

FOUNDATIONS FOR FAITH CHRISTOLOGY THE TRUTH ABOUT JESUS CHRIST CHAPTER ONE

THE PRE-EXISTENCE, INCARNATION AND HUMANITY OF CHRIST

INTRODUCTION.

The Doctrine of Christ is the central doctrine of the whole Bible. Every other scriptural fact must be viewed in the light of the Lord Jesus Christ - both His Person and Work - to be in right perspective. That this matter is of primary importance is seen in 2 John v. 7-10. However, let it be understood at the outset of this subject that it is impossible to appreciate the doctrine of Christ as a collection of facts imparted to the mind. Jesus Christ must be a revelation to the spirit of man. The whole purpose of God the Father is not to teach us about Christ but to reveal His Son in us. Galatians. 1:12, 16.

1. THE PRE-EXISTENCE OF JESUS.

Although this subject touches on the Deity of Christ we will deal more fully with it later. Here we confine ourselves to the fact that before the Incarnation He was a real and active person. Micah 5:2 declares in a unique prophecy about Jesus' birthplace, that the Messiah had been active "from of old, from everlasting." The Amplified Bible says, 'from ancient days, from Eternity. Note also John 17:24, 'Thou lovest Me before the world was" John 1:1-9 and Hebrews 1:10 show clearly that long before the Son of God came into the world He was active in the Godhead and the work of creation. John 1:14 declares that same Eternal 'Word was "made flesh". The Incarnation was not His origin - but the time when He was made in the likeness of men. Note Philippians 2:6-8 (this passage also clearly shows His pre-existence). Galatians 4:4 tells us that the Son of God was not created through birth, neither did He originate in Bethlehem - but was "sent forth".

However, it should be noted that the name Jesus is not used of Him before the Incarnation. It applies directly to the work of Redemption and simply means 'Savior.' - Matthew. 1:21. Further studies will demonstrate that the Jehovah of the Old Testament is also the Jesus of the New Testament.

2. THE INCARNATION OF CHRIST.

(Incarnation means embodiment: in human flesh)

A. The Purpose.

The Incarnation was the only way in which God could retain His holy standard and judge man's sin, and yet exercise His love and mercy to save man from the penalty of sin, and; also from the power of sin itself. The whole purpose of the Incarnation was the redemption achieved at Calvary. 1 John 3:8. Without the Cross, the Manger is irrelevant. Hebrews 10:5-10 shows the reason for the Son of God being humiliated to take on humanity.

B. The Plan.

a) Under the Mosaic Law, when a man had become enslaved through his poverty, or a property or inheritance had been lost, redemption could be made through the paying of the just demand in full by a kinsman of the family. Leviticus 25:48-49, Ruth 3:12-13, 4:4-6, Galatians 4:4-5. Such a person was called a 'Kinsman-Redeemer' or: a 'Gael'. Through the Incarnation the Son of God was able to become our 'Kinsman-Redeemer'.

b) The promise made by God to Eve in Genesis. 3:15 was that eventually one of her

descendants would deal with the serpent who had beguiled her. This prophecy was reiterated and clarified in Isaiah 7:14, "a virgin shall conceive and bear a son". Isaiah 9:6 goes a step further in declaring who that 'Son' would be.

God in planning redemption determined to go to the ultimate in showing that His commandment was Holy, and could have been kept. Adam began his life as a full grown adult in possession of all faculties and endowed with wisdom and knowledge; the Son of God began His humanity as a baby without that advantage and yet .He perfectly fulfilled the Father's will.

c) The Virgin Birth is one of the great miracles of the Bible. Yet there is no mystery here. The Bible clearly states how this tremendous miracle was accomplished. Jesus was conceived in the womb of a virgin Jewish mother by a supernatural insemination of the Holy Ghost, wholly and apart from any generation by a human father. The Holy Spirit planted the life of the Son of God in Mary's womb. Matthew 1:18, 20, Luke 1:31, 34-35. In all other points Mary's pregnancy and Jesus' birth were completely normal after the human order. The Virgin Birth was necessary for two reasons:

- 1) If Jesus was to be our "Kinsman Redeemer" He had to BE man, live as a man, and be subject to the nature, laws and limitations of men. This could only be accomplished by a truly human beginning. Hebrews 2:17.
- 2) Jesus was not brought forth into the world as the rest of the human race is. While all aspects of His birth were completely normal, He was conceived supernaturally. The Holy Spirit imparted the male seed to Mary's womb and as a result Jesus was free of inherited sin passed from Adam to all of his race.

He was totally like us, except for our sinful nature. Hebrews 2:14 says, "that as the children are partakers of flesh and blood, He also Himself likewise took part of the same". The Greek word for partakers is "koinoneho" and means "to share fully". All of Adam's descendents share fully in Adam's fallen nature, since the sin principle is passed to them in the father's generation. When we read that Jesus "took part of the same", the Greek word for "part" is "Metecho" which means to take part, but not all. While Jesus received a truly human body from his mother, He did not receive a fallen sinful nature. His Father was God and in this He is separate from sinners. Note Hebrews 7:26. In fact Jesus was not on our level, but on the level of Adam. Both of them were brought into the world without a bias toward sin. They are the two Federal Heads of the human race - he first Adam and the last Adam. 1 Corinthians 15. Adam chose to sin, and Jesus chose not to.

Note; While Mary was a virgin at the time of Jesus' birth, she later had other ordinary children. Matthew 13:54-46, James 1:19.

C. The Personality.

It is important to note that the Lord Jesus Christ is both God and Man. He was not God living in a human body, or just a good man who progressed into the. Godhead. He is both truly God and truly man. In Him both natures are indivisibly united. He is both the Son of God and the Son of Man. In all ways and at all times He is both human and divine since His Incarnation. He did not discard His human nature on His return to Glory bait is still today and evermore will be the 'God-Man'. (Hebrews 2:17-18, 4:14-15.)

3 THE HUMANITY OF THE SON OF GOD.

A. He had a normal human birth. Luke 2:5-7

B. He was subject to the ordinary laws of human development, both body and soul. Luke 2:40, 51, 52, 41-46. These scriptures show His development and growth both spiritually and physically through His synagogue and Temple experience and His home influence. His familiarity in later life, with the Old Testament scriptures reveals His close study of them.

Though He was the Mighty God, this did not in any way interfere with His perfectly human development. In all things He yielded Himself to the Father and the Holy Spirit, and as a result, "increased in wisdom and stature, and in favour with God and Man".

C. He had the appearance of a man, both before and after the Resurrection. John 4:9, Luke 24:13-15, John 20:15, 21:3-5

D. He was in possession of a totally human nature, body, soul and spirit.

- a) Body - John 1:14, Hebrews 2:14, Matthew 26:12, Luke 24:39
- b) Soul - Matthew 26:38
- c) Spirit - Luke 23:46

E. He was subjected to the sinless infirmities of human nature.

- a) Hunger - Matthew 4:2
- b) Thirst - John 19:28
- c) Weariness - John 4:6
- d) Sleep - Matthew 8:24
- e) Sorrow - Luke 19:41, John 11:35, Mark 14:34
- f) Need of Comfort - Matthew 26:36-40, Luke 22:43
- g) Temptation - Hebrews 4:15
- h) Pain - Isaiah 53:3-4 (literal)
- i) Subject to Death.- Hebrews 2:9, John 19:30

F. He had human names:

- a).Son of Man, Luke 19:10. Jesus used this name to describe Himself at least 80 times in the Gospels.
- b) Jesus - Matthew 1:21
- c) Jesus of Nazareth - Acts 2:22
- d) The Man, Christ Jesus - 1 Timothy 2:5

G. As a man He took to Himself promises from the Old Testament scriptures for man's use and guidance. Matthew 4:1-11, Mark 1:12-13, Luke 4:1-14, Luke 4:18.

CHAPTER TWO

CHRIST'S SINLESS LIFE

The previous study showed that the whole purpose of God in the Incarnation was to redeem man through the substitutionary death on Calvary of 'The Lamb of God'. We established that Jesus was devoid of bias toward sin; He was born as Adam was created, both without sin or a tendency toward it.

However, this is quite pointless unless we can also know that the thirty three years of His earthly life were as blameless as His birth and heredity. Even one sin, regardless how small, would not only disqualify His from being our Redeemer, but would place Him under the condemnation of death Himself. James 2:10, Galatians 3:10.

This covers the whole range of the law written on tablets of stone, and the moral law covering even sins of omission. James 4:17. The standard Jesus kept was much higher and greater than the law imposed on the Jews. John 4:34, 6:38.

An examination of His life yields the following evidence.

1. His Childhood and Early Years.

His subjection to His parents as recorded in Luke 2:51 is an indication of His holy youth.

2. Divine Approval.

The fact that He maintained a spotless life until He was thirty years of age is attested to by the approval given Him by the Father. Luke 3:22

3. His Baptism,

It was at this point that Jesus demonstrated how carefully He kept His life before the Father. When John the Baptist remonstrated, with Him saying that it was really he who needed to be baptized by Jesus, the Lord did not side-step this experience but said, "Suffer it to be so, for thus it becomes us to fulfill all righteousness." - Matthew 3:15. This is the key to Jesus' life.

4. The Temptation.

Matthew 4:1-11 Mark 1:12-13, and Luke 4:1-13.

This was one of the most significant periods of Jesus' earthly experience; for here He was subjected to the parallel temptations to Adam and Eve's. They failed but He emerged triumphant (even though they had the advantage of being able to sustain themselves with almost every tree in the Garden, and He was weakened through forty days fasting.)

Jesus resisted the temptation by relying on the Word of God, "It is written". As a result of this victory, He became the first person in history to have power over the devil and his demons. The first evil spirits, to be cast out in the human history were expelled shortly after Jesus' return from the wilderness. The temptations of the two Federal Heads of the human race were very similar. They both involve the three features of the lust of the flesh, the lust of the eyes, and the pride of life. 1 John 2:16.

Men today are still subjected to this three-fold area of temptation. Genesis 3:6 reveals that Eve saw that the fruit was:

- A. Good for food = the lust of the flesh.
- B. Pleasant to the eyes = the lust of the eyes.
- C. Desired to make one wise = pride of life. (James 1:5).

The Temptation of Jesus involved these same three points:

- A. Turn these stones to bread = the lust of the flesh
- B. Showed Him the kingdoms of the world = lust of the eyes.
- C. Tempted to draw attention to Himself by jumping off the pinnacle of the Temple = the pride of life.

In both cases the temptations were to the threefold nature of man, to his Body Soul and Spirit.

Satan attempted to get Jesus to disdain the Baptism of the Holy Spirit which He had so recently received by:

- A. Using it for Self-satisfaction (bread)
- B. Subjecting it to Self-supplementation (power and glory of earth)
- C. Using it for Self-manifestation (attracting attention)

The basis of the whole temptation was the insinuation which Jesus could have easily settled 'If you be the Son of God'. He refused to be baited into justifying Himself, choosing rather to leave His approval and accreditation to the Father. Acts 2:22.

All the temptations we are subjected to are in the three areas in which Jesus triumphed, and for this reason He can say that He was tempted in all points like we are - yet without sin. Hebrews 4:15.

Adam failed in his temptation and because of this one man's transgression sin, with all its attendant miseries entered the human race.

But through the obedience of this one Man, the Last Adam and by His righteousness He qualified to be our Redeemer, and has dealt effectively with our sin forever. Romans 5:18-19.

5. His Self Awareness.

In a manner too difficult for us to fully comprehend Jesus discovered the truth about Himself - that He was not merely a man but God manifest in the flesh. It is clear that Jesus was like every other baby. Contrary to the tradition that He performed miracles whilst in the manger. His first such acts were performed, when He was about thirty years of age. Luke 3:23, John 2:11 He developed along normal lines although much more rapidly than other humans (due to His intellect and spirit being unclouded by sin).

When it dawned upon Him by Revelation Knowledge through the Word of God, (compare Isaiah 61:1-2 and Luke 4:18) through the anointing of the Holy Spirit, and through His constant fellowship with the Father, a sense of mission and desire to prepare Himself to completely fulfill the: will of His Father in a way beyond our understanding, would have come upon Him. John 2:17.

The first sign of this self-awareness is at age twelve when He said, "I must be about My Father's business". Note the use of 'my' not 'our'. Luke 2:49. In all this revelation and the colossal faith needed to comprehend and appropriate the fact that He was indeed the Messiah, the hope and consolation of Israel, the Word made flesh, Jesus did not sin through unbelief, fear, or self-consciousness. He was faithful to the revelation the Father had given Him, and He refused to compromise it though He was almost stoned for blasphemy and eventually crucified on this charge - that He made Himself equal with God. John 8:59; Mark 14:61-64.

Jesus was aware of His own sinlessness. He was not lifted up in pride because of it; He simply recognized it as a fact. He was not ashamed to testify to it. John 8:29, 46; 15:10. Even the devil was unable to accuse Him of the slightest misdemeanor. John 14:30. Even at His trial the High Priest had to get false witnesses who could not agree together. Mark 14:56-

59.

6. His Development to Perfection.

Jesus was born innocent - without the taint of inherited bias toward sin, but He progressed and developed through trial, temptation, opposition, popularity and rejection without sinning, and was made perfect through the things He suffered. Hebrews 5:8-9. Through the whole of His life He was able to offer Himself to the Father in willing obedience that the word of God declares that He offered Himself 'without spot' to God as our substitute. Hebrews 9:14

He evidenced a life of complete, actual, and active holiness; not merely an abstinence from sin. Matthew 3:15, Acts 10:38.

7. The Testimony of His Friends and Enemies.

- a) John - 1 John 3:5
- b) Peter - 1 Peter 2:21-23, Luke 5:8
- c) Paul - 2 Corinthians 5:21, Hebrews 7:26
- d) The Centurion - Luke 23:41
- e) Pilate - Luke 23:14 John 19:4
- f) Demons - Mark 1:24
- g) Judas - Matthew 27:4
- h) Pilate's wife - Matthew 27:19

This study would be incomplete without pointing out that Jesus' perfect righteousness is now given to all who believe in Him. Our sinful robes were put upon Him, (2 Corinthians 5:21) and now His righteous robes are laid on us Luke 15:22 Isaiah 61:10, 2 Corinthians 5:17, 1 Corinthians 1:30, and 2 Corinthians 5:21.

CHAPTER THREE

THE MINISTRY OF JESUS

Whilst the Son of God was manifested in the fullness of time to redeem them that were under the law. - Galatians 4:4, and in effect was actually born to die, He did not lead a sheltered or cloistered life, away from the evil or suffering of humanity until His time to be offered to God had come. He lived among people in a perfectly normal context - Matthew 13:54-58, Luke 4:22, until the day of His revelation to Israel. Besides being our substitute it was also the purpose of Jesus to fulfill the Messianic prophecies and to reveal the will of the Father to the world. He is the "Word of God" - John 1:1, and as such is a revelation of God superior to the world. All we need is in Him, Hebrews 1:1-2, Colossians 2:10 (Living Bible), Deuteronomy 18:15, 18-19. Therefore His Ministry is not just an interesting sidelight to His redemptive work, but an integral and essential part of the whole revelation of the New Covenant that has been made with us. Hebrews 9:6-13.

1. THE BEGINNING OF HIS MINISTRY.

Whilst Jesus no doubt had felt the urging and desire to meet human need for a long time, there was a definite and clear start to His Ministry. It was confirmed in three very definite ways.

- a. By the Spirit in bodily shape like a dove descending on Him, Luke 3:22.
- b. By the Voice from Heaven saying, "Thou art My beloved Son in you I am well pleased" - Luke 3:22
- c. By the testimony of John the Baptist – John 1:29-34

We have noted that Jesus did no mighty work before His Baptism at Jordan. For thirty years He prepared Himself largely in obscurity. Only one eleventh part of His life of thirty three years was exposed. This was typified in the Old Testament Tabernacle as just a portion (1/11th) of the beautiful curtain of goat's hair being revealed, the rest was hidden under badger skins which are dull and had no attractive appearance - Exodus 26:7-13.

2. THE POWER OF HIS MINISTRY.

There has been much controversy during the Church Age about the way Jesus ministered. Until recent years most expositors held the view that He did all His miracles and preached as He did because of His Deity. If this is so, then He did not live amongst us as a true human being, but had an obvious advantage over Adam. Since the outpouring of the Holy Spirit at the start of this century we have gained a new understanding of Jesus' ministry. The scripture is so plain one wonders why it was not perceived before. Jesus performed all His miracles and exercised His ministry in the sole reliance on the anointing of the Holy Spirit. At the Jordan River after being baptized in water, the Holy Spirit descended upon Him in the parallel experience to the Baptism with the Holy Spirit received by the Church. Matthew 3:16. Until this time He did nothing miraculous and preached no sermon; but from this time on He is constantly preaching and showing the glad tidings of the Kingdom of God. Luke 8:1. He operated .as a man anointed of the Holy Ghost, Acts 10:38, Acts 2:22 – "a man approved of God". If He used the power of His Deity why were there no expressions of His ministry prior to His Baptism with the Spirit? Jesus said in Matthew 12:28 that He cast out demons by the Spirit of God. In Luke 4:18 He declared that He would exercise His ministry to suffering humanity by the anointing of the Holy Spirit. Even in the Temptation He was led by the Spirit into the wilderness (Matthew 4:1), and returned in the power of the Spirit to Galilee. Luke 4:14.

3. THE EMPHASIS OF HIS MINISTRY.

The primary emphasis of Jesus' ministry was to reveal the will of God, Hebrews 10:9. For centuries the Jews, because of their frequent rebellion, had pictured God as austere, distant and ready to judge. Except for isolated individuals very few thought that God was a good God. Jesus came preaching the love of God, (John 3:16) and it was a totally new revelation. Because of this it was not enough to leave it in the realm of argument and debate. The message was not in word only, but was proved beyond a doubt, by accompanying signs and wonders. In fact Jesus ministered in a threefold way:

- 1) Preaching or declaring the good news;
- 2) Teaching the principles of the new Kingdom of Heaven.
- 3) Healing. Matthew 4:23, 9:35, 11:1-5.

It is estimated that Jesus spent almost two thirds of His ministry in performing the miraculous. Immediately after He returned from the temptation in the wilderness He cast the unclean spirit out of a man in the synagogue, Luke 4:33-36, and shortly after performed His first miracle in Cana, where He turned the water into wine. The scripture declares that in this He manifested forth His glory and His disciples believed on Him. John 2:11. His miracles touched every conceivable realm of human need and experience and repeatedly proved the truth of His words. The healing of the palsied man is proof of His power to forgive sins. Mark 2:10-11.

There was no cessation of His miraculous ministry from its beginning to the healing of Malchus' ear which was severed by impetuous Peter, John 18:10, Luke 22:51. It would be difficult for us to list all the things which Jesus did. However we will take a sample of the type of miracles which He performed.

- 1) Healings - Luke 5:12-15, Mark 1:29-31; 10:46-52
- 2) Deliverances - Luke 8:26-40; 9:37-42; 13:10-13
- 3) Raising the Dead - John 11; Luke 8:49-56; 7:11-15
- 4) Preservation - Luke 8:22-25
- 5) Supply - Mark 6:34-44, Matthew 17:24-27, John 2:1-11
- 6) Control over nature - Matthew 21:19-20, Luke 5:1-9, 19:29-39.

Unfortunately, the miracles will not always convince - this is demonstrated by the fact that even Jesus was disbelieved - John 12:37. He chided the two cities of Bethsaida and Chorazin in which most of His mighty works were performed and declared that the miracles would judge them, rather than bless as they were intended. Matthew 11:20-24.

The message which Jesus preached was healing for the total man -freedom from sin, sickness, and spirits. No presentation of the gospel is complete today without this three-fold emphasis. He ministered to the body, soul and spirit of man. This was the emphasis of His ministry as seen in Matthew 4:23.

4 PERPETUATING HIS MINISTRY.

Acts 1:1 reveals that Jesus only "began" His ministry while on earth. He is continuing it now through His Body - the Church.

The plan of God was for the believers to receive the same power as Jesus had and to do the same works, Matthew 3:11; 20:33, John 14:12. He committed to His disciples His authority, Luke 9:1 and promised them His power. Acts 1:8. This He broadened to include not only the twelve, but all who believe. John 14:12 Mark 16:17-18. The whole of the book of Acts bears ample testimony to the fact that the church is able to continue the ministry of her Lord.

The Church Age has not been characterized by this ministry although there always has been some evidence of the miraculous. But of course, today the tide has turned and we are privileged to be living in the day of the Restoration of all things. Note Joel 2:23-26.

CHAPTER FOUR

THE REDEPTIVE DEATH OF CHRIST

INTRODUCTION.

Adam committed the crime of High Treason. He chose, in a deliberate manner to disobey God's commandment. He was not deceived -1 Timothy 2:13-14. He knew what he was doing. He delivered unto Satan all authority and dominion over the world which God had given to him Genesis 1:26 and Luke 4:6. By this one act of disobedience, Romans 5:12, 19, Satan became the legal ruler of this world and has dominion over all things that are under the curse of sin. 2 Corinthians 4:4.

To rectify this terrible condition, and to restore man to the exalted position in which he created, Genesis 1:26 ("in God's image"), God had prepared a plan. He was not caught off guard by the work of the devil, nor did He have to re-act to the situation on the spur of the moment. God knew that man would disobey Him and go into legal and spiritual bondage. Long before the creation of man God planned his redemption. Revelation 13:8 shows that in the purposes of the Godhead - "the Lamb" was set aside to be slain before the foundation of the world. Genesis 3:15 also shows that God was ready with the plan for delivering man from the works of the devil.

1. THE PURPOSE OF GOD IN THE ATONEMENT.

The Church has struggled for centuries to find a rationale for the death of Christ. Man's reason has tried to explain it, take the gruesome aspect out of it, and make it agreeable to the naturally-minded world. It has been interpreted as just a demonstration of love, martyrdom, murder, and a miscarriage of justice. While there is an element of truth here, it is not an adequate explanation. The plain and simple truth is that the death of Jesus was not intended to be thought of as nice or inspiring. It was the only possible, way to deal with man's desperate need. The whole purpose of the Atonement was the Redemption of the human race. It is impossible to appreciate this on the level of human reasoning. It must be approached with faith. Although Jesus achieved much in His earthly life and ministry the .basic purpose of His coming is contained in Mark 10:45. John the Baptist expressed this revelation when He called Jesus, "The Lamb of God which takes away the sin of the world". John 1:29. Peter also declared in his first epistle (1 Peter 1:18-19) that "we are redeemed by the precious blood of Christ, as of a lamb without blemish and spot."

THE TYPES FULFILLED.

Running through the entire Bible like a scarlet cord there is a line of Blood, presented in:

- a) Promise
- b) Prophecy
- c) Picture
- d) Priesthood.

We will deal with a few notable examples of these Old Testament prefigurings of the Lord Jesus Christ.

A. THE PASSOVER LAMB.

Exodus 12 gives to us the story of the Original Passover Lamb through whose substitutionary death a nation was delivered from:

- 1) The sentence of death
- 2) Bondage in a foreign land
- 3) The hard service of a tyrant.

Jesus is the fulfillment of this Passover Lamb. John 1:29, 1 Peter 1:18-19, Revelation 13:8 and Isaiah 53:7 all speak of Him as a Lamb, set apart for sacrifice. He took this prophecy for Himself on the night before His Crucifixion and told His disciples that He was indeed the Passover. Matthew 26:26-29, Mark 14: 22-25, Luke 22:11-20. Notice that the three points listed above are all fulfilled: in the Atoning Death of Jesus Christ. He has delivered us from the sentence of death - Hebrews 2:14-15. He has translated us out of the Kingdom of Satan, Colossians 1:13 and we no longer serve sin - Romans 6:14, 22. Everything required of the Passover Lamb was found in the Lord Jesus. Compare Exodus 12 and these listed scriptures.

- a) The Lamb was taken from among the flock - Hebrews 2:14
- b) It had to be without blemish - 2 Corinthians 5:21
- c) It was set apart for 4 days. Jesus entered Jerusalem with great acclaim 4 days before His death.
- d) It was to be a male of the first year (or in the prime of life).
- e) It was not to have a bone broken – John 19:31-36.
- f) The blood was not only shed but had to be applied.
No-one is saved today until Jesus' shed blood has been applied to them personally.
- g) The Lamb was roasted with fire – speaking of the excruciating suffering of Jesus and the totality of His offering to God.
- h) There was no leaven to be eaten with it. This work of Christ makes possible a complete destruction of sin which leaven speaks of.
- i) Jesus was crucified on the exact anniversary of the Passover, the 14th day of Nisan.

B. THE BRAZEN SERPENT.

Numbers 21. This Old Testament incident also was a type of Jesus, for He said that He would fulfill it. John 3:14-15. When Moses lifted up the brazen serpent on the pole those who looked to it were delivered from death.

C. THE PROMISE TO EVE.

Genesis 3:15. While this prophecy tells of the victory of the seed of the woman over the serpent (Satan), it also speaks of His suffering as well.

D. THE PRIESTHOOD.

The Priesthood and System of Offerings throughout the Old Testament also show the substitutionary work of Jesus. Space does not permit a full treatment of this aspect here. Later studies will show that He was indeed our Burnt Sacrifice - He is our Scapegoat – Ephesians 5:2. Calvary was the altar on which Jesus performed as both Priest and Sacrifice, in offering Himself to God.

2 THE MEDIATOR.

It is clear from the history of the human race that no ordinary man could accomplish an act of substitutionary death for us all, because apart from Jesus, all others are sinners, and under sentence of death for their own iniquity. No-one can approach God on his own merits. Three incidents in the scriptures will serve to illustrate this - Nadab and Abihu attempted to go into the presence of God uninvited and without the covering of the blood - they were slain – Leviticus 10:1-3. Korah and Dathan maintained that they had as much right to come near to the Lord as Moses and Aaron - Numbers 16:1-35 (v. 5) They too were judged 1 Samuel 6:19 tells the sad story of the men of Beth-Shemesh who dared to look on the law without the covering of the mercy seat sprinkled with blood - 50,000 of them died, showing that man has the need of a Mediator. He is not able to approach God except through a High Priest who

carries a bleeding sacrifice.

Job voiced Man's cry for such a Mediator. Job 9:28-35, "If I wash my hands in snow water I am still unaccepted", verse 33, "there is no daysman (or umpire or mediator) between us that might lay his hand upon both of us". In other words Job is saying, There is no-one who has legal standing with God, and who at the same time can understand and represent the human race. In this hopeless situation the Lord Himself has taken the initiative and provided a Mediator. John 3:16. The Atonement is often misunderstood and misrepresented. Some imagine the Atonement to mean that God was angry at the sinner and sullenly stood aloof until He was placated by His Son paying the penalty. This is a caricature of the true doctrine. The scriptures show that it is God, the offended party who takes the initiative in providing atonement for mankind. Though His majesty has been offended by man's sin, and His holiness must act against it, He is not willing that the sinner should perish. Ezekiel 33:11. The following scriptures show that it is man who has been reconciled to God and not God to man. Ephesians 2:16, Colossians 1:20-21, 2 Corinthians 5:18-19. Because of the Deity of Christ and His true humanity, He is able to be a proper Mediator - He can be a faithful High Priest in things pertaining to God and to make reconciliation for the sins of the people. Hebrews 2:17, 1 Timothy 2:5-6.

3. THE ATONEMENT.

The Death of Jesus is set forth in the scripture as:

- 1) An Atonement, Romans 5:10-11 (covering).
- 2) A Reconciliation, 2 Corinthians 5:18, Hebrews 2:17
(to change thoroughly.)
- 3) A Propitiation Hebrews 9:5, Romans 3:25, 1 John 2:1-2, 4:10, (that which appeases), "the Mercy Seat" comes from the same word.
- 4) A Substitution, Romans 8:32, 4:25, 1 Peter 2:21-24, Hebrews 2:9-10, Isaiah 53:5-6. Though He was faultless .He was condemned by God on the basis of His taking on Himself the responsibility of the human race.
- 5) A Representative Romans 5:12-21.
- 6) A Ransom Matthew 20:28, 1 Timothy 2:5-6 a corresponding price. (Greek "Antilutron"). We must emphasize here that Jesus paid a corresponding price to the exceeding sinfulness of our sin. He did not pay a ransom price to the devil as some have thought. He did not bargain with Satan in any way at all. Rather He destroyed the devil and made an open show of him. 1 John 3:8, Colossians 2:15.
- 7) A Redemption 1 Peter 1:18-21, Galatians 4:4-5; 3:13, Romans 3:24, Ephesians 1:7 - to buy back" Jesus had the three qualities which enabled Him to redeem us:
 - 1) Willingness
 - 2) Ability
 - 3) Kinship,
- 8) A Sacrifice for Sins, Isaiah 53, 1 Corinthians 5:7, Hebrews 9:26.
- 9) An offering to God on Man's behalf, Hebrews 7:27; 9:14, 8:3, Ephesians 5:2, Isaiah 53:10-11. This must remain the centre of the Atonement rationale. The offering was to God, not to the devil, to man, or the law.
- 10) To establish an eternal and Living Union with Himself- 1 Thessalonians 5:9 -10,

- 11) As our Passover 1 Corinthians 5:7, John 1:29,
- 12) As putting to death the "sinful flesh nature" of man, 2 Corinthians 5:14, Galatians 2:20, I Peter 2:24, Romans 6:2, 6-7. This is the LEGAL GROUND of our Justification with Jesus. We were crucified with Him.
- 13) A Commendation of God's love to sinners 1 John 3:16; John 4:9-10, 3:16, Romans 5:8.
- 14) A basis for Justification Romans 5:9.
- 15) An act of Obedience whereby many are made righteous, Romans 5:19. Obedience is one of the chief aspects of the Atoning Death of Christ. The attitude in which He died is a vital consideration.
- 16) A means or basis for forgiveness Colossians 1:14, Ephesians 1:7.

However, this work of Redemption demands much more than mere forgiveness of sins. Although God could forgive all men's sin, man's redemption would not be effected. The power and authority of sin over the life of man would remain. It would be necessary for man to be continually granted forgiveness as in the Old Testament. Hebrews 10:3-4, 11. The Atonement of Jesus Christ has provided much more than forgiveness of sin. It has broken the relationship between man and his former spiritual father - Satan. John 8:44, and made it possible for him to receive a new nature - a new life. Romans 5:10, 2 Corinthians 5:17. The spirit of man that was dead to God in trespasses and sin, Ephesians 2:1 has been born again through the introduction of this "new life" received on the basis of Christ's atoning work.

What have we been redeemed from?

Titus 2:14 shows that Jesus has redeemed us from all iniquity. There is not one sin or habit that can any longer exercise legal control over a child of God. This redemption is not just to make us members of God's family. It has in view a total change in our nature - Matthew 1:21 declares that Jesus came to "save us from our sins" - not just to forgive us for them. His death has also delivered us from the "curse of the law" - Galatians 3:13 (For an understanding of the curse of the law read Deuteronomy 28, particularly verses 15-68), which things are the fruit of the "all iniquity" from which we are redeemed. Having thus redeemed us, Jesus has made it possible for the "blessings of Abraham" to come upon us - especially, the promise of the Holy Spirit. Hallelujah!

4. FACTS AND FACETS OF THE PASSION OF CHRIST.

A. The Triumphant Entry to Jerusalem.

God promised David that of his children He would raise up a man to inherit his throne. Though it was not God's time to do this, Jesus was serving notice that the throne of His father David belonged to Him. Zechariah 9:9 contains the prophecy that was fulfilled on Palm Sunday when the multitudes honored their "King" .You will notice how accurate the prophecy made five hundred years earlier was. "Riding upon a colt - the foal of an ass." - Matthew 21:1-9.

B. The last supper

Matthew 26, Mark 14, Luke 22, John 13.

It was at this celebration of the Ancient festival of Passover that Jesus shared with His disciples that it was indeed He who was the true Passover. His hour had come and now was the time for last words with the men whom He knew were so frail that they would fail in the test ahead. It could be no other way. To accomplish our redemption He had to stand utterly alone. There was nothing that any other person could add to His atoning work. They did not support Him or strengthen Him. In His last hours it was He who still supported them. In the

Upper room, He accomplished the humiliation of a servant's place when He washed His disciples' feet. John 13:27 shows that it was here that Judas was entered by Satan and went forth to accomplish the nefarious work, begotten of his greed. It was in the Upper Room that Jesus gave His disciples the Communion, the New Testament in His blood, - the Cup which we still partake of each time we celebrate communion, The Parable of the Vine, John 15, the promise of the Holy Spirit, John 15 16, and His Intercessory prayer for the disciples, John 17 were all given at this Passover feast.

C. The Garden of Gethsemane

Matthew 26:36-46.

The very word ' Gethsemane ' has become a symbol of agony, but no person has ever approached the agony of the Son of God when He saw how bitter was the cup of man's iniquity which He would have to drink. He cries out for it to pass if possible, and yet submits Himself to the Father's Will, Matthew 26:36-36. He was in such agony that Luke 22:44 records that He sweat great drops of blood. For this to have happened, His capillary system would have malfunctioned. His body could hardly stand the pressure which no other human had ever borne. He said "my soul was exceeding sorrowful - even unto death", Matthew 26:38. Apparently it was at this time that the incident recorded of in Hebrews 5:7 took place. He prayed to be saved from premature death, - before He had fulfilled all things and accomplished man's redemption. Luke 22:43 records that an angel appeared from Heaven and strengthened Him.

D. The Betrayal

Matthew 26:46-56.

At the time when the eleven disciples were sleeping and allowing the flesh to dominate the spirit, Judas, impelled by Satan to whom he had yielded, was about his dark work. With a kiss he betrayed the Matchless Son of God and sold Him for 30 pieces of silver. This was prophesied, as well as Judas' tragic end-. Psalm 41:9, Mark 14:10, Zechariah 11:12, Matthew 26:15, Zechariah 11:3, Matthew 27:6-7, Psalm 109:7,8, Acts 1:18-20. Psalm 55:12-14.

Of all the brutality He suffered that day the kiss of Judas must have been the most bitter to bear. The kiss was a sign of discipleship, but from the lips of the devil-inspired betrayer it was utmost profanity.

E. The Trials

Matthew 26:57-68, Mark 14:53-65

It is clear from reading all four gospels that Jesus was subjected to five trials in the space of half a day. First He was taken to the house of Annas, a previous High Priest, and then to his son-in-law, Caiaphas, who was the current High Priest. Between these periods which took place at night and early morning, Jesus was mocked, smitten, blindfolded and struck in the face. Early in the morning the Lord was taken to Pilate, who examined Him, found no fault in Him, and was glad of the opportunity to send Him to Herod, when it was discovered that Jesus was from Galilee - Herod's province. Herod also mocked Him when Jesus refused to perform some miracle for the crowd. Finally, He was taken back to Pilate, who against his better judgment, bowed to the will of the Pharisees, and released Barabbas, and sent Jesus to be crucified. Barabbas was a robber and a murderer. When the world refused Jesus and chose such a one, they got more than they bargained for. They actually chose Satan - who is a thief, John 10:10, and a murderer, John 8:44. Through all of the hatred shown to Jesus by the priests and rulers, the Will of God was done, Acts 2:23. God actually used their envy to accomplish the greatest incident in the history of the universe. They unwittingly played into God's hands. Notice Caiaphas' prophecy - they thought it was expedient for their own ends, and did not know that God had a higher purpose. John 11:49-53.

Luke 22:53 shows that the confrontation was not just between Jesus and the envious

Pharisees - but between Jesus (the seed of the woman) and the powers of darkness.

This is the time when Genesis 3:15 would be fulfilled and no doubt every principality and evil power and every wicked spirit were present to destroy the Son of God and to manipulate the crowd against Him. The whole trial was completely unreasonable, and that is a clear manifestation of the nature of Satan.

F. The Whipping

Rather than being an isolated or insignificant facet of Jesus' redemptive ministry, the whipping was an integral part. It is through the lashing that we have the Ministry of Healing. Deuteronomy 28 shows that the fruit of disobedience often results in physical sickness. Jesus made it possible for us to have a legal claim to freedom from this curse. He was not only killed, but His body was broken and marred so that ours could be made whole. This was physical suffering as distinct from the spiritual, social and emotional torment to which He was subjected. Isaiah 53:5 and 1 Peter 2:24 clearly show that by Jesus' stripes we are healed - what He bore, we do not have to bear. Sickness has no legal claim.

G. The Crown of Thorns

In this malicious act, the soldiers unwittingly put on Jesus the curse of the perversion of nature, which was passed on Adam at the time of his judgment. Genesis 3:17-18. Through His Atoning Death, Jesus has effectively dealt with everything that sin brought to pass. Because of His victory, the day will come when the desert shall blossom as a rose, Isaiah 35:1.

H. The Crucifixion

a) Jesus hung upon the Cross for only six hours before He died, Mark 15:25, 34. This was an unusually short time for death to take place through crucifixion. There is evidence to suggest that Jesus died through a broken heart - broken through the weight of man's sin and being cut off from His Father, Mark 15:34. He did say that He would lay down His own life, John 10:15, 17, 18. "No man takes it from Me". In the final analysis, He was not slain by the wrath of evil men, but offered Himself to God. Luke 23:46; Hebrews 3:14.

It was love, not nails, which held Him to the Cross.

b) In His death He was able to say, "it is finished" John 19:30. He had accomplished all -that could be demanded for our redemption. Every legal hold of sin was broken - the law had been fulfilled and the justice of God was satisfied. In fact, the most righteous act (in its scope and potential) that Jesus ever performed, was in taking our sin upon Himself. The sixth cry of Jesus on the cross - "it is finished" - is actually one word in the original Greek - "tetelestai". Its full meaning is "it is finished and as a result it is forever done." Tetelestai was a word used on tax receipts in the old days and had the same meaning as the rubber stamp of our day - "Paid in full".

We find it difficult to grasp just how intense was the weight of iniquity on the spotless Son of God. 2 Corinthians 5:21 shows that He became "sin" - not a sinner - but the actual principle of sin was identified with Him. At that moment Jesus became the most loathsome creature in the whole universe. It was for this reason that the Father turned His back upon the suffering Son. He could not look upon the sin and wickedness represented in His spotless Son. He was typified in the Old Testament by the Brazen Serpent - the symbol of the people's sin. John 3:14 was completely fulfilled - for in the same way that the serpent was lifted up Jesus was lifted up. He became the symbol of the people's sin.

The study of Bible Numerics reveals a staggering thing. Pilate refused to change the inscription over the cross - "JESUS OF NAZARETH." The numerical value of that name is

2,197 or 13 by 13 by 13. (13x13x13 = 2,197) Thirteen is the number of sin and rebellion. This is also the numerical value of the devil. In Revelation 12:9 – "the old serpent" - called the Devil and Satan. You can see to what an extent Jesus suffered in taking our sin.

Jesus bore the total fruit of sin - and labored under the load of our sickness – Isaiah 53:4 (literally says, "sickness and pains") the oppression of demons, Luke. 22:53, and finally death, Ezekiel 18:4 & 20, Genesis 2:17, in order that He might bring us total liberty from every fruit of sin.

c) Isaiah 53:9 (marginal reference) has another important point - the word "death" is in the plural, "deaths". Jesus died both physically and spiritually - He was completely cut off from the Father through His substitution for us. However, as previously stated - this submission to the Father's Will was His greatest act of righteousness, and death could lay no permanent claim to His soul - Acts 2:24. His glorious act has turned the cross, a symbol of crime into a modern symbol of valor.

d) The shedding of Jesus' blood is central to the truth of Atonement, Hebrews 9:22, Leviticus 17:11. The Modernist theology has eliminated the mention of the Blood of Christ as too gruesome, calling it a "slaughterhouse" religion. They have turned to a "social gospel" and reduced Jesus to a Teacher on the level of Buddha and Mahomet.

Check the following scriptures for the Bible Teaching - Matthew 26:28, Mark 14:24, Luke 22:20, 1 John 1:7, Acts 20:28, Romans 5:9, Ephesians 1:7, Hebrews 9:14, 1 Peter 1:19, Revelation 1:5, 12:11.

He was not only put to death, but His blood was shed - as in the Jewish sacrifices - through His bleeding back, the Crown of Thorns, the wounds in His hands and feet, and finally the spear thrust in His side - when out flowed blood and water. John 19:34.

The word "Atonement" belongs to the Old Testament. It does not occur in the Greek New Testament. Where it does occur in the King James Version it means "propitiation". The word "Atonement" means to "cover". The Blood of Jesus does not cover - IT CLEANSSES. This is the difference between the Old Covenant and the New. Jesus' Blood cleanses us from all sin, 1 John 1:7. It provides complete forgiveness, and the means whereby the sinful nature may be changed.

I. Supernatural Signs.

Space does not permit to examine each of the signs in the natural order. There was darkness which began at noonday and continued for three hours; a fitting sign seeing that the "light of the world" was being put out. There was an earthquake, the rocks rent and the graves of the Old Testament saints were opened (Matthew 27:50-53).

The most significant of these signs, however, was the rending of the Temple Veil. Torn in half, from the top to the bottom by the mighty hand of God, (this curtain was almost 15 inches thick). It signified that the way into the Holiest Place - the way into the Presence of God was now open to all men and not just for a High Priest once a year. The Veil of Jesus' flesh was rent. At the moment of the tearing asunder of His spirit from His body - the Temple Veil was torn.

J. The Day of the Crucifixion.

In the exact fulfillment of the Passover, Jesus was crucified on the 14th of Nisan. Contrary to popular belief, this was not on Friday - Jesus said that He would fulfill the sign of Jonah, for three days and three nights He would be in the heart of the earth, Matthew 12:40. We know that He rose very early on the first day of the week - Mark 16:9. Dating backwards we can see that Jesus was crucified on Wednesday. The important thing to know is that it was God's special day. The Hymn that Jesus sang with His disciples was part of the traditional Jewish

Passover Hymn, the Hallel - Psalm 118:21-24.

"The Stone which the builders rejected is become the Head of the corner - This is the Day
which the Lord hath made."

LET US REJOICE AND BE GLAD IN IT

CHAPTER FIVE

THE RESURRECTION.

1 THE NEED OF RESURRECTION.

Since the day Adam and Eve sinned, and began to die physically, as they had immediately died spiritually, mankind has been in bondage to the fear of death. Hebrews 2:15.

Death is not natural to the human race. It is the direct fruit of sin and is regarded by the Word of God as an enemy. 1 Corinthians 15:26. It perverts the human personality. It was never intended that man should be a disembodied spirit. His tripartite nature (Body-Soul-Spirit) is designed to operate together. His body is the vehicle of expression for soul and spirit. Death of the body is not the release of the spirit of man, but a temporary means of accommodating us in the presence of the Lord, until the day of the First Resurrection - when death will be swallowed up in the victory which Jesus had won for us. 1 Corinthians 15:54; 2 Corinthians 5:8; Revelation 20:4-6.

At the present time the whole of creation groans under the load of death and we look forward with faith to the day of its end. Romans 8:22-23.

Into this area of conflict and despair came the Son of God with the answer to the ultimate dilemma of the human race. He submitted Himself voluntarily to the judgment of our sin. As all humans die, so did He. There was no difference. He was first of all cut off from relationship with God the Father in spiritual death, Matthew 27:46, and shortly afterward His spirit was parted from His body, Mark 15:37; Matthew 27:50; Luke 23:46.. He came for the express purpose of death. Hebrews 2:9. He took on Himself the nature of men that He might accomplish it.

However, the substitutionary death of Jesus Christ is not sufficient to redeem us from sin. Before that great work could take effect it must be proved that He had indeed conquered sin, with all its fruit. He had to rise from the dead showing that it had no power over Him. The power of death and the grave is in the legal hold exercised by sin in the human life. If Jesus had not risen from the dead it would have proved that He was Himself under sin's power and we could not be saved. 1 Corinthians 15:14:15-16.

It is sometimes stupidly claimed that the religion of Christ established by His perfect and sublime life and by His heroic death would survive even if the resurrection could be disproved.

A religion that has no better support than a disillusion or deliberate falsehood is worthy of nothing else than universal contempt and rejection. It must be frankly admitted that if there is any evidence of facts that may reasonably prove the continuance of Jesus in the grave beyond the third day after His crucifixion, we are bound to disregard and despise every word of the Bible.

On the other hand, if it can be shown beyond a reasonable doubt that Jesus actually rose from the dead, no honest man can withhold from Him the reverence, submission and authority due to His Name. No other proof of His divine mission to earth can be asked. No other proof of the importance of His doctrines can be demanded. Let the report be fully confirmed that after being crucified and buried, Christ came forth from the grave conquering death's power and there is no further ground for argument, no further room for hesitation.

All other miracles sink into insignificance in the presence of this display of God's almightiness, and further - it carries with it throughout the ages such proof of the supernatural origin of the scriptures, their supreme authority, that successful and sincere denial are impossible.

2 THE PROPHECIES OF THE RESURRECTION

A. The outstanding Old Testament prophecy of the Resurrection of Christ is found in Psalm 16:10, which was quoted by Peter on the day of Pentecost. (Acts 2:22-32) Because there was no personal sin in Jesus' life, corruption could not touch Him. Decay is part of the process of death. He was unique among earth's dying millions. His dead body was kept in a state of perfect preservation.

B. Isaiah also speaks of the Resurrection, Isaiah 53:10 after the offering for sin His days would be prolonged.

C. The Old Testament is rich in typology of the Resurrection. One clear example is found in Genesis 22:5, Abraham knew God has asked him to offer Isaac up in death, and yet he believed that they both would return. This passage, which speaks of God providing a lamb (verse 8), is highly typical of the whole work of Jesus in redemption.

D. Another Old Testament incident which prefigured the Resurrection of Jesus is that of Jonah who went down in the whale in a death-like experience and returned again. Jesus used this incident as a definite example of His approaching death and Resurrection, Matthew 12:38-41, 16:4, Luke 11:29-30.

E. Further to the above Jesus Himself prophesied of His victory over Death. He said that no man would take His life from Him, but He would lay it down that He might take it up again. John 10:17. In John 2:18-22, Jesus challenged the Jews to destroy the Temple and in three days He would raise it up again. He was speaking of the Temple of His Body. John 11:25 records the mighty words uttered to Martha, "I AM the Resurrection and the Life." See also Matthew 16:21, 17:22-23, 20:17-19.

3 THE FACT OF THE RESURRECTION.

Some have attempted to rationalize this assertion of Scripture. It is suggested that Jesus did not really die but just "swooned" on the cross and later "revived" when placed in the cool tomb. Others maintain that although he did die He only had a "spiritual resurrection" - that His body did not rise from the dead, but He appeared in pseudo-physical form to re-assure His disciples. Still others tell us that it was all a case of mass hysteria. The disciples just wanted to believe He would overcome death and either had hallucinations, or deliberately misled the world.

A later study .will deal with the various theories and the proofs of the Resurrection. However, let us state here the scriptural position and emphasis.

A. The resurrection of Jesus Christ is referred to more than one hundred times in the New Testament.

B. The appointment of a successor to Judas was conditional upon the fact that he was a witness of the resurrection. Acts 1:21-22

C. It was the first message of the Church which the scripture claims was inspired by the Holy Spirit. Acts 2:24-32.

D. It was the cardinal point in the apostolic witness and testimony. Acts 4:33

E. The resurrection was the heart and centre of all Pauline doctrine. Acts 17:18, 23:6, 1 Corinthians 15:1-4; 15:14-19; 15:42-58.

F. It was the message of the risen Lord as claimed in Revelation 1:18.

G. Paul definitely states that if Jesus did not rise from the dead no-one is saved and we have no hope. 1 Corinthians 15.

If the resurrection of Jesus Christ be disproved, then the whole of the New Testament is found to be false including the statements supposedly made by Christ.

4 THE RESULTS OF THE RESURRECTION.

A. The Approval of the Redemptive Work.

Had He remained in the tomb it would have been evident that He was like us bound by sin. His resurrection is proof that the work of redemption is truly finished. God is satisfied - Sin is destroyed - Christ is the Mighty Conqueror. Acts 2:29; 13:28-39; Isaiah. 53:11.

B. The Proof of His Sonship.

He was "declared" to be the Son of God with Power - by the resurrection. Romans 1:4. This was proof to the whole world that He was what He claimed to be. According to Acts 13:33, Psalm. 2:7 was fulfilled in the Resurrection.

It was after the Resurrection that Jesus said, "All power is given unto Me." – Matthew 28:18. Because He willingly submitted Himself to a death of substitution, God the Father has highly exalted Him and made His Name higher than any other. Philippians 2:9-10, Ephesians 1:18-22. The miracles of the Church Age are available on the basis of the Standard Miracle, which the resurrection of Christ is. Acts 4:10, 3:15-16.

C. A New Order Brought into Being.

Christ is the Last Adam. 1 Corinthians 15:45. He is the end of the flesh dominated race to all who will believe in Him.

With His victory over death a new order has come into being. He is the Beginning of a new creation. As He has been raised - so will we be. He is the "Grain of Wheat" that is bringing forth "much fruit" - John 12:23-24. Note also Romans 8:29, Revelation 1:5, Colossians 1:18. The typology of "First fruits" is also fulfilled, in His Resurrection, 1 Corinthians 15:20-23. In the reaping of their harvests the ancient Jews had to present the first sheaf of their harvest to the Lord. This speaks of Christ, and the rest of the harvest speaks of those redeemed out of the world. Matthew. 9:37-38, 13:30-39, Revelation 14:15. This new order is based on "Everlasting life" which we have received from Christ. John 3:36. He has abolished death, and brought life and immortality to light through the gospel. 2 Timothy 1:10

In fact the scripture goes so far as to say that we are not "saved" by the Cross, but by the Resurrection. We receive forgiveness and cleansing on the basis of Calvary, but our salvation is on the basis of Jesus' "life". Romans 5:10 and 1 Peter 1:3. His Resurrection is the guarantee of our justification, Romans 4:25, and the assurance of our own resurrection - the redemption of our bodies. 1 Corinthians 15:51-53 & 22.

5 WHAT HAPPENED DURING THE THREE DAYS?

In answer to the theory of "soul sleep", (the idea that in death there is no consciousness until the resurrection of the body), we can show that Jesus was active in the spirit world during the three days of His death. His body lay in the tomb, but He was involved in the work of liberation, and overthrowing the powers of darkness. 1 Peter 3:18-19 tells us that in this period of time Jesus was quickened by the Spirit and that He preached to the spirits in prison. 1 Peter 4:6 also mentions this ministry of Jesus. Hebrews 2:14-15 shows us that Jesus went into death so that "He could destroy the devil who held the power of death, and also so that He could deliver those who had been subject to bondage through fear and death." Jesus declared to the John the apostle in Revelation 1:18 that He had been dead, was now alive and had the keys of Hell and Death. Hallelujah!

With this new authority Jesus led those who had been captive in death (the righteous dead from the Old Testament) in His triumphant procession to the gates of Heaven. Psalms 24 and 68:18 speak of this, compare Ephesians 4:8-11. A new victory and authority would possess the Church if a clear understanding of the greatness of Jesus' triumph over all the works of sin, the devil, and death was to be gained. He has spoiled principalities and powers (the Satanic Kingdom) and has made an open show of them. Colossians 2:15

6 WHEN DID JESUS RISE?

Tradition has obscured the truth of both the day of the Crucifixion and the Resurrection. In order to gain a proper understanding of these dates it is necessary for us to make a further examination of the sign of Jonah. Matthew. 12:38-40 and Jonah 1:17. The Pharisees were seeking some proof from Jesus of His Messiahship. Jesus replied that the only sign that would be given to prove this would be the fact that He would spend THREE DAYS AND THREE NIGHTS in the HEART of the earth. This is a most important scripture in determining the time of the Resurrection and Crucifixion. His Messiahship depended on the exact fulfillment of the sign of Jonah and His own prophecy.

We must note here that Jesus was speaking of His burial and not the length of His death. The key words are "in the heart of the earth". We will see that Jesus was dead for slightly longer than three days but He was buried for exactly three days and three nights. Both Mark 8:31 and Matthew 47: 63 show that He would die and rise again AFTER three days. Jesus died at approximately 3 p.m. on Wednesday, and was buried at about 6 p.m. on Wednesday, which was in the Jewish method of reckoning, the beginning of Thursday. (Their time accounting began with the night - 6 p.m. to 6 am, followed by the day, 6 a.m. to 6 p.m.) Note Genesis 1:4-5, 8, 13 - three days equals three periods of darkness and three periods of light, in all seventy two hours. Any time less than this is clearly unsatisfactory in the fulfilling of Jesus' statements. The Resurrection took place about 6 p.m. on Saturday - at the end of the Sabbath and the beginning of the first day of the week. Matthew 28:1.

A. Let us note the time of the burial. After Jesus died, sometime after three p.m. Joseph of Arimathea went to Pilate asking for His body. Matthew 27:57 says, "when the even was come", as does Mark 15:42, Luke 23:54 says that the "Sabbath drew on or approached", meaning that it was almost 6 p.m.

B. Let us also note the time of the Resurrection. Popular opinion has it that Jesus rose at sunrise on Sunday. The Scriptural evidence does not support this. Matthew 28:1 tells us that the great earthquake, the rolling back of the stone and the appearance of the angels took place in the "end of the Sabbath, as it began to dawn, towards the first day of the week". That was 6 p.m. Saturday, right at the start of the Jewish week - the beginning of a new week - a new day and a new order. Mark 16:1-6, Luke 24:1-6 and John 20:1-2 all show that when the women came very early in the morning of Sunday, when it was still dark, that Jesus was already risen from the dead.

A comparison of Matthew 28:1 and Mark 16:9 will reveal that the Resurrection was at the end of the Sabbath and the beginning of the first day of the week.

C. Proof of the expiry of 3 whole days. Many people have based their idea that Jesus was crucified on Friday, on the scripture in Luke 23:56 which would seem to indicate that, until a closer study is made. During this special week there were actually two Sabbaths during each year which often fell on week days. As the direct fulfillment of the Passover Lamb, 1 Corinthians 5:7, Jesus was slain on the day of the Passover, which is also called the day of Preparation and the first day of Unleavened Bread. Matthew 26:2 and Matthew 26:17 show us that Jesus ate the Passover with His disciples at night and later that same day - at 9-00 a.m., He was crucified. That was the 14th of Nisan. Note Numbers 28:16-17. The 14th day was the day of the Passover and the 15th was the Feast day or High Day - a special Sabbath, John 19:31.

It is clear that there was an ordinary day between the two Sabbaths, Mark 16:1, Luke 23:56.

When Jesus was buried the Sabbath was approaching, Luke 23:54, so no work of any kind would be done. Yet the above verses tell us that the women bought spices and prepared them, then they rested the Sabbath (the ordinary Saturday) Luke 23:56 and then came early on Sunday to embalm Jesus' body. From this we can see that two Sabbaths and an ordinary day elapsed between the Crucifixion on Wednesday and the Resurrection.

7 THINGS RELATED TO THE RESURRECTION.

A. We have already been noted, but is again emphasized our Justification is related entirely to the fact that Jesus rose again. We are saved by His life - Romans 4:25, 5:10.

B. The Christian's victory over sin and self is only possible as the Resurrection life of Jesus is actively at work within us. Galatians. 2:20

C. Our baptism in water is a symbol of the whole of Jesus' redemptive work, death, burial, and resurrection. It is our identification with Him. Romans 6:1-6.

D. The coming future judgment is certain. God has given sure proof of that Jesus is appointed the judge of the world. The proof was the resurrection. Acts 17:31, 10:42.

E. His present ministry as High Priest of the order of Melchizedek is on the basis of the resurrection and this now unending life - Hebrews 7:15-16. In fact the Resurrection of Jesus was different to the others referred to in Scripture -they all died again. He ever lives and so shall we. The resurrection of Jesus from the dead was of a different type and it is spoken of as being the first. When we are raised or changed it will be with a body like His. John 3:2, Acts 26:23 refers to the resurrection of Jesus being the first.

8. THE POST RESURRECTION APPEARANCES.

The number of people to whom Jesus appeared after His resurrection absolutely precludes the possibility of it being just an hallucination in the mind of one person. Note these appearances

To Mary Magdalene – Mark 16:9

To the other women - Matthew 28:9

To two disciples - Luke 24:15

To the eleven disciples – Luke 14:36

To Peter - 1 Corinthians 15:5

To the ten disciples, Thomas was absent, John 20:26

At the Sea of Galilee - John 21:1

To five hundred brethren - 1 Corinthians 15:6

To eleven disciples in Galilee - Matthew 28:17

To James - 1 Corinthians 15:7

At the time of His ascension - Luke 24:50

To Paul at His conversion - Acts 9:5, 1 Corinthians 15:8

Added to the many people who saw Jesus after the Resurrection, there are many infallible proofs. Acts 1:3

Consider the challenge to Thomas to examine the wounds in His body, John 20:26-28, and the demonstration of His ability to eat. Luke 24:36-43. This was not an appearance by a disembodied spirit - or any hallucination. On the strength of these infallible proofs the formerly despondent disciples established the Church in His Name - through the preaching of His Resurrection

Consider the final appearance of Jesus recorded in the Scriptures - Revelation 1:28,

"I AM HE THAT LIVETH, AND WAS DEAD: AND, BEHOLD, I AM ALIVE FOR EVERMORE,
AMEN: AND HAVE THE KEYS OF HELL AND DEATH."

CHAPTER SIX

PROOFS OF THE RESURRECTION

1. THEORIES AGAINST RESURRECTION.

Five main theories have been advanced to explain the Resurrection of Jesus Christ from a purely natural and rational standpoint. The object of each theory is to destroy the thought of any supernatural intervention, by God in the resurrection of Christ.

A. The Theory of Reimarus.

He proposed that the whole affair was a matter of theft or falsehood on the part of Jesus and His friends, collectively, or respectively, for the purpose of propagating the belief that the Crucified Christ has risen from the dead. Charles the 2nd said to a Rationalist who propagated this theory, "You Rationalists are so credulous you'd believe any thing but the Bible."

B. The Swoon Theory

This theory was advanced by Dr Paulus. He maintained that Jesus was never really dead. After a temporary lapse of unconsciousness on the Cross occasioned by His sufferings He was presumed dead and placed in the grave in a coma. As a consequence of lying in the cool tomb He revived after three days and made His exit and was actually seen several times by some of His disciples. He also lived long enough to be seen by Paul, then finally died in some secret corner and was disposed of. Miracles multiply when you try to explain away a miracle.

C. The Fantasma Theory

It was promulgated by Renan, a very flamboyant French writer.

The appearances of the Risen Christ, so-called, were purely subjective, due to the excited state of mind in which the disciples found themselves after the death of their beloved master. They so longed to see Him once again that their desire produced the fantasy. They thought they did see Him more than once. They were perfectly honest in their belief but it was nevertheless an hallucination.

D. The Visional Theory.

Strauss adopted the theory of Holsten which has as its starting point the appearance of Jesus to Saul on the Damascus Road. Since it was a vision, these men deduce that Paul was prone to this type of thing. They suggest that he actually had epilepsy. The appearance of Christ was very real to Paul, but nevertheless it was pure hallucination. On the basis on this hypothesis all the other post-resurrection appearances of Christ to others are dismissed.

E. The Survival Theory.

In this theory it is claimed the appearances of Christ were not merely subjective, but had an objective cause which however was not the actual body of Christ risen from the dead having triumphed over the grave, but the glorified spirit of Christ producing visions of Himself for the comfort of the disciples in their extremity, as if he were sending a telegram from heaven to let them know all was well. According to this theory sometimes called the telegram theory, Jesus did not rise in bodily form, but His spirit actually appeared to His disciples assuring them that He was alive for evermore and imparting such instructions as were needed to direct them in spreading His doctrines over the face of the earth. Renan lived long enough to see his theory displaced by the above which was introduced to the religious realm by the scholar named Keim.

F. The Misinterpretation Theory.

There were no appearances of Christ after His death to be accounted for, but simply a strong way of speaking on the part of the disciples concerning Christ's continuing life which gave rise to misunderstanding in the apostolic church, that then embodied itself in the traditions of the

Christophanies recorded in the gospels. (Christophany = appearance of Christ).

2. ANSWERS TO THE ANTI RESURRECTION THEORIES.

We will not deal in detail with each theory as many of the answers to one will apply to others.

A. THE REIMARUS THEORY.

In claiming that the disciples stole the body of Christ, Infidelity has apparently overlooked the following facts, or has no answer to them.

a) The Moral factors in the case.

To accept the theory of Reimarus we must believe:

- 1) That a company of men could be confederate in evil for purposes of good.
- 2) That throughout their lifetime they lived as a society of hypocrites without ever letting the mask fall or betraying the fact in spite of suffering.
- 3) That they preached virtue and lived virtuously knowing all the time that their doctrine was based on a lie.
- 4) That in the face of death they could nurse in their souls the hope of departing to be with Christ forever while all the time they knew that He was rotting in some grave.
- 5) That a number of men resolved to go forth among the nations in order to establish a religion which teaches the purest morality - its enemies being its judges -a religion that strenuously insists upon truth and uprightness and threatens to cast all liars into a lake that burns with fire and brimstone forever - a religion of which sincerity and righteousness are essential principles, while hypocrisy is vehemently denounced. That in order to carry out the nefarious task, these men agreed to act in the name of one who had been publicly put to death but whom they falsely claimed was risen from the dead, thus uttering a willful lie in the very act of forbidding falsehood, and thus built the finest and noblest system of moral and ethical conduct the world has ever known, on the biggest deception ever practiced.
- 6) That in the prosecution of their purpose, marked by this self-contradictory mode of procedure, they endured the loss of home, country, kindred and friends, submitting to all manner of privation and suffering and death itself in the most agonizing forms, for no possible gain in this world and for no possible gain in the world to come seeing they pronounced against themselves the sentence of everlasting condemnation.
- 7) To suppose the above is to suppose a state of things which is morally impossible. The men who propound the above theory, do so on the ground that they cannot accept the account of the resurrection, because that involves a miracle and miracles are a violation of the law of nature, for no miracle in the Bible could so violate the laws of nature as the conduct of the apostles in regard to the resurrection if it originated in a fraud. The lives that the resurrection has changed are the greater miracle.

b) The Logical Factors in the Case.

1) The Jewish story of the empty tomb.

The only account that the ingenuity of the priests could devise in explanation of the empty tomb, was to claim that Christ's body was stolen by His disciples. It is impossible to believe this for the following reasons:

It is founded upon a statement by the soldiers in favour of which there is no evidence. It cannot be accepted as evidence because:

(a) They could not testify as to what happened as on their own confession they were asleep.

(b) Being asleep, they could not say whether the body was stolen at all, or if stolen, that the disciples were the culprits. At best such a statement is merely conjecture.

(c) It would be impossible to place any confidence in the intelligence or honesty of such witnesses.

(d) The story is not only absurd. It carries upon its face the stamp of collusion. That the whole division of the Roman Guard should be asleep at one time is at once incredible, and men in their circumstances would not have made such an acknowledgement of negligence, without previous assurance of protection.

Two further questions must be faced.

(1) Why did the soldiers guilty of such an act return to the city? Naturally speaking, that was the last place they would go. The natural reaction for men in such a position would have been to resort to flight.

(2) Why were the soldiers not punished? Roman discipline was proverbially severe. Peter's guards did not escape so easily.

The incredibility of the Empty Tomb.

(a) Apart from the discredit which the origin of the report casts upon it, the account of the disciples stealing the body is in itself incredible. It is impossible to assign a single reason why the apostles should do so. There was nothing to tempt them to such an enterprise. The possession of the dead body could not have helped them in any way. They could, not have imagined that they could restore it to life and they could not have obtained a better burial place for it. Even if there had been no Roman guard, it is impossible to conceive a feasible reason for the disciples wishing to have it. The incredibility of this supposed action is increased when we take into consideration the Roman guard in conjunction with the disciples' alarm for their own safety which the death of Jesus had occasioned.

(b) Even if it is supposed for some inconceivable reason that the disciples had formed a plot for retrieving the body of their Master, it is obvious that there were insurmountable difficulties in the way of carrying their design into effect. They could not count on the soldiers being asleep, and if they had so done there was no guarantee that they could remove the stone and take away the body without waking some soldier.

It is impossible to think that the disciples could have overcome the soldiers physically or that they had sufficient money to bribe them. Further, there were so many visitors in the city at such a time, many of whom slept in the open that it would have been impossible to remove the body without being discovered.

c) The Legal Factors in the case.

1) The failure of the priests to have the soldiers punished. If the disciples' assertion was true, they who had crucified Christ had slain the hope of Israel. They were guilty of the blood of the nation as well as of a man. If this was once believed by the mass of the people the lives of the priests were in grave danger. Acts 5:26 shows that this danger was real. This danger would make the priests eager to disprove the claims of the apostles. The logical course if the body had been stolen was to prefer a charge against the disciples and punish them for their crime.

2) Even if the body of Christ had vanished from the view of both friends and enemies, his murderers had abundant means of disproving or silencing the claims of the apostles that He had risen from the dead. If the apostles were in error their testimony would be contradictory. The contradictions would become apparent and expose the delusion. That a plain statement concerning a simple matter of fact survived in spite of determined and resolute opposition is strong evidence of the truth of the assertion. The survival and spread of the belief that Christ rose in bodily form cannot be explained except on the basis that the claim was true.

3) The apostles were in grave danger if the charge that they had rifled the grave could be proved against them. In fact this was the best way of silencing the disciples. The grave had been sealed with the seal of Rome. To break that seal meant certain death for the perpetrators. All that the priests had to do was to show that there were discrepancies in the story of the apostles, charge them with breaking the seal on the tomb and Rome would have removed the apostles forever.

4) The conversion of Paul is also a factor which has to be considered. His conversion greatly increases the difficulty of supposing the disciples were either deluded or fraudulent. There is abundant proof in his epistles, e.g. Galatians 1:13-14, and 1 Corinthians 15:9, of his balanced judgment, keen intelligence and hostility to the gospel of Christ. His hostility would quickly detect the weakness of a belief resting only on the imagination of ignorant fishermen. Instead of detecting it, Gamaliel's disciple accepted the fishermen's belief as his own conviction. This proves that he had evidence which convinced him that Christ had risen from the dead. We have no right to infer that Paul's faith in the resurrection rested solely on his vision on the Damascus Road. From 1 Corinthians 15 we see the care with which Paul had collected evidence of the Resurrection. 1 Corinthians 15:5-7.

5) The Missing Body. It should be noticed that at no time did the priests charge the apostles to their faces with stealing the body, nor attempt to expose them to the people as imposters. This leaves the question of what became of the body to be answered. If it had been stolen some evidence of its existence must remain. It would need to be re-interred. There was neither river nor sea at hand for its disposal. No search was made by the priests for the body and this suggests that they knew more than they were prepared to admit. The experience of the soldiers which would be known to the priests, the boldness of the apostles and the miracles which took place left them with evidence which was difficult to deny yet impossible to admit, without incurring grave danger to themselves. This may be part of the reason for the statement in Acts 6:7, "a great number of the priests were obedient to the faith."

6) The Transformation of the Disciples. The change in the disciples' behavior is altogether unaccountable except on the basis of the resurrection. The death of Jesus produced effects in the lives of the disciples which were natural and to be anticipated. e.g.

(a) It destroyed at a single stroke their religious-political expectations.
(b) Their personal hope of reward was also destroyed.
(c) It confounded them, and left them helpless, confused, baffled, and unprepared for the future.

(d) It left them in utter sadness, and with foreboding of extreme danger to themselves.

In the course of a few weeks we find the disciples transformed and testifying in the most public and sacred places in Jerusalem, proclaiming unafraid and in the triumph, the power and the fact of the resurrection and the ascension of Jesus. They persisted in their statement before the Sanhedrin manifesting a supreme courage in the face of danger and in spite of suffering. This change took place in a short period of time but was of a permanent nature. This demands a sufficient cause: The possession of a dead body could not produce such effects, but the resurrection would be, and is the only sufficient cause.

7) The Disciples' Choice. If the disciples stole the body of Christ their subsequent conduct is entirely without explanation and is one of the greatest mysteries of time. If, on the other hand, we accept the resurrection as factual, the conduct of the disciples is entirely rational in view of the choice they had to make knowing that Christ had risen from the dead and had ascended to the presence of God; they had to live in the light of this knowledge. The choice in every circumstance was between obedience to a finite, political religious power or an ascended Lord in heaven. Such a choice left no real alternative; at all costs God must be obeyed. In the light of this circumstance the post-resurrection behavior of the disciples is

entirely natural and rational. Acts 2:14-41, 3:12-18, 4:5-13, 16-21, 5:18-42.

8) The testimony was immediately and to a great extent accepted. Another unaccountable fact in the history of the resurrection is that of its general acceptance by the people of the day in which it happened and of the city most vitally concerned. In a city where the people had every inducement and every facility to prove their story untrue, if such were the case, it found its widest acceptance. Acts 2:41, 4:4, 32, 5:14, 5:16, 6:1 & 7.

B. THE SWOON THEORY (answer).

This theory, like the others mentioned, creates more difficulties than it cures. All or most of what has been stated in refutation of the theory of Reimarus is applicable here, plus the following facts.

a) The physical difficulties. That a person, exhausted, wounded, half dead, in need of specialized nursing, with wounded hands and feet, whose bones has been displaced (dislocated), should be able to steal out of the tomb, escape the vigilance of the guard, the merciless hatred and malice of his enemies, and present himself to his friends in this condition as the victor over death, is conceivable only as a cumulative series of absurdities which would be the world's greatest comedy if the suggestion was not so blasphemous or sacrilegious.

b) The fact of Christ's subsequent death. The subsequent death of Christ is a fact demanded by this theory denying resurrection. Its exponents must admit that Jesus must have died very soon after the supposed emergence from swoon and the tomb. As on this supposition the half dead Jesus did soon die and was dying all the time he was appearing to the men he had known, the only conviction he could have left upon the disciples minds must have been that of a broken and vanquished life slipping into a hideous death. It is impossible to believe that from such a spectacle the conviction of Christ's resurrection could have arisen and the transformation of the disciples taken place.

c) Further difficulties which the Swoon theory has to combat are as follows:

1) It casts reflection on the efficiency of Rome in putting a supposed criminal to death. It was necessary also for the priests to be absolutely sure of Christ's death, Matthew 27:62-66. It is most unlikely that the body of one condemned to die at the instigation of the two most powerful parties in Jerusalem would be taken from the cross until dead.

2) The four evangelists all record the fact that Jesus was crucified, that He died and was buried. Further to this, John adds that the unerring spear of the Roman soldier pierced Christ's side from whence came blood and water, testifying to a pierced pericardium, which was in itself sufficient to cause death.

3) The absurdity of supposing that one who had undergone the experiences endured by Christ, viz.

- (a) Gethsemane;
- (b) The five trials;
- (c) Scourging;
- (d) The persecution of the soldiers; and
- (e) The Crucifixion,

could have freed himself from the grave clothes which were impregnated with a hundred pounds weight of spices, removed the stone from the inside, breaking the Roman seal and coming forth from the grave under His own momentum is almost a greater miracle than the

actual resurrection.

4) The whole story is not in keeping with the recorded character of the personality known as Jesus Christ. To have been party to such a fraud knowingly and willfully cannot be reconciled with His sinless nature and holy character. To assume that He was, is to destroy every part of His history, and to make faith in Him impossible in any degree.

C. THE FANTASMO OR VISIONAL THEORY (Answer).

The visional theory receives a certain amount of support from modern feeling in that it pays tribute to a great soul, and to the power He wields of winning limitless devotion from His people. The theory of Renan is the theory at its worst, while that of Strauss, while brilliantly phrased is changed only in degree. Such a theory is its own refutation. The apostles, who afterward retained their witness which such sanity and practical judgment in the face of gravest danger, were not likely to be started on their course by a violent attack of hysterical emotionalism. In addition to what has already been said this theory cannot be accepted as a scientific explanation of the resurrection for the following reasons:

a) Its first and cardinal defect is that it does not save the honesty or the intelligence of the disciples; it reduces them to a company of fools whose folly was all the deeper because of their deceit. Here we have again to contend with the empty grave. If the resurrection did not take place more than one person must have been concerned with the removal of the body. The question, is pertinent, "Where was it moved, and by whom?"

If foes had removed the body they would have instantly produced it to silence the disciples. If friends removed the body they could be silent only by conscious and wicked conspiracy. This therefore involved the integrity of the disciples.

b) The deceit of the disciples is further emphasized by their continued reference to a resurrection having taken place. Everywhere the disciples created the idea that there had been a specific day when Christ reappeared in time and place from the grave, viz. "the third day." They separate all other post-resurrection appearances of Christ from that of the appearance on the third day. John 21:14; 1 Corinthians 15:4; Luke 24:21. If all the appearances of Christ were visionary this was a calculated deceit, which they must have known to be so and brands them as imposters.

c) The first principle of this theory is false and opposed both to evidence and reason. The Motto of Renan -"Heroes do not die" - seems to be the basis of the theory. The suggestion is - the disciples had attached so much importance on Christ's person they refused to let Him die. Love and desire did the rest. Each claimed to have seen Him. Enthusiasm and love are creative but not love without enthusiasm. Enthusiasm died when Christ died on the cross. There was no subjective starting point for such vision. The further the disciples got from the cross the less they would feel the need of Christ. The nearer they stood to the cross the less able were they to imagine the resurrection. So far as the disciples were concerned, death had conquered and before his iron hand hope ceased to live. The men who had lived through Calvary, who had seen the Roman spear do its work, and who had seen the grave receive its dead, were in no mood to be carried away by a tale of frenzied women. Expectant minds may be prone to visions. Minds doubtful from despair and despondent from loss are incredulous.

d) The difference between Paul's vision and the apostles' experience. This can be stated in a sentence: Paul knew of the belief in the resurrection before he saw Christ. It was in his mind an active force even though he denied it, but the first witnesses did not believe, they did not find the resurrection, it found them. Paul was expectant, they were not. Visions only come where there is distance, expectancy, creative enthusiasm. They do not come to desolate despondent minds.

e) The following facts are also opposed to this theory:-

- 1) It departs violently and radically from the gospel narrative.
- 2) Every citation in the New Testament denies any anticipation of the resurrection in the minds of the disciples.
- 3) The first reaction of the disciples to the story of the resurrection was one of incredulity and unbelief. Mark 16:11, Matthew 28:17, Luke 24:11, John 20:24-29.
- 4) The cold, unfamiliar character of the manifestations.
- 5) The speedy cessation of the appearances.
- 6) The change in the disciples from a supposed state of hyper-emotionalism to that of quiet, determined, courageous, exponents of a doctrine which threatened their lives.
- 7) Allowing that Christ spoke to them only as a proof of His survival, raised the moral question of His failure to correct the disciples' 'wrong' idea when they made such appearances the basis of the resurrection story.
- 8) The handling of His body, and the eating of a meal, with the disciples proves His body was substantial.
- 9) The change of the day of worship from the Sabbath to the first day of the week is proof of the resurrection's influence in the lives of the believers.
- 10) To suggest that various groups of people including five hundred men saw the same vision at the same time is to ask us to give up one miracle for five hundred. 'Only one' set of circumstances will it the case. The story is told in the scriptures.

Acts 1:3 - "TO WHOM ALSO HE SHEWED HIMSELF ALIVE AFTER HIS PASSION BY MANY INFALLIBLE PROOFS, BEING SEEN OF THEM FORTY DAYS, AND SPEAKING OF THE THINGS PERTAINING TO THE KINGDOM OF GOD." Also refer to W. Morrison's book, "Who Moved the Stone?"

CHAPTER SEVEN

THE ASCENSION AND PRESENT MINISTRY OF CHRIST

After His Resurrection, Jesus remained on earth for forty days, Acts 1:3. Jesus began His ministry with a forty day period, and He ended the earthly phase of His work with a forty day period, giving many infallible proofs of His Resurrection. During this period of time He met frequently with His disciples - (see list in study on Resurrection) It was at this stage that He gave to them explicit commandments for their future ministry. Acts 1:2.

1. LAST COMMANDS.

The commandments which He gave to the apostles and disciples were:-

A. Instructions to wait in Jerusalem until they had received the enduement of power, (verse 2), the Baptism with the Holy Spirit, Luke 24:49, Acts 1:5, 8. Up until now they had acted only on the authority of Jesus specifically given to them for certain occasions, such as Jesus had Himself, prior to beginning His ministry. Jesus would not allow them to even preach one sermon until they had been filled with the Spirit in case the Church began at the start to depend on human abilities. This would have been "strange fire" -Leviticus 10:1.

B. Commandments to Evangelize the Whole World. Matthew 28:18-20 Acts 1:8.

a) This is the direct purpose of the Baptism with the Spirit, and the heart and soul of the Church. The group which has no outlet for evangelism will soon die. Our responsibility remains; until the whole world has been reached it is necessary for every church to have a vision bigger than the local one - it was both at Jerusalem, Samaria, and the uttermost parts of the earth at the same time -Acts 1:8.

b) Contained in Matthew 28:20 is a unique statement by Jesus which proves beyond doubt that all that the apostles experienced, is for us - "teach them (those in all the world) to observe (to actively practice) all things whatsoever I have commanded you." Those who say that Jesus gave the apostles spiritual equipment which is not available to us are left without foundation for their argument. He commanded the Apostles to receive the Baptism with the Holy Spirit, Acts 1:4. Clearly, that command applies to every Christian today!

C. The Baptismal Formula was given to the Apostles in these last 40 days Matthew 28:19 - shows us that the Name of the Godhead - Father, Son and Holy Spirit is to be invoked over the candidates. They have all had a direct part in our redemption - the Father planned it, the Son accomplished it and the Holy Spirit applies it to us.

Mark 16:15-16 shows that Water Baptism is considered to be more closely related to man's acceptance of Salvation than many consider. While we do not believe that it is essential to salvation - every obedient son will follow His Lord. The early Church baptized the candidates on the same day as their conversion.

D. The Signs Following Ministry of Mark 16:17-18 was promised to the disciples

- a) Casting out of demons.
- b) Speaking with new tongues.
- c) Divine protection
- d) Ministry of healing.

MARK 16-20 records that they went everywhere preaching the Word and the Lord "worked"

with them and confirmed the Word with signs.

Praise God - after almost 2,000 years of uncertainty and unbelief, the Church is coming back into her God given heritage and all these signs are being seen in her ministry.

2. THE ASCENSION.

Mark 16:19; Luke 24; 51; Acts 1:9 all record the visible and bodily ascension of Jesus into heaven. While He was blessing the disciples with hands upraised, He began to rise in the air, suspending the law of gravity. He did not discard His body. He still has His human body and personality today and always will - He changes not. Hebrews 13:8. As He rose into the air, a cloud hid Him from their sight. It is interesting to note that this is the same word that is used for the "Shekinah" cloud that hovered over the camp of Israel. At this time a promise was given by two angels that Jesus would return to the earth in the same way that he left it. Acts 1:11. We look for a definite and physical appearance of our Lord Jesus Christ. "Even so come" Revelation 1:7

3. SEATED WITH THE FATHER.

When Jesus ascended, His "work" of redemption was completed and as a sign that it was, He sat down, Hebrews 10:12. There is one item of furniture in the Heavenly Tabernacle that was not in the earthly Old Testament Tabernacle - "a chair". The Aaronic priest could never rest from his duties; he had to offer again and again for the sins of the people. Hebrews 10:11. The only record of Jesus standing in this dispensation of time was to receive the spirit of the first martyr - Stephen. Acts 7:55-56. Precious in the sight of the Lord is the death of His saints. Psalm 116:15. It is important for us to note that Jesus is enthroned in the heavenly places - "far above" ALL principalities and powers (Satan and his demons), Ephesians 1:20-21. We are seated with Him, Ephesians 2:5-6. Every Christian who appropriates His victory is master over the devil and all demons. Rise up in faith and accept your exalted place in Christ.

4. THE PRESENT MINISTRY OF CHRIST.

For the last 2000 years Jesus has been as active as He was in the ages before He came to earth. His Redemptive work is finished - there is no more that needs to be done to perfect it, but now He is involved in administering and applying that mighty deliverance to every believer.

A. Baptism with the Holy Spirit

Ten days after the Ascension, as the fulfillment of the Feast of Pentecost, Jesus, having received from the Father the gift of the Holy; Spirit poured this out on the waiting disciples. Acts 2:33; 2:17. Jesus is still the Baptizer. Matthew 3:11. Even though the promised Spirit has been given for two thousand years, it is not an automatic process. Everyone who receives this Baptism is personally immersed in the Spirit by the Lord Jesus Christ.

Let us note that as Jesus was first exalted, and then the power fell - the true anti-type of Elijah and Elisha (the ascending Master and the Descending Mantle of power) - so today people are with the Holy Spirit as they worship and exalt the Son of God, and covet this power as Elisha did.

People may pray for us and help us overcome wrong teaching, unbelief and fears, but it is Jesus alone who Baptizes with the Holy Ghost and fire.

B. High Priestly Ministry.

Jesus has been ordained as - "a High Priest for ever after the order of Melchizedek". Hebrews 6:20. Since He is the final sacrifice for sin the old Aaronic priesthood has no further

usefulness. It existed only to shed blood as a covering for the people's sins. Therefore it has been abolished in favour of a Better Priesthood and a Better Law. Hebrews 7:11-12.

a) Melchizedek. There have been a multitude of theories as to this person. Without any speculation, rationalizing or attempting to come up with a "reasonable" explanation, we will state simply what the scriptures say. The only references to Melchizedek are found in Genesis 14: 18, Psalm 110:4, Hebrews 5:6, 6:20; 7:1-28. It is suggested that Melchizedek was a Canaanitish king who gained his priesthood by his own right and had no successor. This cannot adequately explain Hebrews 7:2-3. The scripture says "he is made like unto the Son of God" - both the Amplified and Living Bible are clear in their translation that Melchizedek lives forever. There can be no reasonable doubt that Melchizedek was actually a pre-Incarnation appearance of Christ. Such appearances are known as Christophanies or appearances in human likeness. Jesus has now been exalted and is our Melchizedek priest forever - after the power of an endless life.

b) As our Melchizedek High Priest, Jesus is the mediator of a better covenant. Hebrews 8:6. He is personally involved in administering the covenant made with us. He watches over His every word to perform it. Because He made a more excellent sacrifice and has presented His own blood to the Father for our sin, He has been made the executor of His own will and testament. Hebrews 9:14-18. He is making sure today that we are receiving all that His Redemptive death provided for us. Do not allow yourself to be robbed of your inheritance by Satan who is like a clever lawyer.

c) As our High Priest, He is able to save to the uttermost and make intercession for us His blood offered once is sufficient testimony that the price has been paid - it effectually pleads for us. Hebrews 7:24-27.

d) Jesus is a High Priest who can give advice, comfort, impart strength and preserve from temptation because He has experienced the whole range of human temptation and need. Because He is able to understand our problems and impart sustaining grace we are urged to approach the throne of God with boldness. Hebrews 2:18, 4:14-16.

e) The High Priest of our Confession. Hebrews 3:1. The word translated "profession" in the King James Version is more correctly rendered "Confession" - from the Greek words "Homologia" - which means, "to say the same thing". Every priest must have something which He receives from the people to whom and for whom He ministers. Of course since our Salvation is a gift of God there is nothing that we can offer for it. The only things we can bring are the "sacrifices of praise". Hebrews 13:15-16. When we say the same thing as the word of God we are actually "confessing the covenant", and Jesus our High Priest can take that "sacrifice", and use it effectively. When we confess doubt, fear, or failure, this is not part of the New Covenant, and Jesus cannot use such a confession.

C. Head of the Church.

Ephesians 1:22 declares that when the Father raised up Christ, He put all things under His feet, and made Him to be HEAD over all things to the things to the Church. The true church has no earthly leader or temporal head. It recognizes the authority of a risen and glorified Lord who is at this present time totally involved in the ministry and management of the Church on earth. Colossians 1:18 also clearly states this truth. For this reason evil men have never been able to stop the triumphant march of the Living Church regardless of how many of its leaders they dispose of, for its Ever-living Head is far above all things, Ephesians 1:21.

Jesus has been, and still is directing every spiritual involvement of the Church - His Body. When Stephen was stoned Jesus stood to receive his spirit and convicted the young Pharisees standing by. Shortly after He told Saul, on the Damascus road that it was not the disciples who were being persecuted, but the Lord Himself - showing how closely Jesus identifies with us today. When Paul and Silas were in prison Jesus sent an earthquake and 'overturned' their

trial and sentence.

a) As the Head of the Church, He is working with His disciples today and confirming His word with signs that prove it to be true. God has never left Himself without a sign and this dispensation is no exception. When we are faithful to preach the words of Jesus with boldness He will confirm it. – Mark 16:20, Acts 4:29-30.

b) In the Government of His Church, Jesus is today personally ordaining disciples into His ministry. He is bestowing ministry gifts and calling some to be apostles, others to be prophets, some are Pastors or Evangelists, while others are teachers, Ephesians 4:11. These ministries are designed to inspire and strengthen the faith of the Church so that the saints are perfected for the work of ministering the word of life to the world and edifying each other. In the final analysis every "true" minister is specifically and definitely "called" by the Lord to fit into one of the above categories. He is not appointed to those positions by man.

D. Culmination of His Ministry. •

a) Jesus said in John 14:2 that he would prepare a place and come again to take us to be with Him there, John 14:3 , 1 Thessalonians 4:17.

b) The time of His return will be a time of judgment as well as joy. All judgment is committed unto the Son, John 5:22. We must all appear before the Judgment Seat of Christ. Romans 14:10; 2 Corinthians 5:10, 3:11-15. The sinner will suffer in that day as Christ is revealed, no longer a Savior but as a Divine Judge, Acts 17:31; Jude 14-15; revelation 6:15-17. At this time all His enemies will be totally overthrown. 1 Corinthians 15:25, Hebrews 10:13.

c) Culminating His ministry in this era will be the Marriage Supper of the Lamb when the Bride who has made herself ready will become one with her Lord. Revelation 19:7-8; Ephesians 5:25-27; Matthew 125:1-13.

EVEN SO COME LORD JESUS. Revelation 20:22.

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CHAPTER EIGHT

THE DEITY OF CHRIST

Was Jesus God, or was He just a good man - a good teacher who has left us a philosophy for good living?

There are a number of considerations that must be undertaken to fully satisfy this issue:

1. WAS JESUS HUMAN ONLY?

A. If Jesus was human only then the Virgin Birth has no place of significance except to suggest that the Savior of the world had a questionable background. How do we reconcile such a thought with Jesus' claim that He was the Son of God? Matthew 16:13-17.

B. If He was born human only, Jesus would have had a fallen nature (Romans 5:12), yet the Bible clearly states that Jesus did not sin during his time on earth (2 Corinthians 5:21). We would have to accept that Jesus was a complete over comer in spite of having a human nature, with its bias toward sin, causing pressures from within, plus the influence of the God of this world causing pressures from without. Psalm 51:5, Jeremiah 17:9

C. If Jesus were only a Good Man then at best He could only have taken His place among the Righteous Dead at death, and would in fact have needed someone to redeem Him from an Adamic nature. How is it that He was able to meet Satan in mortal combat and triumph over him, making an open show of him through having died on the cross of Calvary? Hebrews 2:14, Colossians 2:15.

The answer to these questions is that although Jesus was truly Human, He was also and at the same time truly God. "And they shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:23, Isaiah 8:14.

Great is the Mystery of Godliness - He 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 Timothy 3:16.

2 TO WHAT DEGREE WAS JESUS GOD?

A. If Jesus lived by the power of His Deity and was not subject to the limitations of the flesh as we know them,, how can we reconcile the scripture which says that He was touched with the feelings of our infirmities and was tempted in all points like as we are, yet without sin. Hebrews 4:15.

B. If Jesus were not truly man, He could not qualify as man's substitute for sin. To be the "Lamb of God", He had to be one of the flock. Indeed He was the Prophet raised up from the midst of His brethren. Deuteronomy 18:15.

C. If Jesus overcame sin and performed His miracles in the power of His Deity, why was it that He performed no miracle until after His baptism with the Holy Spirit? Jesus said that we would do the same works (John 14:12a) by the same power - the Holy Spirit, whom He poured out when He returned to the Father (John 14:12b).

3 THE INCARNATION.

The incarnation of Jesus is the total answer to this question. Jesus was the union of God and man. In the fullness of time God sent forth His Son, made of a woman, made under the Law. Galatians 4:4. In Him dwelt all the fullness of the Godhead bodily. Colossians 2:9. In Jesus, God shows the great desire to live in the midst of His family on earth. God was in Christ

reconciling the world unto Himself. 2 Corinthians 5:19, 6:19; Acts 7:48.

4 PROOFS OF THE DEITY OF JESUS CHRIST.

1) Divine Names are given to Him.

A. He is called God.

John 1:1 - "The Word was God."

Hebrews 1:8 - "But unto the Son he saith, Thy throne, O God, is for ever."

John 20:28 - "My Lord and my God." This was not an expression of amazement by Thomas but a confession of faith. This confession was accepted by Christ, and is the equivalent to the acceptance of Deity, and an assertion of it on Jesus' part.

Romans 9:5 - "God blessed forever."

Titus 2:13 - "The great God and our Savior Jesus Christ."

1 John 5:20 - "His Son Jesus Christ, This is the true God."

In all these passages Jesus is called God.

B. He is called the Son of God,

The references containing this title are numerous. Among others note Matthew 16:16, 17, 8:29, 14:33, Mark 1:1, Luke 1:35, 4:41. Matthew. 27:40, 43 - "For he said, I am the Son of God." Luke 22:70 - "Art thou then the Son of God? And Jesus said, I am." In John's Gospel, however Jesus plainly calls Himself "the Son of God". (5:25, 10:36, 11:4).

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? Matthew 26:61-63. Does not Mark indicate a special Sonship? Mark 12:6-"Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son,"

The Sonship of Christ is human and historical, it is true; but it is more - it is transcendent, unique, and solitary. That something unique and solitary lay in this title seems clear from John 5:18 - "The Jews sought the more to kill Him because he said also that God was His Father, making Himself equal with God."

C. He is called the Lord.

Acts 4:33, 16:31, 9:17; Luke 2:11, Matthew. 22:43-45. It is true that this term is used of men, e.g. Acts 16:30 -"Sirs (Lords) what must we do to be saved?" John 12:21 -"Sir (Lord) we would see Jesus." It is not used, however, in this unique sense, as the connection will clearly show. In our Lord's day, the title "Lord" as used of Christ was applicable only to the Deity, to God. "The Ptolemies and the Roman Emperors would allow the name to be applied to them only when they permitted themselves to be deified. The archaeological discoveries at Oxyrhyncus put this fact beyond a doubt. So when the New Testament writers speak of Jesus as Lord, there can be no question as to what they mean" - Wood.

2) Divine Worship is ascribed to Jesus Christ.

The Scriptures recognize worship as being due to God, to Deity alone: Matthew 4:10 - "Worship the Lord thy God, and him only". Worship of men or angels is not allowed. Revelation 22:8,9, Acts 14: 14,15, 10:25,26, 12:20-25. Jesus Christ unhesitatingly accepted such worship, John 20:28, Matthew 14:33, Luke 24:52, 5:8. The homage given to Christ in these scriptures would be nothing short of sacrilegious idolatry if Christ were not God.

3) He possesses the qualities and properties of Deity.

A. Pre-Existence - John 8:58 - "Before Abraham was, I am".

B. Self-Existence and Life Giving Power - John 5:21,26,1:4. "In Him was life".

C. Immutability - He never changes. Hebrews 13:8, 1:12.

D. All the fullness of the Godhead dwelt in Him - Colossians 2:9. Not merely God-like. He was

God.

4) Divine attributes are possessed by Him.,

A. Omnipotence - Matthew 28:18, "All power is given unto me in heaven and in earth."

B. Omniscience - John 16:30, "Now are we sure that thou knowest all things."

C. Omnipresence – Matthew 18:20, "For where two or three are gathered together there I am in the midst"

5) Statements, which in the Old Testament are made distinctly of Jehovah God are taken in the New Testament to refer to Jesus Christ.

Psalm 102:24-27 compare with Hebrews 1:10-12,
Isaiah 40:3, 4 compare with Matthew 3:3, Luke 1:68,69,76,
Jeremiah 11:20 17:10, compare with Revelation. 2:23,
Isaiah. 60:19 compare with Luke 2:32,
Isaiah 6:3-10 compare with John 12:37-41,
Isaiah 8:13,14 compare with 1 Peter 2:7,8,
Isaiah 8:12,13 compare with 1 Peter 3:14,
Numbers 21:6,7 compare with 1 Corinthians 10:9,
Isaiah 40:10,11 compare with John 10:11,
Ezekiel 34:11,12,18 compare with Luke 19:10.

JESUS IS GOD!

In John 18:3-6 we read that when Jesus said I AM (the 'he' is in italics), the soldiers fell to the ground. I AM is the name which God gave to Moses. Exodus 3:14, 15.

On the Day of Pentecost (Acts 2) Peter draws attention to the statement in Psalm. 110:1, where David says, "The LORD said .unto my Lord, sit thou on my right hand" etc. In Acts 2:34-36, Peter says that the second LORD is Jesus. Note that the two Lords are different - one in capitals and the other in small letters. A literal translation of Psalm 110:1 by Robert Young would be: "Yahweh said unto my Adon, 'Sit thou' etc. or more commonly 'Yahweh said unto my Lord'. YAHWEH means 'One who is', or 'the ever-living One or the life self-existent One'. Taken from the Hebrew YHVH translated JHVH from which comes Jehovah, or more preferably – Yahweh. (there being no vowels in written Hebrew) incompletely translated LORD in the King James Version.

Was Jesus David's 'Lord'; the God of Israel? John says that Jesus came unto His own – the Jews and they received Him not (John 1:11) and John was speaking of God the Eternal Word – the Logos. John further states that Jesus created all things. John 1:3, Compare Ephesians 3:9 and Colossians 1:16. Jesus was not a God, He is The God of Israel.

THE ERROR OF ONENESS. DOCTRINE

As we do not believe that Jesus is the Father let us qualify, that as Jesus was with the Father at creation and that God was in Christ reconciling the world, and Jesus did always those things that pleased the Father etc., it is apparent that God is expressed in Three Persons. Jesus is the LOGOS or spokesman of the Godhead who always recognizes His Father and moves in the power of the Holy Ghost.

AS IN HEAVEN.

We have seen a Divine order in the Godhead; a mutual respect and recognition. This is the pattern that the Holy Ghost established in the New Testament church - the Body of Christ. Compare the cooperation of the ministry at Samaria, Acts 8. This is the pattern for today.

FINALLY.

We recognize that Jesus has life within Himself as does the Father, John 5:26, and is able to

give to those who accept Him the power to become the Sons of God. John 1:12. We know that He humbled Himself (or emptied Himself) of His heavenly glory. Philippians 2:8 (AMP). To what extent we do not know, for if we knew all the mystery of Godliness, we would be as God.

As David laid aside his kingly robe and put on the common priest's linen ephod when he brought back the Ark of the Covenant to Jerusalem, so Jesus the Son of David laid aside His glory and took on Him the form of a servant, 2 Samuel 6:14, Philippians 2:7, that He might bring the presence of God into the midst of men.

Whoever refuses to accept Jesus as his Divine Savior and Lord is guilty of the enormous sin of rejecting God. A man often thinks he is good because he never stole or never murdered or never cheated. "Of what great sin am I guilty?" he complacently asks. "You are guilty of the awful damning sin of rejecting God," we reply. But suppose one questions or denies His divinity? That does not change the fact nor lessen his guilt. Questioning or denying a fact never changes it. Suppose that one denies the goodness of a man who is in fact the soul of honor? It would not alter the fact but simply make the questioner guilty of awful slander. So denying the fact of the Deity of Jesus Christ does not make it any less a fact, but it does make the one who denies Him guilty of awful blasphemous slander. Torrey.

May our exclamation ever be "What manner of man is this!" Matthew 8:27.

CHAPTER NINE

THE NAME OF JESUS

TWO GREAT TRUTHS

1. The Name of Jesus.
2. The Holy Spirit.

Before He was crucified, Jesus, knowing His time was at hand, began to encourage His disciples. He shared with them the fact that He must be put to death, JOHN 12:32, and knowing that this would sadden them, He encouraged them that He will not leave them comfortless but will send another Comforter John 14:16. This was the promise of the Holy Spirit. At the same time Jesus taught His disciples that they could use His Name in His absence and He promised them the same results as He had. John 14:13.

THE DISCIPLES USED THE NAME OF JESUS.

The disciples had used the Name of Jesus before and were aware of what Jesus was talking about. At this time they actually knew more about the use of Jesus' Name than they did about the Holy Spirit. Jesus had always been their Comforter. When they met a problem that they were not able to handle, they called for Jesus.

In Luke 9:1 we read that Jesus gave the twelve disciples power and authority over all demons and to heal diseases. This they did very successfully. The next group sent out was the Seventy. They were told to preach the gospel and heal the sick, but they made a marvelous discovery - demons were subject to them in the Name of Jesus. In other words, demons were as subject to the disciples when they ministered in the Name of Jesus as they were to Jesus Himself. Luke 10:17.

We should note that they were not told to cast out demons but they found that it is always God's will to cast out demons. It was their privilege to minister in Jesus' Name, but they discovered that there is a very real authority behind the Name of Jesus.

DUNAMIS AND EXOUSIA

There are two Greek words for 'power' in the New Testament – 'Dunamis' (ability) and 'Exousia' (privilege or authority). They are used in the above order in Luke 9:1.

In Acts 1:8 Jesus told the disciples that they would receive power (Dunamis) after the Holy Spirit came on them. This was the promise of ability to serve Jesus. However, when speaking of the disciples receiving the Comforter or Spirit of Truth, Jesus told them that they knew Him, for He dwelt with them and would be in them. John 14:16-17. Jesus sent the Holy Spirit with them on their ministry trips. Matthew 12:22-29 shows this - note verse 28. Therefore we conclude that the disciples were sent on these ministry trips with the power or ability of the Holy Spirit and had the authority of Jesus' Name which privilege He gave them. This is the ministry pattern for the Body of Christ. The Name of Jesus releases the ability of the Holy Spirit.

EXOUSIA; Matthew 9:6, 10:1, 28:18; John 1:12; Luke 10:19
DUNAMIS; Luke 4:14, 5:17, 24:49, Acts 1:8; Romans 1:4.

There is an important key to the use of the name of Jesus. The Holy Spirit does not speak of Himself but glorifies Jesus. John. 16:13-14. If we apply this principle when asking in Jesus' Name (no self-glory), we can be sure of results and this will glorify Jesus and the Father. John 14:13.

THREE IMPORTANT FACTS ABOUT THE NAME OF JESUS.

1. INHERITED.

Jesus had by inheritance obtained a more excellent name than the angels. Hebrews 1:4. Jesus came in His Father's Name, John 5:43, 10:25, 17:6.

The name JESUS means SAVIOUR. "Thou shalt call His name Jesus, for He shall save his people from their sins". Matthew 1:21. This was prophetic and only fulfilled when Jesus had died and risen from the dead for our Justification. Before Calvary, Jesus showed forth the attributes of His Father. Isaiah's prophecy said that His name would be 'Emmanuel' (God with us). The naming of Jesus in this way fulfilled the fact that God was with humanity for wherever God is, or is named, He reveals Himself, e.g. Jehovah Jirah (God will provide).

Wherever God is, there are miracles. His presence could always be known. This was true also of Jesus. Wherever He went there were miracles. In Jesus, God was with men. He forgave sins, healed the sick, raised the dead and performed miracles which are a further proof of His Deity. Just as Abraham was not content with anything less than a son to be his heir, we can be sure that only the Son of God is His heir and worthy to bear His Name. Jesus did not imitate God - He was God. Because He alone is the expression of the Father on earth his name was inherited.

2. ACHIEVED.

Because Jesus has fulfilled perfectly all the demands for man's salvation, He is worthy to be called Savior. He has achieved this worthiness because:

- A. He destroyed him that had the power of death. Hebrews 2:14.
- B. He made an open show of principalities and powers Colossians 2:15
- C. He nailed our sinful nature to His cross and by His stripes we are healed. 1 Peter 2:24.

Because Jesus has stripped Satan of his power and spoiled the demon forces, making a laughing stock of them, He is rightfully Lord of the universe. Matthew. 28:18.

Satan and the demons fear Jesus and are subject to His name. James 2:19. His name reminds them of defeat and pending torment. Luke 8:28. Because Jesus has paid the price of man's redemption, He has a name which is above every name. Ephesians 1:21.

3. CONFERRED.

God hath highly exalted Him. He has been given a name which is above every name. Every knee must bow at the name of Jesus. Philippians 2:9-11. Because of His great triumph, Jesus has been made both Lord and Christ to the glory of God the Father. Acts 2:36. Philippians 2:11.

No knight has ever been invested with a greater title or seen such splendor and glory as that which Jesus received when He entered Heaven and sprinkled the Mercy Seat. What a triumphant entry! What acclamation! He is worthy. He is the Savior. Indeed there is no other name given, whereby we must be saved. Acts 4:12.

There is no name on Earth, in Heaven or under the earth greater than the name of Jesus, so highly has the Father exalted Him. He is seated at the right hand of God, sharing the glory of the majesty on high. Hebrews 1:13. Acts 2:33. As there was none greater than Joseph in his day, so there is none greater than Jesus. His greatness is the power behind His name.

THE CHURCH'S LEGAL RIGHT TO THE NAME OF

THE POWER OF ATTORNEY.

Jesus has given to the Church the legal right to use His Name. The church has become the legal representative of Jesus on earth, while Jesus is the Representative of the church in Heaven. John 14:13-14. Hebrews 7:25.

1. Peter and John at the Beautiful Gate.- Acts 3 and 4.

Peter, full of the Holy Spirit, tells the lame man to stand up in Jesus' Name. Peter assumes the privileges of being the direct representative of Jesus and gives commandment in His name. God is pleased to honor that name and the lame man is healed. Peter said that the miracle was wrought through faith in the Name of Jesus. Acts 3:16. It was as if Jesus had performed the miracle Himself. Indeed the miracle proved the resurrection of Jesus. Acts 4:2. A dead man has no power. From this time on Peter set a precedent for the church and wrought many miracles in Jesus' Name. Acts 5:15-16.

2. Philip at Samaria. Acts 8.

Philip went to Samaria and preached the gospel. He found Himself in a stronghold of Satan, but found that they were subject to him in the name of Jesus. Acts 8:7. Many miracles were done by Philip in the name of Jesus, and there was great joy in the city. However, because of the situation brought about by sorcery, Philip gave the people a great weapon - he taught them the use of Jesus' Name. Acts 8:12.

3. Paul at Philippi. Acts 16.

A demon possessed girl vexed Paul, so he spoke to the spirit and commanded it to come out of her in the Name of Jesus Christ. Because Paul was aware of his position in Christ and had faith in the name of Jesus, the demon had to obey and left the same hour. Acts 16:18.

The Early Church fulfilled the commission from Jesus. Matthew 28:18- 20.

"All power is given unto me - Go ye therefore".

Sent in the Power of His Name.

Jesus said as the Father has sent me even so send I you. John 20:21. Jesus came in the authority of His Father's name and He has given to the church the authority of His name. They did everything in His Name. They were His representatives. They were carrying on where Jesus finished His earthly ministry.

THE NAME OF JESUS AT WATER BAPTISM.

Jesus commanded to baptize in the name of the Father and of the Son and of the Holy Spirit. MATT. 28:19. This they did, but they emphasized the name of Jesus. They did this too

1. Contrast between the baptism of John and baptism in the name of Jesus. But it is apparent that they used the baptismal formula given by Jesus. In Acts 19 Paul found believers in Ephesus who had not heard of the Holy Spirit, so he immediately asked them about their baptism in water. He knew they could never say they had not heard of the Holy Spirit if they had been baptized as Christians rather than just as the disciples of John. Acts 19:1-7.

2. The Early Church declared openly the Lordship and Deity of Jesus. Caesar was Lord of the Gentiles and the Jews acknowledged Jehovah as Lord only. The church preached in Jesus' name, baptized in Jesus' name, healed the sick in Jesus' name, to show that Jesus is Lord to the glory of God the Father. While the baptism was always in the name of the Father, Son and Spirit their records emphasize the name of Jesus because His deity was disputed by the Jews, Greeks and Romans.

GALATIANS 3:27 says that those who have been baptized into Christ have put on Christ. The baptismal candidates died to self and rose from the baptismal water to take their place in the Body of Christ.

THE NAME OF JESUS TO THE BELIEVER.

The name of Jesus was not given to a select few. Mark 16:15-18 says that the believers would do wonders in the name of Jesus. Let us note that the Name of Jesus is not to be used like a magic word or lucky charm. The name is not separated from the person. Jesus said where two or three are gathered in my name there am I. Because of the involvement of the Holy Spirit we only have results when in unity with Him.

Prayer is directed to the Father in the Name of Jesus. John 16:23-27.

When we make request in the Name of Jesus we receive special attention. We are on the King's business. We are like an Ambassador who comes to court in the name of the King. If that King is mighty, the Ambassador receives special attention and is given all the privileges of court. Jesus is the King of Kings, there is none greater. We are Ambassadors in His name. When we approach the Throne of Grace in His name, we are immediately accepted and given special attention. 1 John 5:13-15.

While this type of prayer is making our petitions known it is always based on the authority of Jesus' name. It is never begging or pleading. It is always confident of acceptance with the Father. Jesus did not even pray for people to be healed, he rebuked the infirmity because He was absolutely confident of His acceptance with the Father and that this work was the will of the Father. Compare Peter in Acts 3 – "In the Name of Jesus Christ of Nazareth rise up and walk." He represents Jesus in the authority of Jesus' name.

AT THE NEW BIRTH.

We inherit the Name of Jesus. We believe on His name. John 1:12. At this experience we become the sons of God and as Jesus was qualified to bear His Father's name because he was the Son of God, so we qualify to bear the Name of Jesus.

Romans 10:9-10. We confess His name. It has become a part of us because Jesus has become a part of us. He has become our Lord and we confess His Lordship. At Marriage the bride takes her husband, his name, privileges, wealth, authority. At the New Birth, we are potentially the Bride of Christ and receive the privileges of our relationship with the Lord of the Church.

SUMMARY.

In my name shall they cast out demons. Mark 16:17; Luke 10:19. The centurion recognized the authority that Jesus had. Matthew. 8:9. We have that authority because Jesus has given us the privilege (legal power of attorney) to use His name. Let us have faith in His name and use it as a mighty weapon to the tearing down of strongholds.

In His name we speak in new tongues. He is the Baptizer in the Holy Spirit. Acts 2:38-39.

In the name of Jesus we bind strong men, Luke 11:21-22. David came against Goliath in the Name of the Lord of Hosts. We are more than conquerors through the name of Jesus. Romans 8:37, 8:1, 2 Corinthians. 2:14.

Jesus' Name is established in heaven and used in earth by the church - the Body of Christ, so that his enemies can be put under His feet.

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CHAPTER TEN

THE LORDSHIP OF CHRIST

1 THE FIRST ADAM.

A. Adam Was Lord of the Earth.

Genesis 1:26-31, "God said, Let us make man and let them have dominion".

In the beginning God created this universe for the purpose of making a home for man. God's created humans were to be His under lords. Earth was to be an extension of the Kingdom of God. Adam and Eve were God's Regents. The whole creation was under their dominion. Adam named all creatures and tended to all matters. Adam and Eve knew nothing of limitation, deprivation, sickness, fear or loneliness. The creatures obeyed them. The abundance of the Garden of Eden was theirs. God was their constant companion.

The reality of this state at the beginning is emphasized today by man's great desire to attain and dominate. Man is constantly pitting his energy and intelligence against the challenges of the world in which he lives. He works tirelessly to conquer in the word of medical science, sociology, exploration - terrestrial and celestial. He seeks to capture the beauty of nature on canvas; no mountain is too high to conquer. The depths of the sea hold a fascination for mankind. The far reaches of the solar system and even the unimaginable distances of intergalactic space are not beyond his reach.

Mankind today is like a person suffering from amnesia who seeks every day to find who he is, where he came from. He is like an old man trying to recapture the achievements of youth.

Unfortunately however because of sin, man's idea of dominion is to dominate his fellows and tragically the creation which Adam dominated, today, dominates man. Mankind is even brought low by substance abuse when every herb of the field was given to it for its benefit. The whole Creation groans, waiting for the redemption of our bodies. Romans 8:19-23.

Paradise Lost: In Genesis 3:1-24 we read that Satan in the guise of one of the creatures came to the Eve and imparted to her the same sin of iniquity whereby he had aspired to be like God. Isaiah 14:12-15. Satan sought to exalt himself to be like God. He could not achieve this. There is only one who is like God. He that is as God is God. Christ alone is of the same substance with the Father. The Deity of Christ is an essential part of this consideration of His Lordship. Satan sought to misappropriate this status but was expelled from the presence of God.

B. The Temptation of Mankind - Genesis Chapter Three.

We do not want to look at the theological technicalities of this tragedy but we need to assess in common language the events of that day.

- a) Satan the liar cast a doubt on the Word of God and the integrity of God. Genesis 3:4, 5.
- b) By doubting the Word of God, Eve (and Adam) accepted as truth the Word of Satan.
- c) By receiving the Word of Satan, Eve (and Adam) partook of the nature of Satan. His mind became their mind. In a moment of time they had committed the sin which cast Satan out of the presence of God.

Just as Satan (Lucifer) had enjoyed the privileges of God's Lordship prior to his expulsion from heaven so Adam and Eve had enjoyed these same privileges on the earth. They were jointly given dominion over the planet and every created thing. They were the lords of all Creation on Earth under God Satan deceived Eve into believing that man could be as God, to be Lord of Heaven and Earth. They found though that to explore the supernatural in disobedience to the Word of God is to deliver oneself into the hands of Satan. This illicit search for the supernatural outside of God's guidelines is the realm of the occult. It is an

attempt to reach a higher plane of human consciousness independently of God.

I Timothy 2:14 shows that Eve was the one who was deceived but Adam was not deceived and was therefore more culpable. His sin was a deliberate choice to identify with Satan. Romans 5:15 tells us that it was by one man's sin that sin entered the world. It was not the sin of Eve that was the absolute cause of human misery. It was the flagrant act of Adam in full awareness of what he was doing.

We conclude that by this act of receiving the word of Satan man's nature was changed and he had fallen short of the Glory of God. When Adam faced God in the Garden, he was changed. Romans 3:23, 5:12. From that moment Adam and Eve yielded the Lordship of the world to Satan. He is now called the God of this world. They came into bondage, and sin with its fruit began to manifest in their death-doomed bodies. To obey the word of Satan is to acknowledge him as Lord – (as the god of this world) The fruit of the imparted nature of Satan is expressed very forcibly in Cain – Adam and Eve's firstborn. 1 John 3:12. "Cain was of that evil one"

C. The Fall of Mankind.

The Fall into sin brought the Curse not just on Adam and Eve, but upon the whole human race. Genesis 3:14-19, Romans 5:12; 8:20-24. Man's act of High Treason resulted in a fallen nature, sickness, pain, want, sorrow and satanic oppression. But there was a ray of light in all this darkness. God promised a new Lord. Genesis 3:15.

D. The Reign of Spiritual Death

During the Temptation of Jesus, Satan as the usurping Lord of this world offered the kingdoms of this world to Jesus and said it was possible for him to do so because they were delivered unto him. Luke 4:5,6. When was this world delivered unto Satan? It was never ceded to him by God. It happened when Adam and Eve surrendered their regency of the planet and gave Satan the Lordship over all the earth. Jesus did not refute this claim. Paul calls Satan the God of this world. 2 Corinthians 4:4, and the Prince of the Powers of the air. (or atmosphere) Ephesians 2:2. Jesus called him the Prince of this World. John 14:30, 16:11.

Satan had tried to establish his kingdom in Heaven and was cast out. From this point on he focused his attention on the Kingdom of God on earth and by lies and deceit he gained the Lordship. His intention however was only to destroy and to kill. John 10:10; Matthew 10:28. Eve and Adam thought that they would be superior by increasing wisdom, Genesis 3:6 but their desire to exalt their self brought them into bondage to Satan for he is the Lord of the self life. Paul the apostle further tells us that Satan and his Cohorts are the spiritual rulers of this world. Ephesians 6:12 and that Satan is the Lord of natural men - who are called the children of disobedience. Ephesians 2:2.

Here then is the cause of all evil and trouble known to man; wars, sickness, poverty, murder, strife. Every spiritual mental, physical and material want of man is the direct result of the Lordship of Satan. John 10:10; Acts 10:38.

It is God's intention to repopulate Heaven with Sons who will take the place of the Fallen Angels. Satan has pledged his every energy to seeing that man will never be fit for Heaven.

God's will is that we be like Jesus (the Perfect Son), Ephesians 4:3, and by the power of the Holy Spirit we shall be. John 1:12, 17:21; 1 John 3:2.

For man to be redeemed the Lordship of Satan had to be overthrown. God sent His Son to re-establish the Kingdom of God on earth. Jesus preached the Gospel of the Kingdom and proceeded to overthrow the kingdom of Satan so that the Kingdom of God could be established. Luke 10:20. There is enmity between the sons of God and the kingdom of Satan.

Genesis 3:15. All that Adam lost Jesus came to regain, and not just for Himself but to as many as receive Him. Romans 5:21, 6:23, 5:9.

2. THE LAST ADAM. I Corinthians 15:45-47.

A. Jesus is Lord.

Jesus was commissioned by His Father to proclaim the Gospel of the Kingdom of God. John 17:18. He was the Sent One of the Father and in this capacity He was the Messiah (Hebrew) or Christ (Greek), about whom it was prophesied that He would deliver Israel from all its troubles. Moses saw Him as a great Prophet. Deuteronomy 18:15. Isaiah saw Him as Immanuel, Isaiah 7:14, The Great Son of David, Isaiah 11:2, The Messiah or Christ; which means 'the Anointed One', Isaiah 11:2. He was to rule in the power of God. Israel looked for a mighty King who would triumph over evil as David had slain Goliath, and a Triumphant King who would possess the gates of His enemies. Genesis 22:17; Acts 10:38.

Jesus entered into His ministry as the Christ at thirty years of age after being baptized in water and the Holy Spirit. Acts 10:38, Luke 3:21-23, 4:1, 4:18,19.

Note: Jesus did no miracle and preached no sermon until He was anointed by the Holy Spirit.

B. Miracle Birth

Jesus was born of the Virgin Mary; He was the Seed of the woman. Genesis 3:15. Because He was not born of man He did not inherit a sinful nature. Romans 5:12; 11 Corinthians 5:21. Jesus was born of God. Luke 1:35.

C. Sinless life:

Jesus lived subject to all the pressures of life that are common to man, yet He was without sin. 11 Corinthians 5:21, Hebrews 1:9, 4:15, 1 Peter 1:19, 1 John 3:5. Jesus chose not to sin. Satan had no power over Jesus, John 14:30. Jesus was master over sin, sickness and demons. It was not for Himself that Jesus defeated Satan, but it was as a man (the representative of the human race) that Jesus contended for and gained the Lordship. It was not in the power of His Deity that He met Satan, although the demons recognized Him in this capacity. Luke 8:28, Mark 1:24.

As Perfect Man, full of the Holy Spirit Jesus showed that because He chose only to do those things which pleased His Father there was no Satanic weapon that could have any influence over Him. John 8:29, 5:19; Matthew 26:39.

D. The Temptation of Jesus. Luke 4:1-14.

LUKE 4:3. The Devil said to Jesus, "If you be the Son of God command this stone that it be made bread". Was there any great evil in this? Was not Jesus hungry? Remember Jesus' words, "I do always those things which please my Father". John 8:29 He did not do those things which merely pleased Himself and never those things which pleased Satan. The Temptation of Jesus was a battle for Lordship. Jesus recognized His Father as Lord. Jesus lived and moved according to the Word of His Father. Notice how Satan tries to bait Jesus into self justification - "If you be the Son of God". The entire temptation was an attack on His Sonship. Because of Jesus' oneness with the Father and His total selflessness Satan had no ground of approach to him. John 14:10, 11; 10:30. Adam gave Satan the Lordship but Jesus did not hearken to the Word of Satan. In every detail the difference was that Jesus sought only to glorify His Father.

E. The Place of Triumph.

The Cross was the place of the major contest between Jesus and Satan. Jesus was not subject to Satan because Satan had no hold over Him. John 14:30. This was the fruit of both

His sinless human life and His Divine nature. However to break Satan's hold as Lord over Adam's fallen race, Jesus had to break down the power of death. Secondly, just as David had to go down into the valley to face Goliath in mortal combat so Jesus went into the valley of the shadow of death and took on Satan in mortal combat, Hebrews 2:14. Thirdly, as David championed the cause of Israel against Goliath, so Jesus championed the cause of mankind against Satan and the forces of darkness. Satan had used sin to bring death and the certainty of a lost eternity in Hell to the human race. Romans 6:23, 10:28.

Jesus came to give righteousness and life and the promise of eternity in Heaven. John 10:10, 14:1-3; 1 Peter 2:24; Jesus did not die for Himself, although through death to the flesh He was able to return to the Father. On the cross Jesus declared to a Holy God that man was paying the debt of his sin, and to Satan, He virtually said, "the debt is paid, your hold is broken. Hebrews 2:14,15.

F. The Grave.

On the cross Jesus took our sinful nature and nailed it to the cross. He was our substitute. It was our sin nature that needed to die. Colossian 2:14. The grave is the place where the body of sin is buried. Death of the body meant release of the spirit and soul for Jesus, and while His body was in the tomb, He was involved in spiritual warfare. Ephesians 4:8-10; 1 Peter 3:19. At the end of three days and three nights the claims of justice were satisfied and Jesus rose triumphant over the grave. 1 Corinthians 15:3-5.

G. The Resurrection:

At the end of three days and three nights Jesus rose from the dead. Death had no dominion over Him. He made an open show of Satan and his cohorts. Jesus broke the bands of death. He broke the curse of death. Hebrews 2:15; 1 Corinthians 15:55-57.

Jesus rose as undisputed victor over Satan. There was no weapon that had been formed against Him that had prospered. Hebrews 2:14, Colossians 2:15; Acts 2:24. Whilst the ascension into the presence of the Father with His blood was the climax of Jesus' work of redemption for man; the Resurrection was the climax of Jesus' work of stripping Satan of his Lordship.

H. Jesus Crowned:

Because of His victory Jesus has been crowned Lord of the Universe. Acts 2:36; Matthew 28:18. He has been given a name which is above every name. Philippians 2:9.

He is above all, and all things are under His feet. Ephesians 1:17-22. Because the lordship of Satan has been broken, and the Lordship of Jesus Christ established, Jesus is able now to establish the Kingdom of God on earth, of which He is now Lord. Colossians 1:13-14;; 1 Peter 1:11; Revelations 1:9; Luke 11:21-22.

I. Jesus Is Lord.

Man not only needs salvation but he needs a new Lord to take the place of Satan. We may say why does not God restore man to Adam's original position and leave him be master of his own salvation? The answer is simple, Satan is still at large. Man needs the supernatural power of God to stay free of Satan's power, and the power of God is made available through Jesus. John 14:12-14.

Jesus does not share the Lordship with religious leaders, teachers or philosophers. He alone can and has gained the Lordship. All others are thieves and robbers. John 10:8. Only Jesus can bring peace, for He gives peace with God 2 Thessalonians 3:16, because He is the Lord of peace. It is only through His name, the name above all names that there is salvation. Philippians 2:9-11; Hebrews 1:4; Acts 4:12. He is not listed with others, nor is he compared

to others. He is Lord. Praise God!

J. Examples of Lordship;

a) Israel in the Wilderness. Exodus 12 - 16

God delivered Israel out of Egypt and from the hand of the harsh taskmaster. In the wilderness the people were saved but they would not allow God to be Lord in Pharaoh's place, and so they did not enter into God's rest (the Promised Land). Hebrews 3:7-11.

b) Abraham and Sarah.

Abraham was called of God, believed the Word of God and was accounted righteous for doing so. Romans 4:3. He was blessed of God and his colony was as the Kingdom of God on earth with himself as God's under lord. There was no want or lack in the Household of Abraham. Genesis 22:17, 18.

In Genesis 18:12 Sarah calls Abraham her Lord. This illustration is a wonderful type of Christ and His Church. Jesus is Lord and from Him the bride receives provision and protection. Sarah received the blessings of God because Abraham was her lord. Because she was content to maintain this condition she lacked nothing and gained everything.

c) In Ephesians 5:22-23 Paul sets forth the relationship of Christ with the Church. It is the relationship of a man and his wife. We are accepted because He is accepted. Ephesians 1:6. We conquer because He conquered. Romans 8:37. We have eternal life because He lives. John 14:19; 1 John 5:11. All things are under our feet because they are under His feet. Ephesians 2: 22-23. We are seated in heavenly places with Him. Ephesians 2:6. Adam said that his bride, taken from his side was bone of his bone and flesh of his flesh. Genesis 2:23. Believers are born into God's kingdom because Jesus' side was pierced and we have become bone of His bone - His Bride. John 15:5; Romans 7:4.

3. ESTABLISHING JESUS' LORDSHIP IN OUR LIVES

A. At The Cross.

We are saved by accepting Jesus as our Savior. John 1:12. We confess Jesus as Lord. Romans 10:9 (Amp.Bible). Confession is a positive act of identification with Him. To confess Christ is to be identified with Him. Peter, not wanting to be identified with Jesus, denied the Lordship of Christ. The Cross provides two things:

a) Cleansing through the blood of Jesus, Colossians 1:20.

b) The destruction of the self life (nature of sin) Galatians 2:20.

Salvation is freely available, John 3:16, but many Christians are still living in the self life.

B. The Grave.

We are buried with Christ so that the dead self-life may be removed Romans 6:1-14. This is Water Baptism. Satan is lord of the self-life. Self consciousness came as a result of sin. Genesis 3:7. We are called into a love relationship with Jesus. John 15:9, 14:15; 15:12. To exalt self we must first dethrone Jesus. If Jesus is not Lord, Satan is. There is no alternative.

Carnality, divisions, schisms, backbiting are a result of unyielded lives (uncrucified flesh). 1 Corinthians 3:1-3. Those who deny Christ the Lordship deny themselves the privileges and protection of His Kingdom. Do not sin against the Body of Christ! David was able to say, The Lord is my Shepherd, I shall not want. Psalm 23. How much greater does Jesus care for His Bride. In His Kingdom there shall no wolf or any such predator to attack us. John 10:10.11; Luke 10:19.

C. The Resurrection;

Jesus was raised by the power of the Holy Spirit, Romans 8:11 The power of a victorious

Christian life is the Holy Spirit. Death to the self-life allows the release of the Spirit. Romans 8:1, 2.

In the Tabernacle the High Priest had to go through the veil to go into the presence of God. Jesus went through the veil of the flesh into the presence of the Father. Hebrews 10:20. Likewise, when we live in the fact that our flesh is broken (crucified with Jesus) we enter into the presence of the Lord in a way we had not known before. Galatians 5:24-26. A life manifesting the Fruit of the Spirit is a life flowing out of the finished work of Jesus for us and a relationship with Him. This is the life over which Jesus is Lord and in this love relationship there is no fear, guilt or condemnation. Galatians 5:1-26; 2:20,21; 1 John 4:18,19.