

Theology Series

Christology

Study Guide

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Christology – the Doctrine of Christ

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Who is God?

Session 1

Who is God?

- God is ever-existing.
- He is the all-powerful creator.
- He is personal.
- God reveals Himself to us through various means:
 1. Through creation: Psalm 19:1-6; Romans 1:18-32
 2. Through the conscience of man: Rom. 1:21; 2:14-15
 3. The prophets: “the LORD said...”
 4. The Scriptures: 2 Tim. 3:16; 2 Peter 1:21; 1 Cor. 2:13
 5. Miracles: Exod. 9:14; 1 Kg. 18:36-39; 2 Kg. 5:8-15
 6. Holy Spirit: 1 Cor. 2:10-16; 1 John 4:1-6; John 14:26, 15:26
 7. Jesus Christ:
 - a. We see God in Christ (John 1:18; 12:45; 14:9)
 - b. To know the Son is to know the Father (John 8:19; 14:7-9)
 - c. The Logos “the Word” (John 1:1)
 - d. The “Light of the World” (John 1:9; Heb. 1:3)
- The 8-fold witness of Jesus:
 1. Israel: Isa. 43:10-12; 44:8
 2. Prophets: Acts 10:43
 3. John the Baptist: John 1:7-8, 15
 4. The Father: John 5:37-38
 5. Jesus: “a self-witness” John 8:18
 6. Holy Spirit: John 15:26; Acts 5:30-32
 7. Jesus’ followers: Acts 5:30-32; Luke 1:2
 8. Signs & wonders: John 2:1; 20:20-31; Heb. 2:4

Christological Heresies

Session 2

I. The person of Jesus Christ attacked:

1. By the Jewish leadership to preserve their control (John 11:48-50)
2. By the world (John 7:7; 15:18-19)
3. By some within the Church
 - a. Those who deny His deity
 - b. Those who deny His humanity (1 John 4:1-3; 2 John 7)

II. The Trinity

1. God is One (Deut. 6:1-6; 4:35; Isa. 45:14; 46:9)
2. God is plural
 - a. His name – Elohim
 - b. God uses plural personal pronouns when speaking of Himself (Gen. 1:26; 3:22; 11:7; Isa. 6:8)
 - c. God uses plural verbs when speaking about Himself (Gen. 1:26; 11:7)

III. Definition of Trinity:

“There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence. “ - Warfield

Eternality & Pre-existence of Christ

Session 3

- I. **The pre-existence of Jesus Christ the Son** (Col. 1:15-17; John 1:1-5, John 17:5; Heb. 1:8)
1. Old Testament: The NT refers to OT reference (Mic. 5:2; Isa. 9:6-7).
 2. God's name *YHWH* "Yehovah" from the verb *hayah* "to be, exist."
 3. Other references (John 8:56-58; Rev. 1:8; John 6:38)
 4. Where was Christ come from before His incarnation (John 6:38):
 5. Other refs of His heavenly origin: John 1:15, 18, 30; 3:13, 16; 6:33, 42, 50-51, 58, 62; 7:29; 8:23, 42; 9:39; Eph. 1:3-5; 1 Pet. 1:18-20

Pre-existence of Christ

Session 4-5

I. The pre-existence of Jesus Christ the Son Continued:

1. Names and titles quoted in the New from the Old Testament:
 - a. Yahweh (John 12:41 – Isa 6:1-5; Rev. 1:7 – Zech 12:1)
 - b. Lord Adonai (Matt. 22:41-46 – Psalm 110:1; Heb. 1:1-12-Ps. 102-25-27)
 - c. The Son of God (Matt. 3:17 - Ps. 2; Acts 13:33; Heb. 1:5; 5:5)
 - d. Angel of the Lord (Gen. 16:7-13; 22:15-18; Ex. 3:2-4)

2. Activities of the Angel of the Lord:
 - a. righteous Judge (2 Sam. 24:14-17; 1 Chron. 21:11-30)
 - b. He slays the 185,000 Assyrians (2Kings 19:35; Isa. 37:36)

3. Other theophanies
 - a. As the man in Gen 18:1-33
 - b. The man who wrestled Jacob in Gen. 32:24-25; Hos. 12:4

4. Christ appeared as a man.
 - a. As the man in Gen 18:1-33
 - b. the man who wrestled Jacob in Gen. 32:24-25; Hos. 12:4
 - c. The Commander of the army of the Lord (Joshua 5:13-15)
 - d. The man in the fiery furnace (Dan. 3:19-28)
 - e. Some visions of God appear in the form of man (Ezek. 1:1-28; Dan. 10:1-21).

OT Typology of Christ

Session 6

- I. **Typology in the Bible:** Defn: A type is from the Greek ‘typos’ meaning “a pattern or image.” A type is a divinely inspired OT foreshadowing of some spiritual reality in the NT.” A type found in the OT has a corresponding antitype found in the NT.

- II. **Christ is the outstanding antitype in all typology.**

- III. **Christological types occur in 5 categories:** (1) persons; (2) events; (3) things; (4) institutions; (5) ceremonies.
 1. Things/events/ceremonies:
 - a. Sacrifices:
 - i. Lamb of God (John 1:29, 36 – Gen. 22:9-18; the Lamb Acts 8:32; 1 Pet. 1:19; Rev. 5:6-7:17; 12:11; 13:8-11; 14:1-10; 15:3; 17:14; 19:7-9; 21:9-22:3)
 - ii. Christ in the Passover (Paschal) Lamb (1 Cor. 5:7; Matt. 26:2 – Exod. 12:5-13)
 - iii. The Day of Atonement (Heb. 9:24-28, 10:1 - Lev. 16:6-10)

OT Typology of Christ

Session 7

I. Persons:

1. High Priest (Heb. 9:24-28, 10:1 - Lev. 16:6-10)
 - i. The Day of Atonement
2. Aaron/Melchizedek (Heb. 5:5-6 – Gen. 14:18-20)
3. Adam (Rom. 14-18; 1 Cor. 15:45-47 - Gen. 3)
4. Kinsman-redemer (Heb. 2:14-15 – Lev. 25:48-49; Ruth 3:12-13)
5. Tabernacle (Heb. 8:5; 9:23-24)

OT Prophecy of Christ

Session 8

I. Prophecy.

Defn: Gr. *προφητεία* (propheteia) from pro = before or forth, and phemi = to declare.
Heb. נָבִיא (naba') "to speak under divine influence." It may be future-telling or simply declaring the word of God.

1. God reveals prophecy (Isa. 46:9-10; 42:9)
2. The prophet (seer)
 - a. Three aspects: Preachers, Predictors, and Watchmen.
 - b. Predictor:
 - i. Near prophecy (1 Kgs. 17:1)
 - ii. Far prophecy (Isa. 65:17)
 - c. True and False Prophets
 - i. Test for true prophet (Deut. 18:21-22; 2 Pet. 1:19-21; Jer. 28:1-17)
 - iii. Does it correspond to God's word and consequences (Deut. 13:1-5)
 - d. Prophecy will cease (1 Cor. 13:8-10)
3. Jesus Christ the Prophet (Deut. 18:15, 18-20; John 16:14; Acts 3:21-23)
4. Jesus Christ as center of prophecy (1 Pet. 1:10-11; Rev. 19:10; Luke 24:27)

Christology – the Doctrine of Christ

Session 9

I. **The 1st prophecy** (Gen. 3:11-15; Rom. 16:20)

II. **Who is Christ?**

- a. The Messiah – Hebrew מָשִׁיחַ (Meshiyach – Maw-see-akh) “anointed”. The anointed of God were priests (Lev. 4:3, 5, 16; 6:22) and kings (Saul in Sam. 24:6, 10; David in 2 Sam. 19:21; 23:1; Zedekiah in Lam. 4:20).
- b. Christ – Greek Χριστός (Christos) “anointed” Christ is the Anointed of God.

III. **The prophecy of the Seed.**

- a. The Tender Shoot (Isa. 53:1-6; John 12:37-38).
- b. The Branch (Isa. 11:1-6, Jer. 23:5; Zech 6:12-13)
- c. Fulfillment of the prophecy (Rev. 19:11-20:6)

OT Prophecy of Christ - The Messianic Line

Session 10

I. The prophecy of His lineage.

- a. Virgin birth (Gen. 3:15 - Matt. 1:16; Isa. 7:13-15 – Matt. 1:23).
- b. Abraham (Gen. 12:12; Matt. 1:1-18)
 - a. Isaac (Gen. 17:19-21)
 - b. Jacob (Gen. 28:13-14; Num. 24:17; Rom. 9:10-14)
 - c. Judah (Gen. 49:10)
 - d. David (2 Sam. 7:12-16)

II. Messiah's birth?

- a. Place – Bethlehem “House of Bread” (Micah 5:2; Matt. 2:1-6)
- b. Nazareth (Matt. 2:23; John 1:45-46)
- c. Time of birth (Dan. 9:25:24-27)
 - i. seventy weeks (lit. שְׁבַעִים שָׁבָעִים – seventy – sevens)
 - 7th day – Sabbath day, 7th year – Sabbath year
 - 7 – sevens = $7 \times 7 = 49$ years = year of Jubilee
 - 70 – sevens = $70 \times 7 = 490$ years
 - ii. Time starts with the decree (Dan. 9:25) of Artaxerxes on Mar. 5, 444 BC (Neh. 2:1-8)
 - iii. Duration 490 years divided:
 - 7 “sevens” = $7 \times 7 = 49$ years
 - 62 “sevens” = $62 \times 7 = 434$ years
 - iv. Messiah comes in 483 years (verse 25).
 - Converting 360 day calendar to 365 calendar:
 $483 \text{ years} \times 360 \text{ days} = 173,880 \text{ days}$
 $173,880 \text{ days} / 365 = 476.38 \text{ years}$
 - Most take this to be Christ's Triumphant Entry into Jerusalem.

Christology – the Doctrine of Christ

The Incarnation of Christ

Session 11

Incarnation (Latin “in flesh”): “the act whereby the eternal Son of God took to Himself an additional nature, humanity, through the virgin birth. The result is that Christ remains forever unblemished deity, which He has had from eternity past; but He also possesses true, sinless humanity in one Person forever (cf. John 1:14; Phil. 2:7-8; 1 Tim. 3:16).” (Paul Enns, Moody Handbook of Theology)

- a. John 1:14
- b. Phil. 2:5-8
- c. 1 Tim. 3:16

The Incarnation of Christ – His Humanity

Session 12

I. The Humanity of Christ

- a. The humanity of Christ is essential (1 John 4:1-3):
 - What is it we are to believe? (John 1:14)
- a. He has all the characteristics of a human except sin and fallen nature (1 John 3:5):
- b. He had a true body of flesh and blood.
 - Normal human birth (Gal. 4:4; Luke 2:5-7; Heb. 2:14)
 - Normal human body and growth (Luke 2:41-52)
 - He had a human soul and spirit (Matt. 26:37-39; Luke 23:46)
 - He called Himself a man (John 8:30)
- c. Jesus was a Jew
 - i. His genealogy
 - ii. His circumcision (Luke 2:21)
 - iii. His name (Luke 2:21)

Jesus **Ἰησοῦς** Iesous “ee-ay-sooce” from Hebrew Yehowshuwa’ “meaning “Jehovah is salvation”

- i. Born under the law (Gal. 4:4)
- ii. His presentation (Luke 2:22)
- iii. His prophetic presentation (Luke 2: 7-14; 2:25-35)
 1. By the angels (Luke 2: 7-14)
 2. By righteous man (Luke 2:25-35; Isa. 42:6; 49:6)

Christology – the Doctrine of Christ

The Incarnation

Session 13

I. Messiah's life

- a. **The Forerunner** (Mark 1:1-4; Malachi 3:1; Matt. 11:10; Isa. 40:3; Matt. 3:1-7; John 1:23)
 - i. The message concerns repentance Gr. *μετάνοια* (meta-noia) “change the mind” Mark 1:4 – “repentance for the remission of sins.”
 - ii. Baptism Gr. *βαπτίζω* (baptizo) “to dip, immerse, submerge, to wash, bathe”
 - iii. The kingdom of heaven is at hand. (Matt. 3:8-10)
 - iv. Jews thought they were acceptable to God on the basis of being Abraham's children (i.e. they were already members of the kingdom). (John 1:12-13)
- b. **The baptism of Jesus** (Matt. 3:11- 17)
 - i. Water baptism is an external sign signifying relationship and identity (i.e. belief/repentance & new manner of life – cf. Acts 19:3-5 for believers baptism). We are identified with Christ in His death, burial and resurrection.
 - ii. God's pronouncement of the Son (Ps. 2:7-12' Isa. 42:1; Matt. 3:16).
 - iii. The Holy Spirit's work with Jesus (Isa. 42:1; 11:2; 48:16; 61:1)

The Incarnation – The Divine Side

Session 14

- I. **Jesus Christ's deity** (John 1:14)
 1. **Look at Jesus' deity from the perspective of His works.**
 - a. **Characteristics of deity.**
 - i. Omnipresent (Matt. 28:20; John 14:23; Eph. 3:17; Col. 1:27): Defn: God is everywhere present with His whole being (Not pantheism – God in everything).
 - ii. Omniscient (John 2:25; 4:18; 16:30; 1 Cor. 4:4). Defn: God knows all things, past, present, and future.
 - iii. Omnipotent (Matt. 18:18; Mark 2:5-7; 1 Cor. 1:22-25). Defn: God is all powerful and is able to do whatever He wills. He is אֱלֹהֵי שָׁמַיִם (Gen 17:1) “God-Almighty”

Christology – the Doctrine of Christ

The Incarnation – The Divine Side Session 15

I. **Jesus Christ's deity** (Phil. 2:5-9)

1. **Look at Jesus' deity from the perspective of His works.**

a. **Characteristics of deity.**

- i. Immutable (Heb. 13:7-9; Mal. 3:6)
- ii. life (John 1:4; 14:6)

b. **His works – Christ performs the works of God.**

- i. Creator (John 1:3; Col. 1:16)
- ii. Sustainer (Col. 1:17)
- iii. Forgiver of sins (Ex. 34:6-7; Mark 2:1-12; 1 John 1:9)
- iv. Miracle worker (Ps. 146:1-10; Mark 2:8-12; John 10:37-38; 20:30-31).
- v. He receives worship (Matt. 4:10; John 9:38)
- vi. Glory of God (1 Cor. 2:8)

More attributes of God that Jesus possesses

1. Faithfulness
Heb. 2:17; Rev. 3:14
2. Goodness
John 10:11
3. Grace/Fullness
John 1:14-16
4. Holiness
John 6:69; 1 Peter 2:22
5. Love
Eph. 3:17-18; 1 John 4:8
6. Righteousness
2 Tim 4:8
7. Self-Existence
Heb. 7:16
8. Truthfulness
John 14:6
9. Wisdom
1 Cor. 1:30
10. Sovereign
John 3:34

The Hypostatic Union

Session 16

I. Hypostatic union of the God-man (John 1:14; Matt. 26:64)

“The two natures of Christ [divine and human] are inseparably united without mixture or loss of separate identity. He remains forever the God-man, full God and fully man, two distinct natures in one Person forever.” (Paul Enns, Moody Handbook of Theology)

Hypostatic = Gr. hupo “under” + histemi “to stand” = nature or essence. The personal union of the human and divine natures in Christ. One person – two natures.

1. Christ is one Person with two natures.

- a. One person: normal pronouns I, You, & He are used for Him.
- b. Both natures - divine & human attributes are described for Him.

2. The union is not a temporary arrangement which ended with His death and resurrection – it continues forever.

3. Purpose of the 2 natures.

- i. To reveal God to us (John 1:18; 14:7-11; 1 John 1:1-3)
- ii. To provide an example for our lives – to reveal man to man (1 Pet. 2:21; 1 John 2:6)
- iii. To provide an effective sacrifice for sin (Heb. 10:1-10)
- iv. To destroy the works of the Devil (John 12:30-31; 16:8-11; Heb. 2:14-15; 1 John 3:8)
- v. To fulfill the Davidic covenant (2 Sam. 7:16; Luke 1:31-33; Rom. 9:1-5)
- vi. To be a sympathetic High Priest (Heb. 4:14-16)
- vii. To be a qualified Judge (John 5:26-27)
- viii. To be head over the Church (Eph. 1:22-23)

Kenosis
Session 17

I. What does He “emptied Himself” mean? (Phil. 2:5-9)

Verse 7 - “emptied” Gr. *κενόω* (Kenoo) “emptied, made empty, made void.”

“form of a servant” Gr. *μορφή* (morphe) “form, external appearance.”

“likeness of men” Gr. *ομοιωμα* (homoioma) “likeness, a figure, image, resemblance, representation.”

Verse 8 – “form of man” Gr. *σχημα* (schema) “the figure, action, manner of life.”

i. The purpose (Phil. 2:10-13):

II. Self-consciousness of Christ.

III. The will of Christ of the two natures (John 5:25-30; 10:14-18; Heb. 5:5-10; 10:7)

The Temptation of Jesus Christ

Session 18

I. Temptation of Christ (Matt. 4:1-11)

temptation: Gr. *πειράζω* peirazo {pi-rad'-zo} “to try whether a thing can be done, to test.”

Temptation	Genesis 3	Matthew 4
Appeal to physical appetite.	You may eat of any tree (3:1)	You may eat by changing stones to bread (4:3)
Appeal to personal gain.	You will not die (3:4)	You will not hurt your foot (4:6)
Appeal to power or glory	You will be like God (3:5)	You will have all the world's kingdoms (4:8-9)

1. Jesus Christ and temptation :

- a. Temptation. God cannot be tempted in the way of evil, nor does He so tempt any man (James 1:12-15):

- b. Jesus Christ was tempted in the sphere of His humanity (Heb. 4:15-16).

sympathize (Gr. *συμπαθέω* ‘sumpatheo’ compound of “together” + “suffer”)

- i. The devil’s address to Jesus as the “Son of God” points to His divine side (Matt. 4:3).
 - Turn stone to bread
 - Response: Deut. 8:2-3
- ii. 2nd temptation (Matt. 4:5-7).
 - The devil uses Psalm 91
 - Jesus responds using Deut. 6:16
- iii. 3rd temptation (Matt. 4:8-10)
 - Satan offers the world
 - Jesus uses His authority as the Son of God – the Word used His Word.

The Miracles of Jesus Christ

Session 19

I. Miracles of Jesus

1. Demonstrates God is with a person's work and message (John 3:1-2; Matt. 11:2-6)
2. Incarnation is a miracle (Isa. 9:6)
3. There is a purpose for Jesus' miracles – to reveal His glory that you might believe the message (John 2:11; 14:29) and to bring people to faith (John 20:26-31)
4. Character of Jesus' miracles:
 - a. Messianic in scope (Matt. 12:26-28)
 - b. Different than the apostles (Matt. 10:1-10; Luke 11:20;)
 - c. His Father's work (John 10:37-38)
5. To demonstrate God is LORD over all creation:
 - a. Lord over the natural world:
 - i. Lord over time – water to wine (John 2:1-11)
 - ii. Lord over the natural elements – stilling the storm (Matt. 8:23-27; cf. Ps. 107:29)
 - iii. Lord over the natural laws – walking on the water (Matt. 14:24-25; cf. Isa. 30:41)
 - iv. Lord over the animal world – catch of fish (Matt. 14:24-25; cf. Isa. 11:6-8)
 - v. Lord over the human body – healing the blind (Matt. 9:27-30; cf., John 9:1-7; Ps. 146:8)
 - vi. Lord over death – raising the dead (Matt. 9:18-26; John 11:1-44; cf. Ps. 49:15; Isa. 65:20)
 - b. Lord over the spiritual world:
 - i. Lord over demonic world – casting out unclean spirits (Mark 1:23-26; cf., 5:1-20; 7:24-30; 9:14-29)

The Transfiguration of Jesus Christ

Session 20

I. The transfiguration of Jesus (Matt. 16:27-17:1-11; Mark 9:1-8; Luke 9:26-36; 2 Pet. 1:16-21)

Summary

1. The transfiguration portrays the power and coming of Christ in His kingdom.

17:2 transformed *μετεμορφώθη* ‘metamorphoo’ “to change into another form, transfigure, transform, change” ; white *λευκά* ‘leuka’ “brilliant from whiteness”

The death of Jesus

Session 21

I. The death of Jesus (Ps. 22:11-18; Isa. 53:12)

1. He died an unjust death (Ps. 22:12-18; 1 Pet. 3:18; cf. Zech. 12:10; 13:6-7))
2. He predicted His death (Mark. 8:31; Luke 9:22)
3. His death was substitutionary (Isa. 53:5; Gen. 3:15; 1 Pet. 2:21-24; 2 Cor. 5:21; Rom. 6:23; 5:8-10; Heb. 2:17-18; 1 John 2:2; 4:9-10)
 - a. Vicarious – Latin for “substitution,” “one in the place of another.”
 - b. He offered up (1 Peter 2:24 - ἀναφέρω anaphero {an-af-er'-o} , to bear, carry up, religious = offered up)
 - c. 2 Cor. 5:21: “For us” Gr. ὑπέρ huper {hoop-er'} “in our behalf” “in our place”
4. His death was a propitiation (Heb. 2:17-18; 1 John 2:2; 1 John 4:10)

The death of Jesus - Part 2
Session 22

1. Redemption (1 Cor. 6:20; 7:22;)

- a. You were bought with a price (1 Cor. 6:19-20)

bought: ἀγοράζω agorazo {ag-or-ad'-zo} “to be in the market place, to do business there, buy or sell. Specifically used of buying and selling in ancient public slave market.

- b. Christ’s slave (1 Cor. 7:21-24)
- c. Redeemed from the curse of the law (Gal. 3:13-14; 4:4-7)
 - i. Kinsman-redeemer.
- d. Redemption price (Rev. 5:6-10; 1 Pet. 1:18-19; 1 John 1:7-9)
 - i. Extent of redemption (Rev. 14:3-4)
- e. Forgiveness of sins (Eph. 1:7)

2. Imputation (Lev. 7:18; Lev. 17:4)

- i. Righteousness imputed to man (Lev. 7:15-18)

imputed Hebrew חָשַׁב chashab “to account, reckon, charge to the account.”

- ii. Sin imputed to man (Lev. 17:3-4)
- iii. Three great imputations of Scripture:
 - a. Imputation of Adam’s sin to the human race (Rom. 5:10-13)
 - b. The imputation of the sin of mankind to Christ (1 Pet. 2:24)
 - c. Imputation of righteousness of Christ to believers (Rom. 4:20-25)

The death of Jesus - Part 3

Session 23

3. Reconciliation

- i. Believers are reconciled to God (Rom. 5:1-11; 2 Cor. 5:18-21)

Reconciliation *καταλλάσσω* *katallasso* {kat-al-las'-so} : to change, return to favor.
Passive Verb. “we have been reconciled”

- ii. The world is being reconciled to God (2 Cor. 5:17-21; cf., Eph. 2:16;)
- iii. Individual reconciliation (Col. 1:21-22; 1 Cor. 1:30)
- iv. Other events (Matt. 27:50-54; John 3:16-19)

The burial & resurrection of Jesus

Session 24

I. Death, burial and resurrection are essential to the Gospel (of Christ) message (1 Cor. 15:1-6)

1. Burial

- a. Prophesied in the OT
 - i. Buried in a rich man's tomb (Isa. 53:9; Matt. 27:57-60)
- b. Theological significance
 - i. Baptism – dying with Christ (Rom. 6:1-6; Col. 2:11-14)

II. Resurrection

- a. Prophecy concerning His resurrection (Ps. 16:10)
- b. The power used to raise Christ.
 - i. The power of God the Father (Act. 2:23-24; Eph. 1:19-20; cf., Col. 2:12)
 - ii. The power of the Holy Spirit (Rom. 8:11-12; 1 Pet. 3:18)
 - iii. Christ's own power (John 10:18; 11:25-26)
- c. Theological significance
 - i. Declares His deity (Rom. 1:1-4; cf., Matt. 12:38-40)
 - ii. Justifies believers (Rom. 4:23-25)
 - iii. Forgives believers (1 Cor. 15:17)
 - iv. Saves believers (Rom. 10:9; cf., 1 Pet. 3:21)
 - v. Guarantees believers resurrection (1 Cor. 15:20-21,23; Phil. 3:10-11)
 - vi. Gives believers a living hope (1 Cor. 15:18-19; 1 Pet. 1:3)

Ascension of Christ

Session 25

I. The ascension marked the end of Christ's earthly ministry (Mark 16:19; Luke 24:51, Acts 1:6-11)

1. What did His ascension mean?

- a. Ascension ended His period of humiliation and veiled glory as He is now exalted (John 17:5; Acts 9:3-5; cf., Heb. 2:9)
- b. It marked the first entrance of resurrected humanity into heaven and a new work as intercessor (Heb. 4:14-16)
- c. It marked a new work as intercessor (Heb. 6:20-21)
- d. The ascension made the descent of the Holy Spirit possible (John 16:7-11)

2. Immediate results of the Resurrection and ascension of Christ

- i. A change in the disciples to boldness.

3. Present Ministry of Christ

- a. The continuance of the office of Priest (Heb 6:20-21)
- b. Christ is building His Church (Eph. 1:20-23)
- c. He is preparing a place for us (John 14:1-3)
- d. Christ is producing fruit in the lives of believers (John 15:1-7)
- e. Angels, authorities and powers are subject to him (1 Pet. 3:22)
- f. He fills all (Eph. 4:10)
- g. Believers' who die go directly into the presence of Christ (2 Cor. 5:6-8; cf., Phil. 1:23)

Christology – the Doctrine of Christ

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