

CHRISTOLOGY

A Syllabus

(A Guide to the Recorded Lecture Series)

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OUTREACH, INC.
Grand Rapids, Michigan

SYLLABUS FOR CHRISTOLOGY

Christology—the Doctrine of the Person and Work of Jesus Christ

AIMS FOR THE COURSE:

1. To become familiar with the biblical teaching concerning the person and the work of Christ.
2. To become more convinced upon the basis of biblical evidence that Jesus of Nazareth is the divine-human Messiah
3. To see the biblical presentation of the deity and humanity of Christ as united in one person and to see these natures in their proper relationship in all of His life and work
4. To encourage commitment to Christ as Lord of life and to the proclamation and defense of His gospel as the message of life

TEXT FOR THE COURSE:

John F. Walvoord. *Jesus Christ Our Lord*. Chicago: Moody Press, 1969.

AGENDA FOR THE COURSE:

Lecture Outline

Text Parallel Readings

I. Introduction

- A. Importance of this doctrine
- B. Interrelationship to other areas of doctrine

II. Christ the Eternal and Preincarnate Son of God

Walvoord, pp. 7-95

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Lecture Outline

Text Parallel Readings

A. His Deity and Eternality

Introduction

Supports for Christ's deity and eternity

1. Doctrine of the Trinity
2. Direct statements of Scripture
3. Heavenly derivation
4. Theophanies
5. Titles of Christ
6. Attributes of Christ
7. Works of Christ

B. His Preincarnate Appearances

C. His Types

D. His Major Prophecies

III. Christ's Earthly Life and Ministry.

Walvoord, pp. 123-153

A. His Incarnation

1. The means – the virgin birth
2. The results – the kenosis, the hypostatic union
3. The purpose – related to His prophetic, priestly, kingly offices

B. His Early Life

1. Infancy
2. Childhood
3. Youth

C. His Ministry

1. His baptism
2. His temptations

Lecture Outline

Text Parallel Readings

3. His teachings
4. His claims and rejection
5. His example
6. His miracles

IV. Christ's Sufferings and Death

Walvoord, pp. 153-190

A. His Suffering in Life

B. His Suffering in Death

1. Its essence
2. Its cause
3. Its significance
4. Its accomplishments
5. Its application

V. Christ's Resurrection

Walvoord, pp. 191-218

A. Its Certainty

1. Anticipated
2. Accomplished
3. Attested

B. Its Cause

C. Its Character

1. Similar features
2. Dissimilar features
3. Scriptural illustrations

D. Its Consequences

1. His person
2. His death
3. His message

Lecture Outline

Text Parallel Readings

4. His present ministry
5. His return
6. His word (Bible)
7. Our resurrection

E. Centrality – (What place does it occupy in the gospel message?)

1. Evidence of unique Saviour
2. Expounded in apostolic preaching
3. Essence of new life
4. Expectation of new destiny

VI. Christ's Ascension and Present Session

Walvoord, pp. 219-257

A. Ascension

1. Reality
2. Related questions
3. Ramifications

B. Present Ministries of the God-Man

1. Lord of all creation
2. Great High Priest
3. Head of church
4. Prospective King

VII. Christ's Return and Reign on Earth

Walvoord, pp. 258-282

Introduction

1. Centrality
2. Certainty

A. Rapture

1. Definition
2. Description

Lecture Outline

Text Parallel Readings

3. Distinction
4. Difficulties in Timing the Rapture
5. Practical Results of Looking for an Imminent Rapture

B. Return

1. Character
2. Consequences

C. Reign

1. Prediction
2. Nature
3. Results

VIII. Christ in the Eternal State

Walvoord, pp. 282-290

A. Final Accomplishments

1. Final victory
2. Final judgment of men – Great White Throne
3. Final judgment of world

B. Final Submission to Father

C. Final Manifestation

1. In new heavens and new earth
2. In new Jerusalem
3. In new mercies

NOTES

OUTLINE FOR CHRISTOLOGY

PURPOSE:

This outline is not designed as a complete study but as a guide to self-study. It is not a substitute for your own notes but an aid to organization in note taking.

CHARACTER:

This outline is necessarily and designedly incomplete. In some cases, only headings are found; in other cases, more complete outlining. In some cases, it presents some conclusions; in others, provocative questions.

USE:

You may take notes on this outline and space is provided for this in some cases. There may be times when additional space is needed. In such cases, you may wish to insert additional sheets.

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Lecture 1

I. INTRODUCTION TO CHRISTOLOGY

A. Importance of the Doctrine

1. Christ, the center of God's revelation and program
2. Christ, the center of the believer's attention
3. Christ, the center of Satan's attack

Conclusion:

B. Basis of Christology – The Scriptures

1. Authoritative because God-given inerrantly
2. Interpreted literally or normally
3. Correlated by the theological method

C. Interrelation of this doctrine to other areas of doctrine.

1. To theology proper
2. To soteriology
3. To anthropology
4. To pneumatology
5. To ecclesiology
6. To eschatology
7. To bibliology

Note concerning God's truth:

Lecture 2

II. CHRIST'S ETERNAL AND PRE-INCARNATE STATE

A. His Deity and Eternality (C.P. John 1:1-2)

Introduction

The meaning of "eternal"

The interrelationship of deity and eternity

The interrelationship of eternity and pre-existence

Supports for Christ's deity and eternity

1. Doctrine of the Trinity
2. Direct statements of Scripture

a. John 1:1-2

Note four statements made concerning Christ in the Word (1:1,14) in the first two verses of the Gospel:

- 1)
- 2)
- 3)
- 4)

b. John 8:58

Note the contrast in the verbs concerning existence:

c. Micah 5:2 (note also Isaiah 9:6, 7)

Note the context and the direct reference to eternity:

d. Hebrews 1:8-10

Note the address (v. 8):

Note the relationship (v. 9):

Note the activity (v. 10):

Note the parallel to John 1:1-2:

3. Heavenly derivation

Note the following passages that argue to pre-existence:

John 3:17, 31, 36

John 6:38

John 10:35-36

John 17:5, 18

Ephesians 1:3-5

Isaiah 9:6-7

Lecture 3

4. Theophanies

Definition of theophany:

Contribution to deity and eternity:

5. Titles of Christ

a. *Logos* (Word)

Basic concept:

Four related concepts:

1)

2)

3)

4)

Summary:

b. Son of God

1) False theories (see Walvoord, pp. 38-41)

a) Son by incarnation

b) Son by baptism

c) Son by resurrection

d) Son by exaltation

e) Son by title or office

2) Scriptural view: Son by eternal generation
(C. P. Psalm 2:7)

Basic concept of Sonship:

See Matthew 26:63

John 5:18-23

John 10:30-36

John 19:7

Basic concept of generation (begotten)

Emphasis:

Eternality: See Psalm 2:7

Note: Acts 13:25

Hebrews 1:5

Hebrews 5:5

c. Only begotten (*monogenes*)

Basic concept:

See John 1:18

3:16

I John 4:9

See also the use of the term of Isaac (Hebrews 11:17); Jarius' daughter (Luke 8:42); other children (Luke 7:12; 9:38)

Lecture 4

d. Firstborn or First begotten (*prototokos*)

N.T. usage of the term:

Quantity: refers 7 times to Christ

refers 2 times to others

(Hebrews 11:28 _____)

(Hebrews 12:23 _____)

Qualitative idea:

1) Firstborn of Mary — Matthew 1:25; Luke 2:7

2) Firstborn from the dead — Colossians 1:18; Revelation 1:5

3) Firstborn among many brethren — Romans 8:29

4) Firstborn of all creation — Colossians 1:15

Erroneous view:

Answer to the error:

a) Context

b) Grammar

c) Word selection — *prototokos* not *protoktistos*

d) Old Testament emphasis

Basic concepts involved in Firstborn

1)

2)

e. Image (*eikon*)

Usage of the term

1) Image, likeness—corresponding to its original

a)

b)

Note: Romans 1:23

2) Form, appearance

a) Of men Romans 8:29

II Corinthians 3:18

Colossians 3:10

See Hebrew of Genesis 1:27

b) Of Christ Colossians 1:15

II Corinthians 4:4

Basic concept applied to Christ:

1)

2)

3)

f. Express image (*charakter*)

Basic concept:

See Hebrews 1:13

g. Jehovah-God

Basic concept:

See John 12:41

Matthew 3:3

h. Lord (*kurios*)

Basic concept:

See Philippians 2:11

Romans 10:9

i. Alpha and Omega

Basic concept:

See Revelation 1:8

Lecture 5

6. Attributes of Christ

a. Eternality John 1:1-3

Micah 5:2

Isaiah 9:6

b. Immutability Hebrews 13:8

Hebrews 1:10-12

c. Omnipresence Matthew 28:20; 18:20

d. Omniscience

Knowledge of man John 1:47-48

John 2:25

Knowledge of God 1 Corinthians 1:24

Colossians 2:3

Matthew 16:21

John 16:15

John 1:18

e. Omnipotence Matthew 8:23-27

Colossians 1:15-17

Revelation 19:15-16

Matthew 28:19

7. Works of Christ

a. Creation John 1:3

Colossians 1:15

b. Regulation Hebrews 1:3

Colossians 1:17

c. Miracles John 5:36

John 10:37

John 14:11

d. Forgiveness of sin Matthew 9:5

e. Giver of life John 10:28

John 17:2

f. Resurrection of dead John 5:25-26

John 11:25

g. Judgment John 5:22, 27

Revelation 19:11-16

Lecture 6

B. His Pre-incarnate Appearances

Theophanies are Christophanies since Christ is the revealer of God in any personal appearance. (Note John 1:18) The appearances of Christophanies in the Old Testament argue for the preexistence of Christ and contribute to the doctrine of His eternality.

A theophany is a manifestation of God in visible and bodily form that is related to human or angelic form. Theophanies in Scripture are chiefly appearances of the Angel of Jehovah.

Note the line of argument that equates Christ with the Angel of Jehovah.

1. The Angel identified as Jehovah
 - a. His peculiar title
 - b. His personal identity
2. The angel distinguished from Jehovah
3. The angel identified as Christ
 - a. Trinitarian relationship
 - b. Economic relationship

C. His Old Testament Types

A type may be defined as does Dr. L. S. Chafer: "A type is a divinely purposed anticipation which illustrates its antitype. These two parts of one theme are related to each other by the fact that the same truth or principle is embodied in each." (*Systematic Theology*, Vol. III, p. 116)

"In the science of theology it properly signifies the *preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New.*" (*Protestant Biblical Interpretation*, Bernard Ramm, quoting an authority, p. 208)

The student may wish to see John F. Walvoord's treatment of the types of Christ.

Lecture 7

D. His Major Prophecies in the Old and New Testaments.

(Reference: John F. Walvoord, *Outline of Christology*—unpublished class notes)

(See also: John F. Walvoord, *Jesus Christ our Lord*, pp. 79-95)

The prophecies related to Christ may be divided into six important divisions:

1. The Messianic line: His lineage
2. Prophecies of the birth of Christ
3. Prophecies of His ministries
4. Prophecies of His death
5. Prophecies of His resurrection
6. Prophecy of His glory (Daniel 7:14)

NOTE:

- 1) Prophecy is evidence of a supernatural Bible
- 2) Prophecy is evidence of a supernatural Savior

III. CHRIST'S EARTHLY LIFE AND MINISTRY

A. His Incarnation

1. The means – The Virgin Birth (C. P. Luke 1:26-38)

a. Prediction

1) In the Old Testament

- a) Implied
- b) Explicitly stated

Lecture 8

2) In the New Testament

- a) To Joseph
- b) To Mary

b. Preparation

- 1) Father
- 2) Holy Spirit
- 3) Son

c. Interpretation

- 1) Its necessity
- 2) Its purpose
- 3) Its definition

4) Its reality

- a) Type of testimony
- b) Source of testimony
- c) Confirmation of testimony
- d) Transmission of testimony

2. The results of the incarnation

a. The Kenosis (C. P. Philippians 2:5 ff)

Basic meaning:

1) False views:

- a) Thomasius, Delitzsch, Crosby: The Humiliation consisted in the surrender of the relative divine attributes (omnis)
Result: Two natures in Christ, neither of which is infinite.
These men called "Kenotic Theologians," an improper, though descriptive term.

Answers: - 1 -

- 2 -

- 3 -

- b) Ebrard: Divine properties retained but in "time form." - The logos taking the place of human soul.
Result:

Accommodated deity - abbreviated humanity

2) Biblical view

Statement:

- a) Analysis of Philippians 2:6-8
- b) Support
 - 1- Use of some attributes on earth
 - 2- Recognition of His deity on earth
 - 3- Manifestation of glory on earth
 - 4- Restoration of His glory

Lecture 9

b. The Hypostatic Union

Basic meaning:

1) False views

- a) Those that deny the deity of Christ incarnate

Arius - denied any eternal preexistence to Jesus. He was a created being, inferior in essence to the Father.

Socinus - denied preexistence to Christ altogether. He was just a man with a peculiar fullness of the Spirit.

Schleiermacher - Jesus was "perfectly religious man."

Kant - Jesus is the idea of ethical perfection made incarnate.

- b) Those theories which deny or minimize the true humanity of Jesus.

Seeming humanity -

Docetists - Gnostics - "humanity" a veil over the *logos*.

Incomplete humanity -

Apollinaris - divine *logos* took place of human spirit in Jesus.
He had a human body but no human spirit.

- c) Theories which assume that Jesus was two persons

These recognize two parts - but say or tend to say two persons brought together.

Nestorius - sympathetic union of two persons, a God-fearing man.

- d) Theodites that make Him one person, not two natures.

Monophysites - one nature composite-third kind of nature.
Eutychius

- e) Progressive incarnation - began as man, became Godlike.

Dynamic Monarchianism - "The divinity in Christ was a mere influence or power. Jesus had a moral union with God. "Through immovable steadfastness in this relationship, He united Himself intimately with God by the influence of the spirit and unity of will, thus securing the power to perform miracles and fitness to become the Redeemer, and in addition, attaining a permanent oneness with God." - Harnack

- Paul of Samosata, metropolitan of Antioch in Syria
- Dorner

f) The Father became incarnate

Modalistic Monarchianism - Christ is a mode or manifestation of God the Father.
Designed to guard the truth of Monotheism.

God is a unity. There are not distinctions in the divine Being. But God plays three roles or parts: Father-creator; Son-redeemer; Spirit-sanctifier. All three roles played by same person.

2) Proper (biblical) view

a) His true and undiminished deity

Though there are contrasts before and after the incarnation, there is a continuation of the essential deity of the Son even while incarnate. This is so rooted and entrenched in all the Bible that an attack on the deity of Christ is immediately an attack on the Bible.

Note:

- Hebrews 13:8 - The same always
- 1 Timothy 3:16 - God manifest in the flesh
- John 1:14 - The Word became flesh and tented among us - we saw His glory
- Matthew 1:22 - Immanuel
- Luke 1:31-35 - The holy thing born is called the Son of God.
- John 10:30-33 - I and my Father are one. They were about to stone Him because "Thou being a man, makest thyself God."
- Matthew 27:43 - Under oath claimed to be Son of God - blasphemy
- Matthew 27:43 - C.F. Luke 22:70-71 - What further need?
- Colossians 2:9 - fulness of Deity in bodily form.
- The Lord could have escaped crucifixion by saying, "Gentlemen, you are mistaken. I don't claim to be Son of God in unique sense. I am son of God as all men are and am trying to lead you to a recognition of this."

b) His genuine and complete humanity

The life of Christ on earth bears abundant witness to His humanity.

Genuine human - *immaterial part*
passions -

intellect -
will -

- c) Deity and humanity united in one person

While the distinction of His two natures may be observed, He is always addressed and considered as one person, the pronouns *I, Thou, He*, being used frequently. Note: Philippians 2:6-9 - One person in view in all states.

Logos, the Son. Charles Hodge. "The Son of God did not unite Himself with a human person, but with a human nature." (*Systematic Theology*, Vol. II, p. 391.)

The basis of the person is eternal person of logos.

- d) Forever - It is assumed by some that Christ, having finished the work of redemption and/or kingdom reign, will divest Himself of His body. No such evidence. The body continues, the immaterial continues - the whole humanity continues forever united.

Death - buried, John 19:38-42

Resurrection - Luke 24:36-40

Seated - Hebrews 1:3; 1 Corinthians 15:47; Revelation 1:13; 14:14.

RETURN - Matthew 26:64; Zechariah 14:3-4 (Note the reference to His feet)

Rule - Hebrews 2:9
Revelation 19:20

Eternity - Revelation 21:22,23 (Cf. 21:1)

Lecture 10

- e) Relation of the two natures in Christ

Introduction

Definition of nature: an objective entity which has power to act and to issue in manifestation - that in which properties inhere - real essence - source of attributes.

It is substance possessed in common by a class of being.

Illustration: Trinity

Humanity

Angelic beings

Definition of personality, on the other hand, emphasizes separateness, distinction. It is the source of self-consciousness and self-determination.

Illustration: Two natures in the believer, one person

- 1- Christ has two natures, not two personalities
- 2- The two natures in Christ are united without loss of their complete separate identity.

-3- The two natures are united without transfer of attributes.

3) Implications

- a)
- b)
- c)
- d)

3. The purpose of the incarnation

a. His prophetic office. Note Deuteronomy 18:15; Matthew 13:57; Acts 3:22

- 1) A prophet is a man who speaks or communicates God's message to man.
Three methods - teaching or forthtelling (various methods)
predicting or foretelling (various methods)
working miracles (various types)

2) Christ did the work of a prophet

He taught (cf. Matthew 5:7, etc.) Matthew 13:57
He predicted (Matthew 24:25) John 13:9
He performed miracles (Matthew 8:9) John 6:14; 5:36

- 3) Difference from other prophets:
Hebrews 1:1-2 complete revelation
John 1:18 personal revelation

The Son had to become man to be a prophet

b. His priestly office

- 1) A priest is a man who represents man before God.
He is one who offers sacrifice and makes intercession.

2) Christ fulfills the office of a priest

a) His personal qualifications

must be human to know man - Hebrews 5:1-3; Cf. 2:9; 2:14, 18

must be appointed by God - Hebrews 5:4 Cf. Hebrews 5:5-6; Psalm 110:4

b) His work:

He made sacrifice of Himself. Hebrews 9:12-26

He makes intercession. Hebrews 7:25, 26; (Cf. Romans 8:34)

- 3) Initiation - When? See Psalm 110:4; Hebrews 8:4; 9:24

c. His kingly office

- 1) The king of Israel was to be
The seed of Abraham - Genesis 12:2; 17:6
The seed of Judah - Genesis 49:10
The seed of David - II Samuel 7

2) Christ fulfills this - Matthew 1:11ff)

- 3) Resurrected Christ shall be king upon return. (Acts 2:30-31)

Resurrected in a human body for this purpose.

Lecture 11

B. His Early Life

1. His INFANCY - characterized by the following:
 - a. Two GENEALOGIES - Matthew 1: Luke 3
 - b. Three CEREMONIES - C.P. Luke 2
Circumcision - 8 days old
Presentation - 40 days old
Confirmation - 12 years old
 - c. Three LOCATIONS - C.P. Matthew 2
Bethlehem:
as a babe - worshipped by *Jewish* shepherds
as a child - worshipped by *wise* Gentiles
Egypt: - Protected by God and parents

Nazareth - Identified by residence
2. His CHILDHOOD - Characterized in three relationships. C.P. Luke 2
 - a. Relation to Himself and Life - DEVELOPMENT (Luke 2:40, 52)

What areas of development?
 - b. Relation to His parents

Their example - home feasts

Their care

His subjection - reverence
- obedience

c. Relation to God

Recognition of special relationship "My Father"
- Son of Jehovah
Demonstration of early devotion - His business -
Servant of Jehovah

3. His YOUTH - characterized by 18 (essentially 30) years of silence (Luke 3:23)
 - a. His trade -
 - b. His testimony -
 - c. His training -

Lecture 12

C. His Ministry

By major events or subjects

1. His baptism-
Part of His preparation for public ministry - Matthew 3; Mark 1; Luke 3; John 1.
 - a. Agent - JOHN THE BAPTIST

Prediction - Isaiah 40:3-4
Preparation - Luke 1
birth
ministry
Preaching - Matthew 3:3 Prepare ye the way of JEHOVAH
 - b. Purpose -

Various suggested anointing for
prophetic ministry
priestly ministry
public ministry

Note two purposes stated:

Matthew 3:15 - "to fulfill all righteousness"

John 1:31 - "that He should be made manifest to Israel"

c. Results

- 1) Confirmation of John's message
- 2) Identification with God's people
- 3) Introduction into public ministry
- 4) Approval by God - in three things on the occasion

Open heavens
descending dove
approving voice

d. Relation to Christian baptism

John's baptism - Matthew 3:2, 7-8

Christian baptism - Matthew 28:19-20

Note: Acts 19:4

Lecture 13

2. His temptation

a. The *fact* of His temptations (incidents)

- 1) Wilderness - Matthew 4
- 2) Home - John 7:3-5

3) Throughout life - Luke 22:28

4) Cross - Matthew 27:39-44

b. The *nature* of His temptations

- 1) Analysis of the wilderness temptations
- 2) Analogy to our temptations (see Hebrews 4:15)
 - a) Similarity - in all respects (all kinds, not each one)
- according to our likeness (approachable, limited)
 - b) Difference - without sin (modifies "likeness")
Two sources of temptation for us:
inward - (James 1:14-15)
outward - (world, Satan)

One source for Christ - external (no sin nature)

c. The *purpose* of His temptations

- 1) Satan's aim - to discredit the Messiah and to defeat God
- 2) God's aim - to approve Christ - to demonstrate His moral fitness to be the King-Priest

d. The genuineness of His temptations

The main questions: Was it possible for Christ to sin?

Was He really tempted?

Sub-questions:

- 1) Was it possible for Christ to sin?
- 2) What is the nature of His person?
- 3) What does the acting?
- 4) What is the basis of His person?
- 5) Was there any change in that basis?
- 6) How could He be tempted?
- 7) What is temptation?
- 8) Were His temptations real?

Lecture 14

e. The *significance* of His temptations

- 1) Morally qualified to be Messiah, King-Priest (Matthew 3:17; Hebrews 3:2; 2:10)

SUCCEEDED in face of opposition

- 2) Experientially qualified for High Priest (Hebrews 5:8-9)

SUFFERED in the will of God

- 3) Sympathetically qualified for High Priest (Hebrews 5:2; 4:14-15)

SYMPATHIZES with us in our weakness

- 4) Beneficially qualified for High Priest (Hebrews 2:17, 18; 4:15, 16)

SUCCORS (helps) us in our temptations

3. His Teaching

a. System

- 1) Assumptions

All truth is God's truth - in world
in Word

Some truth known by man's observation

Ultimate truth known only by god's revelation

Man is separated from God by:

creatureliness - limitation

sinfulness - blindness

Man needs *truth* revealed by God

Man needs to be born again to understand,

Man needs to be taught by the Spirit

Man is responsible for the truth that is revealed

Christ assumed authority unreservedly

- 2) Principles - Truth is best taught by personal involvement

He lived the truth as an individual.

He taught the truth to individuals whether in a crowd or alone.

He demanded individual response.

- 3) Methods practical - effective

He took advantage of every opportunity.

He met men on their level to raise them to Himself.

He used a variety of techniques.

He used His supernatural understanding.

b. Sphere (context)

1) *Law* - "A minister of the circumcision" (Romans 15:8; Matthews 5:17, 18)

2) *Kingdom* - The promised Messiah-King (Matthew 21:1-5; 21:33-34; Matthew 24-25)

3) *Church* - The Head of the Church

We must discern the context of the age of which He speaks.

We must not confuse the contexts.

We must relate the contexts.

c. Subjects - whole range of doctrine and practice.

Christ was an extensive doctrinal teacher

Christ was a forceful practical teacher.

d. Sermons (Note chart of representative major discourses of Christ)

Sermon	Sphere	Scripture
Sermon on the Mount	Law Age	Matthew 5-7
Parables of Myster of Kingdom	Interavental Age	Matthew 13
Upper Room Discourse	Church Age	John 13-17
Olivet Discourse	Tribulation and Kingdom Age	Matthew 24-25

Lecture 15

4. His Example

a. Relating to GOD

- 1) Obedient in all things (John 8:29; Ephesians 5:2)
- 2) Delighting in God (Hebrews 10:7; Psalm 40:7)

b. Relating to HIMSELF

- 1) Holy (John 8:46; Hebrews 7:26)
- 2) Lowly (Matthew 11:28; Philippian 2:5ff)

c. Relating to MAN

- 1) Servant (Mark 10:45; John 13:3-5; 13:13-14)
- 2) Helper (John 16:16 - Spirit, a healer like Christ - Acts 10:38)

5. His claims and rejection

a. SON OF GOD

1) Claims - John 10:36; 19:7

Matthew 26:63-64; 27:43

2) Rejection - John 10:33

Matthew 26:65-67

b. KING OF ISRAEL

1) Claims

Preaching - Matthew 3 (John the Baptist);

Matthew 4 (Christ)

Matthew 10 (Disciples)

Matthew 24, 25 (Christ and Kingdom)

Miracles - Matthew 8-9

Presentation - Matthew 21:1-5 (Zechariah 9:9)

2) Rejection - See Matthew's emphasis

Matthew 12 - Accused of being in league

Matthew 12 - Accused of being in league with Satan - After this, Matthew records no more offer.

Matthew 21 - Entry into Jerusalem - Cleaning of Temple - Questioning of His authority - Nation rejected the King

Matthew 21-22 - King rejects the nation

Matthew 27:37 - Placard

NOTE: John 19:14-15, 19

Lecture 16

6. His miracles

a. Definition

Nature

Genus — an act of God

Species interrupting God's natural laws by direct intervention of supernatural law

Results with manifestation to the senses of man

Purpose to reveal God's person or purpose

b. Designations - three words used of miracles in the New Testament. See Acts 2:22

1) *dunamis*—"power" speaks of the ability of God, His might, and strength to perform the miracle

2) *teras*—"wonder" speaks of the marvel or amazement of witnesses to the miracle

3) *semeion*—"sign" speaks of the significance or message in the miracle.

c. Design

1) In general - Demonstrable proof of Christ's claims, the credentials of Messiah

The Messiah of Old Testament prophecy was to be God in the flesh; He was to forgive sins

and usher in the kingdom promised in the Old Testament, including physical, material, and spiritual blessings.

Miracles Proved His Person John 20:30-31

Backed His message John 3:2; 5:36

Witnesses to His ministry Matthew 11:2-6

Encouraged His followers John 2:11; 4:53

2) Emphasis in four Gospels and complementary emphasis

<i>Gospel</i>	<i>Theme</i>	<i>Emphasis</i>
Matthew	King of Israel	Credentials of King Matthew 4:23; chs. 8, 9 Teaching, Preaching, Healing
Mark	Servant of Jehovah	Power and authority of Jehovah's servant
Luke	Perfect God-Man	Interest and intervention of Perfect Man as He identifies Himself with man in various needs.
John	Son of God Savior of World	Signs demonstrate He is Messiah and Son of God to be received.

d. Diversity - Various types of miracles listed by Matthew (chapters 8-9) all grouped not by chronology but by character and purpose.

1) Miracles of HEALING
Christ capable of bringing physical blessing of Kingdom

Leprosy (Uncleanness) Matthew 8:1-4

Paralysis (Weakness) Matthew 8:5-13

Sickness and Demons (Matthew 8:14-17)

2) Miracles of POWER
Christ has power in all realms

Nature Matthew 8:23-27

Supernatural Matthew 8:28-34

Spiritual Matthew 9:1-8

3) Miracles of RESTORATION
Christ can restore all from sin's effect to usefulness

Life Matthew 9:18-26

Sight Matthew 9:27-31

Speech Matthew 9:32-33

Lecture 17

IV. CHRIST'S SUFFERING AND DEATH

A. His Suffering in Life

Occurred throughout His Life

1. In temptation - Hebrews 2:18
2. In opposition to sinners - Hebrews 12:3

3. In opposition of family - John 7:3-5

4. In failure of disciples - Matthew 26:69-75

5. In agony of the garden - Matthew 26:36-38

(These sufferings did not deal with sin - Non-expiatory)

B. His Suffering in Death (This death put away sin)

1. Its essence (nature)

WHAT is death?

WHO was it that died? GOD-MAN

WHAT did the death involve?

2. Its cause - Who put Christ to death?

- Genesis 3:15; John 14:30 - Satan

- Acts 2:23; I Corinthians 2:8 - Wicked men

- 1 Peter 2:23; Isaiah 53:4, 5 - We

- Isaiah 53:6, 10; II Corinthians 5:21 - God

- John 10:15, 18; Mark 10:45 - Christ (Voluntarily)

3. The Significance of His Death

There is more properly a study of Soteriology, The Doctrine of Salvation. However, it is included here briefly to round out the subject.

a. Substitutionary

b. Forensic

c. Adequate

Lecture 18

4. The Accomplishment of His Death

The following are commonly grouped under the title "the finished work of Christ."

a. Redemption C.P. I Peter 1:18-20

b. Propitiation C.P. Romans 3:25-26

c. Reconciliation C.P. II Corinthians 5:18-20

5. The Application of His Death

a. An objective provision - revealed by God

b. A subjective application - Received by faith

V. CHRIST'S RESURRECTION

A. Its Certainty (Lines of evidence for the fact of the bodily resurrection)

1. Anticipated

a. In Old Testament -

Direct prophecy: Psalm 16:9-11 (see Acts 2:25-31)

Descriptive pictures (types): Aaron's rod budded (Numbers 17:8) Feast of First-fruits (Leviticus 23)

Implied in sequence of Zechariah 9-14; Psalm 118:22-24 (Acts 4:10-11)

b. In New Testament -

Predicted by the Lord Jesus Himself
John 2:19, 21; Matthew 12:40; 16:21; 17:19;
26:32

2. Accomplished

- a. The record - in all four Gospels - differences of details but amazing agreement and harmony.
- b. The day - first day of the week
third day after death.

Lecture 19

3. Attested (Two major lines of historical proof)

- a. The *empty tomb* angels (Matthew 28:5-7)
apostles (John 20:3-10) note
grave clothes
antagonists (Matthew 28:11-15)

- b. The appearances of the Resurrected Christ (See Walvoord, *Jesus Christ our Lord*, pp. 193-195)

11 before the ascension (over period of 40 days, Acts 1:1-3)

6 after the ascension

17 total

For other lines of evidence, see Walvoord, pp. 195-200.

B. Its Cause (Who Raised Christ from the dead?)

1. The Father Acts 2:24; Ephesians 1:19, 20

2. The Son John 10:17, 18; 2:19

3. The Holy Spirit Romans 8:11

Not a direct statement that the Holy Spirit raised Christ, but note the parallel of human resurrection. If the Spirit is involved in our resurrection, it is likely He was involved in Christ's also.

C. Its Character C.P. I Corinthians 15 (See Walvoord)

1. Similar features
2. Dissimilar features
3. Three illustrations
Plants -
Flesh -
Heavenly bodies -

D. Its Consequences - (What is the significance or result?)

1. His person -
2. His death -
3. His message -
4. His present ministry -
5. His return -
6. His word (Bible) -
7. Our resurrection -

E. Certainty - (What place does it occupy in the gospel message)

1. Evidence of unique Saviour, Romans 1:4
2. Expounded in apostolic preaching, Acts 2, 13 and the Epistles
3. Essence of new life, 1 Corinthians 15:49; Ephesians 2:5
4. Expectation of new destiny, 1 Corinthians 15:20; Philippians 3:20

Lecture 20

VI. CHRIST'S ASCENSION AND PRESENT SESSION

A. Ascension

C.P. Acts 1:9, 11

1. Reality (Fact)
 - a. Time
 - b. Nature
 - c. Method
2. Related questions
 - a. Omnipresent body?
 - 1) Presentation of Scripture
 - 2) Point of reason
 - b. Prior ascension? - On day of Resurrection, ascended to present blood and return to earth

1) Argument based on typology

- O. T. typology
- N.T. counterpart
- Objections to this argument

Theological

Exegetical

Logical

Hermeneutical

2) Argument based on New Testament statements

- Point made regarding "touching" Christ (John 20:17 C.P. Matthew 28:9)

- Objections to this argument

3. Ramifications (outgrowth or results)

- a. To Trinity - New addition in heaven:
God's Son with human form
(Hebrews 1:3)
- b. To Son of God
 - 1) End of period of humiliation (Philippians 2:9)

2) RESTORATION OF FORMER GLORY
(John 17:5)

3) Addition of new glory (John 17:1-4; Ephesians 1:20-22; Hebrews 2:8)

c. To believer

1) Privilege of coming to High Priest (Hebrews 4:14)

2) Certainty of our appearing in heaven with Him (Hebrews 9:24; 6:20)

3) Benefits of his present ministries (Hebrews 13:20, 21)

Lecture 21

B. Present Ministries of the GOD-MAN (See Walvoord, pp. 224-257)

1. Lord of all creation - RULING ALL THE UNIVERSE

Ephesians 1:20-23; Philippians 2:9; Colossians 1:18

2. Great High Priest

a. Advocate - DEFENDING BELIEVERS

1 John 2:2; Romans 8:34

b. Intercessor - PRESERVING, HELPING BELIEVERS

Hebrews 7:25; Romans 8:14

3. Head of Church - DIRECTING ITS LIFE AND MINISTRY

Ephesians 1:22-23; Colossians 1:18

4. Prospective King - EXPECTING TO RETURN TO REIGN

Hebrews 10:13; Matthew 24:30; 25:31-34; Revelation 19:11-16

Lecture 22

VII. CHRIST'S RETURN AND REIGN ON EARTH

Introduction

1. Centrality

a. One of the cardinal doctrines of the Bible and of historic Christianity

b. One of the major themes of prophecy of both Old Testament and New Testament (318 mentions in N.T.)

c. One of the major themes of Christ's teaching

d. One of the encouragements and challenges for godly living (see II Peter 3)

2. Certainty

a. Promises of God in Old Testament to Israel of Messiah's coming to deliver and reign with great spiritual and material blessing - Seen in Abraham (Genesis 12, 15, 17); Davidic (II Samuel 7; Psalm 89); and New Covenants (Jeremiah 31:31ff; Ezekiel 36:24 ff.)

b. Predictions of Christ to return and reign (Matthew 24:30; 26:63-64)

- c. Predictions of the apostles (1 Thessalonians 5; II Thessalonians 3; II Peter 3)

3. Chronology involved in this doctrine

a. The various views on eschatology

- 1) The Post-millennial: His coming after the millennium.
- 2) The A-millennial: No literal reign of Christ on earth. The present age is the millennium.
- 3) The Pre-millennial: Christ returns before His earthly kingdom in order to establish it.

b. Significance of these views:

- 1) Affects the interpretation of the Old and New Testaments concerning the Second Coming.
- 2) Affects the future of the Church and of our work.

A. Rapture - C. P. I Thessalonians 4:13-18

1. Definition - That event at which Christ returns to catch up His true Church in the air so that they may always be with Him.
2. Description
 - a. Christ returns in the air - 1 Thessalonians 4:16 - Personally, bodily.
 - b. "The dead in Christ" are raised, vs. 16
 - c. The living are transformed. Vs. 17 and I Corinthians 15:51; Philippians 3:20

- d. The two groups are caught up together to be with the Lord forever. vs. 17 (and John 14:1-3)

- e. Accomplished "in a moment" 1 Corinthians 15:51

- f. Called a *mystery* - not revealed as part of God's program for His people in the Old Testament. 1 Corinthians 15:51

3. Distinction

Not the second coming. Note some of the distinctions

SECOND COMING

RAPTURE

Preceded by predicted signs of general indication (Matthew 23:33)

Any moment expectation (1 John 2:28; 3:2)

Christ defeats Israel's enemies and establishes His kingdom on earth (Zechariah 14:1-3; Revelation 19:15, 16)

Christ catches up those "in Christ" and returns to heaven (1 Thessalonians 4:17; John 14:3)

His feet touch the Mount of Olives (Zechariah 14:4, 9, 11)

He meets saints in the air (1 Thessalonians 4:17; John 14:3)

Christ comes with His saints (Revelation 19:8, 14)

Christ comes for His saints (1 Thessalonians 4)

Living saints are ushered into the kingdom (Matthew 25:34, 46) without transformation

Living saints are all transformed (1 Corinthians 15:51)

Lecture 23

4. Difficulties in Timing the Rapture

- a. Survey of God's Program of Major Events
- b. Supports for the Pretribulational Rapture View
 - 1) Differences between the rapture and the Second Coming
(See A. Rapture, 3, Distinction)
 - 2) Imminency of the Rapture
 - 3) Promises of the New Testament
 - a) Revelation 3:10
 - b) II Thessalonians 2:1-12 (See also I Thessalonians 1:10; 5:1-10)
 - 4) Problems in Timing Solved by this View
- 5. Practical Results of Looking for an Immanent Rapture
 - a. Readiness - 1 John 2:28; 3:2
 - b. Faithfulness - 1 Corinthians 3:10-15; 4:1, 5

NOTE:

Following the Rapture, the Lord Jesus will reward His Church age saints for their faithful and sincere service to Him and His church. Israel is rewarded at the Second Coming.

Salvation is a gift . . . Rewards are earned

B. Return C. P. Matthew 24-25

(See introduction under VII. Christ's Return and Reign on Earth)

- 1. Character
 - a. Personal, literal (Acts 1:11)
 - b. Visible (Matthew 24:27-30)
 - c. Powerful, glorious (Matthew 24:30; 26:63)
 - d. Sudden (Matthew 25:44; 1 Thessalonians 5:2-4)
- 2. Consequences
 - a. Regarding ISRAEL
 - 1) Deliverance from enemies
Zechariah 14 - Joel 2 - Matthew 24 - Revelation 19
 - 2) Judgment of living Israel
Rebels purged - Ezekiel 20:37-38
Righteous rewarded - Matthew 24:9-25:30
 - 3) Resurrection of Israel's righteous dead

Daniel 12:1 ff (see context, after tribulation)
Revelation 20:4 (tribulation martyrs)
 - 4) Establishment of kingdom

Matthew 25:31 ff
 - 5) Fulfillment of covenants with Israel

(Abrahamic, Davidic, Palestinian, New)
 - b. Regarding GENTILES
 - 1) End of Gentile rule

“The times of the Gentiles” - Luke 21:24

(see Daniel 2, 7; Psalm 2)

2) Judgment of living Gentiles

Entrance to kingdom or to lake of fire -
Matthew 25:31-46

c. Regarding SATAN and ANTICHRIST

1) Satan bound 1000 years - Revelation 20:2-3

2) Anti-Christ defeated and cast into lake of
fire - Revelation 19:17-21; II Thessalonians
1:7-10

Lecture 24

C. Reign - C.P. Zechariah 14

1. Prediction

a. Old Testament: Isaiah 2, 5, 9:6-7, 11, 35;
Zechariah 14; Daniel 2:44; II Samuel 7 (Davidic
Covenant)

b. New Testament: Matthew 24-25; Revelation 20

2. Nature

a. Theocratic - Isaiah 11; Zechariah 14; Isaiah
9:6-7; Hosea 3:4-5

b. Righteous - Isaiah 11:1-5; Isaiah 9:6-7

c. Earthly - According to normal interpretations of
Old Testament promises.

Note prominence of Israel and Jerusalem.

See John 18:36

d. Heavenly

1) In origin

2) In character

3. Results

a. Natural

1) Longevity - Isaiah 65:20

2) Creation loosed from curse and animosity -
Isaiah 11:6-8; 35:1-10; Romans 8:21-23

b. Economic and governmental

1) Universal peace - Isaiah 2:4; 9:6-7; Micah
4:3; Ezekiel 34:23-29

2) Universal prosperity - Micah 4:4; Amos
9:13-15

Conditioned on obedience and worship of
Christ (Zechariah 14:17-19; Psalm 72:7, 16)

3) Immediate justice - Isaiah 11:3-5

c. National

1) Reuniting of two divisions of the nation
Israel - Ezekiel 37:15-24; Hosea 1:11; Jere-
miah 3:18; Zechariah 10:6

2) Establishment of Israel's security from and
leadership over nations - Zechariah 14:9-15;
Zephaniah 3:14-20; Micah 4:1-2

- 3) Reestablishment of Israel's witness for God - Micah 4:1

d. Spiritual

- 1) Universal knowledge of God - Isaiah 11:9; Jeremiah 31:34
- 2) Great salvation - yet great rebellion at the millennial age - Revelation 20:7-9

VIII. CHRIST IN THE ETERNAL STATE

A. Final Accomplishments (State following millennium, the final phase of history of the present heavens and earth) Cf. Revelation 20

1. Final victory (Preparation for eternal state)
 - a. Over Satan - Revelation 20:7-10 (10)
 - b. Over world powers - Revelation 20:7-10 (8-9)
 - c. Over death - Revelation 20:13; 1 Corinthians 15:25-26
2. Final judgment of men - Great White Throne
 - a. Resurrection of wicked - Revelation 20:13a (Cf. 20:5)
 - b. Judgment of all works — Revelation 20:13b
 - c. Casting into lake of fire - Revelation 20:14; Matthew 25:41
3. Final judgment of world - II Peter 3:10-13

B. Final Submission to Father - 1 Corinthians 15:24-26

C. Final Manifestation - Cf. Revelation 21-22

1. In new heavens and new earth - II Peter 3:13; Isaiah 51:6; Isaiah 66:22; Revelation 21:1
2. In new Jerusalem - Revelation 21:2-3; 21:9-27 (11, 22-23)
3. In new mercies
 - a. Provisions - 22:1-2
 - b. Removal of curse - 22:3
 - c. Presence of God - 22:3-5
 - d. Service - 22:3
 - e. Life, health - Revelation 21:4; Revelation 22:1-5

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