 24:36-49; John. 20:19-23)
6. The Eleven with Thomas: Next Sunday after Easter (John. 20:24-29)
7. 500 or More at One Time (1 Corinthians 15:6)
8. James and Perhaps Other Family Members (1 Corinthians 15:7)
9. Reinstatement of Peter: The Meeting with the Seven (John. 21:1-23)
10. 72 Apostles Implied (1 Corinthians 15:7)
11. Great Commission Gathering (Matt. 28:16-20)
12. Ascension (Ac. 1:1-11)
13. Appearance to Paul (Ac. 9:1-9)

All of these individuals shared common and consistent eyewitness stories to the resurrection of Jesus.

They were so moved by this reality that they suffered to spreading this message.

Many even died for this testimony – showing their commitment and belief to what they had seen.

The stone, guards, and high publicity of Jesus' death would have made it impossible for His body to have been simply stolen.

Through the centuries many have argued that Jesus did not raise from the dead. Why would they fight so hard against the resurrection?

C. Jesus' Resurrected Body

"The act of incarnation was not a temporary arrangement which ended with His Death and resurrection but, as the Scriptures make evident, His human nature continues forever, His earthly body which died on the cross being transformed into a resurrection body suited for His glorious presence in heaven."

— WALVOORD, 113

- Jesus refers to Himself as the "Son of Man" both in the gospels (Matthew 26:64, and many times in Mark) and in Revelation 1:13; 14:14.
- John 20:17 – Mary clings to Jesus' resurrected body.
- The disciples place their hands into His wounds (John 20:27).
- "There is every reason, therefore to believe that the humanity of Christ will continue throughout all eternity to come" (Walvoord, 114).

D. The Ascension

There are minimal passages concerning the ascension of Christ. The focus seems to be more on His last words than on His method of return to heaven. Luke, in the book of Acts gives us the most detail, but then quickly shifts focus to the work of the church, the coming of the Holy Spirit, and the spreading of the Gospel.

- Mark 16:19 – "So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God."
- Luke 24:51 – "While He was blessing them, He parted from them and was carried up into heaven."
- Acts 1:9 – "And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight."

Luke shares of the experience they had interacting with two angels (Acts 1:10-11). The angels point them away from the skies and back to their mission. It is interesting to note that they are informed that when Jesus returns, it will be in a similar way to how He ascended.

E. Exaltation and Glorification

Jesus ascends to heaven forever the Son of God and the Son of Man. He receives glory and honor. "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of the God the Father" Philippians 2:9-11.

- Jesus is at the right hand of the Father (Luke 22:69).
- Acts 7:55-56 – Jesus is standing at the right hand of the Father.
- John 17:5 – Jesus will be glorified and reinstated to His eternal glory.
- John 17:22-24 – Somehow, we will share in His glory. Jesus desires for us to be with Him, to see Him in His glory. No longer veiled, distant, opaque, or just out of reach!
- Matthews 25:31 – He is the "Glorious King."
- John 13:31-32 – The glory of the Son glorifies the Father and the glory of the Father is seen in the Son.
- Revelation 1:12-20 – How is the glorified Christ described?

Session 4:

The Work of Christ and the Offices of Christ

The Work of Christ

A. Jesus is Our Substitute

The Work of Christ is the center-piece of the Christian faith. It is our foundation, our path, and our destination. It saves us, transforms us, and will one day fully restore us into an eternal fully realized relationship with the Jesus.

"It is true to say that, contrary to some evangelicalism's critics, the cross has never exhausted evangelical spirituality. But it has defined its center" (Tidball, 22).

On the cross, Jesus had to stand in our place. In the divine court room, every person sits in the guilty seat. No one is in a position to help another. Each is equally helpless, guilty, and destined for punishment in the likeness of their father Adam (Romans 5:12).

Only Jesus could offer help. Only Jesus could stand in our place as a substitute. What made Jesus able to stand in our place?

- He was truly human (born of a woman).
- He was born without a sinful nature (conceived by the Holy Spirit).
- He lived a sinless life – Romans 5:19.
- He is God and therefore able to bear the full weight of the punishment of the Father against our sins.
- Being God, His death is of infinite worth, bearing the sins of all who would come to Him.
- Jesus freely chose to stand in our place, not out of obligation, but out of love (Romans 5:18).

R. C. Ryle comments, "without the substitutionary atonement, 'your religion is heaven without a sun, an arch without a keystone, a compass without a needle, a clock without a spring or weights, a lamp without oil'" (Tidball, 22).

B. Jesus is Our Atoning Propitiation

- Jesus bears God's wrath against our sin. Jesus made an atonement (an appeasement) for our sin.
- "The atonement is objective. This means that the atonement makes its primary impression on the person to whom it is made. IF a man does wrong and renders satisfaction, this satisfaction is intended to influence the person wronged and not the offending party" (Berkof, 373). Meaning, the satisfaction achieved through atonement is directed towards God, not us.
- It is God's wrath that is atoned or satisfied, not ours. God is the One who must be satisfied.
- God's wrath will be satisfied, either through the personal atonement of the offending party – an eternal punishment or through a **vicarious atonement**.
- A vicarious atonement is offered by the offended party. "vicarious atonement represents the highest form of mercy" (Berkof, 276).
- God is of infinite worth and is eternally offended by sin, and His wrath and punishment against each sin must reflect His infinite worth.
- His wrath is infinite in nature and His punishment is eternal.
- As finite beings, the passing of time causes us to forget the weight of the ways we have been wronged or have wronged others. God dwells outside of time and every moment is 'present' to God. He is equally offended by a sin yesterday, today, and 10,000 years from now.
- Only because Jesus is God, could He bear the infinite weight of punishment and wrath of the Father.
- How much wrath did Jesus bear? Is it **limited** to those who are actually being saved?

Life Change - The work of the cross radically changes the perspective, passion, and actions of the Christian.

- "to reflect upon the love of the Crucified is to strengthen the sense of being loved. The love of the Crucified, that love which He IS, turns the word 'redemption', 'possession', 'servitude' into the inmost voice of an infinite affection" (Tidball quoting Moule, 23).

- We can talk of God's love, study it, and discuss it, but it is at the cross that we see it lived out before our eyes. The cross moves us from academic engagement to intimate communion and from scholastic study to experiential participation.
- "One of the heroic episodes of my youth was the martyrdom of five young American missionaries by Auca Indians. Motivated by the cross they felt unable to stay at home while tribal people elsewhere were in ignorance of the gospel. They went to make God's love known, and paid for it with their lives. **But the cross meant that they always believed themselves to be expendable**" (Tidball 24). What does the author mean by this last sentence?
- The choice that faces every Christian community and every generation is between the way of the crowd and the way of the cross (Tidball, 25). Can you give an example of this today?
- "We do not stand as individualists at the foot of the cross. It brings us into reconciled relationships with others and it forms a community" (Tidball, 26).

The results of the cross in the life of the believer (forgiveness, reconciliation, righteousness...) will be studied in our Salvation study.

The Offices of Christ

"It has become customary to speak of three offices in connection with the work of Christ, namely the prophetic, the priestly, and the kingly office."

"Hence it was necessary that Christ, as our Mediator, should be prophet, priest, and king. As Prophet He represents God with man; as Priest He represents man in the presence of God, and as King He exercises dominion and restores the original dominion of man."

— LOUIS BERKOF,
SYSTEMATIC THEOLOGY, (PG. 356, 357)

A. Prophet – Speaks for God to Man

- Luke 13:33 – Jesus calls Himself a prophet.
- Deuteronomy 18:15, 18 – The coming Messiah will be a prophet.
- John 8:47 – His words are words from God.

office -

Function. The "threefold office" of Jesus Christ is part of Christian doctrine. (Lat.: *munus triplex*)

- Jesus was a Master Teacher and used many methods of communication. Jesus' words are an unending well of beauty and mastery over language, communication, and articulation of heavenly truths given to sinful man. With grace and truth Jesus addresses His followers, haters, seekers, as well as the sick and broken.

Overstatement – “One means by which Jesus sought to capture the attention of his listeners was that of overstating a truth in such a way that the resulting exaggeration forcefully brought home the point he was attempting to make. Such overstatement is a characteristic of Semitic speech” (Stein, 8). Examples:

- » Luke 14:26 (we are called to love others),
- » Matthew 5:29-30 (Jesus does not promote self-mutilation),
- » Matthew 5:38-42 (The result would be nudity to give the second piece of clothing),
- » Matthew 7:1 (yet we must use judgment in Matthew 7:6).

Hyperbolic Speech – A grossly exaggerated form of speech used to make an unforgettable point. This is similar to overstatement, but more extreme in nature.

- » Matthew 23:23-44 – Jesus is speaking to the Pharisees and says, “You blind guides! You strain out a gnat but swallow a camel!”
- » Matthew 7:3-5 – “Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye?”

Pun – A play on words.

- » Matthew 23:23-24 – “You strain out a gnat but swallow a camel!” “In Aramaic, the word for gnat is *galma* and the word for camel is *gamla*. Jesus in this example made a pun. What He said was, ‘You strain out a *galma* but turn around and swallow a *gamla*!’” (Stein, 13).
- » Matthew 16:18 – And I tell you, you are Peter (*petros*), and on this (*petra*) I will build My church.”
- » Matthew 4:19 – fishing for fish and fishing for people.

Simile – A comparison between two things that are typically not associated using the words “like” or “as.”

- » Matthew 10:16 – “See, I am sending you out like sheep into the midst of wolves.”
- » Other examples – Matthew 12:40, 23:27, Luke 17:6, 13:34, Mark 14:48...

Metaphor – An explicit comparison is made not using “like” or “as.”

- » “The eye is the lamp of the body” – Matthew 6:22
- » “You are the salt of the earth” – Matthew 5:13
- » “You are the light of the world” – Matthew 5:14

- » "You snakes, you brood of vipers" – Matthew 12:34

Proverb – Jesus uses a teaching style from the Middle Eastern wisdom tradition. "A proverb is a terse pithy saying that contains in a striking manner a memorable statement" (Stein, 17). This is usually a single simple statement.

- » The Beatitudes (Matthew 5:1-12) are examples of proverb-like literature.
- » Matthew 6:21 – "For where your treasure is, there your heart will be also."
- » Matthew 6:34 – "So do not worry about tomorrow for tomorrow will bring worries of its own. Today's trouble is enough for today."
- » Matthew 26:52, Mark 3:24, 6:4, Luke 9:62...

Riddle – "Involves a match of wits in which the individual is challenged to discover the concealed meaning of the saying, it is a typical form of wisdom sayings" (Stein, 18).

- » Matthew 11:12 – "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force."
- » Mark 14:58 – "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands."
- » Luke 13:32-33, 22:36, Mark 2:19, 9:12-13, Matthew 10:34, 19:12...
- » Jesus would also use paradox, a fortiori, irony, questions, figurative actions, poetry, and parallelism.

Parable – "35 percent of his teaching in the Synoptic Gospels is found in parabolic form" (Stein, 33). A parable is a memorable story with a punchline, using familiar points of reference.

- » The details are pointing to the punchline (the main point) and do not possess hidden meaning independent of the main point.
- » Audience and context are crucial to understanding the purpose and point Jesus is making with the parable.

B. Priest – Speaks for Man to God

- Leviticus 16 – The priest offers sacrifice for the forgiveness of the people's sin.
- 1 Samuel 2:35 – "I will raise up a priest who shall do according to what is in My heart and in My mind."
- Mark 10:45 – "The Son of Man did not come to be served, but to serve and give His life as a ransom for many."

- John 1:29 – “The Lamb of God who takes away the sins of the world.”
- 1 Corinthians 5:7 – “For Christ our Passover also has been sanctified.”
- Hebrews 3:1, 4:14, 6:20 – The High Priest of our confession.
- He prays for us (Luke 22:31-32, Revelation 12:10, Hebrews 7:25).
- Hebrews 5:7 – He lived a life of prayer.
- John 17:20 – This whole chapter is a prayer of Christ, much of which is devoted to those who would believe – You!
- Hebrews 7:26-7 – A new type of High Priest, the perfect once for all High Priest.
 - » Sinless
 - » A one-time sacrifice
 - » Offered Himself
 - » Once for All
- Hebrews 8:1 – Sits at the right hand of God.
- Hebrews 2:18 – He can relate to our weaknesses.

C. King – Rules and Reigns

- Genesis 49:10 – A king will come in the line of Judah.
- 2 Samuel 7:16 / Matthew 1:1 – His throne is established forever in the line of David.
- Psalm 2:6 – Jesus will be installed as King.
- Isaiah 9:6-7 – There will be no end to the increase of His government or of peace, on the throne of David and over His kingdom.

- Micah 5:2 – “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”
- Matthew 2:2 – “King of the Jews”
- John 18:37 – Jesus answered, “You say correctly that I am a king.” – Welcome to the upside-down kingdom.
- 1 Timothy 6:14-5 – “King of kings and Lord of lords”
- Matthew 25:31-34 – He is King over judgment.
- Revelation 17:14 – “Lord of lords and King of kings”
- Jesus brings the Kingdom to earth. “The heart of the ‘good news’ about the Kingdom is that God has taken the initiative to seek and to save that which was lost” (Ladd, 81).
- The Kingdom of God is “the redemptive reign of God dynamically active to establish his rule among human beings, and that this Kingdom which will appear as an apocalyptic act at the end of the age has already come into human history in the person and mission of Jesus to overcome evil to deliver people from its power, and to bring them into the blessings of God’s reign” (Ladd, 89-90).
- There is a fulfillment within history and a consummation at the end of the age! Jesus is the conquering King, at His coming His rule begins to take root. In His resurrection, the power of sin and death are destroyed. In His return, all will be renewed and placed under His rule and reign.

Elders / Pastors serve as shepherds under Jesus who is the head shepherd of God’s flock. Their role can be summed up by these same offices.

- » The pastor is to pray on behalf of the people – Priest.
- » The pastor is to teach God’s Word to the people – Prophet.
- » The pastor is to lead God’s people with compassion and conviction – King.

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2019 Core Class Schedule

THE HOLY SPIRIT AND THE CHURCH

- Sept 5 The Person of the Holy Spirit
- Sept 12 The Work and Gifts of the Spirit
- Sept 19 Nature, Purpose, and Marks of The Church
- Sept 26 Discipline, Offices, Sacraments

SALVATION

- Oct 17 Redemptive Old Testament Historical Narrative, Prophecy
- Oct 24 The Work of the Cross
- Oct 31 Applications of the Cross
- Nov 7 Life at the Foot of the Cross

THE END TIMES *1-DAY, CORE CLASS INTENSIVE*

- Nov 15 Personal Eschatology – Death, Intermediate State
Cosmic Eschatology – Return of Christ, Resurrection, Judgment,
New Creation



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