

CHRIST

A Compilation by

J. L. Patten B.A., D.D.

President
Omaha Baptist Bible College

A. Names and Titles

The average reader of the Scriptures pays little attention to the titles of Christ and sees little or no significance in them. We find seventeen different combinations of His title in the Pauline Epistles, and these titles and combinations of them are not used at random. There is a reason for their use in each instance so that where one title is used, another in that particular place would be incorrect. For example, you could not substitute Jesus Christ for Christ Jesus. The American Standard Version has Jesus Christ and Christ Jesus in their correct order.

We will not study all His titles since there are at least eighty such given Christ in the New Testament. Jesus appears 612 times in the Gospels, 38 times in Acts and only 33 times in all the rest of the books of the New Testament. Christ occurs 56 times in the Gospels and 256 times in the remaining books of the New Testament. It seems that the resurrection constitutes a line of demarcation between the use of these two titles; that is, the emphasis was upon Jesus before the resurrection and upon Him as Christ after the resurrection.

Lord = His divine name
Jesus = His human name
Christ = His official name

He always was "the Lord." Heb. 10:5. At the cradle He became Jesus. Matt. 1:21. By the coming of the Holy Spirit upon Him at His baptism, He was designated as the Christ. Matt. 3:17. The first occurrence of these three titles together is in Acts 2:36.

I. His Human Name - "Jesus"

The name "Jesus" is a transliteration from the Hebrew. The angel spake Matt. 1:21, to Mary, and Matthew reports the angel's words in Greek but, being a Jew, he translated the Hebrew word which means "Saviour" into Greek, from which language we have brought the name over into the English as (3-13) "Jesus". Thus the name "Jesus" speaks of our Lord as the Saviour. It literally means "Jehovah our Saviour", seen so from the Hebrew word "Yeshua." "Jesus" is the name of His early life and associates Him in our thinking as the "Man of Sorrows" and brings to our thought the One Who humbled Himself. Phil. 2:6-8. It was under this name that He was born and under this name that He died. Matt. 1:21; 27:37. Note that Phil. 2:11 states that every tongue shall confess Jesus Christ as Lord or Jehovah. Notice that in the Scriptures His own people never called Him "Jesus." They called Him "Master" or "Lord". We should be careful to call Him "Lord Jesus" if we are ever to call Him "Jesus" at all. The Scriptures state that we are in "Christ", never in "Jesus". Illustration: We would not introduce a distinguished personality by his first name. (6-235)

II Christ

"Christ" is a transliteration of a Greek word which means "anointed" and the Greek word "anointed" is a translation from a Hebrew word which means "The Anointed," and which is brought over into the English by transliteration that gives us the word "Messiah." Thus the Messiah of Israel is the anointed by God and when we read the name "Christ" in connection with Israel, it always refers to Israel's Messiah. This title is found 56 times in the Gospels. In the Scriptures three offices are introduced by an anointing:

(2-11)

First, Priest--Ex.30:30; Heb.4:14-16

Second, King-- I Sam.15:1; Luke 1:31-33

Third, Prophet--I Kings 19:16; Luke 4:17-21 (6-236)

We find another meaning of the title "Christ" which sets Him forth as the glorified one raised from the dead as the Head of the Church. This is found 250 times from Acts to Revelation. (6-236)

For our position, He is "Christ." For our responsibilities and privileges, He is "Lord". In the Gospels, "Christ" means the Messiah. In the Epistles, "Christ" means the Head. (6-237)

III. Lord

"It is the Greek equivalent of the Hebrew "Adonai" and is so used by Christ in Matt.22:43-45. In the New Testament the distinctive uses of 'kurios' are: First, as the New Testament translation of the Hebrew "Jehovah" Matt.1:20-22; 2:15; 3:3; 4:7,10; 11:25; 21:9, also Mark 12:29,30; also Luke 1:68; 2:9. Second, Jesus Himself uses 'kurios'. Matt.4:7,10; 11:25; also Mark 12:11. Thirdly, the great use of 'kurios' is as the divine title of Jesus, 'The Christ'. In this sense it appears in the New Testament 663 times. That the intent is to identify Christ with the O.T. Deity is evident from Matt.3:3; 21:9, 22:43-45; Luke 1:43; John 8:58; 14:8-10; 20:28.--Scofield's note on Matt.8:2.

See further, Scofield note on John 20:28. When the Lord Jesus claims the title "Lord," He makes a claim of absolute deity. See "Adonai" in the doctrine of God. Psa.110:1; Matt.22:42-45; 4:7; Deut.6:16. When this title "Lord" is used for Him in the Scripture, it attributes to Him all the attributes of God. Notice I Cor.12:3. We very seldom hear an unbeliever call Him "Lord". If one does, he does it by lip only. Notice that Judas never called Him "Lord". His enemies and demons called Him "Jesus". The only exception being on the way to Emmaus. Luke 24:19. But remember at that moment their faith was shattered and their hope was gone. Notice the difference in the Gospel and the Epistles records of the Lord's supper, Matt.26:26 and I Cor.11:23. Our attitude toward Him should be as the attitude in the Epistles, where He is never called "Jesus" but always "Lord Jesus" or "Christ". Our best attitude would be that of Thomas in John 20:28.

Note: If possible, secure the little booklet "Our Lord from Heaven," by Sir Robert Anderson.

IV. I AM

The "I AM" of the O.T. was Jehovah and Jesus is the "I AM" of the N.T. Ex.3:14; John 8:58; and 18:5,6. The difference between the two verbs in John 8:58, as they are applied to Abraham and Christ Himself, are very significant. A most literal translation from the Greek would read, "Before

Abraham was brought into being, I exist." The meaning is that He never came into being but existed before Abraham had a being, which was as much as to say that He existed before all creation or for eternity. John 1:1,2. Beyond all doubt the Jews understood Him as appears from what follows in Jn. 8:59. This was a clear assertion of His deity and His identity with God. Practically the same thing is said again by our Lord Jesus in John 10:30 and by the Holy Spirit in Col.2:9. (6-237)

V. Jesus Christ

The emphasis comes on the first word in this case and the second word is explanatory. This title leads our thought of Him from His humiliation to His exaltation. This title has a different meaning in the Gospels and the Epistles. In the Gospels - the humiliated One was to be exalted. In the Epistles - the humiliated One is exalted. (6-240)

VI. Christ Jesus

This conveys just the opposite thought. It leads our thought of Him as the exalted One Who humbled Himself. Read carefully Phil. 2:5-11 and you will find an exposition of Christ Jesus and then of Jesus Christ. (6-240)

VII. Son of God

This title expresses the relation of the Son to the Father and is well expressed in Matt. 1:20 and Luke 1:31-35. This title indicates His equality with God. If this were not true, why then would the High Priest accuse Him of blasphemy when He claimed this title? Matt. 26:63-66. Jn. 5:18 and 19:7 also show that the Jews clearly understood that He meant equality with God when He used this title. (6-241)

VIII. Son of Man

This title is used of Ezekiel in Ezek. 2:1 but clearly has reference to him as a Son of man. The title appears again in Psa. 8:4-8 and has reference to our Lord Jesus, as the divine commentary of Heb. 2:5-18 clearly indicates. (6-241)

"The name 'Son of Man' has its origin in the heavenlies in that great conference to discuss redemption and to draw up a redemption program. And since the proposed program of salvation for mortal men required the incarnation of deity, it had to be determined upon which of the three persons this task logically devolved. And for it the Son was indicated. Not the Father nor the Spirit, but the Son was to be made after the fashion of men. He was to become 'Son of Man' in a word. And that appellation became the exclusive property of the Son henceforth. This gives us the necessary background to any fair evaluation of the name 'Son of Man.' Needless to say, a generation of thinkers that is quite careless concerning the momentous doctrine of Christ's pre-existence has by its very bias of unbelief insulated itself against a proper appreciation of the name 'Son of Man.'" --Leonard Verduin (3-157)

By common consent names are chosen to draw attention to that which is unique in the bearer. A boy with unusually red hair will likely be called "Red" or "Sandy." If he is unusually tall he will soon be called "Slim," etc.

Since the term "Son of Man" was invented in connection with His proposed visit to earth, Jesus quite often uses it when speaking of His coming, or going, or coming again. Luke 19:10; Matt. 26:24; Jn. 6:62; Matt. 24:44; 25:31.

"Son of Man" is His millennial title which connects Him with universal rule over the earth.

This title appears 88 times in the New Testament and 84 of these times it appears in the four Gospels. It is significant that it is not found at all in the Church Epistles. It is found otherwise in Acts and Revelation. In the Gospels we have the Son of Man first in humiliation, then in glorification. Matt.8:20; with 26:64; Mark 2:10 with 14:62; Luke 5:24 with 24:7; John 3:13-14 with 13:31. (6-244)

IX. Son of David

This is an easy title to understand. It shows Christ as heir to the throne of David and as ruler over Israel in their land.

X. Son of Abraham

This designated Him as the heir to the Abrahamic Covenant. Gen.12:1-4; 13:14-17; 15:1-7; 17:1-8

XI. The Second Man and the Last Adam I Cor.15:45-47

The one name looks forward; the other name looks backward. Now in God's reckoning there are only two men--Adam and Christ. Thus there was only one man before Him and there is no man after Him. He is, therefore, the Second Man. Now God looks at the whole world as being either in Adam or in Christ. Notice carefully that in the Scripture He is never called the Second Adam but is designated as the Last Adam because there is no man to succeed Him (6-243)

XII. Emmanuel. Matt.1:23

Being interpreted is "God with us". This does not mean that He was to have this as a proper name like "Jesus" but that He should come to be known in this character as God manifest in the flesh.

XIII. Rabbi. John 1:38

Being interpreted is "Master." This term "Master" plainly means "a teacher." The explanation in John 1:38 plainly shows that the Gospel was designed for those without an understanding of Jewish phraseology. John 3:2 also uses this title.

The Pre-Existence of Christ

I. Evidence of His Pre-Existence (4-64)

1. Personal Testimony

We have the testimony of trustworthy men in this matter. To argue that they did not have the knowledge to support their claims is preposterous. Their honesty would have required at least a modification or a supposition injected into their statements had there been any doubt in their minds as to the truth of their testimony. But there is a positiveness to their utterances which requires either acceptance of their words or condemnation of their characters. (4-64)

a. Christ. Jn. 3:12,13

Nicodemus, as a highly respected member of the Sanhedrin, marvelled that this Man, commonly believed to be the carpenter's son of Nazareth, who had never studied theology under a recognized teacher, could be so well informed of "heavenly things." The secret lay in the fact that while no other man had ever "ascended up to heaven," this Master-Teacher, who held no degrees bestowed by man, "came down from heaven." The fact that Nicodemus accepted these statements as sincere was later shown in his unwillingness to condemn Jesus as an imposter without giving Him a fair hearing. Jn. 7:50-52; 6:32-38, 41-50 (4-65)

When the Jews contended that they knew His father and mother, He ignored their arguments and once more reiterated that He was the living Bread from heaven, and therefore greater than the heavenly manna which had supplied only temporal needs. See also John 8:58 (4-65)

b. Peter. I Pet. 1:19,20

Peter believed in the pre-existence of Christ, for he declares that He "was foreordained before the foundations of the world, but was manifest in these last times." (4-65)

c. John the Baptist. Jn. 1:27-30

John the Baptist was constantly referring to a far greater Person who was to come after him. And the reason he declared, "This One that cometh after me is preferred before me, because he was before me." In other words, he used the fact of Christ's pre-existence as the argument for His superiority to himself. (4-65)

d. John the Apostle. Jn. 1:1,2,18; I John 1:1,2

Instead of opening his narrative with the ministry of Christ or tracing His genealogy from Adam or Abraham, John pushes back His existence to the beginning of all beginnings. The genesis of the fourth Gospel is, "In the beginning was the Word." God, then, and the Word must have co-existed in the very beginning. (4-65)

e. Paul. II Tim. 1:9 (A.S. margin); Col. 1:17

Paul also had a full realization of the pre-existence of Christ.

2. Prophetic Testimony (4-66)

a. David. Psalms 40:6,7; Hebrews 10:5-10

David was permitted to draw aside the curtain of time and clearly see the crucifixion of Christ one thousand years ahead of time. Psalm 22. He was also permitted to look back into the councils of eternity. He saw that majestic scene

of God the Father, God the Son, and God the Holy Spirit discussing the salvation of a sin-cursed world. It is the voice of God the Son who speaks: "Lo, I come to do thy will, O God."

b. Micah. Mic. 5:2

In announcing that Bethlehem would be the birthplace of the Messiah of Israel, the prophet Micah strikingly adds that He was to be One "whose goings forth have been from of old, from everlasting."

3. Other Scriptural Evidence

a. The Angel of Jehovah

"The Angel of Jehovah" in the Old Testament is none other than the Lord Jesus Christ in preincarnate appearance. The fact that this designation, which includes the definite article, has reference to deity can be established from a careful study of passages such as Genesis 16:7ff compared with Genesis 16:13 and also a study of Genesis 22:15, 16. In these instances the one addressed as "The Angel of Jehovah" is then designated "Jehovah". In comparing Isaiah 40:3 with Mark 1:3 and Luke 3:4-6 and Isaiah 60:22-61:2 with Luke 4:18-19, Jesus Christ is identified with Jehovah in the Old Testament. Thus many Bible scholars conclude that the term "the Angel of Jehovah" does not have reference to just any messenger or angel of Jehovah but rather to the Messenger, Himself God, the second Person of the Godhead, Jesus Christ. --Harry B. Gray, Th.D.

b. The Titles of the Lord Jesus Christ indicate His Eternal Being.

He is precisely what His names imply: "The Son of God," "The only Begotten Son," "The First and the Last," "Lord of Glory," "The Mighty God," "God with us," "Our Great God," and "God Blessed Forever," etc. (5-32)

II. Adoration of the Pre-Existent Christ. (4-67)

1. Pre-Existent Worship. Heb. 1:4-6, 13, 14

While on earth, our Lord was accorded worship and it is noteworthy that He never protested against it. Long before this, however, He was the object of worship by the angels. He was not their equal, for "He had obtained a more excellent name than they," for He was the Father's Son and occupied the place of honor by His side.

2. Pre-Existent Glory. John 1:14

Before our Lord became flesh and dwelt among men, He existed in a state of glory. We might say that Christ's cloak of humanity, which He wore while on earth, was a mantle covering the glory to which He was accustomed at all other times. The transfiguration of Matt. 17:1-5 was that brief removal of His earthly garment which the three privileged disciples witnessed on the mount of transfiguration.

John 17:5, 24. Our Lord concluded His intercessory prayer

requesting that the disciples might behold the glory which He shared with God "before the world was." Twice He made this petition, reiterating His pre-existence.

III. Activities of the Pre-Existent Christ (4-68)

The pre-existence of Christ is further revealed by the work attributed to Him. His was not an inactive existence, but one in which He shared the activities of the Father and the Holy Spirit.

1. Creator. John 1:3; Heb. 1:3,10

We need to be reminded that our Lord and Saviour Jesus Christ shared in all the mighty and marvelous works of creation. His activities not only included the visible universe but the invisible principalities and heavenly thrones (Col. 1:16-18), far more marvelous and majestic than that which mortal eye can discern. Moreover, all these wonderful works were not only made by Him, but also for Him. Heb. 2:10

2. Controller. Heb. 1:3; Col. 1:17

The Lord Jesus, fully as much as God the Father, controls the movements of the heavenly bodies, destinies of the nations, and preserves all creatures. He demonstrated this prerogative when here by the miracles which He performed.

C. The Incarnation of Christ

This is the initial truth of fundamental Christianity and is known only by means of revelation, not by reason or education.

I. The Fact of the Incarnation (6-243 to 245)

Mark makes no declaration of it and gives no direct evidence of it, yet there is nothing in the Gospel which is inconsistent with the incarnation. Mark just presupposes it in Mk. 1:9-11. John gives special emphasis to both His deity and His incarnation. Notice both John 1:1 and 1:14.

The best testimonies of His incarnation are in Matthew and Luke where they are perfect and complete. Matt. 1:18; Luke 1:26,27,31,34,35. Mary's motherhood is discovered before the consummation of the marriage so we must either believe the Scriptures or attribute a most ignominious origin on Lord Jesus. The modernist tries to say that the virgin birth is a myth. Some say that Paul never mentions it but what about Phil. 2:7; Gal. 4:4 ASV; Rom. 8:3; I Tim. 3:16?

II. Unwarranted Objections to the Incarnation (6-245 to 250)

1. "Scholarship of our day is against it."

Thank God, not all learned men are ready to deny it. Dr. Howard A. Kelly in his book, "A Scientific Man and His Bible" is not against it. Dr. W. B. Riley was certainly not against it. Dr. Arthur I. Brown is not against it. It would make no difference if all the scholars were against it; it would still be as true. I Cor. 1:21; Rom. 3:4

2. "It is against the laws of nature."

Some contend that the supernatural must be ruled out. When you take the supernatural out of Christianity, what have you left? Nothing! Just try to give testimony of your own conversion and leave all the supernatural out. A church existing in the world represents the supernatural.

When men talk about the virgin birth being supernatural the trouble is that they are talking about the birth of a mere baby while we are talking about the incarnation of the Son of God. Men have no right to sit in judgment upon God and try to tell Him how His Son must be born.

- a. God made a man (Adam) without the help of either man or woman.
- b. God made a woman (Eve) from a man without the help of a woman.
- c. God made a man (Jesus Christ) from a woman without the help of a man.

3. "The New Testament is silent on the matter."

We have already seen that this is not true. Because there is no Lord's prayer in Mark does not prove that there is no Lord's prayer. If Mark omits the incarnation, that does not prove it untrue.

4. "The early church did not believe it."

This is easily refuted by finding faith in the incarnation in church history. Is the Apostles' Creed exactly a modern day thing?

5. "Having one human parent would not guarantee sinlessness."

The argument is that He would inherit a sinful nature just as well from one human as from two. The facts are that they can't prove it, nor can we prove the opposite. For all who will believe the Book, Luke 1:35 and Rom. 8:3 are clear. His conception was holy, not because man was omitted but because it was totally of the Holy Spirit.

6. "Joseph is called the father of Jesus."

Who called Joseph His father? It was the unbelieving Jews who did. Only once, Luke 2:48, did Mary ever speak of Joseph as His father, and then notice carefully His reply in 2:49. Do you think He referred to the carpenter business here? How else could Mary speak of Joseph? He stood as the legal father of Jesus.

III. The Objects of the Incarnation

1. To reveal the invisible God. John 1:18

If we are ever to know God at all, we must know Him through Christ. In this we are more responsible than the Jews were. That God came personally in Christ is the glory of this present dispensation. Through the person of His Son, God has given us a most thorough and advanced revelation of His own nature (6-25)

"When man looked upon Jesus, they actually saw with their eyes one who was truly God. That is the marvel of the Incarnation... What greater wonder can there possibly be than this?"--Dr. Machen
Therefore, if any man wants to see God, show him Jesus Christ.
John 14:9

Because of I Tim. 6:14-16 it would seem that even in heaven our vision of God will be that of Christ in His glory. We shall then fully see God in Christ, but evidently we shall not see God the Father nor the Holy Spirit, Himself; but we shall know their presence through Christ.

2. That He might shed His Blood for our sins. Heb. 10:5; Matt. 1:21; 20:28; John 3:16-17; Gal. 4:4,5; I John 4:10

There are those who assert that if our first parents had not sinned, Jesus Christ would have been born into the world just the same. This may be true, but we know of no Scripture which proves it. On the contrary, the Scriptures just considered teach that He became incarnate in order to perfect redemption. The O.T. sacrifices were a primary department to the N.T., educating the people of Jesus Christ who should come as a final sacrifice. If nothing had followed these O.T. sacrifices, no one could be saved. Heb. 10:4. Abel was not saved because a lamb was slain. Abel, as well as all the rest of the O.T. saints, was saved by faith in the coming sacrifice of Christ. In other words, the O.T. sacrifices were useless unless He came to give His life a ransom for all. The question in Heb. 10:5 is "How could God die?" The answer is by taking upon Himself a body, so that He could die. In a most absolute sense, God did not die; He laid down His own life, He bowed His own head, and delivered up His own spirit. But it remains true that He gave His life and shed His blood for the ransom of many.

3. That we might have a faithful High Priest. Heb. 2:17-3:1

It behooved Him in all things incidental to manhood. Sin was not in man's original constitution and is not necessarily an attendant of manhood. Therefore, it is proper to His deity and His incarnation that He had no sin.

Mercy is to be found in those who have fellow feeling. The Son of God needed not to be taught mercy by suffering, but in order to save us He needed to take manhood with all its sorrows, qualifying Himself by experimental knowledge of suffering with us, to be sympathizing High Priest. There is a man in heaven right now who is touched by our infirmities. Notice, we may become irritated or impatient with another's infirmities, but the Lord is touched with them. As faithful High Priest, He is faithful both to God and to man in His mediatorial office. I John 1:9, 2:1. Note, "if" any man sin, not "when" as if it were necessary or had to be.

4. To show believers how to live. I Pet. 2:21-23; I John 2:6

He walked in obedience to God and we are obliged to do as He did. What one Man did, it is possible for other men to do. What did He do? "I do always the things that are pleasing Him (the Father)." John 8:29 ASV. He was willing to be ill-treated to please God. When He came to the place where His holy nature rebelled

against our vile loathsome sin, He said, "Thy will be done." Mark 14:36; Matt. 26:39; Luke 22:42. Let us remember that nothing happens to us but what God's will permits it. Therefore, if we are to do the things that please Him, there will be occasion to suffer rather than to sin. Such is inevitable if we follow in His steps. Illus.: D. L. Moody's answer to the man complaining about his treatment. Our Lord Jesus never went around talking about His rights.--Phil. 1:29.

5. To fulfill the Davidic Covenant. II Sam. 7:16; Isa. 11:1; Jer. 23:5, 6; Luke 1:31, 33; Rom. 15:12; Acts 2:29, 31.

In His glorified human body He will appear and reign as "King of Kings and Lord of Lords" and will sit on the throne of His Father David.

6. That He might be the head of a new race. Heb. 2:10

We believe with Calvin that the meaning here is "to perfect as a completed sacrifice in a legal or official sense, and that moral perfection is not meant." This is in harmony with verse 11 (note carefully); He consecrates them by being made a consecrated offering for them. Heb. 10:10, 14. By perfecting His consecration for them in His death, He perfects their consecration and so opens access to the people into the holy land, so our Joshua (Jesus) leads us into the heavenly inheritance.

7. To show us what man really is.

No one but Eve ever knew what a man really is until others were privileged to look at Jesus Christ. Mankind was so ruined by the fall that since then we must all point at one another to say, "There is a human wreck." Illustration: Derailed locomotive observed by the mountaineer as his first look at a train. As fallen creatures, we are men only in the sense that we have body, soul and spirit. We should not be surprised that God looks upon the human race to see only two men, Adam and Christ. Pilate was exactly right when he said, "Behold the Man!" When Christ became incarnate He conveyed upon human nature an inestimable blessing in that it was taken as it were into the very bosom of God.

Note further that the human nature which Christ assumed is His forever. He brought it with Him when He arose from the grave and with it He returned to His Father. Since then in heaven, He appeared to both Stephen and the Apostle John as the Son of Man. It has been said "Through the resurrection and exaltation of Christ, human nature has in truth attained to the very throne of the universe." Phil. 2:9

(3.206)

The Humanity of Jesus

Jesus Christ was the Son of Man, as He declared Himself to be, and as such He was the representative of all humanity.

I. His Human Genealogies. Matt. 1:1-16

Matthew opens his record with the genealogy to prove that Jesus is the "Son of David, the son of Abraham." As the Son of Abraham, He is an heir to the Abrahamic Covenant. As the Son of David, He is heir to the Davidic Covenant and eligible to be king of Israel.

It has been pointed out that Jeconiah of Matt. 1:11 (or Coniah as he is sometimes called in Scripture) according to Jer. 22:28-30 was to be written as childless and that no man of his seed was to sit upon the throne of David. As the genealogy in Matthew shows, he did actually have sons, but he was written childless in so far as the possibility of his seed ever sitting on the throne of David was concerned. It is evident that Coniah's line still held the title to the throne which was passed down to Joseph and that legally, according to Jewish law, Jesus received this title to the throne from Joseph, His foster father. While the other sons of Coniah could not sit on the throne of David because of this curse of Jer. 22:30, yet Jesus could because He actually was not the seed of Coniah.

It is also pointed out that Jesus is the seed of David through Mary, whose genealogy is given in Luke 3:23-38. Dr. Scofield in his note states that the "son of Heli" could be properly rendered "son-in-law of Heli." This genealogy is given to show that Jesus came through the line of Nathan, David's eldest son, with no curse upon the seed of this line.

The son of Abraham, the child of promise, was to be one in whom all families of the earth were to be blessed. Therefore, the genealogy in Luke does not stop at David or Abraham but goes back to the first man who is the father of the whole race of mankind. Acts 13:23; Heb. 7:14.

II. His Human Parentage. Matt. 1:18-20; Luke 1:26-31; 2:7; John 1:14; Gal. 4:4

We not only have this backed by clear statement in the Acts and the Epistles but the Gospels provide all the details.

III. His Human Development. Luke 2:40 and 52

Notice that His divine nature did not grow, since God could not grow. Jesus grew in the same manner as other children do, subject to the same laws that govern physical, intellectual and spiritual development. It is clear that He received His training along the lines of ordinary human progress--instruction, study, thought. He who was omnipotent had a child's beaming eye, light limbs and soft hair. (4-71)

IV. His Human Appearance. Phil. 2:8; John 4:9 and 8:57; 19:5

The woman of Samaria evidently recognized Jesus as a Jew by His features and speech. To her, He was just an ordinary Jew, at least to begin with. There is no Biblical warrant for surrounding the head of Christ with a halo, as the artists do. John 20:15, 19, 20. Only at the time of His transfiguration do they point out that "the fashion of His countenance was altered." Luke 9:29. After the resurrection Jesus still retained the form of a man. Luke 24:36-43. Mary at the tomb mistook Him for the gardener. John 20:15. The two disciples on the way to Emmaus thought that He was a traveler. Luke 24:18 (4-72)

His pure life, no doubt, gave Him a distinguished look, just as good character similarly distinguishes men today. Of course, we know nothing definite as to the appearance of Jesus, for no picture or photograph of Him do we possess. (7-56)

The personal appearance of Jesus is not made a matter of particular mention in the Scriptures. There are few allusions to it. Evidently the person of the earthly Jesus is not to be the subject of contemplation (8-72)

The Lord Jesus Christ was universally recognized as man. Note that He was spoken of as: (4-73)

1. Jesus of Nazareth. Luke 18:37; 24:19; John 18:5

As He had spent all His life in the town of Nazareth, He was identified with that place.

2. The Son of Joseph. Matt. 13:55; Luke 3:23; John 6:42

Even the younger half-brothers and sisters who were brought up with Jesus in the family at Nazareth refused to accept Him as the Messiah during His earthly ministry. John 7:3-5

3. The Son of Man. John 1:49-51; Matt. 26:63,64

While we recognize the fact that there is something official in the title, Son of Man, nevertheless, our Lord's persistent use of this term makes it evident that He most earnestly desired to identify Himself with the sons of men.

V. His Human Nature

His nature not an essential part of humanity - re. Adam: did you die for all

When Jesus Christ became incarnate, He came into possession of a real human, physical nature, and was "made in the likeness of men." This human nature, however, was not a carnal nature. It was sinless.

1. He possessed a physical body. Heb. 2:14; Matt. 26:12; 27:58
2. He possessed a rational soul. John 12:27
3. He possessed a human spirit. Mk. 2:8; Lk 23:46 with I Cor. 2:11

Jesus Christ was possessed of two natures: divine and human. (8-73)

"A union of divinity and humanity was essential to the constitution of the person of Christ. It follows, therefore, that the Christ is God-man. Divinity and humanity are united in Him, but they are not blended. Humanity is not deified, and divinity is not humanized. Divinity cannot take into its essence anything finite. Humanity cannot be so absorbed in deity as to become part of it. The two natures must ever remain distinct, while the person of Christ formed by their union will ever be one and indivisible. That He has two natures in one person is true, and must ever be true, of the Messiah. It is confessedly mysterious, but the doctrine is not, on this account, to be rejected."--Pendleton, quoted by Bancroft in "Elemental Theology." (8-93)

False doctrines deny the reality of His humanity, i.e., His physical nature and body. I John 4:2, 3 shows this to be a mark of the spirit of Antichrist. One may safely test all religions by this standard.

VI. His Human Limitations

1. Physical Limitations (8-94) *WITHOUT SIN!*
 - a. Jesus was subject to bodily fatigue. John 4:6
 - b. Jesus was subject to the necessity of sleep. Matt. 8:24
 - c. Jesus was subject to hunger. Matt. 21:18

- d. Jesus was subject to thirst. John 4:7
- e. Jesus was subject to physical suffering and pain. I Pet. 4:1
Luke 22:34
- f. Jesus in His bodily life was capable of death. I Cor. 15:3

2. Intellectual Limitations. Luke 2:52; Mk. 11:13; 13:32 (4-73)

The knowledge of Jesus was subject to limitations. He who was omniscient chose to have a child's mentality and to advance in wisdom. He purposely limited Himself. Had He known that the tree was barren, He would not have needed to journey thither. Had He known the hour of His return, would He have denied it?

3. Moral and Spiritual Limitations

- a. He was subject to temptations. Matt. 4:1; Heb. 4:15

The last Adam was tested by Satan as the first had been tried. His moral limitations were self-imposed. He who cannot be tempted with sin (James 1:13) subjected Himself to all the temptations common to man. (4-73)

- b. He found it necessary to pray. Mk. 1:35; Luke 11:1; Heb 5:7

Twenty-five times Christ is mentioned as praying. Nor was it merely to set an example to His disciples, for more than once He went into a solitary place alone to commune with God. He obtained power for work and for moral victory as other men do, by prayer. He was subject to human conditions for obtaining what He desired. (4-73)

- c. He was dependent for power upon the anointing Spirit. Acts 10:38; Matt. 12:28

The period of Christ's dependency was the period of His humiliation. It extended from Bethlehem to Olivet, or during the period of His incarnate life upon the earth. He then resumed the glory which He had with the Father before the world was, and all the prerogatives of His Godhead. (8-96)

VII. His Human Names (8-96 to 77)

- 1. Jesus. Matt. 1:21 (8-96)

This name means savior or salvation. It is a human name, in use among Israelites of the past and present.

- 2. The Son of Man. Luke 19:10

Jesus Christ calls Himself "Son of man" at least eighty times in the Gospels. In doing so, He assuredly identifies Himself with the sons of man.

- 3. Jesus of Nazareth. Acts 2:22

People recognized Jesus as an inhabitant of Nazareth, for there He grew to manhood. This was in fulfillment of the prophecy, "He shall be called the Nazarene."

4. The prophet. Matt. 21:11

This is a human term and thus clearly argues for His humanity.

5. The carpenter. Mark 6:3

Tradition has it that Joseph died while Jesus was yet a youth, and that He undertook the responsibilities of His father's carpenter shop.

6. The man Christ Jesus. I Tim. 2:5

By the use of the term "man" we have a positive assertion by the true humanity which Christ possessed during His earth life and still possesses in His heavenly life of intercession at the right hand of God.

VIII. His Recognition as a Man after His Resurrection. Luke 24:36-43

After the resurrection, Jesus still retained the form of a man. Mary at the tomb mistook Him for the gardener. John 20:15. The two disciples on the way to Emmaus thought that He was a traveler. Luke 24:18 (4-22)

After the ascension, Jesus seems still to have retained the form of a man. Acts. 7:56; I Tim. 2:5 (7-56)

It is strictly improper to use the phrase "In the days of His incarnation," because He still is the incarnate God. There is a real man in heaven right now. In Acts 7:56 Stephen saw a man standing on the right hand of God and some day we will see this same man. Acts 1:9-11. He went up as a man in a resurrection body but nevertheless a real body. He shall so come in like manner. (6-266)

IX. He was the Perfect Human

As such He was free both from hereditary depravity and actual sin. Luke 1:35; Jn. 8:46; 14:30. He had not the slightest evil inclination upon which His temptations could lay hold. He was in the flesh but without the sin which in other men clings to the flesh. Rom. 8:3; II Cor. 5:21; Heb. 4:15; 7:26; 9:14; I Peter 1:19; 2:22; I John 3:5,7

"If in Christ there was no sin, or tendency to sin, how could he be tempted: In the same way, we reply, that Adam was tempted. Jesus could be tempted because He had the keenest susceptibility to all the forms of innocent desire. To these desires temptation may appeal. Sin consists, not in these desires, but in the gratification of them out of God's order, and contrary to God's will. So Satan appealed (Matt. 4:1-11) to the desire for food, for applause, for power."--A.H.Strong

Jesus frequently went up to the temple but we have no evidence that He ever offered sacrifice. He prayed, "Father, forgive them"; but He never prayed: "Father, forgive me." He said, "Ye must be born anew" But the words indicated that He had no such need. At no one moment in all that life could a single detail have been altered, except for the worse. He not only yielded to God's will when made known to Him, but He sought it. John 5:30

E. The Deity of Christ

The only way to explain the perfect manhood of Jesus Christ is on the basis of His deity. (6-263)

"While Jesus Christ was really man, He was also truly God. It is not sufficient to speak of the divinity of Christ. Men claim to be divine, to be of God; we should assert His deity—He was God."—Bancroft (8-79)

The modernist tries to say that Jesus was a good man but that He was not God. If He was not what He claimed to be, then He was the greatest deceiver, the biggest liar the world has ever known, and He certainly could not be classed as good. We are forced to one conclusion or the other, that He was either the Son of God as He declared Himself to be, or He was the world's most ignominious character.

Four Gospels concern themselves not so much about what He said, as who He was and what He did. The significance of what He said is dependent entirely upon who He was. If merely a man, His utterances can command no more attention or allegiance than any other representative of faltering, failing humanity. If He is the Son of God, then His words are unchangeable, unbreakable, and imperishable. (4-75)

Illustration: of lady admirer of sayings of Jesus who was asked to read Gospel of John and cross out every word that intimated He was divine.

"A man who can read the New Testament and not see that Christ claims to be more than mere man can look all over the sky at high noon on a cloudless day and not see the sun."—Beiderwolf (8-79)

If Christ is not deity, He could not have taken the place of sinners so as to make atonement for their sins. Psa. 49:7-8. One creature cannot, in the government of God, take the place of another. An angel cannot act in the place of a man, because all that an angel can do is, on His personal account, due to God. If allowed to do so, one perfect creature could only take the place of one sinful creature. It took the deity of Christ to give universal value to His death for the race, and to enable Him "to taste death for every man." Isa. 53:11b

I. Divine Names Are Given Him

1. He is Called God. Matt. 1:21;23; John 1:1,14; Heb. 1:8; John 1:18

Absolute deity is here ascribed to Christ (John 20:28,) which was not an expression of amazement, but a confession of faith. This confession was accepted by Christ, hence equivalent to the acceptance of deity, and an assertion of it on Christ's part. Rom. 9:5; Tit. 2:13; I John 5:20 (7-58)

Illustration: of a Unitarian who thought the Scriptures should clearly state the deity of Christ.

"It may be argued that while Christ is here called God, yet that does not argue for nor prove His deity, for human judges are also called "gods" in John 10:35. True, but it is then used in a secondary and relative sense, and not in the absolute sense as when used of the Son."—Evans (7-58)

2. He is Called the Son of God. Matt. 16:16,17; 8:29; 14:33; Mark 1:1 14:61-62, Luke 1:35; 4:41

"This title is one to which there can be no finite comparison or analogy. The oneness with God which it designates is not such reflex influence of the divine thought and character such as man and angels may attain, but identity of essence constituting him not God-like alone, but God. Others may be children of God in a moral sense but by this right of elemental nature, none but He; He is herein, the only Son; so little separate, so close to the inner divine life which He expresses, that He is in the bosom of the Father. This language denotes two natures homogeneous, entirely one, and both so essential to the Godhead that neither can be omitted from any truth you speak of it."--James Orr (7-59)

The use of the word "only begotten" also indicates the uniqueness of this sonship. This word is used of Christ by John in 1:14, 18; 3:16; I John 4:9, and distinguishes between Christ as the only Son, and the man...children of God". He is the Son from eternity; they "become" sons in time. He is one; they are many. He is Son by nature; they are sons by regeneration. He is Son of the same essence with the Father; they are of different substance from the Father. (7-59)

3. He is Called the Holy One. Acts 3:14 and 13:35 with Hosea 11:9
4. He is Called The Lord. Acts 4:33; 16:31; Luke 2:11; Acts 9:17; Matt. 22:43-45
5. Other Divine Names are Ascribed to Him

"The first and the last" Rev. 1:17. This title used of Jehovah in Isa. 41:4; 44:6; 48:12 "The Alpha and Omega: Rev. 22:13, 16 with 1:8 where it is used of God. (7-60)

II. Jesus Claimed to be God

1. Before His Disciples John 14:7-11

Jesus was constantly speaking of His heavenly Father in His conversations with the disciples as well as in His controversies with the Jews. In His farewell address He urged His disciples to accept His statement concerning His relation to the Father. (4-82)

2. Before the Jews. John 10:30-33; Matt. 27:40-43 see note ASV; John 5:18

He said, "I and my Father are one." What did the Jews understand Him to mean by such a remark? There was no question in their minds, for they picked up stones to hurl at Him for blasphemy, or as they themselves admitted, "Because thou, being a man, makest thyself God." (4-80)

3. Before the Council. Mark 14:61-62; Luke 22:66-71

If when He called Himself "the Son of God" He did not mean more than that He was a son of God, why then did the high priest accuse Him of blasphemy when He claimed this title? (7-59)

III. He Claimed to be Equal With God and Such is Also Claimed For Him by Paul Under Inspiration. John 5:18; 10:30; Phil. 2:6, Col. 2:9

IV. He claimed and Received Divine Worship

Worship that Christ received was due only to deity. Therefore, in receiving this worship Christ made a practical claim of deity.

1. The Scriptures recognize worship as being due to deity alone. Matt.4:10;

The homage given to Christ in these Scriptures is nothing short of sacrilegious idolatry, if He were not God. He showed not the slightest reluctance in acceptance of such worship. Therefore, He was either God or a rank imposter, but His whole life argues against His being an imposter. Who said "Worship God only" had no right to take the place of God if He were not God. The Scriptures reveal instances of swift and awful punishment to them who accepted worship due to God only. Examples: Herod, Acts 12:20-25; Nebuchadnezzar, Dan. 4:29-33. (7-60)

Godly men refused to accept such worship realizing it did not belong to them. Examples: Peter, Acts 10:25,26; Paul and Barnabas, Acts 14:11-18. Even angels refused such worship. Rev.22:8,9 (7-60)

2. Jesus Christ unhesitatingly accepted worship. John 13:13; 20:27-29; Matt. 14:33; Luke 5:8; 24:52. (8-103)

There seemed to be no reluctance on His part in the acceptance of worship. (8-103)

3. God Himself commands all men to render worship to the Son even as they do to Him. Heb.1:6; Phil.2:10,11 with Isa.45:21-23; John 5:22, 23, ASV. (8-103)
4. It was the practice of the apostles and the early church to worship Christ. Matt.14:33; 20:20; 28:9; 38:16,17; Luke 24:51,52; I Cor.1:2; Acts 7:59 (8-103)

V. Divine Offices are Ascribed to Him. (8-103)

1. He is the Creator of the universe. John 1:3

Here Christ is seen to be excluded from created things and to be the Creator. In other words, creation is the manifestation of His mind and power. Heb.1:10 reveals the dignity of the Creator in contrast with the creatures. Col.1:16; Rev.3:14. "Jesus Christ is the Creator and not a creature. As such, He is infinite and not finite, Divine and not human, God and not man."--Bancroft (8-103)

2. He is the Preserver of all things. Col.1:17; Heb.1:3

These Scriptures show that the universe is not self-sustaining and is not left by God to run of its own forces as ancient deism and modern evolution like to claim. It is the power of Christ that causes all things to hold together. "The pulses of the life of the universe are regulated and controlled by the throb of the mighty heart of Christ."--Evans (7-87)

3. He is One with the right to forgive sins. Mark. 2:5-11; Luke 7:48

When Christ forgave sins, the Scribes and Pharisees recognized that He was assuming a divine prerogative. No mere man had any right to forgive sins. In Luke 7:40-50 Christ does not merely declare sins forgiven, but He actually forgives sins which He shows by inference to have been committed against Himself. cf. Psa.51:4.(7-62)

4. To Him is ascribed the resurrection of the bodies of men. John 6:39,40,54; 11:25.

Christ here declares that it is His prerogative to raise the dead. While it is true that others did raise the dead, they did so only by delegated powers like did Elijah and Elisha, but Christ did so by His own powers. John 10:17,18. None of these others claimed to raise the dead by their own power nor to have power to effect the resurrection of all men. But Christ did make such claims.(7-63)

5. Christ is to be the Judge of the living and the dead. John 5:22,23; II Tim.4:1; Acts 17:31; Matt.25:31-46.

"The Man of the cross is to be the Man of the throne. The issues of judgment are all in His hands." --Evans. Since the issues of judgment are a divine function, this is sufficient proof of Him deity. (8-104)

6. Christ is the Giver of eternal life. John 17:2; 10:28

Only One who inherently possesses eternal life can bestow it. Since God alone possesses eternal life, then Christ must of necessity be God in order to bestow it.(8-105)

VI. Possesses the perfection and attributes of God

1. Holiness. John 1:4 with 8:12; 6:69; 8:46; II Cor.5:21; Heb.4:15; 7:26; I John 3:3,5; 1:5.

"Jesus Christ took His standard of holiness not from the law or the customs of men but from God. The Bible multiplies expressions and figures to produce an adequate conception of the absolute holiness or moral purity of Christ. There is nothing in nature with which to compare it except light."--Bancroft(8-107)

"The dazzling white light that glorified the face and garments of Jesus on the Mount of Transfiguration (Matt.17:2, Luke 9:29) was the outshining of moral purity as well as deity within." Haldeman(8-107)

The fact of His holiness is attested by all who were closely associated with Him.(8-107 to 108)

- a. By the testimony of Judas Iscariot. Matt.27:3,4
- b. By the testimony of Pilot. John 18:38; 19:4,6
- c. By the testimony of the dying thief. Luke 23:41
- d. By the testimony of a Roman centurion. Luke 23:47
- e. By the testimony of the Apostle Peter. Acts. 3:14
- f. By the testimony of the Apostle John. I John 3:5
- g. By the testimony of Jesus Himself. John 8:46
- h. By the testimony of Paul. II Cor. 5:21

2. Righteousness and Justice. Acts 3:14, John 5:22 with II Tim. 4:8
(6-267)
3. Self-existence and life-giving power. John 1:4, 5:21-26; 14:6; 17:3

All life, physical or spiritual and eternal, comes from Him. (6-267)

4. Eternity. John 1:1-2; 8:58; 17:5,24; Col. 1:17; Isa. 9:6; Micah 5:2;
Heb. 1:8,11,12 (6-268)
5. Immutability. Heb. 13:8; 7:24; Heb. 1:11,12 (6-268)

His position may change but His person never changes.

6. Omnipotence. Matt. 28:18; Rev. 1:8; John 17:2; Eph. 1:20-22 (7-63)

He has power over four distinct realms.

a. All power over the physical world

- (1) Over disease. Luke 4:38-41
(2) Over death. John 11
(3) Over nature. John 2:1-11

"When Ulysses returned with fond anticipations to his home in Ithaca, his family did not recognize him. Even his wife denied her husband, so changed was he after an absence of twenty years and the hardships of a long protracted war. It was true of the vexed and astonished Greek, as of a nobler king, that he came to His own and His own received Him not. In this painful position he called for his bow, which he had left at home...a bow so stout and tough that none but himself could draw it... He seized it. To their surprise and joy, it yields to his arms; it bends till the bow string touches his ear. The wife, now sure that he is her long-lost husband, throws herself into his fond embrace, and his household confesses him the true Ulysses.

"Our Lord gave such proofs of His divinity when He stood a stranger in His own home, despised and rejected, a man of sorrows and acquainted with grief. He bent the stubborn bow of nature to His will, and proved Himself Creator by His mastery over creation."--W. E. Biederwolf. Matt. 8:23,27

b. All power over evil spirit beings.

- (1) Over demons. Luke 4:35,36 and 41
(2) Over evil angels. Eph. 6:10-18

c. All power over good spirit beings. Eph. 1:20-22

d. All power over all things. Heb. 2:8; 1:3; Matt. 28:18

7. Omniscience. John 16:30; 2:24,25; Matt. 24:25; Col. 2:3; John 4:16-19; Mark 2:8; John 1:48 (7-63)

Our Lord's utterances impress us that He knew all things past, present, and future, but notice that it came from His original perception of all things. In fact, He did not need to acquire knowledge, although in Mark 13:32 He reveals limited knowledge in the human sense¹⁻⁶³ We need to understand that He spake this only in the sense that a servant knoweth not what His Lord doeth. In the very context in which this utterance occurs, He told the signs of His coming and indicated clearly the unfolding of events in Matt.24,25; Luke 21; Mark 13.(6-269)

8. Omnipresence. Matt.18:20; 28:20.

Matt.18:20 shows that He is with every Christian worker and missionary everywhere. In I Cor.1:2 He is prayed to by Christians in every place. Prayer would be a mere mockery if we were not assured that Christ is everywhere present to hear. Eph.1:23 shows us that He fills all things in every place. We must, therefore, conclude that He has an all prevading presence such as is only capable of deity.

9. Love

- a. It is spontaneous. Mark.10:21; Rev.1:5
- b. It is sacrificial. John 10:11; Rom.5:6-8; Gal.2:20; Eph.5:25.
- c. It knows no bounds. Rom8:35-39
- d. It is infinite. Eph.3:19; John 3:16; 15:9 (6-267)

VII. Jesus was Recognized as God.(4-78 to 79)

It has been argued by those who reject Christ as God that in all times people have sought to deify men who have won their admiration and affection. But Christ's exaltation was not simply of man's creation. He had a wider field of recognition than just the admiration of a few followers. Those who recognized Him as God realized His pre-existence and their conviction was not based on mere human veneration of Him.

1. Nathanael. John 1:49

Before Nathanael became a follower of Jeus, he was persuaded of the truth that this much-discussed teacher was not only the Messiah but also the Son of God.

2. Peter. Matt.16:16

On this eventful occasion our Lord Jesus put His disciples to the great test as to just exactly what their convictions were concerning Him. Peter, as the spokesman for the twelve, declared Him to be "the Christ, the Son of the living God." Notice in verse 17 our Lord's definite confirmation that Peter had no mistaken conviction regarding Him.

3. Thomas. John 20:28

In this instance, an enthusiastic follower who had become a serious doubter was re-assured that the resurrected One Who had been crucified was the living God.

4. The Roman centurion. Mark 15:39

The official executioner of Jesus substantiated the testimony of

His friends that Jesus was not merely a suffering criminal but truly the Son of God.

5. The angel. Luke 2:10,11

The message which the angel proclaimed to the shepherds was identical with that given to Mary; namely, that He was deity or Christ the Lord.

6. Satan and demons. Matt. 4:3

Satan here admitted Jesus to be the Son of God when he tempted Him to use powers which he knew rightfully belonged to Him.

Luke 4:41. Demon-possessed people cried out that Jesus was the Son of God, but, while their testimony was admitted to be true, it was not encouraged by our Lord simply because those that proclaim His truth must be spiritually and morally in accord with His will.

7. The testimony of God the Father

Three times during our Lord's ministry God spoke from Heaven clearly affirming that Jesus was the Son of God.

a. At His baptism. Matt. 3:13-17; Luke 3:22

"This is My beloved Son" refers us to Psa. 2 where Christ is addressed as the King of Israel. "In whom I am well-pleased" refers to Isa. 42:1 and sets forth the Servant of the Lord as anointed and empowered by the endowment of God's Spirit. "Is it too much to say that on that baptismal day Jesus was keenly conscious that these Old Testament predictions were fulfilled in Him? We think not."--Evans

b. At His transfiguration. Matt. 17:5; Luke 9:35

Both Peter and John called attention to the significance of His transfiguration, not only because God spoke from heaven to acknowledge His deity, but also because of the heavenly honor and glory that was accorded Him on that occasion. John 1:14; II Pet. 1:16-18

John writes further in I John 5:9 showing us the great value of a testimony given of God the Father.

c. At the last Passover. John 12:27,28

VIII. His Name is Coupled with That of God the Father (7-65)

The manner in which the name of Jesus Christ is coupled with that of God the Father clearly implies His equality with God the Father.

1. The apostolic benediction. II Cor. 13:14

Here the Son with the Father is equally a bestower of grace.

2. The baptismal formula. Matt. 28:19; Acts 2:38

Notice "in the Name" is singular. Here we have the three equal Ones classified as a unity. It would certainly sound out of place if one said, "in the name of the Father and of Moses and Aaron."

3. In several other passages. John 14:23; 17:3; 10:30; II Thess.2:16-17

In fact, saving faith must include belief in Jesus Christ as divine and equal with the Father. John 8:24

The Death of Christ

I. Its importance (7-69 to 71)

1. It has a supreme place in the Christian religion.

"Christianity is a religion of atonement distinctively. Christianity is not merely a system of ethics; it is the history of redemption through Jesus Christ, the personal Redeemer." --Evans

2. It has a vital relation to Jesus Christ.

The atonement is so closely related to Jesus Christ, so allied to His work, as set forth in the Scriptures, that it is absolutely inseparable from it. Christ was not primarily a religious teacher, a philanthropist, an ethical example; He was all these, yea, and much more--He was first and foremost the world's Saviour and Redeemer. Other great men have been valued for their lives; He, above all, for His death, around which God and man are reconciled.

Let us understand that the power of Christianity lies not in hazy indefiniteness, but in the truth, and in the doctrine of Christ crucified and risen from the dead.

3. It has a relation to the Incarnation. Heb.2:14; I John 3:5; Matt.20:28.

The very purpose of the entire coming of Christ into the world, in all its varying aspects, was that, by assuming a nature like unto our own, He might offer up His life as a sacrifice for the sins of men. The faith of the atonement presupposes the faith of the incarnation. So close have been the relation of these two fundamental doctrines that their relation is one of the great questions which have divided men in their opinions in the matter: which is primary and which secondary.

The incarnation is a declaration on the part of God of His purpose to provide salvation for the world. That salvation is only to be provided through the atoning blood of Christ.

4. It is given Prominence in the Scriptures. Luke 24:25-27 and 44

It was the claim of Jesus, in His conversation with the two disciples on the way to Emmaus, that Moses, and all the prophets indeed, all the Scriptures, dealt with the subject of His death (Luke 24:27,44). That the death of Christ was the one great subject into which the Old Testament prophets searched deeply is clear from I Pet.1:11,12. The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere, and it bleeds; it is red with redemption truth. One out of every

forty-four verses in the New Testament deals with this theme. The death of Christ is mentioned in all one hundred and seventy-five times. Add to these figures the typical and symbolical teaching of the Old Testament and some idea is gained as to the important place which this doctrine occupies in the sacred Scriptures.

5. It is the Fundamental Theme of the Gospel. I Cor. 15:1-4

There is no Gospel message possible when the fact of Christ's death is omitted, since it was necessary for our redeemer to suffer substitutionally for mankind.

6. It Will be the Central Theme of Heaven's Song.

Those already in heaven made it the subject of conversation upon their earthly visit. Luke 9:30-31

St. John sees this prophetically as the theme of the redeemed in glory. Rev. 5:8-12

II. The Fact of Christ's Death. Acts 20:28; I Cor. 15:3 (6-271 to 276)

1. It was a natural death. I Cor. 15:3

We mean by this that it is an actual death. Some say that it was a swoon and when put in the tomb the coolness thereof revived Him. Illustration: A student in answering a doctrine examination said, "He died dead." We laugh, but it is true.

His Death Sentence - John 19:33,34

" A document on a brass plate purporting to be the death sentence of Christ was discovered in 1280 in the city of Aquila in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the commission of arts in the French army of Italy. The following is engraved on the plate of brass in the Hebrew language: 'Sentence pronounced by Pontius Pilate, of the lower province of Galilee, that Jesus of Nazareth shall suffer death by the cross. In the 17th year of the reign of the Emperor Tiberius and on the 24th day of the month of March, during the pontificate of Annas and Caiaphas, Pontius Pilate, Intendent of the Province of lower Galilee, sitting to judgment in the presidential seat of the practor, sentences Jesus of Nazareth to death on the cross between two robbers, as the numerous testimonies of the people prove.

- a. Jesus is a misleader.
- b. He has enticed the people to sedition.
- c. He is an enemy of the laws.
- d. He calls Himself the Son of God.
- e. He calls Himself the King of the Jews.
- f. He went into the temple followed by a multitude carrying palms in their hands.

Orders from the first centurian, Quirillius Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus are:

- a. Daniel Robani, Pharisee
- b. John Zerababel;
- c. Raphel Robani;
- d. Capet

Jesus to be taken out of Jerusalem through the gate of Tourness.'
 -From Dr. R.L.Moyer's notes

In John 19:33,34 we see such a separation of water and blood as is only found in post mortem conditions. This was a miraculous death in that dead men do not bleed at all and living men never bleed separated blood. This hemorrhage took place while He was living. Actually the blood ran into the sack around the heart. Medical authorities state that ruptured heart may occur from extreme grief or sorrow. Notice Psalm 22:14 and 69:20 and then remember that not a bone of Him was broken.

When He took the bread and broke it at His last supper, it was just as if He took the heart and broke it. Their bread was just the size and shape of a human heart.

Pilate marveled that He died so soon. His death was caused by His pure, holy nature taking upon it the sin of the world. This is what actually happened when it turned dark at His crucifixion.

2. It was an unnatural death.

His was an abnormal death. "For the wages of sin is death," but He had no sin and He did no sin. He knew no sin, and He was the spotless Lamb of God. Death had no claim on Him. Therefore, the fact that He died proves conclusively that He died for the sin of others. The wages of sin which He suffered was certainly not because of any sin of His but according to II Cor.5:21 and I Pet.3:18.

3. It was a preternatural death.

This death was marked out and determined before the foundation of the world. Acts.2:23; I Pet.1:18-20; Rev.13:8. Before Adam was created or before Adam fell or before the hill of Calvary was made, God set up a cross. If God had not the cross in mind when Adam sinned, He would have been smitten to death immediately. This was the only way God could pass over sin at all.

Gal. 2:20. "There was no compulsion laid upon Him, other than the impulsion of His own heart of love. His willingness to act for us brings out the intrinsic worth of His action."--Marsh

We find two definite aspects of His death predicted:

- a. Manner of His death. Psa. 22; Isa.53
- b. Time of His death. Dan.9:25,26

4. It was a supernatural death.

His death was different from any other ever experienced. His birth, life, and death were all different from that of other men. John 10:17,18. His death was of His own volition. Men went as far as they could but they could not take His life until He laid it down. Note. John 18:2-6, and yet He submitted Himself and was led as a lamb to His

slaughterers. This was the infinite Creator allowing the finite creatures to spit upon Him, smite Him, laugh at Him, and crucify Him. John 19:28 states that the Scripture (not the Scriptures) might be fulfilled. Psa. 69:21

On the cross He possessed all His mental faculties. In John 19:30, He "bowed His own head and gave up His own spirit," which shows that He was not in a swoon with His head swinging around. When all was fulfilled, He then bowed His head and delivered up His spirit. Luke 23:46 again shows that He died of His own free will. Is that the way Paul died? Is that the way Stephen died? Our Lord dismissed His own spirit.

John 19:31-33. At the close of six hours the thieves were still alive. Men who were crucified suffered for two or three days before death came. It was not natural that He should die as soon as six hours. Mark 15:43-45

III. Unscriptural Views of Christ's Death

For centuries men have done their own philosophizing regarding the real import of the death of Christ. Since such has been without any thorough understanding or careful systematic study of the scriptural teaching on the subject, a number of seriously erroneous views have been originated and have continued to be propagated. We give consideration to them only that we may be able to immediately recognize these teachings upon contact with them and be sufficiently enlightened so as to reject any interpretations of Christ's atonement which are not Scriptural.

1. The Accidental Theory

This theory views the cross of Calvary as something unforeseen in the life of Christ, as something not contained in the divine plan. It holds Christ's death to be an unexpected accident, which made Him a victim of circumstances. According to this view, the death of Christ served no purpose. (8-124)

This is to be refuted by saying that Jesus gave evidence during His earth life of knowing about His forthcoming death, by fortelling it again and again. This truth is corroborated by the following Scriptures: Matt. 16:21; Mark 9:30-32; Matt. 20:17-19; Lu. 18:31-34; Matt. 20:28; 26:2, 12, 24, 39-42; Lu. 22:19-20; John 10:17, 18.

In John 10:17, 18 He clearly states that He was to die according to His own choice. Let us remember that it was not the power of man nor the nails that held Him to the cross.

There are many references and prophecies of the Old Testament to the fact of Christ's death. Then there is Christ's own testimony to the fact of His death being predicted and foretold by the prophets. Luke 24:26, 27, 44; Isa. 53; Psa. 22; 69. (7-74)

2. The Martyr Theory

This theory holds that Christ died a martyr's death for the cause that He had espoused; that He sealed His testimony to the truth with His blood. It places His death on a plane with that of Polycarp, John Rogers, Bishop Latimer and Bishop Ridley, or any

other man who has given his life as a sacrifice for a principle or truth which he believed and held dear. According to this view, Christ's death serves only to emphasize His loyalty to His teachings and thus gives them added emphasis. (8-124)

In order to refute this, we ask the following questions. If Christ died merely as a martyr, then why did He not so declare Himself? Regarding another matter, He stated, "If it were not so, I would have told you." If this theory were true, why did not Paul ever clearly indicate it? We find this word used in Scripture for the death of other Christians. Acts. 22:20; Rev. 17:6. Then why not for Christ's death? If this theory be true, then there is no mystery about Christ's death, so why should Paul have said that there was any mystery concerning it as he did in Eph. 5:25-27, 32?

"If Christ died as a martyr, He might, at least, have had the same comforting presence of God afforded other martyrs in the hour of their death. Why should He be God-forsaken in that crucial hour? Is it right that God should make the holiest man in all the ages the greatest sufferer, if that man were but a martyr? When you recall the shrinking of Gethsemane, could you really --- and we say it reverently --- call Jesus as brave a man facing death as many another martyr has been? Why should Christ's soul be filled with anguish, Luke 22:39-46, while Paul the Apostle was exultant with joy. Phil. 1:23? (7-75)

"Stephen died a martyr's death, but Paul never preached forgiveness through the death of Stephen. Such a view of Christ's death may beget martyrs, but it can never save sinners."---Evans(7-75)

3. Christ died as a moral example

It is argued that Christ's death has an influence upon mankind for moral improvement. According to this view, repentance is the vital element in forgiveness. The example of His suffering is designed to soften human hearts, and help a man to reform, repent, and better his condition. So God grants pardon and forgiveness on simple repentance and reformation. In the same way a drunkard might call a man his saviour, by whose influence he was induced to become sober and industrious. If such were true, why could we not as well be impelled by the example of Stephen or Paul to repent and reform and likewise find God's forgiveness?

But did the sight of His suffering move the Jews to repentance? Does it move men today? Sentimental humans will weep when you tell a story of some dog who lost his life in the rescue of a child, but they will remain dry-eyed through the most vivid account of Calvary.

Such a view of Christ's death does not deal with the question with which it is always connected, viz., the question of sin. (7-75)

4. The Governmental Theory

According to this view, God's purpose is to secure the submission of mankind in a peaceful universe. In order to achieve this He must demonstrate His wrath against sin. Thus the sufferings of Christ serve only to exhibit His hatred of sin. It is true that we do see God's hatred for sin at the cross. To understand what God thinks of

sin it is necessary to look at the cross rather than into hell. But it should be asked, Why not make a guilty one, and not an absolutely innocent man, suffer as an example of God's hatred of sin? Why not rather take a most guilty man, suffer as an example of God's hatred of sin? Why not rather take a most guilty man such as Barabbas? Certainly there were enough sinners who could have been used as an example.

There could have been no exhibition of God's displeasure at sin in the sufferings of Christ unless these sufferings were endured in connection with the meting out of justice, the infliction of penalty, the punishment of guilt. Otherwise, the cross would be a mere scenic display without any reality, a mere pretended administration of government without any just or judicial action. (8-125)

5. The Criminality Theory

It has been the contention of unbelieving Jews all through the centuries that Jesus Christ died the death of a criminal. To refute this, let us notice that they could not find two witnesses against Him whose testimony could agree. Their charge was that He made Himself the Son of God, which the resurrection has proved untrue, and in order to bring about His execution at the hand of the Romans they invented the false charge that He said He was the King of the Jews. Under examination, Pilate gave a three-fold expression of finding no fault in Him. John 18:38; 19:4,6. Notice also that Herod expressed no accusation against Him. The challenge of the Lord Jesus still stands unanswered, "Which one of you convinceth me of sin?"

6. The Love of God Theory

This theory teaches that Christ died to show men how much God loved them, so that, ever after, they would know the feeling of the heart of God toward them. (8-125)

This is to be refuted by the fact that men did not need such a manifestation to know of God's love for them, for the Old Testament Scriptures were full of the love of God. Gen. 3:8-24 and Psa. 103. We grant, however, that the death of Christ did reveal God's love. But it is more, it is the provision which God's love has made for men -- for their salvation from sin's guilt and penalty. God is suffering in Christ with man the consequences and results of his sin. Thus a fatal omission is made, for God not only suffered with man in the sufferings of Christ, but for man. "Christ died for us." Rom. 5:8
(8-126)

The death of Christ is far more than a revelation of God's love. It is the provision which God's love made for sinful, dying men in order to provide their salvation from sin's guilt and penalty. This theory has a fatal omission since it says nothing of God's suffering in Christ in order to deliver man from the damning results of his sin. The cross also reveals God's righteousness, holiness, and justice which cannot be violated in the matter of His love reaching out to save guilty men. Illustration: How perfectly foolish for a father to throw himself before a racing locomotive in order to demonstrate to his son the sincerity of his love. It would be different if such were necessary in order to rescue him.

IV. Scriptural Teachings of Christ's Death

1. Christ's Death was Predetermined. Acts 2:23; I Pet.1:18-20; Rev.13:8

It has been said rightly that the atonement had its origin in eternity and its source in God and, again, that the atonement was a fact in the heart of God before it became a fact in human history, a fact in eternity before a fact in time (8-126)

2. Christ's Death was a Penal Death.

By penal we mean liable or subject to punishment or penalty, or used as a means of punishment. His was the death of one who was consciously innocent but who took on Him our sin and suffered the penalty of sin for us or bore our punishment. Heb.10:12; 9:26; Isa.53:4,6 and 10a; I Pet.3:18.

3. Christ's Death was that of a Ransom. I Tim.2:5,6; Matt.20:28; I Pet.1:18; Eph.1:7.

The meaning of a ransom is clearly set forth in Lev.25:47-49. The term comes to us from transactions among men, such as the release of a captive on payment of a ransom or by releasing a prisoner because someone pays his debt.

"To deliver a thing or person by paying a price; to buy back a person or thing by paying the price for which it is held in captivity. So sin is like a slave market in which sinners are 'sold under sin' (Rom.7:14); souls are under sentence of death (Ezek.18:4). Christ, by His death, buys sinners out of the market, thereby indicating complete deliverance from the service of sin. He looses the bonds, sets the prisoners free, by paying a price--that price being His own precious blood."--Evans. (7-7)

"To whom this ransom is paid?" is a question of no theological value and not an essential part of the truth presented.

Gal.3:13 shows us clearly that Christ's death was the ransom price paid for our deliverance.

4. Christ's Death was a Propitiation. Rom.3:25; Heb.2:17 ASV; I John2:2; 4:10.

Rom.3:25 might literally be rendered "a propitiatory through faith in His blood."

"The word occurs, I John 2:2; 4:10 as the trans. of hilasmos, 'that which propitiates,' 'a propitiatory sacrifice.' Hilasterion is used by the Septuagint, and in Heb.9:5 for 'mercy seat'. The mercy seat was sprinkled with atoning blood on the day of atonement (Lev.16:4), in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat (Heb.9:11-15; 4:14-16), a place of communion (Ex.25:21-22). In fulfillment of the type, Christ is Himself the hilasmos, 'that which propitiates,' and the hilasterion, 'the place of propitiation'--the mercy seat sprinkled with His own blood--the token that in our stead He so

*Higher
Ransom
Propitiation
Reconciliation*

honoured the Law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses (Rom. 5:13) and the sins of believers under the old covenant, and just in justifying sinners under the new covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy."--Scofield Bible.

Propitiation means basically satisfaction. According to God's righteous demands, the wages of sin is death. Christ paid that death penalty and fully satisfied the righteous demands of God. Because full satisfaction has been made, God is now able to deal graciously with the sinner with no compromise of His righteousness.--Harry B. Gray, Th.D

The mercy seat which was literally the cover of the ark of the covenant was such only because of the blood that was sprinkled upon it. Since the tables of the law were kept in the ark, it literally covered over the law. When anyone approached the ark, he came face to face with the law and, consequently, he came under the condemnation of death. Remember the Philistines died when they looked into the ark. Why could man successfully approach God at the mercy-seat? The cherubim answer by their silent look down at the sprinkled blood and the sprinkled blood testifies that death "the wages of sin" had already taken place, and thus the righteous demands of God's justice is fully satisfied. Isa. 53:11a

The very fact that God established the mercy-seat proves that no man had ever kept the law, because if any man had kept it or could have done so, God could righteously require others to keep it. Thus the mercy-seat sprinkled with Christ's own blood is the place where God deals righteously with the sinners guilt and yet is able to show mercy. A perfect illustration is found in Luke 18:13 where the publican prayed literally "Lord meet me at the mercy-seat."
(6-2816-282)

5. Christ's Death was a Reconciliation. Rom. 5:10; II Cor. 5:18,19; Eph. 2:16; Col. 1:20.

We read that we are "reconciled to God by the death of His Son," "by Jesus Christ," "by the blood of His cross." There are two sides from which we can view the truth of reconciliation. From the one side we see Christ's death removing the enmity existing between God and man which had always proved a barrier to their fellowship. Rom. 8:7. From the other side we see it to mean a change of attitude on the part of man toward God which a vision of the work of Christ on the cross brings to pass in the heart of man. Thus, when the sinner is reconciled to God, he changes from the attitude of enmity to that of friendship. Likewise, never confuse the fact that God is propitiated and that the sinner is reconciled.

6. Christ's Death was Substitutionary. (Vicarious). Isa. 53:6; I Pet. 2:24; 3:18; II Cor. 5:21.

The word "substitution" or "substitutionary" does not appear in the Scriptures, but the principle of substitution is found in connection with the death of Christ. It represents Christ as taking the place of offending sinners, bearing their guilt and suffering their punishment.

"As surety for man, He voluntarily places Himself in their situation, as violators of God's holy, just, and good law; He holds Himself responsible for all their guilt; and bares His bosom to the full reward of the threatened penalty due to them for sin. His holy soul was free from all the moral contaminations connected with a state of moral guilt; while personal guilt never could be charged upon Him, nevertheless, it was necessary to have imputed to Him the guilt for which He was to make atonement. This was necessary that His sufferings might partake of the nature of a punishment. Sufferings, disconnected from guilt is calamity, not punishment; to punishment, guilt is an indispensable requisite."--Bancroft (8-128)

Simply stated, substitution means that the suffering which happened to Christ was laid upon Him in order that it need not be inflicted upon us. Biblical illustrations are Gen. 22:13 where God provided a ram to suffer death instead of Isaac, and in the case where Christ suffered in the place of Barabbas. The fact of Hocker's phrase, "The infinite worth of the Son of God" makes His substitutionary death unquestionably efficacious for all sinners. It took the deity of Christ to give universal value of His death for the race and to enable Him to taste death for every man. Psa 49:7-8

"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

"Upon a life I did not live;
Upon a death I did not die;
Upon another's death, Another's life
I risk my soul eternally."

V. The Necessity of Christ's Death

1. The Holiness of God makes it necessary.

There is a definite emphasis laid upon the holiness of God in major portions of the Old Testament but especially so in the Levitical laws concerning the clean and the unclean, defilement by touching unclean persons or things, the observance of sacred days and seasons. Further examples are the bounds which were set about Mt. Sinai, the forbidding of man to enter the holy of holies, and the death of men who showed disrespect to the ark of the covenant. (283)

"If sinful man is to approach unto God, it must be through the blood of atonement. The holiness of God demands that before the sinner can approach unto and have communion with Him, some means of propitiation must be provided. This means of approach is set forth in the shed blood."--Evans (7-77)

2. The sin of man necessitates His death

Again erroneous and light views of Christ's death and the atonement arise through a superficial view of sin. Sin is not just an offence against man, a weakness of human nature, or mental or physical disease, but rather it is rebellion against God and transgression of all the laws of right and holiness. We must see sin as God sees it rather than through the rosy-tinted glasses of this soft

age. It is that which brings the wrath and condemnation of God and eternal remorse and ruin in its train. It is that terrible guilt that needs expiation before a righteous God. We live in a day when sin is confessed in such easy terms that we have almost lost our horror of it. In view of the holiness of God and sinfulness of man it has been asked, "How is the mercy of God to be manifest so that His holiness will not be compromised by His assuming a merciful attitude toward sinful man in granting forgiveness, pardon and justification?"¹¹³ The only answer is that this can only be accomplished by the substitutionary death of our Lord Jesus Christ.

3. The love of God necessitates Christ's Death.

Were the holiness of God and the sinfulness of man the only factors involved, the death of Christ would not have been necessary. The holy God could have maintained His holiness by exacting the death penalty from sinful man and forever separating man from Himself. But Scripture clearly states that God loved man and purposed to make possible his restoration into fellowship with Himself. This program of restoration made necessary the death of Christ.---
Harry B. Gray Th.D.

4. The fulfillment of the Scriptures necessitate Christ's dying.

There is a sense in which His death was necessary in order that the Old Testament predictions might be fulfilled. If Jesus Christ were the true Messiah, then such predictions of Him as Isa. 53 and Psa. 22 regarding His suffering and death must needs have been fulfilled. Especially Luke 24:25-27, 44 show that they were fulfilled. (7-78)

VI. The Effectiveness of Christ's Death

1. It was effective for the world of men. Isa. 53:6; II Cor. 5:19; John 1:29.

These passages indicate not just the sin of a few individuals or of an elect race but the sin of the whole world. I Tim. 2:6. Because this is true, we can pray for all men with some assurance. If all men could not be saved, how then could we pray for them to that end? (7-79)

"It is not said in the Gospel that Christ died with the intention that all should be saved but that His atonement is a sufficient ground to all and that all who rest on this ground by faith shall be saved."---Bancroft (8-129)

The death of Christ was effective for all men in providing a postponement of judgment, a blanket coverage for the guilt of original sin, an adequate basis of forgiveness of all sin in propitiation, the basis for reconciliation in substituted righteousness, and the redemption price---thus making salvation in its provision available to all. Harry B. Gray Th.D.

2. It was effective for each individual of the race. Heb. 2:9

This is a detailed statement of the fact that He died for the whole world. Then there is not a single individual man, woman or child excluded from the benefits of His cross. General Booth once

said, "Friends, Jesus Christ shed His precious blood to pay the price of salvation and bought from God enough salvation to go around." (7-80)

3. It is effective for the unjust, the ungodly, the sinner and His enemies. Rom. 5:6-10

The sinners are those in open opposition to God; the unjust are those who violate and transgress God's law; the ungodly are those who brazenly refuse to honor God by worship, prayer or any service; enemies are those who continually fight against God and His cause. I Pet. 3:18; I Tim. 1:15,16 (7-80)

Paul was a blasphemer, persecutor, injurious and a murderer, yet God saved him. He was included in the atonement. Notice that Paul declares one reason God saved him was that he might be a pattern or an encouragement so that all other great sinners might realize that God would save them, if they desired salvation. If God saved the chief of sinners, He could save all other sinners. (7-80)

4. It was effective especially for the Believers of all ages. I Tim. 4:10; Rom. 3:25

In a particular sense it may be said that Christ's death is for the elect. In the most true sense His death avails only for those who believe in Him. Eph. 5:25-27. This means not for any one denomination or group of believers or organization that gathers within four walls, but includes all those whom He has called and who now follow Him. (7-81)

Gal. 2:20. This shows that He died for the individual. Illustration: Twelve men in a lifeboat who were sinking, when one casts himself over in order that the others may survive. He died for all and He died for each. (7-81)

5. It is effective for infants under the age of accountability. Rom. 5:18,19

"The atonement has come to all men and upon all men. Its co-extensiveness with the effects of Adam's sin is seen in that all the creatures, such as infants and other irresponsible persons, incapable of refusing it, are saved without their consent, just as they are involved in the sin of Adam without their consent. ...If they are born under the curse, so likewise they are born under the atonement which is intended to remove that curse; they remain under its shelter till they are old enough to repudiate it; they shut out its influence as a man closes his window-blind to shut out the beams of the sun; they ward them off by direct opposition, as a man builds dykes around his field to keep out the streams which would otherwise flow in and fertilize the soil."--Ashmore. (8-139)

"Bold infidelity, turn pale and die.
Beneath this stone four sleeping infants lie;
Say, are they lost or saved?
If death's by sin, they sinned, for they are here.
If heaven's by works, in heaven they can't appear;
Reason, ah, how depraved!
Turn to the Bible's sacred page, the knot's untied;
They died, for Adam sinned; they live, for Jesus died."

6. It is effective in spite of religious controversy. I Tim. 4:10; John 10:15b

Because of these Scriptures some have originated the theory of a limited atonement and limit the actual benefit of His atonement to those who are spiritually united to Christ by faith. If this really is true, how could we offer salvation to men in general and give an invitation for men to partake of the blessings of Christ's death?

On the other hand because of I Tim. 2:6 and I John 2:2 and II Cor. 5:19 some have arrived at the false conclusion of universalism which teaches that all men will be saved irrespective of their faith or attitude toward Christ. The facts of the case have been well put by Dr. William Evans: "The atonement is sufficient for all; it is efficient for those who believe in Christ. The atonement itself, so far as it lays the basis for the redemptive dealing of God with all men, is unlimited; the application of the atonement is limited to those who actually believe in Christ. He is the Saviour of all men potentially, I Tim. 1:15, of believers alone effectually, I Tim. 4:10. The atonement is limited only by men's unbelief."

Sin, then, is no longer a barrier between God and man. Strictly speaking, it is not now a sin question as much as it is a Son question. (7-82)

We must also conclude that because of the far-reaching potentiality of Christ's death, many shall be saved. "He gave His life a ransom for many," and God's purpose in the atonement shall not be frustrated. Note Isa. 53:11 and Rev. 7:9,10. Note the high rate of infant mortality in heathen countries. Since the death of Christ is effective for their salvation, some have believed that it is in God's providence that by means of this high death rate among the infants God is populating heaven.

7. It was effective to provide a postponement of judgment. Rom. 3:25

Man failed in his probation under God, which brought the judgment of condemnation and death. How is it that the sentence was not executed immediately upon Adam?

What possible just reason could there have been in the mind of God for His letting Adam live on at all after he had sinned? The answer is that God realized the cross of Christ as an accomplished fact even before Adam's creation. Therefore, He could reckon on its effect even before Christ died. Thus the death of Christ made possible a passing over of all Old Testament sin according to Rom. 3:25. Note II Peter 3:9

"The atonement of Christ has also procured for all men the powerful incentives to repentance presented in the Cross, and the combined agency of the Christian church and the Holy Spirit, by which these incentives are brought to bear upon them."--Strong (8-130)

"It may be admitted that there are certain advantages or privileges, not of a saving nature, resulting from the death of Christ, the participation of which, by those who live under the Gospel, may be held to be strictly universal. The preservation of the human race itself may be traced to this source, and certainly we are indebted to it for the means of moral and religious improve-

ment, for much valuable and useful knowledge, for a more full and clear exhibition of duty, for greater restraints on wickedness, and stronger incentives to righteousness, and benevolence, and purity, with many other things contributing to the prosperity of society and the welfare of individuals, which unassisted reason or civil legislation could not have secured. . . . These advantages are strictly universal." Symington (8-131)

At the first, man was tested under the law regarding the tree of knowledge of good and evil. Now he is tested under grace with reference to Christ and His salvation.

8. It is effective for those who trust in Him. (8-132)

a. The power of sin is potentially nullified. Heb. 9:26

The Apostle states "sin" not "sins." There is a specific difference. Christ did not only destroy the power of any certain class of sins but He put away sin as a whole by the sacrifice of Himself. "The atonement of Christ was not only expiation for sin but a triumph over it. Christ answered for sin that we should cease to answer to it.

(8-133)

b. Redemption from the curse of the law is accomplished. Gal. 3:10, 13

The believer is redeemed and thus is released from the curse under which all abide who trust to the law and its works for justification. Every legal obstruction to the salvation of man is taken away. Guilt is atoned for, redemption from condemnation is accomplished, and every charge which the law can possibly bring against the sinner is completely met. (8-134)

By His death for sin the law is properly honored and "Christ is the end of the law for righteousness."

c. Deliverance from the bondage of the law is provided. Col. 2:14 ASV; Rom. 7:1-4, 6 ASV

Since the believer is crucified with Christ, his death dissolves his marriage obligation to the law, making him no longer subject to it and leaving him free to be joined to the Risen One in order to bring forth fruit unto God. Because the law states "do this and live" and curses everyone who "continues not in all things in the book of the law to do them," Christ has redeemed us by His cross and introduced us into the liberty of the gospel.

d. The barrier between Jew and Gentile is removed. Eph. 2:14-16; Gal. 3:28 ASV.

e. The ground of sonship is established. Gal. 4:3-5

By the principle of substitution He took our place and puts us forever in His place. Thus, we are no longer seen

as in ourselves but in Him. In this the ground of our sonship is established. Illustration: The old seaman was asked what it felt like to be saved. His reply was, "It feels like He stood in my shoes and now I'm standing in His."

- f. The forgiveness of sins is secured. Eph. 1:7

That which is impossible to obtain any other way, as heathen religions and their multitude of inventions demonstrate, Christ has secured once and forever by His substitutionary death for us.

- g. Cleansing from all sin is provided. I John 1:7-9; Psa. 51:7

Through the shed blood of Christ all who walk in the light are cleansed continually, every moment of every day from all the guilt of sin. Illustration: The tear ducts cleanse millions of particles continuously from the human eye. Therefore, there is no sin upon the believer though there may be some sin in him. The blood of Christ is sufficient for the sin on us, while the conviction of the Holy Spirit is able to deal with the sin in us.

- h. The death to sin is provisionally accomplished. Gal. 6:14; 2:20; Rom. 6:1-3,6,8; II Cor. 5:14,15; I Pet. 2:24 (8-136)

The cross is the secret of one's own personal life. "The 'I' is the representative of the self like which is the cause of all enmity in the human heart toward God and the source of all human weakness in service for God ever since the fall, and that 'I' has to be dealt with by the cross.

"The cross is the source of all victory, and there is a fivefold victory for the Christian to win. First, victory over death, I Cor. 15:56,57. Second, victory over self, Gal. 2:20. Third, victory over the flesh, Gal. 5:24. Fourth, victory over world, Gal. 6:14. Fifth, victory over Satan, Col. 2:15." --Watt

- i. Potential deliverance from the fear of death is secured.

9. It is effective in relation to the natural universe.

As the natural universe was affected by the fall of man, Rom. 8:19-23, ASV, so also is it affected by the death of Christ which will ultimately counteract the effect of sin upon creation. There is also a cosmical effect in Christ's atonement. Since He is the center of the universe, His death has had the far-reaching effect which is the basis of a perfect regeneration and restoration of the universe. Col. 1:20; II Pet. 3:13; Heb. 9:23,24; Isa. 11:35. (8-138)

10. It is effective in the nullification of Satan's power over the human race.

In speaking of His death on the cross, our Lord Jesus Christ said John 16:11; 12:31,32. Notice the clause "now is the prince of

this world cast out" and Rev. 12:7-9 sees it as having been fulfilled.

11. It is effective upon Satan himself

"The devil must submit to the victory of Christ. The dominion of Satan, so far as the believer in Christ is concerned, is now at an end: his dominion over the disobedient sons of men, too, will soon be at an end. Christ's death was the pronouncement of Satan's doom; it was the loss of his power over men. The power of the devil, while not yet absolutely destroyed, has been neutralized, Heb. 2:14. The evil principalities and powers, and Satan himself, did their worst at the Cross, but there they received their death blow. Col. 2:14,15."--Evans(7-83)

G. The Resurrection of Christ.

I. The Importance of It

Christianity is the only religion that bases its claim for acceptance upon the resurrection of its Founder. If any other religion would dare to do such, it would be destined to failure. Many of the false religions make pilgrimages to the graves of their founders or to pay homage to their bones. (7-84)

1. Seen in its frequent Scriptural occurrence

The resurrection is mentioned at least 100 times while the Lord's Supper is mentioned only four times and water baptism only about 15 times. (6-287)

2. Seen in its prominence in the Apostolic testimony. Acts 2:24,32; 3:15; 4:10; 5:30; 10:40; I Pet. 1:21-23; Acts 13:30,34; 17:31; I Cor. 15; Phil. 3:21 (7-84)

The early Christian church was established upon the acceptance of the message of the risen Christ. We still ought never to preach without mentioning the death and resurrection of Christ. Never leave our Lord in the grave. If Christ is not risen, there is no gospel to proclaim. Illustration: The little boy looking at a picture of the crucifixion. After having been questioned by a spectator, later pursues and overtakes him to announce that He is not dead.

3. Proven by the fact that it is one of the important doctrines fundamental to the Gospel.

In a certain sense, our Lord Jesus staked His honor upon the fact that He would rise from the dead. So important did He regard it, that He remained forty days on the earth after His resurrection, leaving us infallible proofs of it. While in His flesh, He appealed to it as evidence of the truth of His claims. Matt. 12:39,40; John 2:20-22. Both the friends and the enemies of Christianity admit that the resurrection of Christ is a vital part of Christianity. One of Christianity's bitterest enemies said, "If the resurrection really took place, then Christianity must be admitted to be what it claims to be - a divine revelation from God." The Apostle Paul said, "If Christ be not risen, then our faith is vain." "If the resurrection of Christ can be successfully denied, if it can be proven to be absolutely untrue, then the whole fabric of the Gospel falls to pieces, the whole structure of the Christian reli-

gion is shaken at its foundation, and the very arch of Christianity crumbles into dust. Then it has wrought only imaginary changes, deluded its most faithful adherents, deceived and disappointed the hopes of its most devoted disciples, and the finest moral achievements that adorn the pages of the history of the Christian church have been based upon a falsehood."—Evans (7-85)

4. If Christ be not risen then they who have fallen asleep in Him are perished. I Cor. 15:18

Then we will never again see the loved one who has been laid away in death. Then we must write "Never more" on the tomb of every departed believer; then I would rather hate my loved ones than to love them. (6-288)

5. If in this life only we have hope in Christ, we are of all men most miserable. I Cor. 15:19

Then what a foolish man was Paul. He was the promising future leader of Israel, but He gave up a life of ease for one of hardships. If there is no resurrection, he and many Christians since his time will be the losers because they gave up something for Him. If this be true, then Demas is better off than Paul. (6-288)

6. If His resurrection be not a fact, then God is not worthy of our confidence. (6-289)

7. If the resurrection of Jesus Christ be not true, then the apostles were false witnesses. I Cor. 15:15 (6-289)

8. If Christ be not risen and the apostles false witnesses, then the New Testament should be discarded.

It falls into disrepute of its own weight and the whole Bible might be called a miraculous lie. (6-289)

9. If Christ be not risen from the dead, there is no redemption. I Cor. 15:17

Then Christ must still be under the power of sin and death. (6-290)

10. If Christ be not risen, He is not declared to be the Son of God with power by His resurrection. Rom. 1:4 (6-290)

Then He still must rest under the stigma of the blasphemy which the Jews have heaped upon Him.

II. The Meaning of the Resurrection

1. Jesus Christ actually died

The assertions were that Jesus only swooned or fainted on the cross and that hands of love and pity took Him down thinking that He had died, and then that He was revived by the cool damp air of the tomb and came forth. Therefore, the disciples came to believe that He really had died and had risen again from the dead. To the contrary, there is proof of His actual death. (7-85 to 86)

- a. He appeared to His disciples as a conquering, triumphant victor of death and the grave, not in a weakened, suffering half-dead condition. How could He have made such an impression upon the disciples if He had appeared as a suffering, exhausted person?
 - b. John 19:33,34 describes a condition which physiologists claim proves conclusively that death had taken place.
 - c. In Matthew 27:57,58 Joseph of Arimathaea asked for the body of Jesus because he knew that Jesus had been pronounced dead.
 - d. In Mark 15:44,45 Pilate marveled that Jesus was already dead and when he knew it, he granted the corpse to Joseph.
 - e. In John 19:33 the soldiers pronounced Him dead.
 - f. In Revelation 1:8 the risen and ascended Christ testified to the fact that He had died.
2. It means that the body of Jesus Christ was actually raised from the dead.

The resurrection of Christ was not of a mere spiritual nature, nor were His appearances to the disciples a mere spiritual manifestation. He appeared to His disciples in an actual resurrected and real body. The body that had been lain in Joseph's tomb actually came forth. According to the theory of spiritual resurrection, only the soul of Jesus survived and that by some fantastic manner Jesus is still alive to live with God while His body went into corruption in the grave. Some interpret the resurrection by saying that His good influence lives on and that He lives again in other good lives and that such lives will always be. Therefore, He lives again forever. The resurrection means the actual rising from the dead and coming out of the grave bodily.

- a. The tomb was guarded that the body might not be stolen. Matt. 27:62-64 (6-29)

If His claim to resurrection did not definitely mean the body rising from the grave, what did the soldiers guard and what did the chief priests and Pharisees fear would be stolen as evidence of the resurrection? (6-29)

- b. His resurrected body was composed of flesh and bone which could be handled. Luke 24:36-40; John 20:27 (7-89)
- c. His resurrected body bore the marks of His crucifixion. John 20:20, 27,28 (7-89)
- d. The body of Jesus was also more than a mere natural body.

It possessed the characteristics and attributes which can only be interpreted to be supra-terrestrial and in the realm of the celestial. In John 20:19 our resurrected Christ in this body passed through barred doors; thus transcending physical limitations. (7-89)

Again Jesus was able to vanish out of the sight of His friends and could be in different places at very short

intervals of time. Luke 24:31,51, Acts 1:9 (7-89)

- e. The testimony of the apostles to the actual physical resurrection was corroborated by the Old Testament, Acts 2:31 with Psa. 16:10. (6-291)
- f. The testimony of the Holy Spirit through Paul of our transformation like unto His glorious body. Phil. 3:20,21 (6-291)

III. Proof of the Resurrection of Christ

1. The fact of the empty tomb. Matt. 28:6; Mark 16:6; Luke 24:3,12; John 20:1,2

Both friends and foes testified to the fact that the tomb was empty. The women, the disciples, the angels and the Roman guards positively testified that the tomb was empty and the body had departed. How shall we account for the absence of the body of Jesus from the tomb? It was either stolen or He arose from the dead as He predicted. In Matt. 27:62-66 notice that the tomb was sealed with the seal of the Roman government, and sixty soldiers guarded it day and night. Nevertheless, the body disappeared. What then happened? Matt. 28:2-4,11, gives us the true answer. If the body was stolen according to the false report, who stole it? Would the enemies of Christ have stolen it knowing that the disappearance of the body would spread the report of a resurrection? If they did steal it, would they not have produced the body later to overthrow the claims of the resurrection? Illustration: Court trial of the soldiers giving the report as in Matt. 28:11-15.

It was not necessary that the stone should be rolled away from the tomb so that the Lord could come forth from the grave, but God caused this to happen to let the women and the disciples enter in. Notice that the angel bade them enter, calling special attention to the place where the Lord lay. They noticed the grave wrappings were there in such a fashion that indicates the departure of the body from them without their disturbance. The condition in which the linen clothes were found precludes the possibility of the body being stolen; else how could the wrappings have been left in such perfect order? There is no order with thieves or with those who use haste or violence.

2. The appearances of the risen Lord. Acts 1:3 (8-140 to 142)

- a. To Mary. John 20:16
- b. To the women. Matt. 28:5,8,9
- c. To Simon Peter. Luke 24:34

We believe this special appearance to Peter demonstrates the Lord's love toward the despairing, despondent disciple who had thrice denied the Lord.

- d. To the two on the way to Emmaus. Luke 24:13,14,25-27,30-32
- e. To the disciples in the upper room. John 20:19
- f. To the eleven, including Thomas. John 20:26-29
- g. To seven disciples in Galilee. John 21:5-7
- h. To the whole company of disciples, I Cor. 15:4-7

This was a sufficient number of witnesses to verify the

resurrection of Christ as historical fact. In our courts one witness is sufficient to establish murder, two, high treason; three, the execution of a will, seven, the execution of an oral will. Seven is the greatest number required under any law, while Christ's resurrection had 514 witnesses⁽⁷⁻⁹²⁾. Some argue that the disciples who expected to see the risen Christ merely had hallucinations. It is very hard to believe that 514 people all had the same hallucination at the same time.

- i. To James. I Cor. 15:7
- j. At the Ascension. Luke 24:50-53; Acts 1:4-9
- k. To Paul. I Cor. 15:8

3. The evidence of bona-fide witnesses

a. The Character of the human witnesses

In establishing the trustworthiness of a witness, his testimony is valued according to his character. If his character is impeachable, his testimony is discounted. In the case of the witnesses of his resurrection, you may scrutinize carefully the character of each and you will find them unimpeachable. They have been the unrivaled pattern of all mature, moral men for 2,000 years. ⁽⁷⁻⁹³⁾

b. The motive of the human witnesses

In our law courts, much is made of the possible motive which witnesses may entertain. What possible motive could the apostles have had in perpetuating the story of Christ's resurrection? If they deliberately perpetuated fraud, what could they have hoped to have gained by this? There is good evidence to believe that all the apostles, except possibly one, died martyrs' deaths because of their loyalty to the story of Christ's resurrection. Would they have sacrificed their lives for what they themselves believed to be untrue? ⁽⁷⁻⁹²⁾

c. The weight of angelic testimony. Matt. 28:6, Mark 16:6

There can be no question of the character and truthfulness of the holy angels. Their testimony surely is trustworthy. Heb. 2:2

4. The transformation of the disciples

It is very evident that the disciples lost hope after the crucifixion and were despondent, discouraged individuals. Luke 24:11 definitely reveals the skepticism of all the eleven apostles regarding the women's testimony of the resurrection. Notice Peter and John did not believe immediately, but according to Luke 24:12 and John 20:3-10 ran to see for themselves.

The foes of Christianity argue that the apostles, having heard the Lord's claim to rise again from the dead, thoroughly expected the resurrection and therefore were inclined to imagine that they saw things and readily believed upon slight and unfounded evidence. The fact is that the apostles were all skeptics and believed only after overwhelming evidence of his forth coming. "Apostolic

skepticism was the first step toward apostolic faith. It demanded proof ere ever it would yield to the hope. These were hard-headed, matter-of-fact men, not given to religious excitement, keen to detect frauds, quick to reject cunningly devised fables gathered about dearly beloved masters. They had all of our modern demands for reality. They did not believe until the evidence in all its overwhelming force was before them. Then only did skepticism give place to faith."--Bancroft (8-144)

Notice the attitude of the two on the Emmaus road. Luke 24:13-36. In verse 19 they only called him Jesus, the Nazarene, who was a prophet. In verse 21, they said, "We believe it was he who should redeem Israel." They had evidently lost faith that He was the Messiah. The fact that they did not know Him was due to the fact that "their eyes were holden." Verse 16. The identity of His person in resurrection body had not changed. In verse 31, "their eyes were opened and they knew Him." Then notice the quick step as they returned to Jerusalem and the exhilarated testimony to the eleven. At the time of the crucifixion, the whole apostolic company was filled with blank and utter despair. Peter, the leader of the apostolic company, denied His Lord three times with oaths and curses. A few days later, we see this same man filled with courage which nothing could shake, standing before the council that had condemned Jesus to death and preaching to them the truth of Acts 4:10. "Later we see Peter and the Apostles answering the Sanhedrin according to Acts 5:29-32. Something tremendous must have occurred to account for such radical and astounding moral transformations as this. Nothing short of the fact of the resurrection and their having seen the risen Lord will explain it."--Torrey (8-145)

How else can we account for Saul's confession? Was he in love with the Christians? It was finally the the experience of meeting face to face with the risen Christ, which transformed him into the great champion of the Christian faith, from the worst enemy that the Christian church ever had.

5. The change of the day of worship. Acts. 20:7; I Cor. 16:2

The Lord's day is not identical with the original sabbath. Just think for a moment of the deep-seated tenacity with which the Jews held on to their sabbath, which had been established from creation and by thunderings on Mount Sinai. Yet in the New Testament we find Jews actually changing their time-honored seventh day to the first day of the week. Here is a tremendous effect which must have had equal cause. What but the resurrection of our Lord Jesus was sufficient cause to accomplish this? (291)

"How would it come to pass, then, without precedent, without command, without example even, in the face of all their associations, religious instructions, and established habits, they began to observe the first day of the week instead of the seventh as the day of worship?"--Brooks (8-143)

Justin Martyr, among other reasons, assigns the observance of Sunday on the basis of the resurrection of our Saviour. He states, "On the day called Sunday is the assembly of all who live either in the cities or in the rural districts, and the memoirs of the apostles and the writings of the apostles are read." (8-143)

6. The establishment of the Christian church

Where did this institution come from? It has been a powerful agent to produce its hymns, maintain its worship, build up its institutions, and extend its missionary out-reach. This again is a glorious effect which must have had adequate cause. It came to be because the risen Christ appeared to the discouraged disciples, revived their faith, and they went forth with an all-conquering faith in their risen and ascended Lord, and preached the Gospel. Men believed their teachings and three thousand were converted the first day. Their number was increased to five thousand the second day. Since then believers have consistently gathered themselves together to study the Scriptures, to pray, to worship and to extend the work of the Gospel among all men. (7-91)

7. The existence of the New Testament

The New Testament is also an effect of Christ's resurrection. If Christ had remained in the grave, the story of His life and death would have been buried with Him. It was the resurrection that put heart into the disciples to spread the Gospel. The enemies of Christianity have tried to teach that the resurrection of Christ was an after-thought of the disciples to give the story of His life a thrilling climax, but there would be no beautiful story to climax if there had been no resurrection of Christ. The resurrection does not grow out of the life story of Christ but His life story grows out of the fact of His resurrection. (7-91)

Until Peter was entirely convinced of the resurrection, he said, "I go fishing." John 21:3. If Christ is not raised, we might as well all go fishing. (6-397)

8. The proof of Christian experience

If Christ is not risen, we are still in our sins because no one but a risen Christ can put away our sins and send the Holy Spirit to indwell lives. (6-396)

Christianity is not merely an acceptance of a creed or believing facts but it is the Spirit of the risen Christ living within, bringing complete transformation. For example, a man may curse God one day, experience regeneration, and reverence and worship God the next day. How else can you explain the Apostle Paul, men like Michael Hickey, Bob Moyer, John Bunyan? Illustration: Man jumped on a ferry boat, awoke out of unconsciousness moments later, to exclaim "My what a jump." (6-396)

Note the difference in the death of a Christian and of the unsaved.

IV. The Results of the Resurrection

1. It is the fulfillment of God's promises made to the fathers and is expounded in Acts 3:25 with Galatians 3:16. Also Acts 13:32-33

"The risen Jesus Christ is the seed in which all nations shall be blessed in His turning them away from their iniquities. Furthermore, the resurrection is the substance of the promise made to the fathers." Bancroft. See Acts 26:6-8 (8-145)

2. It establishes the Deity of Christ beyond any doubt. Rom. 1:4

"Declared" literally means "marked off" or "pointed out" or "so declared." "He was made of the seed of David according to the flesh," but He does not say, "He was made the Son of God." On the contrary, He says He was only "declared" to be the Son of God.

"If Jesus arose from the dead He is beyond peradventure the Son of God. That is what He claimed to be. He was put to death for making that claim. Before His death He said that God would set His seal to that claim by raising Him from the dead, and this very thing God did."--Torrey (8-145)

3. It assures us of our acceptance with God. Rom. 4:25

"So long as Christ lay in the grave, there was no assurance that His redemptive work had been acceptable to God. The fact that Christ was raised from the dead was evidence that the Father was satisfied with the sacrifice Christ had made for the sins of men. John 16:10 Believing sinners may now rest in Him justified."--Evans
This is illustrated by Luke 1:21. When the high priest came out, it indicated that the sacrifice had been accepted with God. (7-94)

4. Believers are begotten into a living hope by the resurrection. I Peter 1:3,4

According to Rom. 10:9 the truth of the resurrection of Christ is made living in the believing sinner's heart by the action of the Holy Spirit. Then Christ, which is our Hope, I Tim. 1:1, begins to live in us and the resurrection of Christ is the foundation upon which the believer builds his hope for the future. (6-289)

5. It gives an illustration of God's power which is placed at the believer's disposal. Eph. 1:19-20; Phil. 3:10

In the Old Testament God's power was measured by His bringing Israel out of Egypt, Mic. 7:15; while in the New Testament the measure of God's power is the resurrection of Christ. Note again Eph. 1:19,20. In order to understand what God is able to do for and through us, we must look at the power of God in the resurrection of Christ. (7-95)

6. The resurrection of Christ affords the believer with an ever living High Priest. Rom. 8:34; Heb. 7:25

To the saved one, there is still a need of daily forgiveness. Therefore, it is necessary for a continual presentation of the shed blood before the mercy seat. Remember that the accusations of Satan continually must be answered. Zech. 3:1-5; Job 1,2 (7-95)

Our assurance of forgiveness of sins is in the fact that our great High Priest is always heard and "ever liveth to make intercession and is able to save to the uttermost." Therefore, our temporary falls shall not condemn us as long as our Priest lives to intercede for us. (7-95)

In contrast to this, how tragic is the case of deluded men who put their case in the hands of unsaved priests.

7. It is God's pledge of future judgment for the unsaved. Acts 17:31; John 5:22, 27-29 (6-277)

The resurrection of Christ is God's certain testimony that a judgment is coming for the world. A belief in a judgment day is not a mere guess for a logical conclusion of the theologian; it is an established fact founded upon another fact; namely, the resurrection; and the one fact is as sure as the other.

8. It is the guarantee of the believer's resurrection. I Cor. 15:22,23; I Thess. 4:14 (6-277)

In both these Scriptures, the believer's resurrection is connected with the coming of Christ. These events are not separated in Scripture. To believe the one, we must believe the other.

H. The Ascension and Exaltation of Christ

I. The Meaning of the Exaltation and Ascension

The ascension of Christ is that event in the life of our risen Lord in which He departed visibly from the disciples to go into Heaven. Acts 1:9-11 (7-95)

The exaltation of Christ is that act of God by which the risen and ascended Christ is given the place of power at the right hand of God. Phil. 2:9; Eph. 1:20,21 (7-96)

II. The Fact of the Ascension and Exaltation

A sad condition exists in Christendom when we must make plain by evidence that the ascension is a historical fact. Those who do not grasp the truth of the ascension are deluded, merely because they do not believe in the resurrection. If there were no bodily resurrection, then, of course, what would ascend? Likewise, remember that Christ is God incarnate, not was God incarnate. (6-277)

1. The prophets of the Old Testament were given foregleams of this truth.

They foresaw Christ not only as the meek and lowly one, but also as the risen and glorified Lord. Psa. 110:1; 68:18

2. Our Lord Jesus spoke Himself of His exaltation. Luke 9:51; John 6:62; 20:17

3. The New Testament speaks of His exaltation. Mk. 16:19; Luke 24:51; John 3:13; Eph. 4:8-10; Heb. 10:12

4. Stephen was granted a vision of the exalted Christ at His dying. Acts 7:55,56

5. Peter and Paul taught the fact of the ascension.

- a. Peter. Acts 2:33,34; 5:31; I Pet. 3:22
- b. Paul. Eph. 4:8-10; Heb. 4:14; I Tim. 3:16

III. The Necessity of the Exaltation and Ascension of Christ

1. The apostles were thus enabled to furnish a satisfactory account of the disappearance of the body of Christ, which they claimed to have seen after the resurrection. (7-98)

Worldly skeptics could ask, "Where is this Christ Whom you say came out of the tomb?" The apostles could answer, "We saw Him ascend up into Heaven and He is now at the Father's right hand." (7-98)

2. In order that Christ might become the object of worship for all believers. (7-98)

Even in His resurrection body during the forty days He remained on earth, He could be but in one place at one time. Now exalted at the Father's right hand, He may be worshipped by all in any place. (7-98)

IV. The Nature of the Ascension and Exaltation

1. It was a bodily and visible ascension. Luke 24:39; Acts 1:9-11; Luke 24:51

It was the same Christ, Who had tarried with them for forty days, who in a body of flesh and bones ascended on high. I Cor. 15:50-52 shows that we shall have such a translation at His coming. (7-98)

2. He passed up through the Heavens. Heb. 7:26; 4:14 ASV

He passed up through two heavens into the third heaven where God himself is. This means that He overcame the evil principalities and powers that invade the heavenlies. Eph. 6:12. These undoubtedly made a bold attempt to prevent His passing through their realm to present His finished work before God the Father. Illustration: Like the high priest passed through the veil. (7-98)

3. He took His place at the right hand of the Father. Eph. 1:20; Col. 3:1

Is the right hand of God a literal place or a figure of speech? Both concepts are probably true. Stephen saw Christ standing at the right hand of God and it is also a place of authority and power. Psa. 110:1,5; Gen. 48:13-19 (7-99)

V. The Purpose of the Ascension and Exaltation

1. He has entered Heaven as a forerunner. Heb 6:20 (7-99)

A forerunner is one who enters a place where others are to follow, or one sent before to make observations.

The Levitical high priest was never called a forerunner because no one followed him. But in contrast, where Christ goes the people may go also.

2. He has gone to prepare a place for His people. John 14:2,3; Heb 9:21-24 (7-99)

He is now making all preparations for His bride, the Church. It seems that the heavenly sanctuary had been defiled by someone's sin and it was necessary that Christ purge it with His own blood.

If our future home is what He prepares and He has been preparing it all these centuries, what a home it will be!

3. He is now appearing in the presence of God in our behalf. Heb. 9:24
(7-100)

"Before the throne my Surety stands" and when He asks, the petitions are granted.

4. To grant repentance to Israel. Acts 5:31 (6-303)

Notice that repentance, like faith, is a gift of God.

5. That the Holy Spirit might be sent. John 16:7; Acts 2:33 (6-303)

6. That we might do greater works than His. John 14:12 (6-303)

These greater works are not in the realm of the physical. No one has done as many miraculous works as He did. John 20:30-31; 21:25.

This must be applied in the spiritual realm where it actually becomes true, since more people were saved when Peter preached on the day of Pentecost than were during the whole earth-life or our Lord Himself.

7. That He may fill all things awaiting the day of His universal dominion. Eph. 4:10; Heb. 10:12,13; Acts 3:20,21 (7-100)

After He won the great victory, Christ is now waiting for the spoils to be gathered. He is assuredly waiting until the restoration of all things is fulfilled and He enters upon the actual possession of His kingdom.

VI. The Results of the Ascension and Exaltation of Christ

1. It assures us of a free and confident access into the presence of God. Heb. 4:15, 16 ASV (7-100)

2. It gives an assured hope of immortality. II Cor. 5:1-8. (7-101)

No one desires a bodiless existence. Therefore, every Christian longs for the body with which he shall be clothed after he is called upon to lay aside this earthly tabernacle. We actually will have a body like unto Christ's own glorious body. What a relief from this outward man that perisheth. (7-101)

3. Christ has been made head of all things including the Church. Eph. 1:22

Everything is subject to Christ and that for the sake of the Church. (7-101)

4. Through Him the believer may now master the circumstances and live above whatever environments meet him. Eph. 1:18-20 (6-305)

5. Every being in the universe will worship Him. Phil. 2:9-11 (6-305)

Bibliography

- 1-The Scofield Reference Bible
- 2-Golden Nuggets from the Greek New Testament, by Kenneth S. Wuest
- 3-Studies In Theology, by Loraine Boettner, Th.M., D.D.
- 4-The Senior Teacher, by Clarence H. Benson
- 5-Major Bible Themes, by Lewis Sperry Chafer D.D., Litt.D.
- 6-Personal Notes from Lectures, by R. L. Moyer D.D.
- 7-The Great Doctrines of the Bible, by Rev. William Evans Ph.D., D.D.
- 8-Elemental Theology, by Rev. E. H. Bancroft D.D.
- 9-Systematic Theology, by A. H. Strong D.D.
Corrections and Paragraphs, by Harry B. Gray Th.D.
