The Doctrine of CHRIST

(Christology)

Vincent Sawyer
International Evangelist
www.MacedonianCallMinistries.com

No part of this material may be sold or published without the written permission of Vincent Sawyer.

Purpose of This Course

Christianity is Christ. Salvation is Christ. Eternal life is Christ. The believer's hopes for the future and strength for the present depends on Jesus Christ. Therefore, it is essential to know who Jesus is, since He is the foundation for everything we believe.

Most religious error today involves misunderstandings of the person and work of Jesus Christ. Multitudes preach "another Jesus" (II Cor. 11:4). Therefore, the purpose of this course is two-fold:

1) To give the student a truly Biblical understanding of who Jesus Christ is.

2) To exalt Christ as Savior and LORD.

"One Solitary Life"

He was born in an obscure village.
He worked in a carpenter shop
until he was thirty. He then became
an itinerant preacher.
He never held an office.
He never had a family
or owned a house.
He didn't go to college.
He had no credentials but Himself . . .

Nineteen centuries have come and gone,
and today He is the central figure
of the human race.
All the armies that ever marched,
and all the navies that ever sailed,
all the parliaments that ever sat,
and all the kings that ever reigned
have not affected the life of man
on this earth as much as that . . .

ONE SOLITARY LIFE

Table of Contents

I. THE NAMES AND TITLES OF CHRIST 5

II. THE PRE-EXISTENCE OF CHRIST 11

A. Definition of Christ's pre-existence **11**

B. Proofs of Christ's pre-existence **11**
C. Jesus Christ in every Book of the Bible **17**

III. THE INCARNATION OF CHRIST 21

A. The meaning of the incarnation (Infleshment). **21**

B. The means of the incarnation (Virgin birth). **22**

C. The mystery of the incarnation (Humiliation: Kenosis). **25**

1. The self-emptying of Christ **25**
2. The humanity of Christ **28**
3. The unity of two natures in Christ **31**
4. The impeccability of Christ **37**

D. The motive of the incarnation (Salvation) **39**

E. The messiahship of the incarnation (Fulfillment) **40**

IV. THE DEITY OF CHRIST 41

**APPENDIX: A reply to the "Jehovah's Witnesses"
and other cults which deny the Deity of Jesus Christ 51**

I. THE NAMES AND TITLES OF CHRIST

A. Jesus

1. Matthew 1:21

2. Greek form for the Hebrew word "Joshua" - "Jehovah our Savior." Jesus means "Savior."

3. The word Jesus is found in the Gospels 612 times, in the remainder of the New Testament 71 times. The word Christ alone is found 56 times in the Gospels and 256 in the rest of the New Testament.

4. The name Jesus is more prominent before His death, burial and resurrection while "Christ" is more prominent after.

5. Personal name, the name of humiliation and suffering.

6. Unbelievers never called Him "Lord;" they called Him "Jesus." (Some disrespectfully didn't even call Him by name at all - Mt.9:3)

7. Believers never merely called Him "Jesus." (Exception: disappointed disciples - Luke 24:19-21).

B. Christ

1. Matthew 1:16; John 1:41

2. The name means "the anointed one " or "messiah" (Daniel 9:25). This is the official title of the Son of God.

3. "Christ the Anointed."

   a. Prophet - Acts 3:22, 23
   b. Priest - Hebrews 4:14, 15
   c. King - Luke 1:31, 33

C. Messiah

1. John 1:41, 4:25

2. Hebrew word with same meaning as "Christ" or "Anointed One."

D. Lord

1. Luke 23:42; Rom. 10:9

2. "Kurios" means - Lord, God, Master

3. Title of Deity and authority

4. "If we have declared Him as Lord (Jehovah, God, Master), then we recognize Him as the One who owns us, the One who determines our walk and life, the One who only has the right to us and everything we possess." (Cambron)

E. Jesus Christ

1. Combination of personal (Jesus) and official (Christ) titles

2. Emphasis on first word - once humbled, now exalted.

3. Hebrews 13:8

F. Christ Jesus

1. Emphasis here on first word

2. Philippians 2:5-8

G. The Lord Jesus Christ

1. Fullest title

2. Ephesians 1:3

H. I AM

1. A title depicting Christ's eternal existence (The Hebrew name "Jehovah" is built from the "to be" verb "I am"

2. Exodus 3:13, 14 - cp. with John 8:58, 18:6

I. The Son of God

1. Luke 1:32; John 19:7

2. Title of personal glory and deity

3. Lord Jesus is THE Son of God; Christian is A Son of God. Jesus is the "only begotten (monogenas - one of a kind; unique) Son of God" - John 3:16; cp. Heb. 11:17.

4. To claim to be the "son of God" (and saying God was His "Father") is a claim to equality with God in nature or essence (John 5:18).

J. The Son of Man

1. Matthew 8:20; Dan. 7:13-14

2. At least 80 times Christ referred to Himself as the Son of Man. This title emphasizes His lowliness and humility (Mt. 8:20); His suffering and death (Lk. 19:10); and His future reign as king (Mt.24:27)

3. Whereas the title "Son of God" identifies Jesus with God, and emphasizes His Deity, the title "Son of Man" identifies Jesus with man, and emphasizes His humanity.

   "The Son of God became the Son of man, so that we--the sons of man--might become sons of God."

K. Son of Abraham

1. Matthew 1:1

2. Christ was a Jew (the Messiah had to be a Jew)

3. Being called the "son of Abraham," Christ fulfilled the promise made to Abraham, that through His "seed" (singular, ultimately pointing to Christ) all the nations of the Earth would be blessed (Gen.22:18; Gal.3:16,19)

L. Son of David

1. Mark 10:47

2. Royal title of the Lord

3. Christ's genealogy or lineage (as far as His physical body is concerned goes back through David (Rom.1:3; cp.Mt.1:1; Jn.1:14; I Tim.2:8; Rev.22:16)

4. This title shows Christ to be the rightful heir to David's throne (II Sam.7:16; Lk.1:31-33; Mt.19:28).

M. The Son of the Highest

1. Luke 1:32

2. Title of pre-eminence

N. Second Man

1. I Corinthians 15:47

2. First man - Adam (supernaturally created, but "earthly")
   Second man - Christ (supernaturally virgin-born, being "the Lord from Heaven")

O. Last Adam

1. I Corinthians 15:45

2. Mankind is under two headships:

   a. In Adam - naturally by birth (Rom. 5; I Cor. 15:22)
   b. In Christ - by new birth (Eph. 1)

P. The Word

1. John 1:1, 14

2. Christ is the LIVING Word; the Bible is the WRITTEN Word.

3. The error of today is to separate Christ (the living Word) from the Bible (the written Word) (John 5:46)

Q. Emmanuel

1. Matthew 1:23

2. "God with us" (cp. Is. 7:14)

R. Savior

1. Luke 2:11

2. He came to save sinners - I Timothy 1:15

S. Rabbi

1. John 1:38

2. Means "teacher"

3. Rabboni (John 20:16) - Aramaic word for "teacher" or "master"

T. Master

1. Matthew 9:11

2. Word means "instructor," "teacher"

3. The only true "master" (leader or guide into truth) is Christ alone (Mt.23:10).

U. Alpha and Omega

1. Revelation 1:17

2. "The beginning and the end" (first and last letters of the Greek alphabet)

   Just as Jesus is the creator and sustainer of creation (Col.1:16-17), He is the "author and finisher" of our Salvation (Heb.12:2)

V. Other names applied to Christ

(There are 207 names for our Lord in the Bible):

1.	Way, Truth, Life	John 14:6
2.	Branch and Vine	Isaiah 11:1; John 15
3.	Cornerstone	Matthew 21:42
4.	Messenger	Matthew 21:37
5.	Morning Star	II Peter 1:19
6.	Prophet	John 4:19
7.	Rock of Offense	I Corinthians 1:23
8.	Bread	John 6
9.	Water	John 4
10.	Shepherd	John 10
11.	Light	John 8
12.	The only begotten Son	John 3:16
13.	The Lord of Glory	James 2:1
14.	Wonderful, Counsellor, the mighty God, the Prince of Peace	Isaiah 9:6
15.	Great High Priest	Hebrews 4:14
16.	The Door	John 10:9
17.	The Stone	Daniel 2:45
18.	The Redeemer	Job 19:25; Ephesians 1:7

II. THE PRE-EXISTENCE OF CHRIST

A. Definition of Christ's pre-existence

Jesus did not begin to be at His physical conception, but literally and eternally existed in Heaven with God the Father and the Holy Spirit prior to His incarnation (taking upon Himself a physical body).

In other words, Jesus existed before His birth in Bethlehem

B. Proofs of Christ's pre-existence:

1. New Testament evidence:

a. John the Baptist bore witness to Christ's pre-existence when he said, "He (Jesus) was before me" (Jn. 1:15, 30).

NOTE: John by saying "He was before me" could not mean that Jesus had been born physically before John, because just the opposite was true. John was conceived and born six months prior to Christ's birth (Lk. 1:25). Such a statement only points to Christ's pre-existence.

b. Jesus Christ testified of His own pre-existence.

Jesus said that He "came down from Heaven" (Jn. 6:33, 50; Note the Jew's reaction - v. 41, 42)

Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).

Jesus said: "Before Abraham was, I am" (Jn. 8:58)

Jesus said that He was with the Father "before the world was" (Jn. 17:5, 24).

c. <u>The Apostles</u> declared Christ's pre-existence:

Jn. 1:1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him. . ."

I Cor. 10:4 - ". . . they drank of that spiritual Rock that followed them: and that Rock was Christ."
I Cor. 10:9 - ". . . let us not tempt Christ, as some of them [O.T. Israel] also tempted, and were destroyed of the serpents."

Phil. 2:5-7 V. 6 - "Who being [existing] in the form of God"

Col. 1:16-17 - "For by Him were all things created . . . and He is before all things . . ."

2. Old Testament evidence:

a. <u>Statements</u> about Christ in the Old Testament:

Psalm 2:12 - "Kiss the <u>Son</u>, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in him.

Prov. 30:4 - "Who hath established all the ends of the earth? What is His name, and what is His <u>son's</u> name, if thou canst tell."

Daniel 3:25 - "The form of the fourth is like the <u>Son of God</u>" (Nebuchadnezzar clearly saw a divine being who appeared different than the other three men in the furnace).

Since Jesus Christ is the Creator of everything (Jn. 1:3; Col. 1:16), every Old Testament reference to the Creator God is a reference to Jesus Christ.

(NOTE: Gen. 1:1 "Elohim" - plural form of God ["El"]. Cp. plural pronouns in Gen. 1:26; cp. with Isaiah 6:8. Plural references to the Godhead are implications of the Tri-unity of His nature.)

b. Appearances of Christ in the Old Testament

All Old Testament references to someone seeing "God" (Elohim) or "the LORD" (Jehovah), must refer to God the Son.

Why? The reason is simple. The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46).

(NOTE: Christ's appearances in the Old Testament are important proofs of His deity)

Jesus appeared in the Old Testament as a "Theophany" or a self-manifestation of God.

Such appearances of Christ (specifically called "Christophanies) describe Him as "The Angel of the Lord" (Lit. "the messenger of Yahweh").

The word Angel" means messenger and does not always refer to an angelic being.

Hebrew:

"Messenger" (angel) = malak (Is. 42:19)
"Message" = malakuth (Hag. 1:13)

(Cp. Malachi 3:1 - John the Baptist is predicted and is called "my messenger." Jesus Christ is referred to as "The Messenger of the (New) Covenant").

Greek:

"Messenger" (angel) = aggelos (Mt. 11:10)
"Message" = aggelia (I Jn. 3:11)

NOTE: Jesus was called "the Messenger of Yahweh" and yet still was "Yahweh," just as He is called the "Son of God" and yet still is "God" (EX: Jn. 20:28).

NOTE: In the Old Testament, Jesus was "the (definite article) messenger" who fulfilled the wishes of the Father.
The New Testament references to "the angel of the Lord" are missing the definite article and should be translated "an angel of the Lord."

Example: Mt. 28:2 - KJV - "The Angel . . ."
Greek - "An angel . . ."

No New Testament reference to "the angel of the Lord" is to Jesus, but to an angel such as Gabriel (Mt. 1:20 [cp. Lk. 1:26]; Acts 5:19, 8:26, 12:7).

1) Jesus was manifested to Hagar

He claims the prerogatives of God -- "I will multiply thy seed" (Gen. 16:10).

He is called "LORD" (Yahweh/Jehovah - this name was treated sacredly and used with honor).

He is called "God" (El) - "Thou God seest me" (Gen. 16:13).

2) Jesus was manifested to Abraham (cp. John 8:56).

He is called "LORD" and appears in the form of a man along with two other angels (cp. 18:1, 2 with 19:1).

---He reveals omniscience -
(He, being LORD, knew Sarah "laughed within herself")
Abraham stood before the LORD (Gen. 18:22).

---He is reverently honored as King or Master (Adonai) (Gen. 18:27).

---He judged Sodom and Gomorrah (Gen. 19:24)
NOTE: two persons in view - both called "LORD" (Jehovah): "The LORD (God the Son) rained down fire from the LORD (God the Father).

---He speaks as God (Gen. 22:11-12, 15, 16)
In Hebrews 6:13,14 the "Angel" speaking to Abraham is identified as God.

The "Angel of the LORD" (v.15) speaks as "LORD" (v.16) and is not quoting the Father as some might assume by the phrase - "saith the LORD."
[Note: The word "saith" (□ □ □) means to "affirm" The phrase "saith the LORD" is never used to introduce a quote, but is always used to affirm (or emphasize) the statement that precedes the phrase. See Jeremiah 49:13 for the same sentence structure. Compare with Numbers 14:28.]

3) Jesus was manifested to Isaac

--He "appeared" to Isaac and directed him (Gen. 26:2-5).

--He "appeared" to Isaac and gave assurance of blessing (Gen.26:24-25).

4) Jesus was manifested to Jacob

--He spoke to Jacob in a dream as the "Angel of God" (Gen. 31:11) and as God Himself (31:13).

--He wrestled with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).

--He redeemed Jacob (Gen. 48:15, 16).

(NOTE: The "Angel" (v. 15) is directly linked to "God" (v. 15)

5) Jesus was manifested to Moses

--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).

--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jesus is the "I AM" - Jn. 8:58, 18:5).

--He was enveloped in a cloudy pillar (Ex. 14:19; cp. with Ex. 13:21).

--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).

6) Jesus was manifested to Joshua (Josh. 5:13-6:5)

--He appeared to Joshua as the "Captain of the LORD's (Yahweh's) host (army)."

--He is worshipped as God 5:14).

--He demands honor because He is holy (5:15).

[NOTE: Joshua is confronted and commissioned with the holiness of God as was Moses - cp. Ex. 3:5.]
--He is called "LORD" (Jehovah - 6:2)

7) Jesus was manifested to Israel
(Judges 2:1-7)

[Note: The first person pronouns "I . . . my" (v. 1-3). "The Angel of the LORD" claims responsibility and authority that belonged only to Jehovah God - cp. v. 7.]

8) Jesus was manifested to Gideon
(Judges 6:11-26)

He bears Jehovah's name (v. 14); claims Jehovah's authority (v. 16); and demonstrates Jehovah's power (v. 21).

Gideon feared death (v. 22-23), knowing that no man could see God's face and live (Ex. 33:20).

9) Jesus was manifested to Samson's parents
(Judges 13:3-22)

His name is "a secret" (v. 18) -- lit. wonderful or indescribable (cp. Is. 9:6).

Seeing Him was seeing "God" (v. 22).

*NOTE: In the Old Testament, Jesus appeared as a man; in the incarnation (virgin birth), Jesus actually became a man. He literally became flesh and blood (Jn. 1:14; Heb. 2:14).

C. Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)
Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)

Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the --Everlasting Father, the Prince of peace (9:6)	
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions	(53:5; I Pet. 2:24)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem (Mt. 23:37-38)	
	--The One who gave His cheek to the smiter (3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)	
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)
Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)

Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

New Testament

Matthew	--The King	(2:2, 21:5)
	--Jesus	(Mt. 1:21)
Mark	--The Servant	(10:43-45)
Luke	--The Son of man	(6:5, 9:22-58, 21:27)
John	--The living Word	(1:1)
	--The Lamb of God	(1:14)
	--The Son of God	(1:34)
	--The Judge	(5:22, 27)
	--The Bread of life	(6:32, 35)
	--The Light of the world	(8:12)
	--I am	(8:58; 18:6)
	--The Door	(10:9)
	--The Good Shepherd	(10:11)
	--The Resurrection and Life	(11:25)
	--The Way, Truth, and Life	(14:6)
	--My Lord and my God	(John 20:28)
Acts	--Salvation unto the ends of the earth	(13:47)
Romans	--Our Propitiation and our Justifier	(3:24, 25)
I Corinthians	--The Foundation	(3:11)
	--The last Adam	(15:45)
II Corinthians	--Our grace all sufficient	(12:9)
Galatians	--Redeemer from the curse of the Law	(3:13)

Ephesians	--Head of the church	(1:20-23)
Philippians	--The Name above every name	(2:9-11)
Colossians	--Altogether preeminent	(1:16-18)
I Thessalonians	--The One coming	(4:16)
II Thessalonians	--The One who will judge in flaming fire (1:7-8, 2:8)	
I Timothy	--The Mediator	(2:5)
II Timothy	--The One who abolished death	(1:10) the Judge of the living and the dead (4:1, 8)
Titus	--Blessed hope --Great God and Savior	(2:13) (2:13)
Philemon	--Settler of the account	(the theme of Philemon)
Hebrews	--God --Our great high Priest --The final sacrifice --The Author and Finisher of our faith (12:2)	(1:8) (4:14) (9:26, 10:10)
James	--The LORD of glory	(2:1)
I Peter	--The suffering Savior	(3:18)
II Peter	--Day Star	(1:19; cp. Num. 24:17)
I John	--Our Advocate	(2:1)
II John	--The Son of the Father in truth and love (v.3 cp. Jn.5:18) --The One Who is come in the flesh (v.7)	
III John	--The truth	(v.1,3,4,12; cp.John 14:6)
Jude	--The One who is able to keep us from falling	(v.24)
Revelation	--The Amen --Alpha and Omega --King of kings and Lord of lords --The Root and Offspring of David, and the --Bright and morning Star (22:16)	(3:14) (1:8, 11; 21:6) (19:15,16)

III. THE INCARNATION OF CHRIST

A. The MEANING of the Incarnation (Infleshment)

1. The word "incarnation" means infleshment.

Christ took upon Himself "flesh"

"The word was made flesh" (Jn. 1:14).
"Made of the seed of David according to the flesh" (Ro. 1:3; cp. 8:3).
"God was manifest in the flesh" (I Tim. 3:16) ("Manifest" = made evident, visible).

The incarnation refers to the gracious voluntary act of the Son of God in taking upon Himself a human body and a human nature.

[NOTE: The incarnation is distinguished from the Theophanies (Christophanies - appearances of Christ) of the Old Testament. Christophanies were only temporary infleshments. It is also important to note that these "infleshments" were appearances of Christ in the form of a man. He (in the O.T.) did not have a body of literal flesh & blood.]

2. Christ's incarnation involved a change in His position and state.

Note the humility of Christ as evident by the following changes He underwent in becoming man:

a. A change in His dwelling-place
(from the presence of the Father to the presence of men - Jn. 6:51)

b. A change in His possessions
(from riches to poverty - Luke 8:59; II Cor. 8:9)

c. A change in His reputation among men
(from glory to obscurity - Jn. 17:5; Phil. 2:6, 7)

d. A change in His position
(from equality with God [in authority] to servanthood - Mt. 20:26-28; Phil. 2:6, 7)

e. A change in His form (bodily appearance)
(from the form of God to the likeness of men - Phil. 2:6-8)

3. Note concerning these changes:

a. All the changes were temporary

1) Jesus returned to His dwelling-place with the Father (Jn. 17:11).

2) Jesus reclaimed His riches with the Father (Jn. 16:10; Rev.5:12)

3) Jesus has been exalted to a place of glory among spiritually-minded men (Jn. 17:5), and will soon be honored by all men (Phil. 2:9, 10; Rev. 5:12)

4) Jesus is again occupying the place of rulership (authority) over all creation (Col. 1:15 - "the first born of all creation"; Mt. 28:19)

5) Jesus will appear in a glorified human form throughout eternity (Acts 7:54, 55; Rev. 1:17, 18; 5:6; 22:16)

b. None of the changes affected Christ's divine nature
(though Jesus became man, He did not cease to be God, very God!)

B. The MEANS of the Incarnation (virgin birth)

1. The virgin birth has nothing to do with the origin of Christ or the beginning of His existence. Rather, the virgin birth concerns only His entrance into the human race.

2. The entrance of Jesus into this life was totally distinct from that of ordinary men.
For this reason, the writers of Scripture (under inspiration) carefully avoided using words such as "born" and "conceived" which tend to imply origin of existence.
Note the terms and phrases used in the New Testament to describe Christ's incarnation:

a.	John 1:14	*"made flesh and dwelt among us"*
b.	John 3:16	*"He have His only begotten"*
c.	John 3:17	*"God sent...."*
d.	John 6:51	*"came down from Heaven" (Cp.Mt.20:28; Jn.3:13)*
e.	I Cor.15:47	*"the Lord from Heaven"*
f.	II Cor.8:9	*"He became poor"*
g.	Gal.4:4 "	*God sent forth his son...made of a woman"*
h.	Phil.2:7	*"made himself...took upon him..."*
i.	I Tim.1:15	*"came into the world"*
j.	I Tim.3:16	*"God was manifest in the flesh"*
k.	Heb.2:9	*"made a little lower than the angels"*
l.	Heb.2:14	*"Himself likewise took part...of flesh and blood"*
m.	I Jn.3:5	*"He was manifested to take away our sins"*

3. The virgin birth is <u>foretold</u> in the Old Testament.

a. A <u>hint</u> - Gen. 3:15 - "seed (singular) of the woman" (cp. Rom. 16:20; Gal. 3:16).

b. A <u>symbol</u> - Isaiah 53:2 - "Root out of a dry ground" - something that springs out of that which is <u>impossible</u>.

c. A <u>prophecy</u> - Isaiah 7:14 - "Behold, a virgin shall conceive and bear a Son. . ." (cp. Mt. 1:23) [See Isaiah 48:16]

["The virgin in Isaiah's prophecy is a type of the virgin Mary, who, by the Holy Spirit, miraculously conceived Jesus Christ" (Ryrie Study Bible)]

"Virgin" = "alma" - a chaste maiden who is unmarried. One of marriageable age yet still under the care of her parents (Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song of Sol. 1:3; 6:8).

The Septuagint (LXX, the Greek translation of the Old Testament) translates "alma" as "<u>parthenos</u>", which especially means "a virgin," as it does in Matthew 1:23.

[See I Cor. 7:36-38 where a virgin is under the authority of her parents, specifically her father]

4. The virgin birth is <u>fulfilled</u> in the New Testament

a. Proofs from the <u>Gospels</u> of the virgin birth:

1) The virgin birth was <u>announced</u> to Mary (Luke 1:26-32) and Joseph (Mt. 1:18-25).

2) Mary was a <u>virgin</u> (Mt. 1:18, 23; Lk. 1:27, 34)

3) Mary was <u>betrothed</u> to Joseph (Mt. 1:18; Lk. 1:27).

4) Mary was found to be pregnant during the betrothal period, but <u>before</u> the marriage was physically consummated (Mt. 1:18, 20; Lk. 1:27, 39).

5) The conception in Mary's womb was a definite and direct act of God the <u>Holy Spirit</u> (Mt. 1:20; Lk. 1:35).
[NOTE: The phrase "Immaculate Conception" refers only to the conception of Jesus <u>not Mary</u>]

6) Jesus had <u>no</u> <u>human physical father</u>

Mt. 1:16 - "Mary, of whom was born Jesus" - the relative pronoun, "of whom," is feminine; it can refer only to Mary.
Lk. 3:23 - "being supposedly the son of Joseph"

b. Proofs from the Epistles of the virgin birth:

1) Christ assumed a physical body from Mary not Joseph - Gal. 4:4 - "made (physically) of a woman" (not of a man)

2) Christ came from heaven into the world (I Tim. 1:15; Heb. 10:5; Rom. 8:3; I Cor. 15:47)

3) Christ was sinless (Heb. 4:15; II Cor. 5:21; Heb. 7:26)

Many theologians believe that man's sin nature is passed on through the blood. Genetically, man's blood is determined by the Father. Christ's blood had no connection with an earthly father. We are "in Adam," but Jesus is not "in Adam" - rather He is the "second Adam." (I Cor. 15:22, 47)

The virgin birth was a one-time, never to be repeated miracle.
Just as God created Eve without the reproductive elements of man, He supernaturally implanted His Son (in seed form) into the womb of a woman without the reproductive elements of man.

c. The importance of the virgin birth:

1) The virgin birth validates Christ's claim to possess deity.

2) The virgin birth validates the Scripture's testimony of Christ's sinlessness.

3) The virgin birth validates Christ's right to sit on David's throne.

a) Joseph, Jesus' human, adopted father, was of the line of David through Solomon (Mt. 1:6, 16).

b) However, a curse had been placed on that blood line because of Jehoiakim (Jer. 36:30); none of his offspring was to sit on David's throne.
The point: If Joseph were the physical father of Jesus, Jesus would be a descendent of Jehoiakim, and thus He would have suffered the curse of Jer. 36:30.

c) Therefore, the legal right to David's throne did pass through Jehoiakim's line (via his son "Jechonias" - Mt. 1:11, who is called Coniah in the Old Testament = Jer. 22:24, 28; 37:1). Jesus received His legal right by virtue of His legal relationship to Joseph as his adopted Son.
However, the physical blood right to David's throne passed through Nathan's line (Lk. 3:31); Jesus received this by virtue of His birth to Mary.

[NOTE: Matthew's genealogy traces Jesus' legal ancestral line up to Joseph, whereas Dr. Luke's genealogy traces His blood line up to Mary]

C. The MYSTERY of the Incarnation (Humiliation: Kenosis)

Question: How could the eternal God take upon Himself human limitations while retaining His eternal deity? (EXAMPLES: Mark 13:32 (omniscience); John 14:28 (omnipresence)

False answers:

1. Christ only appeared limited (His divine and infinite powers were simply veiled from human view)

   This teaching leads to heresy called "Docetism" which teaches that Jesus only appeared to be man.

2. Christ surrendered His attributes while on earth.

   NO! He could not surrender His holiness; His righteousness; His truthfulness; His love, etc.

3. Christ surrendered His deity while on earth.

   NO! If that was the case, He would have been less than an infinite sacrifice.

Biblical answer:

"Christ voluntarily surrendered the independent exercise of certain of His divine attributes while He was on earth."

1. The Self-Emptying of Christ

a. The Mystery of mysteries involves the eternal Creator of the universe, who had all power, all authority, and all honor; and yet humbled Himself so low in order to become man and take upon Himself man's limitations (SEE I Tim. 3:16).

b. Philippians 2:5-8 describes the self-emptying ("kenosis") of Christ.

   The word "kenosis" comes from the Greek word "kenoo" (Phil. 2:7), which means "to empty."

c. The doctrine of Christ's Kenosis (self-emptying) is succinctly stated as follows: "Christ voluntarily surrendered the independent exercise of certain of His divine attributes while He was on earth."

d. Note concerning this statement:

1) Christ was and is fully equal with God the Father (v. 6) (cp. John 5:18, 10:30).

"Form" = Christ has the same nature or essence as God (Vines,p. 123).

Compare: "Form of God" (v. 6) with "Form of a servant" (v. 7).

When Jesus became man, He had the nature of a servant in the same sense that He had the nature of God.

2) Though equal with God, Christ humbled Himself voluntarily (v.7)

"Made Himself" (emptied Himself)
"Took upon Him"

No one forced Christ to become such a lowly servant, and no one deserved such an act of humiliation.

Christ emptied Himself to become human because He desired to fulfill the work that could only be accomplished by a human (SEE Heb 2:14-18)

3) Christ did not empty Himself of His deity, but rather He emptied Himself of the display of His deity.

He deserved the recognition of God, yet "He made Himself of no reputation" in the eyes of men.

The most dramatic result of Christ becoming man is that through He was God, He would no longer be immediately recognized or honored as God by men.

4) Christ did not surrender any attribute, but rather the independent use of certain attributes.

In the Kenosis, Jesus the Son became perfectly subservient to the Father (John 8:28, 29; Heb. 10:7) and perfectly dependent upon the Spirit (Acts 1:2; Heb. 9:14).

5) Christ only surrendered the use of certain divine attributes.

Jesus never surrendered an attribute of His inner nature or character (EX: holiness, righteousness, truthfulness, faithfulness, love, mercy, grace, patience).

Jesus did surrender the independent use of His attributes of ability to the leading and will of the Father.

EX: the ability to do all (omnipotence; Mt. 28:19)

the ability to know all (omniscience; Mk. 13:32)

the ability to decide all (omnisapience; Lk. 2:52)

the ability to be everywhere (omnipresence; Jn. 14:28)

Christ surrendered the use of His "omnirelative" attributes, not His "immanent" attributes.

6) Christ's self-emptying was limited to the time He was on earth before His resurrection and glorification.

Today, Christ has all authority (Mt. 28:19) and all glory (Jn. 17:5) and full exercise of all of His "omnirelative" attributes (Rev. 1:13-18; 5:12, 13)

2. The Humanity of Christ

a. A second mystery of the incarnation involves how Christ (being eternal God) could become totally and completely human.

b. When Jesus became incarnate, He took upon Himself a genuine human nature.

NOTE: Although Christ became total man, He did not become sinful man. He had a human nature but not a sin nature (Heb. 4:15, 7:26; II Cor. 5:21; I Pet. 2:22).

He had the identical nature which Adam had before the fall. Christ is called "the last Adam"
(I Cor. 15:45).

c. Scriptural evidences of Christ's humanity:

1) Christ possessed the essential elements of human nature.

a) Jesus had a body (Heb. 2:14, 16; I Jn. 4:2, 3)

b) Jesus had a soul (Mt. 26:38)

c) Jesus had a spirit (Lk. 23:46)

[Is there a difference between soul and spirit? Yes! (NOTE: I Thes. 5:23, where the two terms are differentiated). While both "soul" and "spirit" describe the immaterial nature of man, the "soul" is that invisible aspect of man that relates to this life (the natural realm); whereas the "spirit" is that invisible aspect of man that relates to God (the spiritual realm).]

2) Christ expressly called Himself, and was called, "Man."

John 8:40 - "Ye seek to kill me, a man that hath told you the truth."

Acts 2:22 - "Jesus of Nazareth, a man approved of God . . ."

I Timothy 2:5 - "One mediator . . . the man Christ Jesus."

3) Christ frequently called Himself "the Son of man" (Lk. 19:10) - a title which identified the eternal son of God with the mortal sons of men.

a) In the Bible, the term "son" is a Hebraism.

A Hebraism is a unique, peculiar, or characteristic feature of the Hebrew language spoken by Jews. Every language has its own idioms and idiomatic phrases that must be understood within the context and culture of that language or ethnic group.

b) In Hebrew understanding the term "son" could include the idea of physical generation (i.e. male offspring) but that is not the fundamental idea. Rather, the basic idea is identity. A "son" is one who partakes of the qualities and characteristics of that person of which he is said to be a son.

c) The term "son" does not necessarily mean "offspring" or "progeny" but specifically refers to being "one with" or being "one identified with" someone or something

Examples:

I Tim. 1:12 - Paul called Timothy "My own son in the faith.") (cp. Jn. 5:18).

John 17:12 - Judas is identified with perdition (the "son of perdition")

Acts 4:36 - Barnabas is identified with consolation ("son of consolation")

Jonah 4:10 - The Gourd is identified with Night ("son of a night" ie. here today & gone tomorrow)

d) Thus, by the term "Son of man," Jesus clearly and fully identified Himself with mankind.

4) Jesus exercised all the attributes of human existence.

a) Birth (including pre-natal development -Lk. 2:6, 7)

b) Growth and development (Lk. 2:40, 52)

c) Physical appetites

(1) Hunger (Mt. 4:2)

(2) Thirst (Jn. 19:28)

(3) Sleep (Mt. 8:24)

d) Emotions

(1) Anger (Mk. 3:5)

(2) Sorrow (Jn. 11:35)

(3) Compassion (Jn. 13:23)

(4) Anguish of soul (Jn. 12:27)

e) Human restrictions and limitations

(1) Fatigue (weariness - Jn. 4:6)

(2) Exhaustion (Lk. 22:43)

(3) Time/space limitations (Mk. 11:13)

(4) Death (Jn. 19:30)

3. The Unity of two natures in Christ

a. A third mystery of the incarnation involves how Christ could be totally God and totally man at the same time and in the same person.

b. The theological phrase that describes the union of Christ's two natures (divine and human) is the "Hypostatic union." ("hypostatic" = to cause to stand together)

c. The Hypostatic union of Christ can be defined as follows:

When Christ became man, His divine nature was joined together with a human nature so that He possessed two distinct and complete natures yet was one Person.

Simply defined: Christ is "two natures in one person" or in other words "one person with two natures"

d. FALSE views of the two natures of Christ:

1) Views which deny the deity of Christ - and thus emphasize only His humanity.

a) Arianism -

A man named Arias insisted that Christ is not eternal, but was the first and highest of created beings.

This doctrine was condemned at the Council of Nicaea, 325 A.D.

(Jehovah's Witnesses are 20th century Arians)

b) Ebionism -

A sect that insisted that Christ was only a man empowered by God at His baptism. Such unusual powers make Him appear to be God.

2) Views which deny the humanity of Christ - and thus emphasize only His deity.

a) Docetism -

This word comes from the Greek "dokeo," which means "to seem or appear."

They said: "Christ was only a spirit that appeared to have a body." They contended that Christ was a mere "theophany" - or fleshly appearance of God. (Note: such "appearances" are restricted to the O.T., not from the incarnation onward)

They held this view because they believed matter was "evil" and "impure." [John countered this view in I Jn. 4:1-3.]

b) Apollinarianism

This sect taught that Christ possessed a real body ("soma") and soul ("psuche"), but no human spirit ("pneuma").

The Scriptures, however, teach that Christ had a spirit (Lk.23:46; Compare with James 2:26).

3) Views which merge or confuse the two natures in some way, or divide the Person.

[NOTE: The Bible teaches that two distinct natures were united in one person.]

a) Nestorians

A man named Nestorius taught that Christ was two distinct persons. He did not believe that the two natures were united in one person.

He viewed Christ as simply a "deified man," not God incarnate. His Christ was "from below, not from above."

b) Eutychians

A man named Eutychus taught that Christ's two natures merged to form a third nature.

God's nature + Man's nature = A third nature

(The divine nature absorbed the human nature, which "watered down" the divine nature so that it was not the same as before the union.)

e. The Biblical view of the two natures in Christ:

1) The Scriptures teach that Christ had two natures when He became incarnate.

***Scriptural proofs of Christ's two natures:**

a) Romans 1:3-4

(1) "The seed of David according to the flesh" -- humanity (Jesus is man).

(2) "The Son of God with power, according to the Spirit of holiness" -- deity (Jesus is God).

[NOTE: The words "spirit" and "Holiness" describe the essence of God (Jn. 4:24, 17:11). Only God is spirit, and only God is holy in and of Himself.]

b) Romans 9:5

". . . concerning the flesh Christ came, who is over all, God blessed forever. Amen."

"Flesh" = humanity "God" = deity

c) Colossians 2:9

"For in Him dwelleth all the fullness of the Godhead bodily."

"Godhead" = divine nature
"Bodily" = human nature

d) I Peter 3:18

". . . put to death in the flesh, but quickened (made alive) by (in) the Spirit."

e) Matthew 1:21, 23

". . . call His name Jesus: for He shall save His people . . . call His name Immanuel, which being interpreted is 'God with us'."

The name "Jesus" identifies Him with man. "Immanuel" identifies him with God.

***Theological proofs of Christ's two natures:**

a) The two natures were absolutely necessary in order for Jesus to be an adequate sacrifice for the sins of the world.

(1) Jesus had to be God in order to be an infinite sacrifice - To satisfy the just demands of God (I Jn. 2:2 - "Propitiation . . . for the whole world"; cp. Rom. 3:25; Is. 53:11).

(2) Jesus had to be man in order to be a suitable sacrifice - to die for men, He had to become man. Otherwise, His sacrifice would not have equaled the payment which men were required to pay.

SEE Hebrews 2:14-17

b) The two natures were absolutely necessary in order for Jesus to be a Mediator between God and men (I Tim. 2:5).

(1) Job 9:32-33 - Job looked for a "daysman" (or arbitrator, who understands both god and man and can bring them together in harmony -- Ryrie Study Bible note).

(2) Hebrews 4:14-16 - In order for Jesus to be our "Great High Priest" in heaven, He must be God and man.

(3) Hebrews 7:24-26 - Christ is our intercessor as high priest. Being God and man, He can bridge the gap between the mortal and immortal, between the human and the divine.

(4) I John 2:1 - Jesus can be our advocate (defense attorney summoned along side) because He is the God-man.

c) The two natures were absolutely necessary in order for Jesus to sit as eternal King on the throne of David.

(1) To be King, Jesus had to be of the seed (lineage) of David (Humanity) (II Sam. 7:12-13; Lk. 1:31-32; Mt. 19:28; Acts 15:15-17).

(2) To be an eternal king, Jesus had to be God (deity) (II Sam. 7:13, 16; Lk. 1:31-33).

NOTE:

*When Christ became man, He possessed two DISTINCT natures.

The two natures are totally different from each other. Christ's divine nature must not be confused with His human nature.

When the two natures were joined together, they did not blend together to form a combination (third) nature. Rather, they remained distinct.

NOTE:

*When Christ became man, He possessed two COMPLETE natures.

Christ was not missing any deity, nor was He lacking any humanity when He became man.

(Note: Humanity is defined as having the nature of man [Adam] as originally created - without a sin aspect.)

The Lord Jesus was of the same substance ("homo ousios") with the Father as regarding His Godhead, and at the same time of the same substance with us as regarding His manhood. (cited in the Council of Chalceddon in 451 A.D.).

2) The Scriptures teach that Christ was one person when He became incarnate.

a) Though Jesus had two natures when He took upon Himself flesh, He was not two people, nor did He have a split personality.

[NOTE: Demon possession involves dual personalities - EX. Mark 5:1-20).

b) The person of Christ is never divided in Scripture.

It is most accurate to view Christ not as being "God and man" or "God in man" but "the God-man."

Jesus is theologically called "the theanthropic person" (From: "Theos" = God; "anthropos" = man).

c) Scriptural proofs of Christ being one person:

(1) Jesus always refers to Himself in the singular ("I, Me"), never in the plural ("we, us").

EX: John 3:3 - "I say unto thee"
John 17:23 - "Thou hast loved Me."

[NOTE: Jesus said "We" when referring to Himself and His disciples (Jn. 3:11), but always "I" or "Me" when referring to Himself.]

(2) Jesus distinguishes Himself from the Father (John 8:18), from the Spirit (John 16:7), and from other men (John 8:23).

However, He never distinguishes Himself as a divine person from Himself as a human person.

John 8:58 - ". . . before Abraham was I AM."

(3) All that Jesus is and does (His attributes and acts) within the two natures are ascribed to the one person.

--Luke 13:31-33

--Acts 20:28 - "God...hath purchased with His own blood."

(4) Many times attributes of the divine nature appear side by side with attributes of the human nature, but always in one person.

--Matthew 8:24-27

4. The Impeccability of Christ

(Peccable = prone to sin)

a. A fourth mystery of the incarnation involves how Christ (being God) could be tempted by Satan (Matthew 4:1-11).

b. Two questions need to be answered:

1) Since Jesus is God and "God cannot be tempted with evil" (Ja. 1:13), how was Jesus tempted?

2) When He was tempted, could Jesus have sinned?

c. How could Jesus be tempted if He is God?

1) Jesus could only be tempted (passive) by someone outside of Himself.

[His natures--divine and human--were sinless (Heb. 4:15, 7:26; II Cor. 5:21; I Pet. 2:22). Therefore, His temptation could not come from within Himself as it does with mortal men (Ja. 1:13-15). Rather, the source of temptation had to come from without.]

2) Jesus could only be tempted in respect to His human nature, not His divine nature.

[Christ's human nature had needs (appetites for food, drink, sleep, etc.), but His divine nature had no needs and no unsatisfied desires. Therefore, His divine nature could never be a target for temptation. Such an attempt would be foolish.]

Christ was "in all points tempted like as we are" (in respect to His human nature).

d. Could Jesus have sinned?

(Mortal men are not able not to sin, but was Jesus able to sin?)

Three views:

1) Peccability - Christ was able not to sin (by virtue of His will). He willed not to sin, though He might have. (Armenian position)

2) Conditional Impeccability - Christ, after His temptation, became not able to sin (by virtue of His endurance). (Merrill Unger)

* 3) Impeccability - Christ was not able to sin (by virtue of His divine nature). (Historic Calvinist position)

Christ's infinite nature rendered Him impeccable. Adam for example was a finite creature who lacked two features that Christ had: 1) Adam was not omniscient; He could not look into the future and fully realize all of the ramifications of his choice, if he succumbed to evil. 2) Adam was not omnipotent; He did not have infinite power to resist evil. Christ, however, was omniscient (in the sense that He being the author of morality knew in an absolute way the consequences of sin) and could perfectly see the future effects of His moral decisions; and Christ was (in terms of His divine nature) omnipotent and could by virtue of that power exert His will to resist any temptation to the highest degree of that temptation.

Because of Christ's divine attribute of holiness (absolute separateness from all sin and impurity), sin was an impossibility.

If this is so, was the temptation legitimate (real)?

Yes, because it is possible to attempt the impossible.

Though Christ was not able to sin, His temptation was nonetheless real and awful.

[Important principle: "Only the sinless Individual can know the power of temptation in its full intensity, because only that individual endures until the temptation is broken. We who fall never know the full power of temptation, simply because we yield before we experience the full measure of the demonic onslaught. Christ knows all there is to know of Satan's power to tempt, simply because He withstood the full measure of such temptation." --Bookman, notes, p. 25]

D. The MOTIVE of the Incarnation (Salvation)

What is the purpose for the Incarnation? Why did God become man?

1. God became man so that He might die for men.

   *Since God is eternal, and since He is pure Spirit (Jn. 4:24), He could not die.

   Therefore, He subjected Himself (in the person of Christ) to a temporal and mortal body so that death might be possible.

   --Matthew 20:28 - "...give His life a ransom for many."
   "The Son of God became the Son of man so that we--the sons of man--might become sons of God."
   --I Tim. 1:15 - "...came into the world to save sinners"
   --Heb. 2:9 - "...made a little lower than the angels...(to) taste death for every man."

2. God became man so that He might share with men His own eternal life.

   --John 6:51 - I will give my flesh..."for the life of the world"
   --John 10:10 - "I am come that they might have life."
   --John 11:25 - "I am the resurrection and the life"
   (cp. Jn. 14:6).

3. God became man so that He might know human life by personal experience.

   [NOTE: Knowledge is cognitive and experiential - Christ "learned obedience" (heb. 5:8); that is, He learned by experience that which He had only known cognitively previously.]

   Because Jesus experienced human life:
   a. He is able to encourage those who are troubled (Heb. 2:17-18).
   b. He is able to strengthen those who are tempted (Heb. 4:15-16).
   c. He is able to judge all men (Jn. 5:22-27).

4. God became man so that He might give mankind an example of ideal humanity.
   (I Cor. 15:49; Phil. 3:21; I Pet. 2:21; I Jn. 2:6, 3:2)

5. God became man so that He might give man a visible self-revelation of Himself.

   When we see Christ, we see God.
   (John 1:18, 14:9; I Cor. 1:18; Col. 1:15)

E. The MESSIAHSHIP of the incarnation (Fulfillment)

Is Jesus Christ the Messiah? Does He fulfil the O.T. promises of the anticipated anointed deliverer of Israel?

Here are some of the O.T. prophecies and their fulfillment in the incarnate person of Jesus Christ:

Prophecy of the Messiah	Prophecy	Fulfillment
Messiah would come at an appointed time	Dan. 9:25-26	Mark 1:15
Messiah would be born in Bethlehem	Micah 5:2	Matt.2:1-6
Messiah would be born of a virgin	Isaiah 7:14	Matt.1:18-25
Messiah would die for the sins of the world	Is.52:13-53:12	Luke 22:37 Acts 8:28-35
Messiah would be hated	Ps.69:4 Is.49:7	Jn.15:24,25
Messiah would be rejected	Psalm 118:22	Mt.21:42
Messiah would be betrayed	Psalm 41:9	Jn.13:18-21
Messiah would be forsaken	Zech.13:7	Mk.14:27
Messiah would be sold	Zech.11:12	Mt.26:15
Messiah would be smitten	Micah 5:1	Mt.27:30
Messiah would be spit upon	Is.50:6	Mk.14:65
Messiah would be nailed	Psalm 22:16	Jn.20:25
Messiah would be forsaken	Psalm 22:1	Mt.27:46
Messiah would be mocked	Psalm 22:7,8	Mt.27:39-44
Messiah would be pierced	Zech.12:10	Jn.19:34,37
Messiah would be raised from the dead	Psalm 16:10	Acts 2:22-27
Messiah would come (again) in judgement	Zech.12-14	Rev.19

IV. THE DEITY OF CHRIST

The Bible teaches that Christ is divine, equal with the Father, God very God, and Lord of Lords!

A. Jesus is Directly Called "God."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:23).

1. He is called God by John.

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

Rev. 21:7 - "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

2. He is called God by Thomas.

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..."

If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

3. Jesus refers to Himself as God.

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).
John 14:9 - "...he that hath seen me hath seen the Father..."

4. He is called God by the writer of Hebrews.

Heb. 1:3 - "His Son...who being the brightness of His glory, and the express image of His person..."

5. He is called God by God the Father.

Heb. 1:8 - "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (quoting Ps. 45:6, 7)

6. He is called God by the Apostle Paul.

"Israelites...whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever. Amen." (Rom.9:5)

Acts 20:28 (Luke quoting Paul) - "...Feed the church of God, which He hath purchased with His own blood."

Phil. 2:6 - "Who being in the form of God, thought it not robbery to be equal with God."

Col. 1:15 - "Who is the image of the invisible God."

Col. 2:9 - "For in Him dwelleth all the fullness of the Godhead bodily." ("fullness" = completeness or perfection; "Godhead" = to have the same essence as God)

I Tim. 3:16 - "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (cp. I Jn. 5:20; Rev. 21:7; Is. 9:6)

B. Jesus has the Divine Titles of God.

1. "Son of God" -

   The word "Son" refers to identity (See page 29 in the notes).

   Christ is identified with God because He has the same nature.

   To be the "only begotten Son" (Jn. 3:16) means to have a unique relationship to the Father that no one else has or ever will have.

2. "God"

   Jn. 1:1, 20:27-29; Rom. 9:5; I Tim. 3:16; Titus 2:13, Heb. 1:8; I Jn. 5:20; etc.

3. "Lord"

   Such a title identifies Christ with Adonai and Yahweh of the Old Testament (Jn. 13:13, 20:28; Acts 4:33; Rom. 10:9; Rev. 17:14; cp. Jn. 12:41 with Is. 6:5).

4. "God with us"

   Mt. 1:23; Is. 7:14.

5. "The Holy One"

   Acts 3:14; Is. 6:1-3, 10:20.

6. "First and Last"

   Is. 44:6; Rev. 22:13.

7. "Savior"

   Is. 43:11; Titus 2:13.

C. Jesus Claimed and Exercised the Prerogatives of God.

(Christ had the rights of God, and did the works of God.)

1. Forgives sins (Mk. 2:10; Lk. 7:48)

2. Raises the dead (Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).

3. Controls nature (Mt. 8:26).

4. Judges motives (Mt. 7:22-27).

5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.

   [Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]

6. Taught with independent authority (Mt. 7:29).

   Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).

7. Sends the Holy Spirit (Jn. 15:26).

8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).

   Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to preeminence or authority, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.

9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).

10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).

11. He is to receive equal honor with the Father (Jn. 5:23).

12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).

13. He grants eternal life (Jn. 10:28).

14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not forgive sins, be worshipped, be savior etc.]

D. Jesus Christ has the Same <u>Attributes</u> as God.

1. Self-existence (Jn. 8:58 - "I am"; Jn. 1:14, 14:6).

2. Immutability (Heb. 13:8 - "The same...for ever")

3. Eternal (Rev. 22:13 - "Alpha & Omega"; cp. Is. 44:6; Jn. 8:35).

4. Omnipresent (Mt. 28:20 - "I am with you always"; cp. 18:20).

5. Omniscient (Jn. 21:17 - "Lord, thou knowest all things"; cp. Jn. 1:48, 2:24, 4:18, 29).

6. Omnipotent (Rev. 1:8 - "Almighty"; cp. Jn. 1:12, 4:19-21; Phil. 3:21, 21).

7. Life (Jn. 1:4 - "In Him was life").

8. Truth (Jn. 14:6 - "I am the truth").

9. Infinity (meaning no limits or boundaries except those that are self-imposed) (Eph. 3:8 - "unsearchable"; cp. Col. 2:3).

10. Perfection (Col. 2:9 - "<u>fullness</u> of the Godhead"; Eph. 4:13).

11. Omnisapience (I Cor. 1:24 - "the wisdom of God").

[NOTE: References to Trinity in Scripture: I Cor. 6:11, 12:4-6; II Cor. 1:21, 22; 13:14; Gal. 3:11-14; I Th. 5:18-19; I Pet. 1:2.]

E. Jesus Christ Fulfills Old Testament Scriptures which Apply to Jehovah God.

The following parallels between the Old Testament and New Testament prove that Jesus is Jehovah:

1. "Creator"

   Jehovah is Creator (Is. 44:24; Prov. 16:4; cp. Gen. 1:26, 27).
   Jesus is Creator (Jn. 1:3; Col. 1:16).

2. "First and Last"

   Jehovah is the First and the Last (Is. 44:6).
   Jesus is the First and the Last (Rev. 1:8, 17, 18; 22:12, 13).

3. "Highest Glory"

   Jehovah has the highest glory (Is. 42:8).
   Jesus has the highest glory (Jn. 17:5; II Pet. 3:18).

4. "Forgiver"

   Jehovah alone can forgive sin (Is. 43:25).
   Jesus forgives sin (Mk. 2:7-10).

5. "Holy One"

   Jehovah is the Holy One (Is. 43:3, 14).
   Jesus is the Holy One (Acts 3:14).

6. "The One coming"

   Jehovah is coming with His reward (Is. 40:10).
   Jesus is coming with His reward (Rev. 22:12).

7. "Shepherd"

   Jehovah is the Shepherd (Ps. 23:1).
   Jesus is the Shepherd (Jn. 10; Heb. 13:20, 21; II Pet. 5:4).

8. "King"

Jehovah is King (Zech. 14:9).
Jesus is King (Rev. 19:16).

9. "I Am"

Jehovah is the "I Am" (Ex. 3:14).
Jesus is the "I Am" (Jn. 8:58, 59; 18:5-8).

10. "Worshipped and Served"

Jehovah is the One to be worshipped and served (Deut. 6:5).
Jesus is the One to be worshipped and served (Mt. 14:33; Jn. 9:38; Heb. 1:6; Ro. 1:1; Ja. 1:1).

11. "One God"

Jehovah is the only true god (Is. 43:10).
Jesus is the true God (I Jn. 5:20).

12. "The only Savior"

Jehovah is the only Savior (Is. 43:11).
Jesus is the only Savior (Mt. 1:21; Acts 4:12; Titus 1:3, 4).

13. "The Changeless One"

Jehovah is the Changeless One (Mal. 3:6).
Jesus is the Changeless One (Heb. 13:8).

14. "The One to be loved"

Jehovah is the One to be loved (Deut. 6:5).
Jesus is the One to be loved (I Cor. 16:22).

15. "The One Lord"

Jehovah is the one Lord (Zech. 14:9).
Jesus is the one Lord (I Cor. 8:6; Eph. 4:5).

16. "The Redeemer"

Jehovah is the Redeemer (Is. 49:26).
Jesus is the Redeemer (Titus 2:13, 14).

17. "The Fountain of life and light"

Jehovah is the Fountain of life and light (Ps. 36:9).
Jesus is the Fountain of life and light (Jn. 1:4; 4:14).

18. "The One who refreshes the thirsty"

Jehovah is the One who refreshes the thirsty (Is. 44:3).
Jesus is the One who refreshes the thirsty (Jn. 7:37, 38).

19. "The One who swallows up death"

Jehovah is the One who swallows up death (Is. 25:8).
Jesus is the One who swallows up death (II Tim. 1:10).

20. "The One to be looked to for salvation"

Jehovah is the One to be looked to for salvation (Is. 45:22).
Jesus is the One to be looked to for salvation (Jn. 6:40, 1:29).

21. "The Holy Lord of Glory"

Jehovah is the Holy Lord of Glory (Is. 6:1, 3, 10).
Jesus is the Holy Lord of Glory (Jn. 12:37-41 *v.41).

22. "The Light of New Jerusalem"

Jehovah is the Light of New Jerusalem (Is. 60:19).
Jesus is the Light of New Jerusalem (Rev. 21:23).

23. "The only One to be prayed to"

Jehovah is the One to be prayed to (Mt. 6:9; cp. Is. 45:20; 44:17, 18).
Jesus is the One to be prayed to (Jn. 14:14; Acts 7:59-60).

24. "The One who calms the sea"

Jehovah is the One who calms the Sea (Ps. 107:29).
Jesus is the One who calms the Sea (Mt. 8:26).

25. "The One who cleanses sin"

Jehovah is the One who cleanses sin (Is. 43:25).
Jesus is the One who cleanses sin (I Jn. 1:7).

26. "The One who chastens (disciplines)"

Jehovah is the One who chastens (Prov. 3:12).
Jesus is the One who chastens (Rev. 3:19).

27. "The Rock"

Jehovah is the Rock (Deut. 32:4; Ps. 78:19, 20, 35).
Jesus is the Rock (I Pet. 2:6-8; Acts 4:11, 12; I Cor. 10:4).

Compare: Exod. 17:5-6 with I Cor.10:4.

28. "The Judge of the Earth"

Jehovah is the Judge of the earth (Gen. 18:25).
Jesus is the Judge of the earth (II Cor. 5:10).

29. "The One whom Israel tempted (tested) in the wilderness"

Jehovah was tested by Israel (Num.21:5-7)
Jesus was tested by Israel (I Cor.10:9)

The list of parallels on the previous pages is by no means exhaustive. Many more can be discovered. The parallels between Jehovah of the Old Testament and Jesus of the New

Testament clearly identify Jesus with Jehovah! Jesus is Jehovah! No wonder He will one day be called "The LORD (Jehovah) our Righteousness" (Jer. 23:6).

NOTE: By calling Jesus Jehovah, we are not denying the fact that the Father is Jehovah and that the Holy Spirit is Jehovah. The Father, Son, and Holy Spirit are together the eternal Jehovah God, as the Scriptures clearly teach.

If Jesus were not Jehovah, the Bible would be the most contradictory Book ever written. But the truth is, the Bible is not a contradictory Book, because Jesus is Jehovah God!
The evidence for Jesus' deity is conclusive. Those who deny it dishonor the Father (Jn. 5:23) and face eternal tragedy (Jn. 8:24).

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and
You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.

When you force me to condemn you,
blame me not.

Jesus is God Almighty!"

APPENDIX: A REPLY TO THE JEHOVAH'S WITNESSES

(and other cults which deny the deity of Christ)

A. PERVERSIONS OF THE JEHOVAH'S WITNESS BIBLE ("New World Translation")

1. Insertion of "other" - Col. 1:15-17; Phil. 2:6; Rev. 3:4).

2. Insertion of the name "Jehovah" every time "Lord" (κυριος) is mentioned in the N.T. (237 times). EXCEPT when in reference to Christ.

3. John 1:1 - "a god." Note: Jn. 1:6, 12, 13, 18 are also without the article. Greek rule: Whenever the predicate nominative precedes the verb, it never takes the article. Note: Heb. 10:31 is without the article, but the word "the" is still added in the N.W.T.

   Also note in Jn. 1:1, "In the beginning" - the N.W.T. has "in a beginning" in the footnotes.

   If the translation was "a god," then Scripture would teach polytheism! The N.W.T. footnote also lists 35 references where the predicate noun takes the article; however, all are with the predicate noun coming AFTER the verb. (the same goes for their LXX references).

4. Mistranslation of Phil. 2:6, which should read: "Who, while existing in the form of God, did not consider [it] robbery (stealing) to be equal to God."

5. Titus 2:13 - "When `kai' connects two nouns of the same case, if the article precedes only the first noun, the latter always refers to the same person or object" - Granville Sharp (cp. II Pet. 1:1).

6. Rev. 3:14 - N.W.T. - "The beginning of the creation <u>BY</u> God." However, the Greek is του θεου = "of God" - not "by" (□πο).

7. Prov. 8:22 - □ □ □does not mean to create, but to "beget" (if indeed the passage is even referring to Christ). "Create" = □ □ □"to make" = □ □ □.

   The context is personifying "wisdom" not Christ. If "wisdom" means Christ, who does "prudence" represent (Prov.8:12)?

B. MISUNDERSTANDING OF SCRIPTURE BY JEHOVAH'S WITNESSES

Regarding: JESUS CHRIST

1. Jn. 10:30 - "I and my Father are one" - in purpose and agreement (Note: v. 33, however! The Jew's response disproves this interpretation).

2. Christ was created by Jehovah God. J.W. proof:

   a. Col. 1:15 - "firstborn." Note: Interpreter must understand historical setting and Hebrew (Jewish) thought, and word usage (idiomatic expressions). "Firstborn" (πρωτοτοκος) has nothing to do with creation. Paul should have used πρωτοκτιστος if this is what he meant.

      "Firstborn" (πρωτοτοκος) in the Jewish mind refers to the one with the birthright (EX: Jacob - Gen. 27). The word refers to rights to property or possessions, to authority, and to right to rule. See Gen. 49:3 for this definition (cp. Deut. 21:17). Note also that "Israel" is called "firstborn" by God (Ex. 4:22). Therefore, "firstborn" is a title of <u>pre-eminence</u> as specifically stated in Colossians 1:18. Being called the "firstborn" meant to have a position of honor and privilege (Ps. 89:27). Follow the flow of thought between Col. 1:15, 16 ff, and you will find that honor (pre=eminence) is in view, <u>not</u> origin.

      In the context of Colossians, the Apostle Paul is arguing AGAINST what the J.W.'s are asserting: namely, the Gnostic heresy that Jesus Christ was the <u>first</u> of many other <u>created</u> intermediaries between God and men.

   b. Rev. 3:14 - "Beginning of the creation of God." The Greek term for "beginning" is □ρχη, which can be translated "origin" or "source" and also "authority" or "rulership," which is the most likely intended meaning in view of the context. Note usage in Luke 12:11, 20:20; and Col. 2:10.

   c. John 3:15 - "Only begotten" - μονογενης. "Mono" = one; "genea" = generation, clan, race, or kind. Jesus is the "one of a kind" Son, or in other words, the "unique" Son of God the Father. (cp. Heb. 11:17, where Isaac is called the "only begotten" son, yet Abraham had Ishmael before Isaac!).

3. Christ is believed to be Michael in "pre-human" state.

   The name Michael means "who is like God?" Note: In Jude 9, Michael wasn't even equal tot he status of Satan. In this verse, he is called the "archangel." Note how the archangel is CONTRASTED with Christ in I Thes. 4:16.

4. Christ is believed to have NOT risen bodily. Note: Lk. 24:36; Jn. 20:27-28, 21:12-14; I Pet. 3:18; Rev. 1:7; Acts 1:3, 5:30-32.

5. The Father is believed to be of greater essence than the Son.

J.W. proof: Jn. 14:28 - "Greater than I." The word translated "greater" is "meizon" (μειζων - from "megas"), which compares extent, not essence; degree, not quality. Note: Jesus did not say the Father was "better" than the Son (πλειων - Mt. 5:20; 12:41).

God "the Father," being Spirit (Jn. 4:24) had a more extensive influence on the world than the Son, who was limited to a physical body while on earth. In other words, Jesus being incarnate could only be at one place at one time while on earth (He surrendered the use of His omnipresence for a time - Heb. 2:9). This is why He said that His disciples should "rejoice" when He spoke of His ascension to the Father (v. 28).

After Jesus received a glorified body following the resurrection and after He ascended to Heaven, He was restored to His former greatness (Jn. 17:5; Mt. 18:19; Phil. 2:9). He can now work on a larger scale geographically (cp. v. 12; SEE Eph. 1:20-23, 4:10; Col. 3:11 - "Christ now fills all things").

Though this is not the point in John 14:28, it is also important to note that the Father is greater than the Son in position (headship) in the Trinity (I Cor. 11:3). What the Father DOES, He does THROUGH the Son, BY the Spirit. There is "subordination" in the modes of operation or function, but never any difference in essence mentioned in Scripture.

Regarding: THE HOLY SPIRIT

The Holy Spirit is believed to be an "invisible active force." Note, however: Jn. 14:16-18, 26; 15:26, 27; 16:7-14. These verses reveal the personality of the Spirit. Note also the personal pronouns used in reference to Him! The Holy Spirit is described in Scripture as having an ability to: know (I Cor. 2:11), love (Rom. 15:39), will (I Cor. 12:11), be grieved (Eph. 4:30), be offended (Mt. 12:3), and lied to (Acts 5:3, 4; Note - lying to the Holy Spirit is lying to God).

Regarding: MAN

Man's soul (spirit) is believed to be only mortal. See: I Cor. 15:47-49; II Cor. 5:6-8, 12:2; Ja. 2:26; II Pet. 1:13-15; Mt. 10:28; II Cor. 4:16.

Regarding: SALVATION

Christ's death is believed to have only the potential of saving man from annihilation, but not from the justice of God. Note however: Rom. 3:21, 22, 26; 8:1.

Regarding: HELL

Luke 16 is believed to be merely a "picture of life on earth today." See: Rev. 14:11, 20:5, 6, 11-13; Dan. 12:2; Is. 26:19. J.W.'s teach that "unbelievers are annihilated." Note references to soul - Mt. 10:28; Rev. 6:9, 10; spirit -Acts 7:59; Lk. 23:46; Heb. 12:22, 23. "Destruction" (□πολλυμι) does not mean annihilation in Mt. 9:17, 10:42, 26:52; Lk. 9:24 (cp. I Cor. 1:18, 19). Note reference to torture in Mt. 25:46, and judgment in I Th. 5:3 (cp. I Cor. 5:5).

MISCELLANEOUS OTHER DOCTRINAL ERRORS

No blood transfusions allowed because of command in Lev. 17:14.

Creation took 42,000 years, because 1 day = 1,000 years in II Peter 3:8 (which actually says "as" 1,000 years, and vice-versa!). (cp. Ps. 90:4, which must mean 1,000 years = yesterday).