

Christology

The Basic Outline

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Dictionary of Christology

Jesus, the Christ

John 20:31

CHRISTOLOGY

Kris·tol'o·ji, *n* [Gr. *Christos*, Christ, and *logos*, discourse.] A discourse or treatise concerning Christ; that branch of divinity that deals directly with Christ.

“is the study of: who was and is Jesus Christ?, what role did he play in the God’s divine plan?”

Christ [Heb. Messiah, Gr. *Christos*;] “The anointed one”

MESSIAH [meh **SIGH** uh] (*anointed one*) — the one anointed by God and empowered by God’s spirit to deliver His people and establish His kingdom. In Jewish thought, the Messiah would be the king of the Jews, a political leader who would defeat their enemies and bring in a golden era of peace and prosperity. In Christian thought, the term Messiah refers to Jesus’ role as a spiritual deliverer, setting His people free from sin and death.

The word Messiah comes from a Hebrew term that means “anointed one.” Its Greek counterpart is *Christos*, from which the word Christ comes. Messiah was one of the titles used by early Christians to describe who Jesus was.

In Old Testament times, part of the ritual of commissioning a person for a special task was to anoint him with oil. The phrase “anointed” one was applied to a person in such cases. In the Old Testament, Messiah is used more than 30 times to describe kings (2 Sam. 1:14, 16), priests (Lev. 4:3, 5, 16), the patriarchs (Ps. 105:15), and even the Persian King Cyrus (Is. 45:1). The word is also used in connection with King David, who became the model of the messianic king who would come at the end of the age (2 Sam. 22:51; Ps. 2:2). But it was not until the time of Daniel (sixth century B.C.) that Messiah was used as an actual title of a king who would come in the future (Dan. 9:25–26). Still later, as the Jewish people struggled against their political enemies, the Messiah came to be thought of as a political, military ruler.

From the New Testament we learn more about the people’s expectations. They thought the Messiah would come soon to perform signs (John 7:31) and to deliver His people, after which He would live and rule forever (John 12:34). Some even thought that John the Baptist was the Messiah (John 1:20). Others said that the Messiah was to come from Bethlehem (John 7:42). Most expected the Messiah to be a political leader, a king who would defeat the Romans and provide for the physical needs of the Israelites.

According to the Gospel of John, a woman of Samaria said to Jesus, “I know that Messiah is coming.” Jesus replied, “I who speak to you am He” (John 4:25–26). In the Gospels of Matthew, Mark, and Luke, however, Jesus never directly referred to Himself as the Messiah, except privately to His disciples, until the crucifixion (Matt. 26:63–64; Mark 14:61–62; Luke 22:67–70). He did accept the title and function of messiahship privately (Matt. 16:16–17). Yet Jesus constantly avoided being called “Messiah” in public (Mark 8:29–30). This is known as Jesus’ “messianic secret.” He was the Messiah, but He did not want it known publicly.

The reason for this is that Jesus’ kingdom was not political but spiritual (John 18:36). If Jesus had used the title “Messiah,” people would have thought he was a

political king. But Jesus understood that the Messiah, God's Anointed One, was to be the Suffering Servant (Is. 52:13–53:12). The fact that Jesus was a suffering Messiah—a crucified deliverer—was a “stumbling block” to many of the Jews (1 Cor. 1:23). They saw the cross as a sign of Jesus' weakness, powerlessness, and failure. They rejected the concept of a crucified Messiah. But the message of the early church centered around the fact that the crucified and risen Jesus is the Christ (Acts 5:42; 17:3; 18:5). They proclaimed the “scandalous” gospel of a crucified Messiah as the power and wisdom of God (1 Cor. 1:23–24). John wrote, “Who is a liar but he who denies that Jesus is the Christ [the Messiah]?” (1 John 2:22).

By the time of the apostle Paul, “Christ” was in the process of changing from a title to a proper name. The name is found mostly in close association with the name “Jesus,” as in “Christ Jesus” (Rom. 3:24) or “Jesus Christ” (Rom. 1:1). When the church moved onto Gentile soil, the converts lacked the Jewish background for understanding the title, and it lost much of its significance. Luke wrote, “The disciples were first called Christians [those who belong to and follow the Messiah in Antioch]” (Acts 11:26). As the Messiah, Jesus is the divinely appointed king who brought God's kingdom to earth (Matt. 12:28; Luke 11:20). His way to victory was not by physical force and violence, but through love, humility, and service.

CHRIST (*anointed one*) — a name for Jesus that showed that He was the long-awaited king and deliverer. For centuries the Jewish people had looked for a prophesied Messiah, a deliverer who would usher in a kingdom of peace and prosperity (Ps. 110; Is. 32:1–8; 61:1–3; Amos 9:13). Jesus was clearly identified as this Messiah in Peter's great confession, “You are the Christ, the Son of the living God” (Matt. 16:16). Also see JESUS CHRIST; MESSIAH.

The Preexistence of Christ

Definition

Preexistence means that He existed before His birth.

John 1:1-18; 1John 1:1-3; John 12:34; Heb.13:8; Phil.2:6-11; Heb.1:8-12; Rev. 1:1,8,17,18

Evidence for Preexistence

1. Proved by the Old Testament, Isa. 9:6; 44:6
2. Proved by the New Testament, John 8:58; Ex.3:14
3. Proved by Works, Col. 1:16
4. Proved by the Appearance of the Angel of The Lord, Exodus 3:2,4; Genesis 22:11
5. Proved by His Names.
 - a. Logos John 1:1,14,18
 - b. Son of God
 - c. Jehovah 1 Cor.8:6; Psalm 27:1

The Incarnation of Christ

Definition of Incarnation

The eternal second Person of the Triunity/ Trinity took on Himself humanity or flesh.

Central Passage, **John 1:14; Heb. 2:14-17; 2Jn.7; 1Jn. 4:2,3; Rom.9:5; Phil.2:6; Titus 2:13,14.**

And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

The Means of Incarnation

Virgin Birth - Matt. 1:23 & Luke 1:35

Genealogies - Matthew & Luke

The Purposes of the Incarnation

1. To Reveal God to Us (John 1:18; Matt.11:27)
2. To Provide an Example for Our Lives (1 Peter 2:21-25)
3. To Provide an Effective Sacrifice for Sin (Heb.10:1-18)
4. To Be Able to Fulfill the Davidic Covenant (Kingdom 2Sam.7:12; Ps.89:3-4)
5. To Destroy the Works of the Devil (1John 3:8; Heb.2:14)
6. To Be Able to Be a Sympathetic High Priest (Heb.2:17,18; 4:14-16)
7. To Be Able to Be a Qualified Judge (John 5:19-30)

The Person of the Incarnate Christ included:

Undiminished deity Phil. 2:6-11; Col. 2:9; Rom.9:5; 1 John 5:20

Perfect humanity Heb.2:14,17; Phil.2:7

United in one Person forever. Phil.2:6,7,8; Rev. 1:17,18

His Deity

He Possesses Attributes Which Only God Has

1. Eternally, Isa 9:6; Mic 5:2; Joh 1:1; Col 1:17; Heb 1:8-10; Re 1:8
2. Omnipresence, Mt 18:20; 28:20; Joh 3:13
3. Omniscience, Joh 16:30; 21:17.
4. Omnipotence, Ps 45:3; Php 3:21; Re 1:8.
5. Immutable, Heb. 13:8

6. Self-existence, Joh. 1:1-3; 5:21-26; Heb. 7:16
7. Holiness, Luke 1:35; Acts 3:14, I Pet. 1:19

He Performs Works Which Only God Can Do

1. Forgiveness, Mark 2:10, Luke 7:47
2. Life
3. Resurrection
4. Judgment, Joh. 5:22, 2 Tim. 4:1, Acts 17:31
5. Creator, John 1:1-18; Heb 1:10; Col. 1:15
6. Sustainer, Col. 1:17; Heb. 1:3
7. Miracle Worker, John 10:37,38

He Was Given the Names and Titles of Deity

Son of God, Mat. 8:29; 16:16; Mark 1

Lord and God, Joh. 1:1,18; Heb. 1:8; Titus 2:13; Mat. 22:43-45

He Claimed to Be God and He Received Worship

1. John 10:30
2. Mat. 4:10
3. John 5:23
4. Rev. 22:8-9
5. Phil. 2:10

False Views

Ebionism - Jesus was natural son of Joseph and Mary

Arianism - Jesus was not eternal; similar to, but not same as God

His Humanity

He had a human body. See Galatians 4:4

He had a human soul and spirit.

He exhibited the characteristics of a human being. See Luke 2:52

He was called by human names

The Unity of the Person of Christ

Definition of Hypostatic Union

The unity of deity and humanity within Jesus Christ.

Two natures comprising one Person or hypostasis forever.

Biblical Material

John 1:14

Phil. 2:6,7,8

Gal. 4:4

I Tim. 3:16

Eph. 2:16-18

I John 2:1-2, 4:2, 4:15; 5:5

Kenosis and Hypostatic Union

Key Verse: Phil. 2:6-7

The eternal existence of Christ, verse 6, equality with God was something not to be hoarded, abused, or exploited.

Verse 7, Kenosis (verb) - *κενωσεν* aorist, active, indicative *κενω* to empty, to make empty, to make of no effect The word does not mean He emptied Himself of His deity, But rather He emptied Himself of the display of his deity for personal gain. The word is graphic expression of the completeness of His self-renunciation and His refusal to use what he had to His own advantage.

1 Early History of the Doctrine of the Person and the Nature of Christ

Party	Time	Reference	Human Nature	Divine Nature
Docetists	Late 1 st Century	1 John 4:1-3	Denied	Affirmed
Ebionites	2 nd Century	Irenaeus, etc.	Affirmed	Denied
Arians	4 th Century	Condemned by Nicaea, 325	Affirmed	Reduced
Apollinarians	4 th Century	Condemned by Constantinople 381	Reduced	Affirmed
Nestorians	5 th Century	Condemned by Ephesus, 431	Affirmed (1)	Affirmed
Eutychians	5 th Century	Condemned by Chacedon, 451 and III Constantinople, 680	Reduced (2)	Reduced
Orthodox	From Beginning	Defined by Chalcedon, 451	Affirmed (3)	Affirmed

For more please see *Dictionary of Christology*

1 A Systematic Theology of the Christian Religion by J.Oliver Buswell, Part III, page 46 ;

- (1) Nestorians held that Christ was two Persons.
- (2) Eutychians held that Christ had one mixed nature, neither fully human nor full divine.
- (3) Orthodox view: Christ is one person with a fully divine nature and a fully human nature. Christ is one person, *prosopon, hypostasis* HIS natures are

Without mixture *asynchutos*

Without change *atreptos*

Without division *adiaretos*

Without separation *achoristos*

JESUS AS THE HIGH PRIEST

Psa/m 110:4; Heb. 7.-10

"*hiereus* (2409) "one who offers sacrifice and has the charge of things pertaining to priestly work [1 Peter 2:5-9; Rev. 1:6; 5:10; 20:6 Israel was a primary designed as a nation to be a kingdom of priest,' offering service to God Exodus 19:6

archiereus (749) High Priest of Christ has Seven(7) outstanding features,

1. Its Character-After the order of Melchiz'edek, abideth forever (Heb. 5:6,10)
2. His commission-called of God to be High Priest as the only begotten Son (Heb. 5:4,5 cf. Ps.2:7)
3. His preparation-prepared a body (Heb.2:17:10:5,10; 9:14,15; John 1:29)
4. His Sacrifice-He Himself as sacrifice (Heb.8:3; 9:12, 14, 27, 28; 10:4-12)
5. Sanctuary-True sanctuary and tabernacle (Heb.4:14; 8:2; 9:11, 12, and 24; 10:12, 19)
6. Ministry-To help us, as our Advocate and Mediator before the presence of God the Father (Heb.2:18; 4:15; 7:25; 8:6; 9:15,24)
7. Effect-(Heb.2:15; 4:16; 6:19,20; 7:16, 25; 9:14,28; 10:14-17,22,39; 12:1; 13:13-17)
 - 7.1. Deliverance from fear of death (Heb. 2:15 where all their life time subject to bondage)
 - 7.2. We can now come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb.4:16)
 - 7.3. End of all strife (Heb. 6:16) cf. Eph. 2:13-15 anchor of hope of our soul.
 - 7.4. Endless life [Melchiz'edek] (Heb.7:16,25) who liveth to make intercession for them.
 - 7.5. Purge our conscience from dead works to serve the living God (Heb.9:14)
 - 7.6. Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation (Heb. 10:5-10; 1 Peter 3:18; Heb.9:28)
 - 7.7. by once offering He hath perfected for ever them that are sanctified (Heb. 10:14-22,39)
 - 7.8. We have seen how to lay aside every weight and sin (Heb.12:1)True sacrifice (Heb. 13:13-17) sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.

The Functions/Office of Christ

Jesus reveals God to man, Mt 11:27; Joh 3:2,13,34; 17:6,14,26.

Christ as the personal word of God “o logos” THE WORD John 1:1-18; 3:13-36; Rev. 19:13 the one who create, order, provide, preserve, judge, save and founder and builder of the Church and being also the consummation of all things

Christ as the Prophet

The Prophet’s Call. Prophets received their call or appointment directly from God. Some prophets, like Jeremiah or John the Baptist, were called before birth (Jer. 1:5; Luke 1:13-16), but their privilege was not a birthright. Their authority came from God alone whose message they bore (Ex. 7:1). Who can match the eloquence and brilliance of Isaiah, the depth of emotion and melancholy of Jeremiah, or the dramatic and dogged spirit of Ezekiel? A prophetic call was a call to liberty and freedom to be oneself (John 8:31-32). It enabled the prophet to be unaffected by human bias and criticism. The call of the prophets required that they not be intimidated or threatened by their audience (Jer. 1:7-8; Ezek. 2:6).

Prophets sometimes became quite dramatic and acted out their messages. Isaiah went naked and barefoot for three years (Is. 20:2-3). Ezekiel lay on his left side for 390 days and on his right side for 40 more (Ezek. 4:1-8). Zechariah broke two staffs (Zech. 11:7-14). Making themselves a spectacle, prophets not only aroused curiosity but also invited the scorn of their peers (Jer. 11:21).

Except for God’s call, prophets had no special qualifications. They appeared from all walks of life. They included sheepbreeders and farmers like Amos (Amos 7:14) and Elisha (1 Kin. 19:19) but also princes like Abraham (Gen. 23:6) and priests like Ezekiel (Ezek. 1:3). Even women and children became prophets (1 Sam. 3:19-20; 2 Kin. 22:14). In rare circumstances, God used the hesitant or unruly to bear his message. Balaam prophesied (Num. 22:6-24:24) the Lord’s message but was actually an enemy of God (2 Pet. 2:15-16; Rev. 2:14). Saul certainly was not in fellowship with God when he prophesied (1 Sam. 10:23-24).

Some prophets were called for a lifetime. But sometimes prophets spoke briefly and no more (Num. 11:25-26). In either case, a prophet spoke with the authority of the Holy Spirit (Num. 11:29; 24:4). One trait characterized them all: a faithful proclamation of God’s word and not their own (Jer. 23:16; Ezek. 13:2). Jesus’ reference to Himself as a prophet in John 12:49-50 rests upon this standard of faithfully repeating God’s word to people.

Many scholars deny that prophecy includes the prediction of future events. But fulfillment was, in fact, the test of a prophet’s genuineness (Deut. 18:20-22). Whether prophets’ words were fulfilled within their lifetime or centuries later, they were fulfilled to the letter (1 Kin. 13:3; 2 Kin. 23:15-16). But regardless of the time of fulfillment, the prophets’ messages applied to their generation as well as to ours.

The main role of the prophet was to bear God’s word for the purpose of teaching, reproof, correcting, and training in righteousness (2 Tim. 3:16). Whether warning of impending danger or disclosing God’s will to the people, they were similar in function to the modern preacher in the church. Prophets were referred to as messengers of the Lord (Is. 44:26; Hag. 1:13), servants of God (Amos 3:7), shepherds (Zech. 11:4, 7; Jer. 17:16), and watchmen (Is. 62:6).

Important Prophets of the Bible. God has used people in every age to fill the prophetic role of proclaiming His word. Noah was a “preacher of righteousness” to his generation (2 Pet. 2:5). Abraham was considered a prophet (Gen. 20:7). So was his son Isaac (Ps. 105:9, 14-15) and his

grandson Jacob (Genesis 49). Moses was eulogized as the greatest prophet of all, due to his major accomplishments as well as his many writings (Deut. 34:10-12). His successor, Joshua, received the commission to continue Moses' work and so assumed the prophetic role also (Deut. 34:9; Josh. 1:1, 5).

Following the entrance of the Hebrew people into the land of Canaan, many prophets appeared throughout Israel's history to aid and protect the nation. The prophets mentioned in the Bible probably represent only a small portion of the total number of prophets. Most of the prophets remain obscure because they never wrote down their message. This indicates their task required face-to-face confrontations and a spoken rather than a written message. Many times the prophet stood alone and spoke to an unsympathetic or even antagonistic audience. Great courage and independence of spirit was required. Prophets were not people of routine tasks like priests; they charted new paths for the people.

It is appropriate that the first prophet mentioned after Joshua is unnamed (Judg. 6:7-10). Prophets were to exalt God's word and not seek their own glory. This unnamed prophet appeared in the time of Gideon when Israel was falling back into idolatry. Rather than speak of the future, he called Israel to remember the Lord who delivered them from Egypt.

The next prophet was Samuel, whose vocation was apparent to all from his youth (1 Sam. 3:19-20). Samuel's life was spent serving diligently as a judge (1 Sam. 7:15), leading the army to victory (1 Sam. 7:9-10), and establishing the religious and civil life of the nation (1 Sam. 10:25). He both appointed (1 Sam. 12:1) and recalled the first king of Israel (1 Sam. 15:26-28). Samuel provided a model for other prophets to follow (1 Sam. 19:20). Four prophets appeared in the time of David, who himself demonstrated the traits of a prophet (2 Sam. 23:2-3). They were Gad (1 Sam. 22:5), Nathan (2 Sam. 12:1-15), Zadok (2 Sam. 15:27), and Heman (1 Chr. 25:5).

Four prophets also appeared during the time of Jeroboam: Ahijah, a man of God, an old prophet, and Iddo the seer. Iddo apparently had visions, but he confined his revelations to writing (2 Chr. 9:29; 12:15; 13:22). A man of God confronted Jeroboam for his intrusion into the priestly office at the altar and prophesied the coming of Josiah by name (1 Kin. 13:1-9); but his rival, the old prophet in Bethel, deceived him and brought about his death (1 Kin. 13:11-32). Even though the old prophet lied, God revealed the death sentence of the man of God to him (1 Kin. 13:21-23).

The prophet Shemaiah appeared to Solomon's successor, Rehoboam, to stop him from attempting to reunite the country by force (2 Chr. 11:2-4). The prophet Iddo recorded the acts of Abijah, the successor of Rehoboam (2 Chr. 13:22), who himself raised a prophetic voice, although he was a wicked king (1 Kin. 15:1-5). The king correctly anticipated victory over Jeroboam's troops (2 Chr. 13:12).

The next king, Asa, was promised God's blessing by the prophet Azariah when the king was returning from his victory over Zerah, the Ethiopian (2 Chr. 15:1-7). But Asa did not remain faithful, seeking help instead from the Syrians when Baasha threatened him. The prophet Hanani was imprisoned for rebuking Asa for not relying upon the Lord alone as in the earlier victory (2 Chr. 16:7-10). The son of Hanani, Jehu, played a more prominent role than his father. He condemned the wickedness of Baasha and declared his dynasty would end (1 Kin. 16:1-4).

Jehoshaphat was promised victory over the alliance of Moab, Ammon, and Edom by the prophet Jahaziel (2 Chr. 20:14-17). God alone would supply the victory. After these two lessons about alliances, Jehoshaphat allied with Ahab's son, Ahaziah, in order to build a southern fleet. The prophet Eliezer proclaimed that the alliance caused God to destroy the fleet, "Then the ships were wrecked, so that they were not able to go to Tarshish" (2 Chr. 20:37).

Five prophets appeared during the reign of Ahab. These included the famous prophets ELIJAH and ELISHA. Elijah was the most unforgettable and dynamic of the Hebrew prophets. He dominated the scene under Ahab in 1 Kings 17-19 and 21, but his ministry continued until the reigns of Ahaziah (2 Kings 1) and Jehoram (2 Kings 2). His impact and eminence was compared with Moses, as their joint appearance with Christ in His transfiguration suggests (Matt. 17:1-13). Elijah's spectacular success over the prophets of Baal in the bringing of rain defies comparison. His volatile and dynamic temperament stands in stark contrast to Elisha, who realized that his quieter personality needed some help if he were to follow a prophet like Elijah. So he asked for a double portion of Elijah's spirit (2 Kin. 2:9).

Although he was called by Elijah in the reign of Ahab, Elisha really only succeeded him in the reign of Jehoram (2 Kings 2-9). Doubly blessed, Elisha performed 14 miracles to Elijah's seven.

Three prophets confronted kings in person. A man of God told Amaziah of Judah to dismiss his Israelite mercenaries (2 Chr. 25:7-10), while another prophet rebuked Amaziah for saving the idols after defeating Edom (2 Chr. 25:15). Finally, Oded secured the release of Judahites captured by Israelites during the time of Ahaz (2 Chr. 28:9-15).

These prophets in Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings provided those books with the name of Former Prophets in the Hebrew canon. They actually overlapped in time with the "latter" or "writing" prophets, known commonly as the major and minor prophets. The former prophets dealt more with daily problems and the current state of affairs, while the latter prophets wrote down for later generations what would happen in the future.

A few passages in the writing prophets give biographical material about the prophets themselves. While most of the writing prophets simply present God's message, there are biographical sections in Isaiah (6-7; 20; 37-39), Jeremiah (1; 13; 19-21; 24-29; 32; 34-35), Daniel (1-6), Hosea (1, 3), Amos (7:10-17), Jonah (1-4), and Zechariah (7-8). Other parts of Zechariah and Ezekiel tell about the prophets' receiving visions, but these passages have lesser value in portraying the prophets' personalities.

The writing prophets do not appear to be in chronological order, but they provide clues that can be matched with historical facts that suggest their proper sequence. Obadiah spoke against Edom; his ministry may have occurred in the time of Jehoram (853-41 b.c.) when Edom revolted against Judah (2 Kin. 8:20-22). Joel can be dated to the time when Judah's enemies were Tyre and Sidon along with Philistia (Joel 3:4), Egypt, and Edom (Joel 3:19). Since no king is mentioned, the book has been dated to the time of Joash's childhood when Jehoida the high priest was his guardian. The dates of Joash's reign are 835-796 b.c. The dates of Obadiah's and Joel's prophecies, however, are by no means certain.

In the following century five prophets can be dated to the reigns of various kings. Hosea probably prophesied from about 760 b.c. to past 715 b.c. or from the time of Uzziah and Jeroboam II to Hezekiah. Amos prophesied when Uzziah and Jeroboam II ruled. Their reigns overlapped for at least 15 years (767-753 b.c.) and even longer if Uzziah's co-regency with his father Amaziah is counted.

Jonah was a contemporary of Jeroboam II (793-753 b.c.), but his trip to Nineveh may have been before or after Jeroboam's reign. Since Assyrian power and spirit fell during the weak reign of Ashurdan III (773-755 b.c.), especially after the plague of 765 b.c. and the total eclipse of the sun in 763 b.c., Jonah may have undertaken his successful mission shortly afterwards around 760 b.c. Isaiah 1:1 says that Isaiah's ministry spanned four kings from the death of Uzziah (Is. 6:1) through Hezekiah, about whom Isaiah wrote a history (2 Chr. 32:32). That Isaiah ministered after Hezekiah's death in 686 b.c. is evident from his recording of Sennacherib's death in 681 b.c.

Micah began his ministry under Jotham, and finished it some time in the reign of Hezekiah (Mic. 1:1). This would suggest his ministry began after Uzziah's death in 739 b.c. Since Micah does not mention Sennacherib's invasion of 701 b.c., he must have concluded his ministry before that date.

Nahum, Zephaniah, Habakkuk, and Jeremiah appeared in the next century. Nahum probably wrote his prophecy in the latter half of the seventh century, since Nahum 3:8-10 refers to the destruction of Thebes in 663 b.c. Nahum probably prophesied the 612 b.c. destruction of Nineveh before the ministry of Zephaniah, who also predicted the fall of Nineveh and dates himself to the time of Josiah (640-609 b.c.), according to Zephaniah 1:1. Zephaniah's attack on idolatry suggests he wrote his work before the reforms of Josiah in 621 b.c.

Habakkuk's prophecy should be dated after 612 b.c., since he made no reference to Assyria. The prophet was concerned about the coming invasion of Babylon, probably the first one of 605 b.c. in the reign of Jehoiakim (609-598 b.c.). Thus his work can be dated about 609-606 b.c.

Jeremiah began his work in 627 b.c. (Jer. 1:2-3) and continued ministering in Egypt after the fall of Jerusalem in 586 b.c.

Daniel and Ezekiel ministered during the Captivity in Babylon. Daniel was taken to Babylon in 605 B.C. at the time of Nebuchadnezzar's first invasion of Judah. Ezekiel was taken there in 597 B.C. at the time of the second invasion. Daniel ministered until the third year of Cyrus of 536 B.C. (Dan. 10:1). Ezekiel was called to begin his ministry in 592 B.C. (Ezek. 1:2) and continued until at least 571 B.C. (Ezek. 29:17).

Haggai, Zechariah, and Malachi ministered after the Captivity when the people returned to Judah. Haggai dates his prophecy to 520 B.C. (Hag. 1:1, 15; 2:1, 20). Zechariah began his prophecy two months after Haggai (Zech. 1:1) with his first message. His other revelations came later in the year, two years later (Zech 1:7; 7:1), and at a later period of time (Zech. 9:1).

Malachi was probably written after 432 B.C. when Nehemiah wrote his book because Nehemiah 13 faces the same problems mentioned by Malachi: priestly carelessness (Mal. 1:6-2:9), intermarriage with foreigners (Mal. 2:10-3:6), and lack of tithing (3:7-4:3).

Christ as the King

Jesus will rule over all Creation,

Ps 89:27; Rev. 1:5; 19:16. Heb.1:8-12

KING of Kings and LORD of Lords who will rule all of creation forever

KING

KING, KINGDOM – ruler of a nation or territory, especially one who inherits his position and rules for life; a state or nation with a form of government in which a king or queen serves as supreme ruler.

In the ancient world a king was generally the ruler over a specific region or city. His office was usually hereditary and his authority derived from it. In Egypt the king, or pharaoh, was regarded as a god; in Assyria the king represented a god. Both the Canaanites and the Philistines had kings as early as the time of Abraham (Gen. 14:2; 20:2). Many of the other nations related to Israel—Edom, Moab, Midian, and Ammon—adopted the kingship form of government earlier than Israel (Gen. 36:31; Judg. 11:13).

Long before the Israelites chose Saul as their first king, Israel had been a religious community with God Himself as the ruler. God had promised Abraham that kings would come from him (Gen. 17:6). The same promise was given to Jacob (Gen. 35:11).

During the Exodus of the Hebrew people from Egypt and the conquest of Canaan several years later, Moses and Joshua exercised "royal" authority, but only as representatives of God. Following Joshua's death, various cities and villages had ELDERS (Josh. 24:31; Judg. 11:5) to whom the people looked for leadership. Occasionally God appointed certain leaders called JUDGES who would lead an army against foreign oppression (Judg. 2:16-19). These leaders, however, were not strong religious personalities. They had no official authority, and their rule was local and temporary.

At the insistence of the people of Israel, Samuel anointed Saul as the first king of the Hebrew nation (1 Sam. 10:1). Samuel regarded the demand for a king as an act of rebellion (1 Samuel 8), because the moral decline of the nation had created a desire for a monarchy that would be similar to the form of government of all the surrounding nations. Some scholars argue, however, that the introduction of the kingship in Israel was a historical necessity, brought about by a desperate political situation—oppression by the Philistines.

After establishment of the kingship under Saul and David, SOLOMON became king of the United Kingdom. Under his administration, the people of Israel reached new levels of prestige and power.

Solomon entered trade agreements with other nations and completed many impressive building projects. But to pay for all these great accomplishments, Solomon placed burdensome taxes upon the people and even forced them to work as laborers on his building projects. At Solomon's death, the United Kingdom split into two separate nations—Judah in the south and Israel in the north. During the rest of their history, these two nations were ruled by their own individual kings. Accounts of the reigns of all of these kings are found in the books of 1 and 2 Kings in the Old Testament.

The New Testament speaks of several specific kings, including Herod the king (Matt. 2:1) and King Agrippa (Acts 25:24). They were actually governors or rulers over political provinces or territories of the ROMAN EMPIRE, serving under appointment by the Roman emperor.

A kingdom that would typify Christ's coming kingdom was in God's plan (Deut. 17:15). Israel's king was supposed to be responsible to God alone. This king was God's servant and only the earthly representative of the Lord, who was Israel's true king. In that office he was expected to know and do the Law of God (Deut. 17:18-20). He was to be a proclaimer and teacher of the law and one who judged wisely and righteously (1 Kin. 3:28; 2 Chr. 17:7).

David was clearly God's choice to be king (1 Sam. 16:7, 12-13). The hereditary kingship, therefore, began with him; from him would descend Jesus Christ, "the Lion of the tribe of Judah, the Root of David" (Rev. 5:5). In the light of the Messiah's descent from David, the meaning of God's COVENANT with David becomes clear: "I will establish the throne of his kingdom forever" (2 Sam. 7:13; also Ps. 2; 110; Is. 11:1-4).

The Bible used the title "king" not only of human rulers, but also of God as the Supreme Ruler of the world (Ps. 47:2, 7; Matt. 5:35). As the Creator of the world, it is His right to rule the universe. Only by His authority do earthly kings reign (Deut. 10:17; Dan. 4:17).

Christ Jesus the Messiah was born a king (Matt. 2:2), came preaching the kingdom of God (Mark 1:15), died as a king (Mark 15:32), and will yet be seen as King of kings and Lord of lords (1 Tim. 6:15; Rev. 19:16). He functions as a King-Priest (Heb. 5:6; 7:1; Rev. 11:15), enabling us to become heirs of the kingdom He has established through His sacrificial death on the cross.

KINGDOM OF GOD, KINGDOM OF HEAVEN – God's rule of grace in the world, a future period foretold by the prophets of the Old Testament and identified by Jesus as beginning with His public ministry. The kingdom of God is the experience of blessedness, like that of the Garden of Eden, where evil is fully overcome and where those who live in the kingdom know only happiness, peace, and joy. This was the main expectation of the Old Testament prophets about the future.

John the Baptist astonished his hearers when he announced that this expected and hoped-for kingdom was "at hand" in the person of Jesus (Matt. 3:2). Jesus repeated this message (Matt. 4:17; Mark 1:15), but He went even further by announcing clearly that the kingdom was already present in His ministry: "If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you" (Matt. 12:28). Jesus was the full embodiment of the kingdom.

The entire ministry of Jesus is understood in relation to this important declaration of the presence of the kingdom. His ethical teachings, for example, cannot be understood apart from the announcement of the kingdom. They are ethics of the kingdom; the perfection to which they point makes no sense apart from the present experience of the kingdom. Participation in the new reality of the kingdom involves a follower of Jesus in a call to the highest righteousness (Matt. 5:20).

The acts and deeds of Jesus likewise make sense only in the larger context of proclaiming the kingdom. When John the Baptist asked whether Jesus was "the Coming One," or the Messiah, Jesus answered by recounting some of His deeds of healing (Matt. 11:5). The reference in these words to the expectation of a MESSIAH, especially of the prophet Isaiah (Is. 29:18-19; 35:5-6; 61:1), could not have been missed by John. At the synagogue in Nazareth, Jesus read a passage from Isaiah 61 about the coming messianic age and then made the astonishing announcement, "Today this Scripture is fulfilled in your hearing" (Luke 4:21).

All that Jesus did is related to this claim that the kingdom of God has dawned through His ministry. His healings were manifestations of the presence of the kingdom. In these deeds there was a direct confrontation between God and the forces of evil, or Satan and his demons. Summarizing His

ministry, Jesus declared, “I saw Satan fall like lightning from heaven” (Luke 10:18). Satan and evil are in retreat now that the kingdom has made its entrance into human history. This is an anticipation of the final age of perfection that will be realized at Christ’s return.

Although the gospels of Matthew, Mark, Luke, and John focus on the present aspect of the kingdom of God, it is also clear that the kingdom will be realized perfectly only at the SECOND COMING. The kingdom that comes through the ministry of Jesus dawns in the form of a mystery. Although it is physically present in the deeds and words of Jesus, it does not overwhelm the world. The judgment of God’s enemies is postponed. The kingdom that arrived with Jesus did not include the triumphal victory so longed for by the Jews. It arrived secretly like leaven, inconspicuously like a mustard seed, or like a small pearl of great value that can be hidden in one’s pocket (Matt. 13:31-46).

The Jewish people expected the kingdom of God to bring the present evil age to an end. But it arrived mysteriously without doing so. The new reality of the kingdom overlapped the present age, invading it rather than bringing it to an end. The demons reflect this oddity when they ask Jesus, “Have you come here to torment us before the time?” (Matt. 8:29). The future kingdom will bring the present age to an end and usher in the perfect age promised in the prophets. The present kingdom is both an anticipation and a guarantee of this future bliss.

The expression “kingdom of God” occurs mostly in the gospels of Matthew, Mark, and Luke. The Gospel of John and the epistles of the New Testament refer to the same reality but in different language, using phrases such as “eternal life” or “salvation.” The apostle Paul identified the kingdom of God as “righteousness and peace and joy in the Holy Spirit” (Rom. 14:17). Perhaps one reason why he described it this way is that the kingdom of God was a Jewish expression unfamiliar and possibly misleading to Gentiles.

Some interpreters of the Bible have described the phrase “kingdom of God” as a more comprehensive term referring to both heaven and earth. Likewise, they believe “kingdom of God” is a more restricted term referring to God’s rule on earth, especially in relation to the nation of Israel. In this view Jesus offered the literal kingdom of heaven to Israel, but the Jews refused to accept it. Thus, it has been postponed until the Second Coming of Christ.

A careful study of the gospels, however, shows that the two phrases are used interchangeably. In parallel passages, Matthew uses “kingdom of heaven” while Mark and Luke have “kingdom of God” (Matt. 4:17; Mark 1:15). Even in Matthew the two phrases are sometimes used interchangeably, as in Matthew 19:23-24, where they are used one after the other in the same connection.

Christ as the Prophet

Christ as High Priest

Jesus reconciles God and man, and appear in the presence of God for us

Heb 2:17, 9:23,24-28; Heb 3:1,2; 5:4,5

PRIESTS — official ministers or worship leaders in the nation of Israel who represented the people before God and conducted various rituals to atone for their sins. This function was carried out by the father of a family (Job 1:5) or the head of a tribe in the days before Moses and his brother Aaron. But with the appointment of Aaron by God as the first High Priest, the priesthood was formally established. Aaron’s descendants were established as the priestly line in Israel. They carried out their important duties from generation to generation as a special class devoted to God’s service.

The Bible often speaks of priests and Levites as if these two offices were practically the same (1 Chr. 23:2; 24:6, 31). They were closely related, in that both priests and Levites sprang from a common ancestor. They traced their lineage back to Levi, head of one of the original twelve tribes of Israel. But these two offices were different, in that priests (a specific branch of Levites descended through Aaron) and Levites (all descendants of Levi in general) performed different duties.

Priests officiated at worship by offering various offerings and by leading the people to confess their sins. The Levites were assistants to the priests. They took care of the tabernacle and the Temple and performed other menial tasks, such as providing music, serving as doorkeepers, and preparing sacrifices for offering by the priests.

In their function of offering sacrifices at the altar, the priests acted as mediators between people and God, offering sacrifices so that sin might be forgiven (Lev. 4:20, 26, 31). Each sacrifice was a demonstration that the penalty of sin is death (Ezek. 18:4, 20), and that there can be no forgiveness of sin without the shedding of BLOOD (Heb. 9:22).

The first priest mentioned in the Bible was Melchizedek, king of Jerusalem and “the priest of God Most High” (Gen. 14:18). Abraham paid tithes to Melchizedek and was blessed (Gen. 14:18-20). Next mentioned was Jethro, Moses’ father-in-law and the priest of Midian, who joined Moses, Aaron, and the elders of Israel for a sacrificial meal (Ex. 18:1, 12).

But true priesthood began many years before their time in the Garden of Eden.

Abel offered a sacrifice that pleased God (Gen. 4:4). Still later Noah (8:20), Abraham (12:7-8), Isaac (26:25), Jacob (35:1-7), and Job (Job 1:5) all acted as priests, offering sacrifices to God. In fact, each family in Israel killed the PASSOVER lamb, offering it as sacrifice to God (Ex. 12:6; 34:25). But when God established Israel as His Chosen People at Mount Sinai after their deliverance from slavery in Egypt (Ex. 6:7; 19:5-6), He established a formal priesthood through Aaron and his descendants. As descendants of Levi, they were to represent the nation of Israel in service to God at the tabernacle and altar (Num. 8:9-18).

The priesthood was given to Aaron and his descendants “as a gift for service” (Num. 18:7) and as “an everlasting priesthood throughout their generations” (Ex. 40:15). Since the office was hereditary, the descendants of Aaron were obligated to accept the responsibility and meet the qualifications. No person with a physical defect or disqualifying disease could serve as a priest (Lev. 21:16-21). Bodily perfection was to symbolize the priest’s spiritual wholeness and holiness of heart. Even the priest’s home life and relationship with his wife were to show his consecration to God (Lev. 21:7).

Aaron and his sons were consecrated for the priesthood in an elaborate seven-day ceremony (Ex. 29:30, 35, 37). Their bodies were bathed to symbolize the purifying of their souls from sin. Then they were clothed in their priestly garments and anointed with oil as sacrifices were made on their behalf. The entire dedication procedure was as an outward sign of their SANCTIFICATION in God’s service (Ex. 29:9).

The clothes the priests wore also carried great significance. Their white linen garments symbolized holiness and glory. They also wore a coat woven in one piece without a seam to indicate their spiritual integrity, wholeness, and righteousness. The four-cornered cloth of the coat signified that the priest belonged to the kingdom of God. The cap, resembling an opening flower, symbolized the fresh, vigorous life of the one who wore it. The girdle, or sash, a belt that encircled the priest’s body, was the priestly sign of service. It showed that the wearer was an office-bearer and administrator in the kingdom Of God (Exodus 39).

The priests had several responsibilities as mediators between the sinful people and their holy God. They lit the incense and cleaned, trimmed, and lit the lamps. Ministering before God at the altar, the priests had to make sure the offerings of the people were correct and that the sacrificial rituals were carried out correctly. Otherwise, the people could not be cleansed of their sin until the priests had made atonement for the error (Num. 18:1).

As “messengers of the LORD” (Mal. 2:7), the priests also were to teach the Law to the people of Israel. In addition to instructing in the Law year by year, they were also responsible for reading the Law at the Feast of Tabernacles every seventh year (Deut. 31:9-13).

By their example, the priests also taught the people how to “distinguish between holy and unholy, and between unclean and clean” (Lev. 10:10). Living in cities scattered throughout the nation of Israel, the priests were in a good position to fulfill this function (Joshua 21). In addition, the priests served as judges, acting as a kind of supreme court for Israel (Deut. 17:8-13). In special cases, the

high priests declared the will or judgment of God through the URIM AND THUMMIM, the medium through which God sometimes communicated His divine will (Ex. 28:30; Lev. 8:8; Deut. 33:8).

When the land of Canaan was conquered and divided among the tribes of Israel, 48 cities with their surrounding land were allotted to the priests and Levites as residences for their families and pasturelands for their flocks (Josh. 21:41). Across the centuries, the priests increased to a numerous body. King David divided them into 24 groups.

(1 Chr. 24:1-19). Except for the great festivals when all the divisions served at the tabernacle at the same time, each division officiated for a week at a time on a rotating basis.

As long as the king and the people of Israel remained loyal to God and His Law, the priests were highly respected and exercised a healthy influence in the land. But the priests eventually sank to immorality, departed from God, and worshiped idols, along with the rest of the people (Ezek. 22:26).

In the final book of the Old Testament, the prophet Malachi pointed to the neglect, corruption, and false teaching of the priests. According to Malachi, this was the reason why the people began to neglect the offerings and festivals of the Temple. They lost their respect for the persons who held the office, and finally the office itself (Mal. 1:6; 2:7-9). Thus, the Old Testament closes with the announcement that God in His judgment “will suddenly come to His temple . . . like a refiner’s fire” to purify the priests (Mal. 3:1-3). God was determined to preserve His human priests until the appearance of His true Priest, Jesus Christ.

By the New Testament period, the position of priests in the nation of Israel had changed considerably. The Temple functions were taken over by the “chief priests.” Rank-and-file priests were also overshadowed by the SCRIBES and PHARISEES, two special groups that arose to present the Law and interpret its meaning for the people. But in spite of the diminished role of priests, Jesus respected the office and called upon the priests to witness His healing of lepers in keeping with the Law of Moses (Mark 1:44; Luke 17:12-14). But the priests themselves were some of the most zealous opponents of Jesus. As leaders of the SANHEDRIN, the Jewish high court, they bore much of the responsibility for His crucifixion. They also led the opposition to the apostles and the early church. The office of priest was fulfilled in Jesus Christ. The Son of God became a man (Heb. 2:9-14) so that He might offer Himself as a sacrifice “once to bear the sins of many” (Heb. 9:28). Hence, there is no longer a need for priests to offer a sacrifice to atone for man’s sin. A permanent sacrifice has been made by Jesus Christ through His death on the Cross.

Priesthood and holiness were meant to be inseparable. But the sinful nature of the priests allowed corruption to enter the God-ordained office. However, the priesthood to which the nation of Israel was called at Mount Sinai continues today in the church. “You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet. 2:9).

PRIEST, HIGH – a chief priest of the Hebrew people, especially of the ancient Levitical priesthood traditionally traced from AARON. “Head priest,” “the great one from his brothers,” and “ruler of the house of God” are literal translations of references to this officer (Lev. 21:10; 2 Chr. 19:11). The high priest was the supreme religious head of his people. Aaron held this position above his sons that was to continue in the firstborn of successive holders of the office. The high priest was distinguished from his fellow priests by the clothes he wore, the duties he performed, and the particular requirements placed upon him.

Character and Conduct. Although the office of high priest was hereditary, its holder had to be without physical defect as well as holy in conduct (Lev. 21:6-8). He must not show grief for the dead—even his father or mother—by removing his headdress or letting his hair go unkempt. He must not tear his clothes in grief or go near a dead body. Leaving his duties unperformed because of a death would “profane the sanctuary” (Lev. 21:12). He could marry only a “virgin of his own people” (Lev. 21:14), or a believer in God. She could not be a widow, a divorced woman, or an impure woman. He must not, by a bad marriage, spoil his own holiness or endanger the holiness of his son who would succeed him.

Consecration. A high priest was consecrated (installed in office) by an elaborate seven-day service at the tabernacle or Temple (Exodus 29; Leviticus 8). He was cleansed by bathing, then dressed in the garments and symbols he must wear in his ministry and anointed with special oil. Sacrifices of sin offering, burnt offering, and consecration offering were made for him; and he was anointed again with oil and blood of the sacrifice. Thus “sanctified” to serve as a priest and “consecrated” to offer sacrifice (Ex. 28:41; 29:9), he became “the saint [holy one] of the LORD” (Ps. 106:16).

Clothing. The high priest’s special garments represented his function as mediator between God and people. Over the trousers, coat, girdle, and cap, worn by all priests, the high priest wore an EPHOD, a two-piece apron reaching to his hips, made of royal colors (blue, purple, and scarlet), and sewed with gold thread. By two onyx stones bearing the names of the twelve tribes of Israel fastened to the shoulders of the ephod, he brought the whole nation before God in all his priestly acts (Ex. 28:5-14).

The “breastplate of judgment,” made of the same material, was attached to the front of the ephod (Ex. 28:15-30). On its front were 12 precious stones engraved with the names of the 12 tribes. In its pocket, directly over his heart, were the URIM AND THUMMIM (Ex. 28:30), the medium through which God could communicate His will. By this the high priest was Israel’s advocate before God and God’s spokesman to them.

Over the breastplate he wore the blue “robe of the ephod” (Ex. 28:31). Around its hem were pomegranates, pointing to the divine law as sweet and delicious spiritual food (Deut. 8:3), and bells that would ring as he went “into the holy place before the LORD . . . that he may not die” (Ex. 28:35).

On his forehead the high priest wore “the holy crown” of gold engraved with the words, “Holiness to the LORD” (Ex. 28:36-37). Thus he was represented as bearing “the iniquity of the holy things” (Ex. 28:38) which Israel offered to God and crowned mediator, making atonement for the nation so God might accept their gifts and show them favor.

All these garments stood for the “glory and beauty” (Ex. 28:40) God placed upon his priests, sanctifying them to minister in His name (Ex. 28:3).

Particular Services. The high priest held a leadership position in seeing that all responsibilities of the priests were carried out, “Amariah the chief priest is over you in all matters of the LORD” (2 Chr. 19:11). He could participate in all priestly ministry, but certain functions were given only to him. As he alone wore the Urim and the Thummim, Israel came to him to learn the will of God (Deut. 33:8). For this reason Joshua was to “ask counsel” of Eleazar regarding the movements of the army in the conquest of the land of Canaan (Num. 27:21). Even John recognized prophecy as a gift belonging to the high priest (John 11:49-52). The high priest had to offer a sin offering for his own sins and the sin of the whole congregation (Lev. 4:3-21). At the death of the high priest freedom was granted to all who were confined to the CITIES OF REFUGE for accidentally causing the death of another person (Num. 35:28).

The most important responsibility of the high priest was to conduct the service on the DAY OF ATONEMENT, the tenth day of the seventh month each year. On this day he alone entered the Holy Place behind the veil before God. Having made sacrifice for himself and for the people, he brought the blood into the Holy of Holies and sprinkled it on the mercy seat, God’s “throne.” This he did to make atonement for himself and the people for all their sins committed during the year just ended (Ex. 30:10; Leviticus 16). It is with this particular service that the ministry of Jesus as high priest is compared (Heb. 9:1-28).

Historical Development. ELEAZAR succeeded Aaron (Num. 20:28) and served at Shiloh where the tabernacle was erected after the conquest of Canaan by the Israelites (Josh. 18:1). He was followed by his son PHINEHAS (Num. 25:11-12; Josh. 24:33). ELI, a descendant of Ithamar, the younger brother of Eleazar, held the office by the Lord’s choice (1 Sam. 2:28) at the end of the period of the judges, the change being unexplained.

Because of the sins of Eli’s sons, SAMUEL appears to have succeeded Eli (1 Sam. 2:12-36; 7:5, 9-10, 17), although he is not called a high priest, and did not regularly function at the tabernacle. Eli’s sons cared for the tabernacle at Nob after the destruction of Shiloh (1 Samuel 21-22). ABIATHAR, a

descendant of Eli, escaped Saul's slaughter of the priests at Nob (1 Sam. 22:19-21) taking the ephod with him and serving with David (1 Sam. 23:9; 30:7).

David appointed ZADOK, a descendant of Eleazar, to serve at the tabernacle at Gibeon (1 Chr. 16:39) at the same time that he took the ark to Jerusalem. Zadok and Abimelech, the son of Abiathar, are listed as priests among David's officers. Zadok crowned Solomon (1 Kin. 1:39) and was appointed by him as high priest in the place of Abiathar when the latter was banished for supporting Adonijah's claim to the throne (1 Kin. 2:26-27, 35). This made him the first high priest to minister in the Temple. His line of high priests served there until the Babylonian Captivity (1 Chr. 6:3-15).

Mutual support and encouragement characterized the Davidic kings and high priests. David organized 24 divisions of priests to serve by turn at the Temple, supervised by both Zadok and Abiathar (1 Chr. 24:6, 31). Solomon confirmed the appointments of his father (2 Chr. 8:14-15). Jehoshaphat organized priests, Levites, and chief men of Israel under the leadership of the high priest to go through the land teaching the people the law, encouraging them to faithful, reverent service (2 Chronicles 19). The high priest Jehoiada protected Joash from Athaliah's murder of the king's sons and organized his coronation and the destruction of Athaliah (2 Chr. 22:10-23:21).

Kings Hezekiah and Josiah assisted the high priests in reform and restoration of the Temple and its worship after its desecration by Ahaz and Manasseh (2 Chronicles 30-31, 34-35). Ezekiel announced that the sons of Zadok would be priests in the new Temple (Ezek. 44:15-16) because they had not rejected God when Israel went astray (1 Kin. 12:31; 2 Chr. 11:13-15; 13:9).

After the Captivity, JOSHUA the high priest, of the sons of Zadok (Hag. 1:1), and ZERUBBABEL of the house of David—the governor appointed by Cyrus—led the rebuilding of the Temple. As no further governors were appointed, the high priest became sole political and religious leader. Great care was taken by Ezra and Nehemiah to restore the Mosaic order in purity, but interference by unprincipled civil rulers took a sad toll on the purity and influence of the high priest. The Syrian, ANTIOCHUS IV, removed the Zadokite high priest and replaced him with a man from a nonpriestly family.

In the revolt that followed and the consequent independence, the Hasmoneans, a family of ordinary priests, took political control. In 152 B.C. one of them, Jonathan, assumed the high priest's office, and later the royal title. When Herod came to power under Rome in 37 B.C. he arbitrarily deposed and appointed high priests as he pleased, and did away with anointing them.

During this period until the destruction of the Temple in Jerusalem in A.D. 70, five prominent families of high priests held power. ANNAS was the leader of one of these. His son-in-law CAIAPHAS, five of his sons, and a grandson held the office. Although Annas had been replaced by Caiaphas before the time of Jesus' ministry, his influence continued (Luke 3:2; John 18:13, 24).

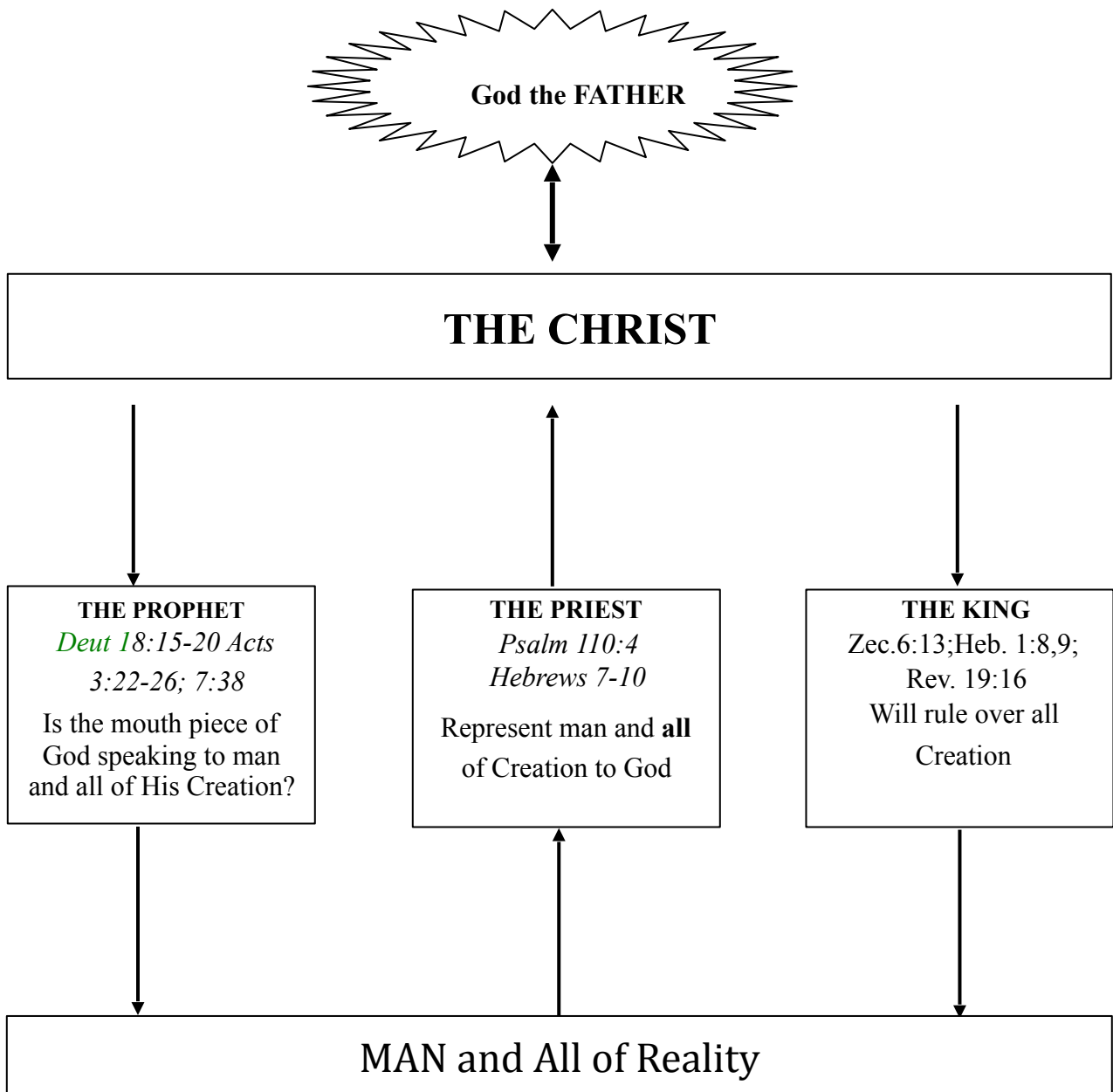
New Testament Times. In the New Testament as in the Old, the "high priest was appointed to offer both gifts and sacrifices" (Heb. 8:3), and was referred to as "God's high priest" and "ruler of [the] people" (Acts 23:4-5). He was the president of the SANHEDRIN, the highest ruling body of the Jews (Matt. 26:3). But the office ceased to be hereditary, and it was subject to the whim of the political power, Rome. The high priests' religious influence was weakened by the rising power of the scribes and Pharisees, and they became known for their materialism and thirst for power.

Above all, the high priest and his fellow priests were threatened by the presence of Jesus in His Father's house, for they had changed it from a "house of prayer for all nations" (Mark 11:17) to a place of merchandise, a "den of thieves" (Matt. 21:12-13; Luke 19:45-48; John 2:14-16).

The "chief priests" were the holders of the priestly offices of higher rank in the Temple and, along with the high priest, were leaders in the Sanhedrin. That they had administrative authority in the Temple is indicated by their agreement with Judas concerning his betrayal of Jesus (Matt. 27:6; Luke 22:4-5). The chief priests led the opposition to Jesus at His trial (Mark 15:3, 11; Luke 23:23). They were equally prominent in their opposition to the apostles and the Christian church (Acts 4:6; 9:14, 21). Along with all the council, the high priest and chief priests condemned Jesus to death (Matt. 26:65-66), mocked Him as He was dying (v. 41), and sealed His grave (Matthew 26-27).

Jesus as High Priest. The New Testament's most important references to the high priest are found in the Epistle to the Hebrews, referring to Jesus. Qualifying Himself to be a merciful and faithful high

priest by becoming a man of the seed of Abraham (Heb. 2:11-18), He is sympathetic with our weaknesses (Heb. 4:15). He did not assume the office of high priest for glory (Heb. 5:5), but was called by God to the office, and not of the order of Aaron, but of Melchizedek (Heb. 5:10). He had no need, as the sons of Aaron, to offer sacrifices for His own sins, and then for the sins of the people; for He had no sin (Heb. 7:27-28). They offered animal blood that could never take sin away (Heb. 10:1-4). But he offered His own blood (Heb. 9:12) once for all (Heb. 9:26; 10:10, 12). They were many priests, because they died (Heb. 7:23); His is an eternal priesthood because He lives forever (Heb. 7:25). Their priesthood was performed in an earthly model of the real sanctuary (Heb. 8:5); He performs His ministry in heaven itself (Heb. 4:14; 9:11), seated at the right hand of God (Heb. 10:12). By His one offering He has achieved His goal—the sanctification of His people. We may therefore come directly into the presence of God through the “one Mediator between God and men, the man Christ Jesus” (1 Tim. 2:5).



Christ's Earthly Life

His Preparation

1. Birth.
2. Infancy, childhood, and growth to maturity
3. Baptism
4. Temptation

His Preaching

1. Early ministry in Judea
2. Ministry in Galilee
3. "Perean ministry" *is the term somewhat arbitrarily-exercised according to one's will or discretion- used to designate the ministry of Christ recorded in the Luke between 9:51, which records the last departure from Galilee for Jerusalem, and 19:28 which begins the record of the triumphal entry.*

His Passion

1. The last week in Jerusalem
2. Betrayal and arrest
3. Trial before Annas
4. Trial before Caiaphas
5. Trial before Pilate
6. Trial before Herod
7. Second trial before Pilate
8. Crucifixion and Burial
9. Resurrection - Matt 28:6

His Post resurrection Ministry and Ascension - Acts 1:9-11

The Sinlessness of Christ

Definition

Our Lord never did anything that displeased God or violated the Mosaic Law under which He lived on earth.

Christ was sinless at every stage of his life.

Scripture Evidence

Luke 1:35; John 8:23-29; 2Cor.5:21; Heb.4:14-16

The Temptation of Christ

Peccability (posse non peccare)

Definition - the concept that Christ could have sinned, whether He did or not
Impeccability (non posse peccare)

Definition - the concept that Christ could not have sinned.

Aspects of Impeccability - not liable or subject to sin; exempt from possibility of doing wrong

The God-Man had no sin nature.

Is His humanity different from ours? See Heb. 4:15; Heb. 2:14-17

The Atonement

Definition of Atonement

The death of Christ on the Cross

Various Theories (*Refer to dictionary for more details*)

The Socinian Theory: The Atonement as Example

Sō-sin'i-an, a.[from Lælius and Austus *Socinus*, uncle and nephew, native of Sienna, in Tuscany, the founders of the sect of Socinians in the sixteenth century.] Pertaining to Lælius of Faustus Socinus or their religious creed.- *n.* A follower of Socinus.- The tenets of Socinians; a belief akin to Unitarianism, rejecting the doctrine of the Trinity, the deity of Christ, the personality of the devil, and eternity of future punishment.

The Moral-Influence Theory: The Atonement as a Demonstration of God's Love

The Governmental Theory: The Atonement as a Demonstration of Divine Justice

The Ransom Theory: The Atonement as Victory over the Forces of Sin and Evil

The Satisfaction Theory: The Atonement as Compensation to the Father

A Major Theme in the Scriptures

Old Testament (Sacrificial System)

The Gospels

Pauline Writings

Basic Themes

1. Sacrifice
2. Propitiation
3. Substitution
4. Reconciliation
5. Justification
6. Ransom

Necessity of Christ's Death

Holiness of God

Sinfulness of Man

Fulfillment of Scripture

The Extent of the Atonement

THE ATONEMENT OF JESUS CHRIST

1. The entire reality of sin, its condemnation and death penalty is a universal problem that the world can not solve.
2. According to the will of God the FATHER, and as Biblically witnessed to by God the Holy Spirit, this universal problem (constituted by the reality of sin, its condemnation and death) is solve only by JESUS, THE CHRIST, The SON OF GOD.
3. Jesus the Christ solves this universal problem through the accomplishment of HIS Atonement.
4. The Atonement of JESUS CHRIST is HIS:

—4.1.—

- Once and for all covering (*Romans 6:10,11; Heb. 7:27,28; 10:10; 1 Peter 3:18*)
- But once for all substitution (*in Matthew 20:28; Mark 10:45, "to give his life as a ransom for I 'anti', instead of] many, and in 1 Timothy 2:6, who gave himself as a substitution ransom [antilutron] for [huper, covering or in behalf of all]*)
- And Representative (*Romans 5:12-21; Heb. 9:11-12; 1 Cor. 5:2,7; Titus 2:13-14; John 10:11; Ro. 5:6-11; 1 Pet. 3:8[note: the use of huper and dia in the original Greek text of the foregoing passages]*)

—4.2—

- Blood-shedding (*Heb. 9:20-26,11,12,14; Col. 1:20; Rom.3:25,26; Matt.26:28; 1 John 1:7; 1 Cor. 5:7*)
- Death-tasting (*Heb.2:9; Rom.5:6-11; 1 Pet. 3:18; Matt. 16:20ff*)
- Self-sacrifice (*Eph.5:2; 1 Cor. 5:7; John 1:29; Isaiah 53:6-12; Heb. 9:14, 22-26*)

IN:

1. Payment (ransom = 'lutron', *Matt.20:28; Mk. 10:45; 1Tim.2:6; 'agorazo' = having bought, 1 Cor.6-.20; 7:23; 2Pet.2:1;Rev.5:9*)
2. Propitiation (*Lk. 18:13; Rom.3:25,26; Heb.2:17; 1Jn.2:1,2) Rev.5:9*)
3. Appeasement or satisfaction (*Heb.9:14; Eph.5:2; Rom.3:25,26; 2Cor.5:21*) for the sin of the world and as the expiation/ removal/ wiping out of the sin (*John 1:29; 1John1:7*)

SO THAT HE CAN:

1. Perfectly (*Heb. 9:11 -26; 2:10; 5:7-8; 7:1 -28*)
2. But justly (*1 Peter 3:18; 1 John 1:7-9; Rev.1-.4-6; Rom.5:9*)
3. Mercifully (*Matt.9-.13; 12:7; Lk.1-.50; Rom. 11:29-32; 1Cor.7-.25; Titus 3:5; Jude 21; Lk.18:13; Heb.2-.17; 8:12*)

—4.3.—

- Redeem (*Titus 2:13-14*)
- Save (*John 4:42; 3:17; John 4:14; Matt. 1 -.21; 18:11; John 12:4 7; 1 Tim. 1:15; Heb. 5:7; 7:25*)
- Renew the world (*2Cor. 7:17; 2Pet. 3:8-13; Rev. 21:5*)
- Reconciling all things to Himself and to the Father (*Heb.2:17; 2Cor. 5:19; Col. 1 •.20; Rom. 5:10*)

So that whosoever will and appropriate the SALVATION, the ETERNAL LIFE, and the EVERLASTING GLORY of JESUS, THE CHRIST, the SON OF GOD.

The Effects of Christ's Death

1. In relationship to the Universe
2. In relationship to Men
 - a. Removal of enmity between God and Man
 - b. Satan's power over mankind has been changed
 - c. Curse of the Law is removed
 - d. The many blessings of God
3. In relationship to Satan

Present Ministry of Christ

Christ is Building His Church.

1. Formation
2. Direction
3. Nurture
4. Cleansing
5. Giving gifts

Christ is Praying for Believers (John 17:6 - 26)

1. Assures the security of our salvation
2. Restores us to fellowship when fellowship is broken through sin
3. Prepares a heavenly abode for us
4. Christ is producing fruit in the lives of believers

Future Work of Christ

Second coming

Rule in the Millennium 1,000 years

Raise the dead

Reward and Judge all people

Make and Rule in the New Heavens and New Earth forever

Dictionary of Christology

(You may like to see the “heresy chart” first)

Adoptionism

That Jesus was born as an ordinary man, and was later raised to divine sonship- particularly at baptism [1]

Alexandrian

Western school of theology. With Antiochene thought, one of two responses to Arianism. Word-Flesh theology. Accused by Antiochenes of teaching a “blended natures” Christology. Important figures: Clement of Alexandria, Origen, Athanasius. [13]

Anhypostatic

lit. Not-hypostatic; *not* personal. Used by Cyril and others in describing the human nature of Jesus as not having a personal centre. [13]

Antiochene

Eastern school of theology. With Alexandrian thought, one of two responses to Arianism. Pioneered by Diodore of Tarsus (~330-94). Stressed impassibility of God; Word-Man theology: Jesus’ human nature suffered at the cross; the Logos did not - although his human nature was received into heaven by virtue of its obedience and union with the divine nature. Accused by Alexandrians of teaching a “two-sons” Christology. Important figures: Nestorius, Theodore, John Chrysostom [13]

Apollinarianism

Heretical doctrine after Apollinaris; that Jesus’ soul was divine rather than human, only his body was truly human. [1] Crudely; God in Jesus’ head. [10]

Apollinaris (-390)

Founder of Apollinarianism, (heretical) Follower of Athanasius. [10]

Apophatic

Tradition of preserving the mystery of God by stressing divine unknowability.[8] “Negative theology” [10]

Aquinas, Thomas (1225-74)

Italian, Scholar at Paris University. Described the God-Man unity in Jesus as a fourth category of unity, different from any other kind. Showed that doing maths like $1+1=2$ doesn’t apply, as mathematically God is beyond numbers: (numberlessness)+1=1; our unknowing of God disables the paradox. [10]

Arianism

- 1) That only God the Father is divine; i.e. that Christ is a creation [0,9]
- 2) That Jesus was of similar (but not identical) substance as the Father; there was [a time] when he was not. [1] [10]

Arius (c. 274-337)

Priest who invented Arianism. [0]

Athanasius of Alexandria(?-373AD)

Probably didn’t write eponymous creed. Defender of Trinitarian orthodoxy - Staunchly anti-Arianist. Spent many years in exile due to his (anti-Arianism) conduct being unbecoming of a Bishop. Argued for “hypostatic union” in *De Incarnation*. Wrote letters to egyptian churches: Easter 367 letter is first listing of NT canon. Wrote *Life of St. Anthony* - text of monasticism.[0]

Principal argument against Arianism - if Jesus is only a creature, he cannot redeem other creatures. God saves. Jesus Saves. Jesus is God. [8]

Augustine, (St), of Hippo (396-430)

Understood trinity as love within the Godhead. Engaged in debates of the time, particularly anti-Pelagian.

[7]

Basil of Caesarea (~329-379)

Cappadocian Father and political leader; friend of Gregory of Nazianzus, brother of Gregory of Nyssa. Makes first recorded use of phrase “Three Hypostases in One Ousia” (but he probably borrowed it) [10][13]

Bultmann, Rudolf (1882-1976)

Theologian from Marburg, Germany. Applied form criticism to the gospels - seen as containing link passages between more important narrative elements. Dismissed supernatural elements, but claimed to himself remain a Lutheran believer. [2] Emphasised that the bible is about people, not God.

Cappadocian Fathers (C4)

Developed Eastern understanding of the Trinity; the three persons relating to our experience of them.[8] Defended orthodoxy against Arianism. Three figures:

- * Basil of Caesarea - political leader
- * Gregory of Nazianzus, his mate
- * Gregory of Nyssa, his brother [10]

Council(s) of Constantinople (381,553,680)

Second Ecumenical Church Council (381) agreed on Nicene creed proposed at Council of Nicea. Successive councils attempted to heal rift with monophysites (553), then made anti-monophysite statement (680) [13]

Council of Chalcedon (451)

Fourth Ecumenical Church Council. Denounced Eutychianism; produced Chalcedonian definition: that Jesus Christ was one divine person in two natures, one human and one divine. Caused schism with the monophysite Egyptian and Syrian churches. [13]

Council of Ephesus (431)

Third Ecumenical Church Council. Debated Nestorianism issue. [13]

Council(s) of Nicea (325, 787)

First Ecumenical Church Council (325) proposed “Nicene” creed, which was later accepted at Council of Constantinople. [13]

Constantine (274-337)

Called council of Nicea that condemned Arius. Later accepted Arius and exiled Athanasius! Developed Christian-based legal system. Introduced the cross as a symbol of Christianity (crucifixions were banned). Accused of murdering some family members. Received deathbed baptism (as was the custom!) [7]

Cyril of Alexandria (375-444)

Made bishop in 412. Reckoned by Harnack to be a monophysitist. Famous for polemic with Nestorius. Cyril’s cause was championed by Eutyches. Pointed out that if Nestorius was right in that Christ’s two natures were entirely separate, hence only the human nature suffered, then we would be redeemed merely by the suffering of a human. [10][13]

Demiurge

In Platonism, a "craftsman" god, responsible for creation. In gnosticism, the "ignorant and presumptuous" deity in dualism with the transcendent God. Identified with Yahweh by Maricon et al. [13]

Docetism

That Jesus only seemed to be human - divine being "in disguise" - a hologram [1]

Ebionitism (Ebionism)

That Jesus was the entirely human son of Jesus and Mary. A quickly rejected heresy. [8]

Enhypostatic

Descriptive of the human nature of Jesus: that his personhood derived from the Logos hypostasis. Associated with Leontius; and later, Maximum the confessor. [13]

Eucharist

The sacrament in which we are fed by Christ through the Holy Spirit when we receive the bread and wine in faith as the symbols of his life given for us on the cross. Four theories of what goes on are:

1) Transubstantiation, 2) Consubstantiation, 3) Memorialism, 4) Receptionism.

Eutyches (~378-454)

A monk who had championed and misrepresented the Alexandrian tradition (in Eutychianism), taking on the mantle of Cyril of Alexandria. [13]

Eutychianism (C5)

That Jesus' two natures were assimilated, such that his human nature was deified by its union with his divine nature, forming a new hybrid (*theanthropic*) nature. See also Eutyches. [1]

Gnosticism

1) Secret knowledge. Matter is bad, spirit is good therefore the physical world was not created by God. Belief that world was created by a Demiurge (according to Marcion, the Hebrew God), not God, the One. The One generates attributes like goodness, Logos, etc. [10]

2) That Jesus was not God, but an emanation from the Godhead [1]

Many different beliefs within Gnosticism: e.g.

Docetic - Denial of actual humanity of Christ (see Docetism)

Cerinthian - Separating "Christ" from Jesus the man.

The Gospel of John was used by Gnostics, probably leading to John's refutation in 1 John 4:2

Gregory of Nazianzus (~329-90)

Cappadocian Father, friend of Basil. [10]

Gregory of Nyssa (335-95)

Cappadocian Father, brother of Basil [10]

Harnack, Adolf von (C19,20)

Scholar who argued that dogma is due only to the specific location of Christianity within a Hebrew-Greek mindset. "The gospel, as Jesus proclaimed it, has to do with the father only and not the Son." Christological debate arose out of the Greek propensity for the abstract. [8]

Hippolytus

Anti-gnostic, borrowing from Irenaeus. His Apostolic Tradition provides a picture of Roman church order and worship about ~200: Baptism, Eucharist, Ordination etc. Also wrote a commentary on Daniel; the oldest extant biblical commentary. [11]

Hypostases (*pl.*)

The members of the Trinity. (Plural of hypostasis). [9]

Hypostasis (*sing.*)

One of the members of the Trinity. (Singular of hypostases). [9]

Hypostatic Union

The mode of union of the three persons (hypostases) of the Trinity. [13] See also anhypostatic, enhypostatic.

Homoousios

Of the *same* being, substance (as used in Nicene creed) [10]

Homoiousios

Of *like* being, substance. [10]

Ignatius, Bishop of Antioch (-110-5)

Eager martyr. Asked the church not to intervene for him. Wrote letters stressing unity through eucharist. [7]

Impassible

Incapable of suffering [1]

Irenaeus

Bishop of Lyon. Claimed to have known Polycarp - and hence had connexion with the Apostles. Wrote *Against Heresies* ~185. Wrote 5 books of anti-gnosticism:

- * Historical (and a statement of true faith)
- * Philosophical critique
- * Scriptural critique
- * Answers from the words of Christ
- * Vindication of the resurrection

In writing this, he is constructive with regards to the episcopate, theological tradition, etc. Also important: his theory of *recapitulation*. [11]

Chrysostom, John (~347-)

Antiochene. Name is nickname - "Golden-mouthed." Known as greatest preacher ever. Lived under monastic rule at home in order to look after his widowed mother. Literalist. Bishop of Constantinople. Set date of Christmas for Eastern church same as Western. Exiled due to political manoeuvrings. His flock protested and got temporary reprieve from Empress. Died after being forced on long march. [0]. Famous for "Jesus drank his own blood" (last supper) [5].

Justin Martyr (~100-~163)

Born a gentile in Samaria. A converted philosopher. Writings: apologies to Emperor Antonius Pius & Marcus Aurelius defended Christianity against charges of atheism, immorality. Explained in *Dialogue with Trypho* (a Jew) how Jesus was the Messiah. Believed everyone had a little bit of Logos (=reason) in them, particularly the great prophets and philosophers. He also comments on baptismal and Eucharistic belief and praxis. [11]

Kenosis

"Emptying" - of Christ in the incarnation. C17 debate - did Christ use his divine attributes secretly (krypsis) or abstain from using them (kenosis)? [0] Mid C19, Thomasius argued for "emptying" (Phil 2:6) as part of the incarnation. Late 19th C debate- Thommasius, Gore etc. argued for kenosis; this time, more strongly in that Christ abandoned (some of) his divine attributes in the incarnation.

Marcion

Gnostic heretic identified demiurge with Hebrew God.

Devised first canon. [10]

Memorialism

Eucharistic theory associated with Zwingli (Swiss reformer); the bread and wine remain unchanged, but cause us to remember Christ, prompt us to feed on Him through faith. [0]

Modalism

Anti-Trinitarian heresy. That God reveals himself in different ways - typically 3 ways. [11]

Monarchianism

The pre-eminence of the Father over the other persons of the Trinity. A 3rd C development of 2nd C heresies of ebionitism and docetism. Arising from a strong monotheism, two forms existed: *Modalist* (see patripassianism) and *Dynamic* - a form of adoptionism whereby Jesus was different from other men only by the degree of indwelling of the ousia. [14]

Monophysitism

lit. One-Nature; that Jesus had only one nature. Present in some form in Cyril of Alexandria's polemic against Nestorius. Repudiated at Council of Chalcedon. This caused split with Egyptian and Syrian churches. [13]

Montanism

Early "charismatic", prophetic movement with apocalyptic (millennial) angle. Pious and ascetic (which attracted Tertullian), Anti second-marriage. Branded heretical by pope. [0][13][14]

Nestorianism

(Alexandrian suspicion of) heresy of separating the two natures of Christ. Rebuttal by Nestorius: Christ is indivisible but twofold (God & human); Christ is "the common name of the two natures." [8]

Nestorius (~428--451)

Antiochene, Patriarch of Constantinople, accused by Cyril of Alexandria of heresy (see Nestorianism). Reasoned that if the two natures were wholly separate, the divine nature need not suffer. Did not accept *theotokos* as valid - preferred *christotokos*.

Origen (~185--254)

Born in Alexandria, learned ascetic, studied in neoplatonic environment. Produced the *Hexapla*; - OT parallels between 6 different versions. Influential apologetic works include *Contra Celsum*. Believed in eternal generation of the Son from the Father, thought of Jesus as this sinless Logos unified with a human body. [13]

Ousia

The *oneness* of the Trinity - distinguished from the *hypostasis*, the *threeness* by the early Church Fathers. The phrase "Three Hypostases in One Ousia", first found in Basil, makes plain this distinction. Both *ousia* and *hypostasis* were previously used in the sense simply of "being." Much confusion was caused between East and West as *hypostasis*, not *ousia*, is the etymological equivalent of *substantia*, so a phrase like "of one substance" did not at first transliterate properly. [9][14]

Patripassianism

lit. Father-suffering; That God *the Father* was incarnate in Jesus [1] Also known as Modalist Monarchianism and Sabelianism. Arose out of strong emphasis on monotheism. Refuted by Origen, Tertullian [13]

Pelagianism (after Pelagius)

That we are justified by works.[6] Opposed by Augustine.

Perichoresis

The mutual interpenetration of the three persons of the Trinity; their existence as a community of being [8]

Polycarp of Smyrna (~70-155/6)

Early martyr, claimed to have known John the Apostle. [13] [10]

Sabelius

Active in Rome (~198-220), associated with heresy of Sabelianism.

Sabelianism

Heresy of Sabelius, see patripassianism.

Tertullian, Quintus Septimus Florens (~160 - ~220)

Born in Carthage - wrote in Latin, invented word "trinity" (*trinitas*) as an anti-monarchian device. Wrote Apologetics, anti-heretical (anti-Gnostic) stuff, practical ethics. e.g. Apologeticus (~197) to his Roman governor: showed Christians' loyalty to the empire. Anti- infant baptism. Flirted with Montanism (~200). Often regarded as the founder of RC theology. Early mention of Creation *ex nihilo* in *Contra Hermogenes*(-?). [0][11][14]

Theotokos

lit. God-Bearer; used of Mary. [10]

Transubstantiation

Eucharistic theory of some early Church Fathers; there is a change in the (internal) properties of the bread and wine so that they actually become Christ's body and blood. [2]

Trinity/ Triunity

One God in three persons (hypostases), joined in hypostatic union. Word first used by Tertullian. Eastern approach, after Cappadocian Fathers: consider our experience of the Three. Western Augustinian approach: love within the Godhead. Some have distinguished an *economic* trinity (Trinity as revealed by purpose in the world) and *essential* trinity - Trinity as it actually is. The Cappadocian Fathers held that these are the same (since God is Truth), but also that God is ultimately mystery. [8][14]

Compiled by Michael Follin over the period 1997-2001

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The I AM's of JESUS, THE CHRIST

I AM that I AM

(Exodus 3:14f; 6:3)

In Hebrew writing of the historical period the name is connected with Hebrew “*hayah*” ‘to be’ in the imperfect.

Now with regards to this verb, First it does not mean ‘to be’ essentially or ontologically, but phenomenally, Second the imperfect has not the sense of present ‘am’ but of a future ‘will be’.

Thus, the verb, means to exist, to be, to become, to come to pass, to be done, to happen, to be finished-Roman maintain that the Hebrew thought only in dynamic categories, not static one.

‘ehyeh’ = I will be with thee

When he asked how he should name the God of their fathers to the people, he was told ‘ehyeh asher ehyeh’ again he was bidden say ‘ehyeh’ hath sent me unto you, and finally ‘YHWH’, the God of your father has sent me unto you.

The covenant name YHWH of God most prominently known in connection with his relationship with the nation of Israel; is also known as Tet·ra·gram·ma·ton YHWH.

It was never pronounced by the Jews who generally substituted syn. Such as adonai (136) or Elohim.

The English form JEHOVAH arose by a Latinized combination of the four Masoretes use to show that meant the reader to say ‘adonai’ when reading the Tet·ra·gram·ma·tan that is YHWH in the text they put with them the vowels of ‘adonai’ a, o, a forming their pronunciation Jehovah or Jehovah = Yahweh or Tet·ra·gram·ma·ton the four consonants of the ancient Hebrew name for God (variously be spoken aloud: the vowels of Adonai or Elohim (God) are inserted in Hebrew texts, so that the modern reconstruction are Yahweh, Jehovah . . .

The Greek equivalent is Kyrios (Septuagint-LXX)

I AM in Septuagint-Greek translation of the O.T. ego (1473) I, intensive; eimi (1510) I AM; ho (3588) he who, on (5607), is the timeless of God, as well as His ever present existence is something which must be believed (Heb.1:3)

Note: God is revealing to Moses and subsequently to the whole people because after for four hundred years in captivity the Israelite don’t know about YHWH.

The divine promise Ex.3:12; 4:12,15 the present of God is then realized in the covenant, of which the vital preface is God’s proclaiming Himself as a redeeming, forgiving (34:6). It is this assurance of the presence of the Savior God with his covenant people, which is embodied in the name **YHWH - Ever living, Never Changing, and Always Faithful - I will be with thee. . . v. 12 “Certainly I will be with thee: . . .”**

(Ex. 3:14f ‘ehyeh’ - Ex.6:3 ‘Jehovah’; Job 11:7 Almighty; Ps. 68:4 ‘Jah Ps. 90:2 ‘from everlasting to everlasting’ Isa. 44:6 the first and the last, Matt.28:20 ‘I am with you always even unto the end of the earth; Jn. 8:58, before Abraham was I AM, 2 Cor.1:20 ‘all the promises of God are yes and Amen, Heb. 13:8 the same yesterday, today, and forever, Rev. 1:4,8,17 ‘who is, who was and who is to come (coming savior), Rev. 4:8 (worship), Rev. 16:5 (Judge) which art, and was and shall be.

1. I AM The Alpha and the Omega, The Beginning and the Ending The First and The Last; (Rev. 1:8,4,17,18; 22:12,13,16; Isa. 44:6; 41:4; 48:12)
2. I AM the Way, the Truth, and the Life (John 14:6),
3. I AM the Door (John 10:7,8,1,2,3,- 9,10)
4. I AM the Light of the world (John 8:12; 1:9-11; 3:16-20; 1 John 1:5-10,
5. I AM He which searcheth the reins and the hearts (Rev.2:23)
6. I AM the Good Shepherd (John 10:11,12,-15,26,27)
7. I AM the Bread of Life (John 6:35,36)
8. I AM the Resurrection and the Life (John 11;25-29)
9. I AM the True Vine (John 15:1-7)

The Ten (10) Paired Identities of Jesus Christ

1. **YAHWEH SHUWA**
 - The LORD My SALVATION (*Psalm 27:1; 38:22*)
2. **YAHWEH JIREH**
 - The LORD will Provide (*Gen.22:14; Eph.4:7-10; Jn.1:14-16; Titus 2:13-14; Col.3:11; Acts 17:24-25*)
3. **YAHWEH RAPA**
 - The LORD that Heals (*Ex. 15:26; Isa.52:3; 1 Peter 2:24; Matt. 8:16-17; James 5:13-15; Heb. 13:8*)
4. **YAHWEH NISSI**
 - The LORD is my Banner (*Ex. 17:8-15; Phil.4:13; Rom. 8:35-37; Jn. 16:33; 1 Jn.4:4*)
5. **YAHWEH MEKODDESHKEM**
 - The LORD is my Sanctifier (*Ex. 31:13; Lev. 20:8; 21:8; Ez. 20:12; 1 Cor. 1:30; 1:2; 6:11; Eph. 5:25-27; Heb. 13:12*)
6. **YAHWEH SHALOM**
 - The LORD is Peace (*Judges 6:24; John 16:33; Acts 16:36; 1 Cor. 7:15; Eph. 2:14*)
7. **YAHWEH RAAH**
 - The LORD my Shepherd (*Ps.23:1; Heb. 13:20; 2 Cor. 13:14; Heb. 9:14; Ps. 80:1-4,7,19; John 10:11,24; 1 Peter 2:25; 5:4; John 10:16*)
8. **YAHWEH TSIDKENU**
 - The LORD our Righteousness (*Jer. 23:6; Job. 36:3; Ps. 11:7; Ps. 31:1; 45:7; Heb. 1:8-9; Ps. 71:2; 11:3; 119:142; Isa. 45:24; 51:17; 61:10; Jer. 33:16; Dan. 9:7; 12:3; Hos 2:19; Rom. 5:18; 10:4; 1 Cor. 1:30*)
9. **YAHWEH SABAOTH**
 - The LORD of Hosts (*Malachi 1:14; Ex.12:41; Nu. 1:52; 2:32; 10:25; Ps. 103:19-22; 148:1-2; Isa. 13:4-5; 10:24; Jer. 11:17; 1 Sam. 5:1-7; Isa. 5:24; 39:5; Hos.1:1-14; 2:8; Ps. 59:5; 69:6; 80:8; Isa. 3:15; 2 Sam.7:26-27; 1 Chron. 17:24; Isa. 37:16; Jer. 7:3,21; Ps. 24:7-10; 84:1-3; Isa. 44:6; 6:1-6; Jer. 23:36; 32:18*)
10. **YAHWEH SHAMMAH**
 - The LORD is Present (*Eze. 48:35; Matt. 1:21-23; 18:20; 28:20; Mark 16:20; Eph. 1:21-23; 4:7-10; Rev. 22:3-6*)

THE NINE (9) DEFINING ADJECTIVES OR PREDICATE - NAME OF GOD (EL)

1. **EL ELYON**-The MOST HIGH GOD

Also means the **SUPREME POWER/ BEING** ((Gen.14:18-24; Nu.24:16; Deut.32:8; 2 Sam.22:14; Ps.7:17; 9:2; 21:7; 46:4; 47:2;50:14; 57:2; 78:17,36,56; 82:6; 83:18; 91:9; 92:1,8; 93:4; 97:9;107:11; 115:4,5; 138:6; Isa.14:14; 57:15; Jer.25:30; Lam.3:35;Dan.3:26; 4:2,17,24,25,32,34; 5:18,21; 7:18,22,25,27; Jos7:16;11:7; Jn.3:31; Mic.5:2; 5:20,9-13; 1:1-2; Isa.9:6; Lk.1:32,35,78;Mk.5:7; Lk.8:28; Jn.5:18,19; 1:1,14; 16:27-29; Eph.4:8-10;Heb.l:3; Lk.6:28).

Note;

The FATHER:

The invisible (Col.1:15; Jn.l:18), Unapproachable (1 Tim.6:16; Jn.l4:6) and to the World-unknown (Jn.17:25; Matt.11:25) Inaudible (Jn.5:37), MOST HIGH GOD

The son, Jesus, the Christ, being

Equal in essence (Jn.5:18; 10:30; Phil.2:5,8) Capabilities (Jn.5:19; 1 Cor.1:24) and Position (Jn.l:l,14; 3:31; Eph.4:7-10; Heb.l:3)to the FATHER is the personally revealed, i.e. visible (Titus 2:13,14),Audible (Jn.10:25-29; Rev. 3:20), Available (Matt.1:23; 18:20; Ehp.1:21-23; 4:7-10; Heb.l:3), MOST HIGH GOD.

The HOLY SPIRIT,

Being the Power (*dunamis*) of the MOST HIGH GOD (Lk.l:35). To the world: can not receive because it knoweth and seeth HIM not.

2. **EL ROI**-The GOD WHO SEES ME

(Gen.16:3; 6:5-6; Exo.3:9; 2 Sam.22:28; 2 Chron.l6:9;Ps.11:4-5; 34:15-16; 139:16; Jer.32:19; 9:8; zech.4:1-10;Lk.7:13; Jn.5:6; 11:33; Rev.1:14;2:23; Matt.22:18; Mk.2:8;Lk.6:8; 11:17; Jn.2:25; 1:48; 1 Chron.28:9; Jer.17:10; 23:24; Eph.1:21-23; 4:10-11; Matt.18:20; Amos 9:3; Zeph.l:12).

3. **EL SHADDAI**- THE ALMIGHTY GOD (INFINITLY SUFFICIENT, SUSTAINING & SATISFYING)

(Gen.17:1, 28:3; 35:11; 43:14; 48:3; 49:25; exo.6:3;Nu.24:4; Ruth 1:20,21; Job 5:17; 6:4; 8:3; 11:7; 13:1-17; 24:1-25; 26:1-14; 27:1-13; 29:1-55; 31:1-2; 31:1-35; 32:8; 33:4; Ps. 68:14; 91:1; Isa.l3:6; Ezek.l:24; 10:25; Joel 1:15; 2 Cor.6:18;Rev.1:8; 4:8; 11:17; 15:3; 16:7,14; 19:15; 21:22) Bear in mind that throughout the Bible the ALMIGHTY GOD who appears, speaks and manifest is CHRIST JESUS Himself.

4. **EL OLAM**- THE EVERLASTING GOD

(Gen.21:33; Deut.33:27; Ps.41:13; 90:1-2; 93:2; 100:5;103:17; 110:42; 139:24; 145:13; Isa.9:6; 26:4; 14:28; 45:17;54:8; 16:19,20; 63:16; Jer.10:10; Dan.4:3,34; 7:14,27; 12:2; 5:2;Hab.l:12; 2 Sam.23:5; Ps.105:10; 112:6; 119:144; Rom.6:23; .1 Jn.1:1-2; 5:9-1,20; Jn.10:26; Rom.1:20; 2 Tim.2:10; 1 Pet.5:10; Heb. 13:20,14).

5. **EL KANNA-** THE JEALOUS GOD

(EX0.20:5; 34:14; Deut.4:24; 5:9; 6:15; Jos.24:19;Ezek.39:25; Joel 2:18; Nahum 1:2; Zech. 1:14, 8:2; Ps.24:l; 1 Cor.3:21-23; Matt.6:24; 4:9-10; Jn.14:10-11; Heb.12:25-29) this GOD must be loved according to the following teaching of JESUS Deut.6:4,5; Mark 12:30; 1 Cor.16:22; Rev.2:3-5; Eph.6:24;Jn.14:21-23.

6. **EL RACHUWM** (RACH-OOM) - The **MERCIFUL/ COMPASSIONATE/ TENDER CARING** GOD,

(Deut.30:30; Gen.19:16; Ex.34:6; Deut21:8; 32:42; 2 Sam.22:26; 2 Chron.30:9; Neh.9:17,31; Ps.18:25; Jn.4:2; Lk.6:38;18:13; Heb.2:17; Matt.9:13,27; 12:7; 15:22; 17:15; 20:30;Rom.9:15,16,18,22; 11:32; 15:9; 1 Cor.7:25; 2 Tim.1:2; Jude 21; Lain.3:22,32; Ps.78:38; 86:15; 140:4; 112:4; 145:8; Jer.12:15;Mic.7:19; Matt.9-36; 14:14; 15:32; 18:27; 20:34; Heb.5:2)

7. **EL GIBBOR-** THE **MIGHTY/ CHAMPION/ HERO** GOD

(Deut.10:17; Neh.9:32; Isa.9:6; 10:21; 42:13; Jer.20:11;32:18; Zeph.3:17)note: He is also the **ABBİYR** (pronounced as **Aw-beer** in Hebrew) the strong God (Gen.49:24; Ps.132:2,5; Isa.l:24; 49:26;16:16)

8. **EL NASA,** 'Naw-Saw'- THE GOD THAT **FORGAVEST**

(Ps.99:8; 32:5; 25:18; 32:1; 85:2; Ex.34:7; Nu.14:18;Eph.4:32; I Jn.1:7-9; 2:12)

9. **EL CHANNOWM,** 'Khan-noon'- THE GRACIOUS GOD

(Neh.9:31,17; Ex.22:27; 34:6; Nu.6:25; 2 Chron. 30:9;Ps.86:15; 105:8; 111:4; 112:4; 116:5; 145:8; Joel 2:13; Amos 5:15; Jonah **4:2**; 1 Pet.2:3; Eph.4:7; Jn.l:14,16,17)

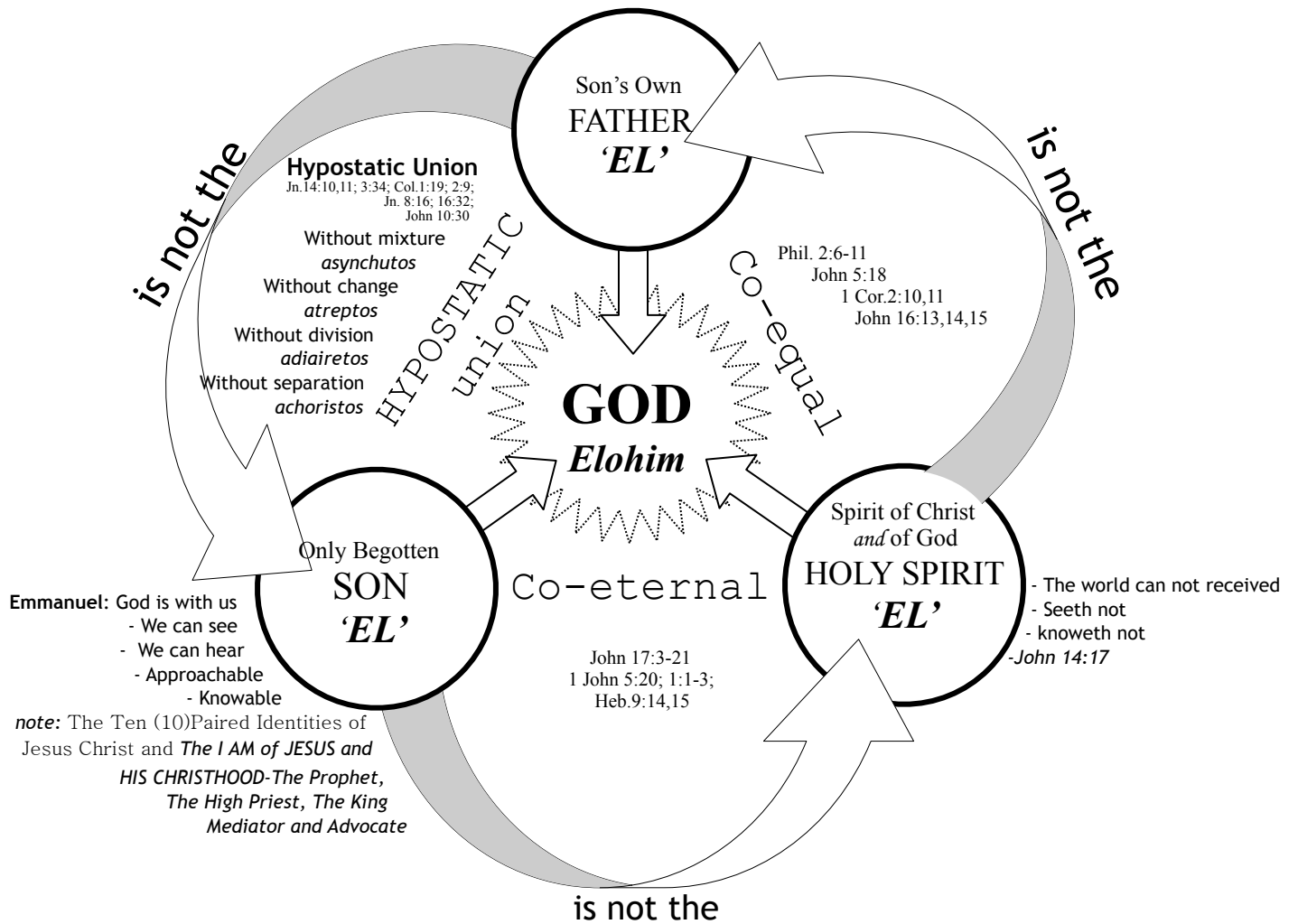
Chart of Historical Christological Heresies

Heresy	Date	Natures	Proponents	Heresy	Refuted by	Reply
Docetism	End C1	H- D+	Basilides; Valentinus; Patripassians; Sabellians	Jesus=God, therefore can't be human. The visible Jesus was only a hologram	Irenaeus; Hippolytus; 1John 4:1-3	If Christ were not fully human He could not redeem humanity (Heb. 2:14; 1 John 4:1-3)
Ebionitism	C2	H+ D-	Judaizers	Jesus=human, therefore can't be God. Christ got the Spirit at his baptism; he was not preexistent.	Irenaeus; Hippolytus; Origen; Eusebius	Jesus is fully divine; he is worthy of worship (John 1:1; 20:28; Heb. 13:8)
Gnosticism	C2	H- D-	Marcion	Not God, Not human: in between Heirarchy: God, Logos, Angels, Humans	Iraenaeus; Tertullian; Hippolytus; Justin Martyr; Apostles' Creed	1 John 4:2
Adoptionism	C3	H+ D-	Theodotus	Jesus is by nature human - A man adopted by God as a son	<i>Antioch 268</i>	Jesus always God
Modalistic Monarchicism	C3	H- D+	Sabelius, Noetus of Smyrna	God <i>the Father</i> incarnate in Jesus	Origen; Tertullian	Jesus separate from God but still God
Dynamic Monarchicism	C3	H+ D-	Theodotus	The human Jesus was indwelled by varying degrees of divinity.	<i>Antioch 268</i>	See Adoptionism
Arianism	C4	H+ D-	Arius, presbyter of Alexandria; Origen	Homoiousios: Jesus has appearance of God, is of <i>similar</i> substance. He is the first and highest created being.	Athanasius; Ossius; Marcellus; <i>Nicaea 325</i>	Athanasius: Jesus homooousios –one substance with God; Only a divine Christ can save (Phil. 2:6; Rev. 1:8)
Appollinarianism	C4	H- D+	Apollinarius, bishop of Laodicea; Justin Martyr	Human body, Divine mind/soul; the divine Logos took the place of the human mind. Opposed use of <i>theotokos</i> . Only human nature died.	Vitalis; Damascus; Basil; Theodosius; Gregory of Nazianzus; Gregory of Nyssa; <i>Constantinople 381</i>	Human mind & divine mind in human body
Nestorianism (as accused by opponents)	C5	H+ D+	Nestorius, bishop of Constantinople	1 moral being 2 people schizophrenic	Cyril of Alexandira; <i>Ephesus 431</i>	2 natures in 1 person Indivisible

Eutychianism	C5	H- D-	Eutychians; Theodosius II	1 mixed nature after incarnation New Hybrid: neither human or divine	Flavian of Constantinople; Pope Leo; Theodoret; Eusebius of Dorylaeum; <i>Chalcedon 451</i>	2 natures: communication between them
Monophysitism	Until C7	H- D+		The human nature was swallowed by the divine nature to create a new third nature - a <i>tertium quid.</i>	<i>Constantinople 680</i>	2 Natures are seperate

Diagram of the Trinity/Tri-unity

- No one has seen (Col.1:15; Jn. 1:18),
- Neither has heard at anytime (John 5:37),
- No one can come/approach unto HIM (John 14:6; 1 Timothy 6:16)
- The world hath not known (John17:24, 25)



for discussion. . . Atonement. . . .

Erroneous Theories of the Atonement by Pastor William W. Sasser

The following article by Pastor William W. Sasser is reprinted from his book *The Atoning Work of Jesus Christ*, (Franklin, TN, Grace Ministries Publications, 1997).

There have been several theories of the Atonement developed; some by God fearing upright men and others by servants of Satan himself. This writer shall attempt, by God's grace, under the leadership of the Holy Spirit, to briefly discuss nine of these proposed theories.

The Moral Influence Theory

The first of these theories is commonly known as The Moral Influence Theory. This theory denies that Christ died to satisfy any principle of divine justice, but teaches instead that His death was designed to greatly impress mankind with a sense of God's love, resulting in softening their hearts and leading them to repentance. Thus, the Atonement is not directed "towards God with the purpose of maintaining His justice, but towards man with the purpose of persuading him to right action." Christ's suffering and death was that of a mere martyr. Inspired by this example we, too, are supposed to be made willing to take up our crosses daily in the service of some good cause to mankind, and thus work out our own salvation. The Atonement this theory teaches is only an influence to persuade and move us to walk in the same paths that Christ walked. It is our walking in these paths which saves us and not the Christ of the cross. Christ is thus not our Savior, but only a friend.

The Refutation

The Bible indeed teaches that God is love (1 John 4:8), but this does not mean that love is God. Love is one of many attributes of God, but there are others. The being of God is best described in John 4:24, "God is Spirit." If God were love and nothing but love, there would have been no need for an Atonement. But, the fact is, that love is only one of many attributes of God; He is also a consuming fire (Hebrews 12:29), and Christ said, "I am the way, the Truth and the Life." Certainly then He did not mean that He was a living tangible entity which was called "truth," or "way," or "life," and neither does He mean that He is "love." No, love is not God, but only the very essence of His being.

Further, to ascribe one attribute as superior over another is to create an imbalanced God. God is perfectly balanced in His attributes. He is no more Love than He is Holy; no more Holy than He is Just, and no more Just than He is Righteous. For one to declare God to be love, and only love, or to say that the dominating characteristic of God is love, is to be guilty of presenting God with a warped nature.

The love of God can be viewed from two different perspectives, that of God's love of benevolence, and that of God's love of acquiescence. The love of benevolence is toward all mankind. As it is written, "...for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust" (Matthew 5:45). The love of benevolence is toward all mankind in general. The love of acquiescence, however, is a special love of delight which is manifest towards God's children only. "No man can come to me except the Father which hath sent me draw him" (John 8:44). Those whom the Father draws to Christ are those in whom God delights, for He gives unto them eternal life. Surely God does not love Judas Iscariot who "went to his own place;" surely He does not love the multitudes who are at this very moment weeping and wailing and gnashing their teeth in a burning hell, where they will forever more be the objects of God's wrath and anger! If this, my friend, is love, it is a most peculiar way of demonstrating it.

The truth is that God demands punishment of sin. His divine justice must be satisfied, His holiness must be vindicated, and His law must be honored. The Lord Jesus Christ suffered the exact degree of torment that every child of God would have experienced in hell for all eternity, worlds without end. Christ was more than an example, more than a mere martyr; He is

salvation and there is no way to escape the judgment of God except through Him; "No man cometh unto the Father, but by me" (John 14:6).

This theory completely denies the spiritual condition of man (Ephesians 2:1; Jeremiah 17:9; Romans 3:9-23), the deity of our Lord Jesus Christ (John 10:30; 5:18; 8:58; Revelation 1:8, 11), and "necessitates a curtailment or surrender of every other characteristic doctrine of Christianity-inspiration, sin, the deity of Christ, justification, regeneration and eternal retribution."

The Governmental Theory

The second of the theories which this writer will discuss is known as the Governmental theory. It affirms that "because of His absolute sovereignty, God is able to relax, at will, the demands of the law and to forgive men freely without any expiation or sacrifice for sin." According to this theory the primary purpose of the crucifixion was to impress upon men the horror of sin. Christ was to furnish an example of what happened as the result of sin, and to remind men that sin would not go unpunished. The primary object of the punishment of Christ is to instill devotion in men toward their government. Christ did not suffer the exact penalty demanded of God, but something far less. God, however, in His sovereignty, can and did accept the sacrifice as sufficient whether it actually was or not.

The Refutation

First of all, this theory represents God as unjust because it teaches that He punished an innocent person-merely to impress others. Secondly, if what this theory assumes is true, that is, that God can accept a much lesser sacrifice than that which sin demands, then the blood of animals could have been used to remove sin; therefore, the blood of the Son of God was in reality no more meritorious than the blood of bulls and goats, but was efficacious only because God chose to accept it. Thirdly, this theory presents a light view of sin and its effects upon mankind in that it teaches that man possesses the power in and of himself to change his moral nature. All he needs in order to accomplish this is to surround himself with good influences.

The faulty reasoning of such a theory can be better understood when one considers the individual who conceived it. It was proposed by Hugo Grotius, a Dutch theologian and jurist of the 17th century. It was Mr. Grotius' opinion that God be regarded as the moral Governor of the universe "who must act not according to His emotions or desires, but according to the best interest of all those under His authority."

The Mystical Theory

According to those who hold the Mystical theory, the entire human race is a sort of organism. Mankind is collectively one and is joined together as the cells of protoplasm combine to form a human body. What Christ actually did when incarnated was to infuse His deity into humanity, thus giving humanity the thing needed to counteract and overcome the death and impending corruption which were introduced into the human race through Adam. Men who are saved by faith become partakers of this purified humanity. According to some who assert the mystical theory, fallen humanity was gradually restored by Jesus Christ until, at His death, humanity was again in perfect fellowship with God as it was before the fall in Eden. It is the teaching of this theory that ultimately the entire human race will be restored unto God. Although the Mystical theory has been in existence since the early Greek fathers, it has never claimed many adherents.

The Refutation

This theory errs in several points. First, in that it asserts that the sufferings of Christ and His ultimate death are not essential to His redemptive work. Secondly, because it affirms that all men since Christ will be saved, it leaves unexplained the redemption of the Old Testament saints. This explains why some who adhere to this theory teach that there was no salvation before the time of Christ, and therefore the patriarchs perished. Thirdly, the theory lacks

scriptural warrant in proving that Christ became incarnate in order to infuse deity into humanity. The Bible makes no such declaration.

The Middle Theory

Commonly called the Middle theory because it generally follows the "Socinian" theory. It teaches that God may forgive and pardon sin apart from punishment of that sin; that is, He requires no satisfaction, or Atonement. The Middle theory implies that there are persons who have never sinned. These persons will receive pardon upon the basis of repentance only, but they will never receive full pardon. However, what they do receive is sufficient to allow them to escape eternal damnation.

The Refutation

The Middle theory of the Atonement does not explain sufficiently why Christ suffered such severe punishment upon the cross. If God requires no Atonement, then why did Christ suffer? As such, this theory not only presents a warped view of the divine character of Christ, but it does not explain scripture which refers to the work of Christ. If there are persons who have never sinned, how shall they repent and what shall they repent of? In order for repentance to be true repentance, one must turn from sin and to Christ. However, if an individual has never sinned he cannot repent for he has nothing to repent of.

The Socinian Theory

This theory affirms that God is pure benevolence, that His exercising His wrath in justice is incompatible with His character, and that a sinner may be forgiven upon repentance. The work which Christ wrought only made pardon known to man, but did not actually secure it. The pardon of sinners was already prepared in God's benevolent nature, all Christ did was to make it known. The sacrifices in the Old Testament were suitable only to a barbarous age and did not typify the Atonement of Christ by any stretch of the imagination. God, because of sympathy for the weakness of the people, permitted such sacrifices.

The Refutation

This theory, needless to say, is not in harmony with the Bible's description of the nature of sin and is at variance with the teachings of scripture concerning Christ's reward pending the completion of His meritorious work. Instead of Christ's active and passive obedience being the ground and price paid for the sinner's salvation, the Socinian theory asserts that Christ's life and death were only examples to us of the manner in which we should live and submit to God. Finally, the Bible definitely teaches that the Old Testament ceremonies and sacrifices were types and illustrations of the things to come (Hebrews 10:1; Colossians 2:17).
The Ethical Theory

According to advocates of this theory, Christ is a universal mediator, who is touched with sympathy for the sick, weary, guilty and hopeless. In the work of the Atonement, there is no imputation or transfer of sin to Christ, neither is His righteousness imputed to all born-again believers. What does happen, is that the race approaches God representatively suffering for sin and repenting through Christ. While man cannot repent in and of himself, still the Atonement of Jesus Christ has no value apart from repentance. In order for God to be just, He must reveal Himself to every sinner. According to the Ethical theory, "The Gospel is preached to a nation, not when within certain geographical boundaries it has been proclaimed at scattered points, but only when in reality all individuals of all the nations have known it." Each one who is saved must receive salvation through the knowledge, motive and power of the Gospel.

The Refutation

A clarification of terms is in order. A mediator is not one who reveals another, but one who intervenes between two persons to bring them into agreement. The Bible declares, "By His stripes we are healed," but this theory sets forth nothing in the sufferings of Christ from which God can justly pardon and accept the sinner. If our sins are not imputed to Christ nor His righteousness to us, then is Christ dead in vain (Galatians 2:21).

This theory errs in that it presents repentance as an effective cause and not as a consequence of the Atonement. Therefore, it sets forth salvation as partly by grace and partly by works. The

Ethical Theory is also faulty in that it fails to answer the question of how infants receive salvation, because it holds that regeneration never occurs except through "the knowledge, motive and power of the Gospel."

The Arminian Theory

Christ died so that God could offer salvation to all upon the ground of evangelical obedience; perfect legal obedience is not necessary. The Atonement itself was general in its nature without any application of it on God's part. Any individual may accept or reject faith and obedience, thus accepting or rejecting salvation as offered by God by a simple act of volition.

The Refutation

This theory, like many others, fails to provide a satisfaction or appeasement to divine justice and law. It also presents the possibility of failure in that some for whom Christ died may ultimately end up in hell. Scripture is totally against such claims as Christ said, "All that the Father giveth me shall come to me ... I give unto them eternal life, neither shall any man pluck them out of my hand; My Father which gave them me is greater than all; no man is able to pluck them out of my Father's hand" (John 6:37; 10:27-29). Such scriptures as these plainly teach that the Atonement was not to secure the means of salvation, but to procure salvation itself.

The Lutheran Theory

This theory differs basically in one aspect from the generally accepted "Satisfaction" view of the Atonement. Namely, in that it teaches such was the value of Christ's sacrifice that God could offer salvation to all that believe in His Son.

The Refutation

The Lutheran theory rejects the doctrine of election thus omitting a part of the truth. Even though salvation is not election, election is included in God's all wise and sovereign purpose, "For whom He did foreknow, He also did predestinate ... Who shall lay anything to the charge of God's elect? It is God that justifieth" (Romans 8:29,33).

The question for those who proclaim the Lutheran theory is not "did Christ die for only those who truly believe?", but "Who shall believe?" According to scripture, those whom God foreknew were predestinated to be conformed to the image of Christ (Romans 8:29). It is impossible for one to become like Christ without truly believing in Him as Lord and Savior. Those who believe are those whom God foreknew (Romans 8:29-30).

The General Theory

This theory teaches that Christ died for sinners in general and not for a particular people determined before hand by God. It further teaches that the works of the Atonement and Redemption are not united in one and the same work, but are two separate works. In other words, God chose to reconcile the entire world through the Atonement, but He has selected from the world those who shall be redeemed.

The Refutation

If the entire world has been reconciled through the Atonement, then there are no grounds upon which this reconciliation can be destroyed, for scripture declares, "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him" (Ecclesiastes 3:14). Whatever God has reconciled shall remain reconciled, and nothing can be changed or altered concerning it. This theory of the Atonement is incompatible with those scriptures which teach that Christ's death was confined h g1to the elect (John 10:11, 15, 26-28).

Thanks to our LORD JESUS CHRIST to God be the glory for ever amen.