



# **CHRISTOLOGY**

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## **CHRISTOLOGY**

**Purpose of the course:** Students will be introduced to the names, titles, attributes, nature, prophecies, historicity, ministries heresies and aspects of the being and work of Jesus Christ in such a way that teaching such information will be facilitated. The course identifies thousands of facts about Christ of which the students will be asked to identify 2000.

### **Required text book:**

1. A study Bible which includes concordance, dictionary, study notes. Separate concordances, dictionaries, Bible encyclopedias and study helps can be used.
2. Since this is an international course, the course teacher is asked to recommend readings in Christology for the student to do their extra reading.

### **Requirements for the course:**

1. Students will be marked for class attendance and participation. Student who do not attend class will write a 10 page essay on a topic related to the doctrine of Christ (15%).
2. The student will read each lesson and complete the questions-answers and readings. The completion of the work will be verified and recorded by the student's mentor. (35%)
3. Students will read 300 pages (bachelor's level) or 500 pages (master's level) and submit a 3-5 page report on their readings (25%). Student can choose own subject reading, as long as it is related to Christology.
4. The student will present 2000 facts about Jesus. (25%) This fact finding process is explained in the Introduction. The facts may be identified in the lesson homework assignments of the students.

### **Structure for the course:**

1. For student studying at a distance without attending course lectures
  - a. The student will contact the MINTS academic dean in order to sign up for the course and be designated a supervising professor.
  - b. The student will identify his or her mentor, who will locally oversee the course. The mentor will verify that all of the lessons be read and homework completed. The mentor needs to be approved by the supervising professor of MINTS.
  - c. The student will down load the course syllabus and begin the studies.
  - d. The mentor will send in the lesson completion chart, the exam completion chart and the final essay to supervising professor.
  - e. The supervising professor will review and record the grades, assure that they are registered with the MINTS registrar and that the final grade is sent to the student and mentor.
2. For students studying at a distance who attend course lectures.
  - a. MINTS is invited by a group leader to given an orientation to the course.
  - b. The student will attend 15 hours of lectures.

- c. The student will complete the lesson assignments and give them to the group leader who also serves as the mentor.
- d. The student will take the oral exam on the 2000 truths about Christ
- e. The group leader (group mentor) will hand in the student's attendance, lesson completion and oral exam grade to the supervising MINTS professor.
- f. The supervising MINTS professor will review the students work and have the final grade registered with the MINTS registrar. The registrar will send the group leader the student's final grade.

**CRISTOLOGY 2000 :COURSE RECORD**

									Totals
Attendance or essay (3 pts each hr. plus one for completion+ 15%)	Att Hrs 1-2	Att. Hrs 3-4	Att. Hrs 5-6	Att. Hrs. 7-8	Att. Hrs. 9-10	Att. Hrs 11-12	Att Hrs. 13-14	Att. Hrs 15-16	
Question and answers. 6 pts for coming to class with lesson homework done (35%)	Lesson 1	Lesson 2	Lesson 3	Lesson 4	Lesson 5	Lesson 6	Lesson 7	Lesson 8	
Readings (25%)									
Exam (25%)									

The above information is correct, according to my knowledge

Student name \_\_\_\_\_ date \_\_\_\_\_

Mentor's name \_\_\_\_\_ date \_\_\_\_\_

Supervising Professor's name \_\_\_\_\_ date \_\_\_\_\_

Registrar's name \_\_\_\_\_ date \_\_\_\_\_

# CHRISTOLOGY 2001

## INTRODUCTION

The Christology themes we will be studying include the following:

Lesson One	The History of Christ. Is Jesus Fact or Fiction?
Lesson Two	Prophecies of Christ. Prophetic Promised and Fulfillments
Lesson Three	Deity of Christ. Is Jesus God or an Idol?
Lesson Four	Humanity of Christ. Is Jesus really human or only resembles a human?
Lesson Five	The Names of Christ. Who is this Jesus who changed the world.
Lesson Six	The Vocations of Christ. What does Jesus do?
Lesson Seven	The Character of Christ. The Communicable and Incommunicable Attributes.
Lesson Eight	Heresies about the Christ. Why Won't We Believe Him?

Our study will be greatly helped by using Christian literature which is available to us (see bibliography). Also, we will be quoting from the ecumenical creeds of the early church, which are used by all Christians as well as the Heidelberg Catechism, written in the 16<sup>th</sup> century in order to instruct evangelical and reformed Christians.

A lot of people know about Jesus Christ. In fact, we have heard and read so much about him that it is difficult to remember all what the Bible teaches about him. The method we are about to introduce will not solve all of your spiritual or memory challenges, but certainly, but should be very useful. The method is called THEOLOGICAL LITERACY TRAINING. All we ask you to do is to apply some basic educational experiences to your categorization of theological knowledge. For example, when we speak about a certain theme, we may use the alphabet in order to organize our thoughts. Or, we may simply use numerical indications to organize information. We will ask you to IDENTIFY, VERIFY (Bible verse), DEFINE (give a brief definition) and APPLY (give spiritual significance) for this information. For example, in speaking about names of Jesus, we can state four facts: 1) His name is Jesus; 2) this is found in Mt. 1:21; 3) His name means Savior; 4) and because I believe in Him, He is my Savior.

A special thank-you to the Adult Christian Education (ACE) class of Old Cutler Presbyterian Church in Miami, where these materials were introduced at the end of 2001 as well as 2004.

Neal Hegeman

C.S. Lewis..."Seek Christ, and you will find Him, and with Him everything else thrown in."

## LESSON ONE

### THE HISTORY OF CHRIST

#### IS JESUS FACT OR FICTION?

*C.S.Lewis...People often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be an lunatic, on level with the man who says he is poached egg, or else He would be the devil of hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, or you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intent to.*

In lesson one we look at the history of Jesus, not only from the historical verifiable view, nor the documentary theories developed in northern Europe, but from the moral and ethical standpoint. To be sure, Jesus is historical and the Biblical documents are reliable, but we also need to take the claims of Jesus about Himself seriously.

#### INTRODUCTION

The historical reality of Jesus is not only a question for the historians but his existence is a moral crisis which all human beings are faced with. To know and follow Jesus has moral implications for the past, present and future for those who accept him and those who reject him. It is the greatest and most urgent moral crisis in the universe.

We need to understand that Jesus was judged about 2000 years ago by the leaders of the Jews and Romans alike. The historical reality of the trial of Jesus is affirmed by writers of history who were Christians, Jewish, Roman and Samaritan (Luke, Flavius Josephus, Cornelius Tacitus, Suetonius). If the religious opponents were right that Jesus was a blasphemer by claiming to be God, then Christians are wrong and are living a life of deception. Then Christianity is by far the most absurd and evil religion mankind has ever known. On the other hand, if Jesus is right in affirming that He is God and that he would rise again, then the religious leaders and all others who have ignored and rebelled against Him need to repent and ask for God's forgiveness. The case that God has against unrepentant sinners has not been closed!<sup>1</sup>

Until now (and until the final judgment) the most important court case in the history of humanity took place in Jerusalem just prior to the crucifixion of Jesus. WERE THE CHARGES OF BLASPHEMY FACTS OR FICTION? If Jesus is not God then the Christians believe in a *CRUCIFIXION*. Then it is fiction, a tragic mythology. However, if it is true that Jesus is God, then the *CRUCIFIXION*, the actual killing of Jesus, is a *tragic reality with moral implications* which we must come to grip with before the face of

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<sup>1</sup> Josh McDowell, *The New Evidence That Demands a Verdict*, pp. 119-136.

God. Such accountability is the subject of the evangelistic sermons of Peter and other Christians after the resurrection of Jesus.

*“Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.” When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?” Peter replied, “Repent and be baptized, everyone of you, in the name of Jesus Christ for the forgiveness of your sins. (Acts 2:36-38).*

How crucial it is to sound forth the good news that even though we as humans have rejected the resurrected Lord, he comes to us by His grace in order to deliver us from our sin and deception.

Despite humanities natural unbelief and skepticism, the Scriptures give us ample proof for the history of Jesus. The Old Testament contains more than 100 prophecies about Jesus which are fulfilled in his birth, ministry, death, resurrection, ascension and reign. The New Testament also provides ample proof that such prophecies are fulfilled in Jesus (Lesson 2). The Scriptures teach that Jesus is God (Lesson 3) and man (Lesson 4). The very names (Lesson 5) and ministries of Jesus (Lesson 6) reveal who He is and what He does. Jesus is the perfect revelation of God about God and about God’s work in us (Lesson 7). Finally, we are to be aware of doctrinal errors about Christ (Lesson 8) so as not to be deceived and not loose the blessing of knowing and following the true God.

In the following survey (don’t sweat it, the answers are in the back!) we wish to get at some of the historical details that are necessary to grasp if we are to understand the Biblical Jesus. If you have questions, consult your Bible dictionary or commentary. Be sure you have a faithful dictionary and commentary.

## SURVEY

1. How old was Jesus when he was born?
  - a. We don't know, he is eternal
  - b. According to his humanity, 0
  - c. According to his divinity, 0
  - d. We don't know
  
2. How old was Jesus when he first visited the temple?
  - a. 12 years
  - b. About 40 days
  - c. 30 years
  - d. 33 years
  
3. How many brothers did Jesus have?
  - a. 0
  - b. 2
  - c. 4
  - d. We don't know
  
4. How many sisters did Jesus have?
  - a. 0
  - b. 1
  - c. At least 2
  - d. We don't know
  
5. How many years did Jesus minister?
  - a. 1
  - b. 2
  - c. 3
  - d. We don't know
  
6. How many ordinances (sacraments) did Jesus institute?
  - a. 0
  - b. 2
  - c. 3
  - d. 7
  
7. How many miracles of Jesus are recorded (some are repeats) in the Gospels?
  - a. None, miracles are a way to explain the unexplainable
  - b. Less than 20
  - c. Between 20-70
  - d. More than 70
  
8. How old was Jesus when he died?
  - a. 30
  - b. 33
  - c. 40
  - d. We don't know
  
9. How did Jesus resurrect?
  - a. Body and soul
  - b. In spirit only
  - c. In body only
  - d. He did not resurrect

10. How many people saw the resurrected Lord?
  - a. None, he was invisible
  - b. 12 disciples
  - c. 120
  - d. Over 500
  
11. How many resurrection appearances by Jesus are recorded in the Bible?
  - a. None, he was invisible
  - b. 2
  - c. 7
  - d. 11
  
12. How do we know that Jesus resurrected physically?
  - a. We don't know
  - b. Because the Apostles Creed tells us
  - c. He ate and was touchable
  - d. We don't believe he resurrected physically
  
13. What was the nationality of Jesus?
  - a. No nationality, since he is the Lord of all
  - b. Roman
  - c. Jewish
  - d. Egyptian
  
14. What was the marital status of Jesus?
  - a. He was single
  - b. He was married
  - c. He was sexless
  - d. We don't know
  
15. What does the name "Jesus" mean?
  - a. God is salvation
  - b. Messiah
  - c. Son of God
  - d. Son of Man
  
16. What does the name "Christ" mean?
  - a. Savior
  - b. Son of God
  - c. Messiah: the anointed one
  - d. Lord
  
17. What was the moral status of Jesus when he died?
  - a. He had lived a sinless life.
  - b. Just like you and I, he sinned
  - c. He did not have the capability to sin
  - d. Bible does not say whether Jesus sinned or not
  
18. What was Jesus tempted by in the dessert?
  - a. Satan, a symbol of evil
  - b. Satan, the fallen angel
  - c. Sin, an internal struggle with hunger, power and pride
  - d. The struggle with the world and its powers
  
19. What was the first message of Jesus' teaching ministry?
  - a. The importance of love

- b. To help others
  - c. To follow him
  - d. To repent
20. What charge did the religious leaders bring against Jesus?
- a. For being a revolutionary
  - b. For blasphemy
  - c. For being immoral
  - d. For being a national traitor
21. What was the first “word” of Jesus on the cross?
- a. “Father, forgive them for they do not know what they are doing.”
  - b. “I thirst”
  - c. “My God, my God, why have you forsaken me?”
  - d. “It is finished.”
22. What did the religious leaders pay the soldiers to say about the resurrection?
- a. He is risen!
  - b. The events are unexplainable so please say nothing
  - c. Report the events as they saw them
  - d. The disciples came during the night and stole him away, while we were asleep
23. What day did Jesus rise from the grave?
- a. Friday
  - b. Saturday
  - c. Sunday
  - d. We don’t know
24. From what mountain did Jesus ascend?
- a. Mt. Zion
  - b. Mount of Olives
  - c. Mount of transfiguration
  - d. We don’t know
25. When did the human life of Jesus begin?
- a. Before the beginning of time
  - b. At conception
  - c. After nine months of pregnancy, when he was born
  - d. We do not know
26. When did the Mary visit the pregnant Elizabeth?
- a. In Elizabeth’s first month of pregnancy
  - b. In Elizabeth’s fourth month of pregnancy
  - c. In Elizabeth’s sixth month of pregnancy
  - d. When John was born
27. When did Jesus go to Jerusalem and his parents were looking for him?
- a. When he was 12
  - b. When he was 11
  - c. When he was 10
  - d. We don’t know
28. When (what day) did Jesus suffer in Gethsemane?
- a. Sunday
  - b. Monday
  - c. Tuesday

- d. Thursday
29. When (what day) was Jesus crucified?
- a. Thursday
  - b. Friday
  - c. Saturday
  - d. Sunday
30. When (what day) did Jesus resurrect from the grave?
- a. Sunday
  - b. Saturday
  - c. Friday
  - d. We don't know
31. When will Jesus return for the second time?
- a. After the rapture
  - b. Before the rapture
  - c. During the rapture
  - d. It is not for us to know
32. When will the final judgment be?
- a. After Jesus comes again to earth and defeats all his enemies
  - b. After he establishes the new heaven and new earth
  - c. It has already taken place
  - d. We don't know
33. When will the unbelievers be sent to hell?
- a. After the final judgment
  - b. Before the final judgment
  - c. They are already judged
  - d. They will not be sent to hell but annihilated
34. When will believers enter the new heavens and new earth?
- a. Upon dying
  - b. Prior to the final judgment
  - c. After the final judgment
  - d. We do not know
35. Where was Jesus born?
- a. In Nazareth
  - b. In Jerusalem
  - c. In Bethlehem
  - d. We do not know
36. Where did the shepherds visit the baby Jesus?
- a. In the fields
  - b. In Bethlehem
  - c. In Egypt
  - d. In Nazareth
37. Where did the three wise men visit the baby Jesus?
- a. In Egypt
  - b. In Babylonia
  - c. In Nazareth
  - d. In Bethlehem

38. Where did Joseph, Mary and Jesus flee to when Herod wanted to kill the babies in Bethlehem?
- To Jerusalem
  - To Nazareth
  - To Egypt
  - They stayed hidden in Bethlehem
39. Where did Jesus grow up?
- Bethlehem
  - Nazareth
  - Jerusalem
  - In the desert
40. Where was Jesus baptized with water?
- Jesus was only baptized in the Spirit
  - At Bethany, on the other side of the Jordan
  - In the Sea of Galilee
  - In the temple
41. Where was the first miracle of Jesus performed?
- In Jerusalem
  - In Bethlehem
  - At Cana in Judea
  - At Cana in Galilee
42. Where did Jesus die?
- In Jerusalem, in a place called Golgotha
  - Outside of Jerusalem, in a place called Golgotha
  - On Mount of Olives
  - We don't know
43. Where are the accounts of the Great Commission registered?
- In all 4 gospels, spoken prior to the death of Jesus
  - In all 4 gospels, spoken after the resurrection of Jesus
  - In all 4 gospels, spoken after the ascension of Jesus
  - In all 4 gospels and beginning of Acts, spoken after the resurrection of Jesus
44. Which of the Ten Commandments was fulfilled by Jesus?
- None, Jesus lived under grace and not the law.
  - All of them.
  - All the commandments but the 4<sup>th</sup> commandment
  - The last six commandments
45. List the 10 commandment which Jesus fulfilled
- - 
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  -
46. List the 6 petitions of the Lord's prayer
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- 2.
- 3.
- 4.
- 5.
- 6.

47. List the 7 Words of Jesus from the cross

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

48. List 10 resurrection appearances

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

49. List 10 signs which will happen prior to the second coming of Jesus

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

50. Do you believe that the Old and New Testament, the 66 books of the Bible, are the Word of God and that we are not to add on to them or take away from them and that they faithfully and without error teach us about our Lord and Savior Jesus Christ?

Your answer

## ASSIGNMENTS FOR LESSON ONE

### ANDROGOGICAL POINTERS FOR FACILITAROS AND STUDENTS:

1. The student will complete the survey in order to inform or refresh their memory on historical and theological data related to the life of Jesus. Review the answers to the survey questions in teacher's manual.
2. The student will see the need to further study Christology. They will be able to identify 200 facts (historical details, Bible verification, definition and spiritual importance) about Jesus' life.
4. Class opener idea: The class divides up into groups of two. Each student then takes a blank sheet of paper and writes on the top in capital letters: JESUS CHRIST. Using each letter as a starter, (s)he tells the other student something meaningful about the history of Jesus.

### READINGS

Five minute presentation in class per student on the readings on Christology chosen by the student. The reading presentations are distributed throughout the 15 hours of class.

**IDENTIFYING facts.** In order to identify and even memorize it's good to have already known structures. Note the following information and identify where they are found in Scripture. You will soon have hundreds of facts about Jesus.

- A. 10 **a**ppearances of the resurrected Jesus.
- B. 10 facts about the **b**irth of Jesus.
- C. 7 words of Jesus on the **c**ross.
- D. 10 names of the **d**isciples of Jesus
- E. 10 **e**asy facts about Jesus not mentioned elsewhere
- F. **F**amily data
  1. 2 parents
  2. 4 brothers
  3. at least 2 sisters
  4. relatives
- G. **G**roupings of the teachings and actions of Jesus.
  1. 10 parables.
  2. 10 miracles.
  3. 10 commandments which He fulfilled
  4. 6 petitions of the Lord's prayer
  5. 5 mentions of the Great Commission
- H. Ten facts about the **h**umanity of Jesus.
- I. Ten facts about he **i**ncarnation of Jesus

## LESSON TWO

### PROPHECIES ABOUT CHRIST

#### PROMISES AND FULFILLMENTS ACCORDING TO THE MESSIAH

Blaise Pascal...*Jesus Christ is the center of everything, and the object of everything, and he that does not know Him knows nothing of nature, and nothing of himself.*

#### INTRODUCTION

The power of George Frederick Handel's *Messiah* lies not only in its musical excellence but also in its Scriptural content. *The Messiah* is not only God's Word put to music but it testifies about the Gospel of Jesus, God with us. The Biblical prophecies and choruses become finalized in the majestic Hallelujah chorus. The chorus offers a foretaste of the powerful and exhilarating praise of the Lamb who is worthy of praise for all of eternity.

The life of Handel brought him from his birthplace in Halle, Germany (1685-1759) to the courts of the royalty in England. *The Messiah* would become his master work.

“Handel had turned to oratorios, most of them on religious themes, only after opera failed him. *Messiah* was special even within its genre. The composer deliberately wrote it so that it could be performed by as few as four singers with strings, continuo, two drums and two trumpets. The idea was to produce a work which could be staged anywhere. Handel was often near destitution. A piece like *Messiah*, which could be performed by small ensembles, offered him additional opportunities to raise desperately needed cash.

The text, by Charles Jennens, pulled together fragments of scripture relating to Christ. The power of the scriptures came by laying them forth almost as translated (he used more than one translation where it suited his purpose) and joining them so that they built on and clarified one another without comment. Old and New Testament passages were placed beside each other for relationship. Where Jennens modified passages, he did so to make them scan better and to keep the texts in the third tense throughout. Handel, although a rough-tongued man, claimed to know the Bible as well as any bishop and made a few alterations himself. Jennens, a devout Anglican, intended through his libretto to challenge the deists who denied Christ's divinity.

There is no doubt he succeeded in his intent, for *Messiah* portrays Christ as Son of God, the fulfillment of prophecy, Savior of the world, and coming King. John Newton, slaver turned clergyman, preached fifty sermons on the text. He said it comprehended all the principle truths of the Gospel. That Jennens fused the words together without once backtracking or repeating a passage demonstrates the perfectionism which made him a fussy person.

Handel brought the whole to magnificent completion, writing the work in twenty three fervid days, despite having already suffered a stroke. The music often rises to great loveliness and power. Passion builds until the climactic

Hallelujah chorus. Of this chorus, Handel said in his broken English, "I did think I did see all heaven before me and the great God himself!"<sup>2</sup>

In this lesson we will see that the genius of Handel's composition lies in exalting God through His Word. It is the offering back to God His Word and promises. That is what makes *the Messiah* so powerful. The music is the echo of God's Word across the canyon of time and space. We will also examine what happens when communicators do not remain faithful to the Word. The works of Madeleine L'Engel will be analyzed to see how an erroneous view and use of Scripture leads to extreme conclusions. You, the reader, will be challenged to examine Scripture for yourself. The reference section of the lessons will have plenty of opportunity for you to study Scripture and come to your own conclusions.

## 1. WHAT CHILD IS THIS?

*"For to us a Child is born, to us a Son is given,"* (Isaiah 9:6) ranks as one of the more popular choruses of *The Messiah* in both biblical and musical terms. Isaiah 9:6 identifies the singular mission of the Messiah, his two-fold nature and the unity of his name. In lesson one we examine the prophecy of the Messiah's two fold nature. In lesson two the unity of the names of the child are considered. Lesson three will reflect on the government or mission of the child.

1.1. A child is **born**. The Messiah will be born fully human. Jesus was born, lived, died and rose again so that we could be reborn and become part of the new humanity which he established (II Cor 5:17). Jesus is the first fruits of that new humanity; it began in the incarnation and continues in the resurrection.

Do we need a new human race or are you happy with the status quo? Do you still think that Adam and Eve were good leaders and therefore you follow according to their nature? Or do you think that with some better education they could have avoided their fall? Maybe a seminar in self-will control? How about some sacramental power, a divine electric shock to keep us in line?

Even God gets blamed for our sinful human race. In the 2004 Presidential debate, one of the candidates went on record to say that God makes homosexuals the way they are and that they are living out "who they are." The other candidate said that he did not know if homosexuals were born that way. The Biblical position is different than both positions. God does not make homosexuals and he does not plead ignorance to their sinful condition. God is not trying to win an election. God makes human being who, due to sin, become sinners and thus some become homosexual. Thankfully, the story does not end here. God brings about a new human race where sinners, including homosexuals and lesbians, repent, believe and trust in Jesus, are born anew and live a new life.

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<sup>2</sup> "April 12, 1742. Hallelujah! Handel's Masterpiece." Christian History Institute. Gospelcom.net

Jesus is the second Adam. All those who believe in him are gathered into the new community, the church. They become the family of God in the midst of the human family.

True Christmas is the celebration of the beginning of a new humanity. The following are some of the characteristics of the new humanity:

- a. People are spiritually born again by believing in Jesus as Lord (Jn.3:3, 16).
- b. People submit by faith to the kingdom of God (Mt. 4:17; 5:3f)
- c. People live according to a new nature that expresses godly characteristics (II Peter 1:3-8)
- d. People live according to the fruit of the Spirit (Gal. 5:22).
- e. People work for the building of the church by the gifts of the Holy Spirit (I Cor. 12, 14)
- f. People live according to the new covenant. All relationships of life are transformed by placing God as the priority.
- g. People worship the only true God as revealed by Jesus (Mt. 28:19-20).

1.2. A son is **given**. The divine Son is graciously given by the heavenly Father. A clear distinction is made between the Father and the Son as divine persons. Both the Father and the Son are eternal. In order for the Father to be eternal, He eternally needs to have a Son, or else He is not Father. In order for the Son to be eternal, the Son He needs to have an eternal Father. To deny the eternity of either the Father or the Son is to deny both the Father and the Son. When we deny one person of the trinity we deny them all.

The transmission of the Son of God into human flesh is accomplished in a very specific way. The Child is conceived by the Holy Spirit (Luke 1:35). Joseph is not the father of Jesus, but the heavenly Father is through the operation of the Holy Spirit. Jesus is born as a human being and His divinity and sonship is transmitted through the Holy Spirit.<sup>3</sup>

Only by adoption can we receive sonship (Eph. 1:5) We are adopted as sons of God through faith in Jesus, the Son of God. Natural *homo sapiens* do not enter the kingdom of heaven as they are ( I Cor. 15:50), only those who are born again and believe in Jesus will enter the kingdom (Jn. 3:3, 5). God the Father adopts His people, not because of who they are but through the grace available through His own Son.

Adoption is an act of grace. The parents are not forced to adopt a child, but choose to include the adoptee into their family. Some parents will travel to the other side of the world, pay thousands of dollars in fees, in order to adopt. What makes them sacrifice themselves to help others? Why would the Father send His Son into the world so that we

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<sup>3</sup> C.H. Spurgeon in "His Name-Wonderful" *The Treasury of the Old Testament*. "The person spoken of in our text is undoubtedly the Lord Jesus Christ. He is a Child born, with reference to His human nature; He is born of the virgin, a Child. But He is a Son given, with reference to His divine nature, being given as well as born...As a Child He was born, as a Son He was given." P. 443.

could become part of the family of God? The answer is God's grace: His unmerited favor.

What have we done with the gift of God's Son? Do you as a believer value the gracious relationship that God the Father has established with you through His Son? Does the worth you place in God bring you to worship (render worthy) the Father, the Son and the Holy Spirit. Do you join the Joseph, Mary, Elizabeth, Zechariah, the shepherds, the wise men from the East, John the Baptist and all true believers in praising the Lamb?

"Worthy is the Lam that was slain, and hath redeemed us to God by His blood, to receive power, and riches, and wisdom, and strength and honor, and glory and blessing."

Jesus is the Lamb.

## 2. WHAT THE CHILD IS NOT

Madeleine L'Engle, a popular Christian fiction writer of children books, illustrates an erroneous view about Jesus. Many of our children have read her books for school. They may be in your church library. It will be shown that L'Engle deconstructs the Biblical view of Christ in order to construct her own view.

Whereas the Scriptures present a singular Christ, who is the way, the truth and the life, the only way to the Father, L'Engle presents a pluriform Christ, a cosmic Christ who manifests himself in many ways, who can be known in different religions and in different ways.

### 2.1. Let us observe the process of deconstructing the Biblical Christ.

L'Engle asserts that Christ is to be found through other religions. "I have a white china Buddha sitting on my desk, given me by friends now dead. This Buddha has a look of loving forbearance, and when things are out of sorts, or when I think I have cause to be sorry for myself, this Buddha seems to say, "Oh, come on, Madeleine, is it really as bad as all that? Put it in perspective. This, too, shall pass. Come along, pick yourself up and get on with it." At times when this is the kind of thing I need to hear, the Buddha is a better Christ figure for me than a crucifix."<sup>4</sup>

"Christ can speak to me through the white china Buddha who sits on my desk at Crosswicks..."<sup>5</sup>

In *A Wrinkle in Time* the "angels" compare Jesus to .....Einstein, Schweitzer, Ghandi, and Buddha."<sup>6</sup>

When walking home from the Cathedral of St. John the Divine, L'Engel passes a statue of the Buddhist saint, Saint Shinran Shunin...she prays, "Good night, Saint Shinran. Forgive us and help us, and for me, at that moment, Saint Shinran is one of God's angels."<sup>7</sup>

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<sup>4</sup> M. L'Engle. *The Wizard of Earth sea*, p. 106.

<sup>5</sup> M. L'Engle. *A Stone for a Pillow*, p. 168.

<sup>6</sup> M. L'Engle. *A Wrinkle in Time*, p. 89.

"There is no limit to the ways in which Christ can speak to us, though for the Christian he speaks first and most clearly through Jesus of Nazareth."<sup>8</sup>

"For me, Gandhi is a Christ figure. I'll be perfectly happy to go wherever he goes. If you want to call that hell, that's your problem."<sup>9</sup>

L'Engle rejects the substitutionary atonement which Jesus accomplished to fulfil God's justice. On Vision TV (March, 1997)<sup>10</sup> she announced that "she was blessed that she was not taught about the forensic punitive God in Sunday School." A punitive God is one who punishes. Forensic refers to Jesus taking our place and taking the punishment of a holy and just God for our sins.

"Did Jesus have to come and get crucified, because only if he died in agony could this bad-tempered father forgive his other children?"

"We got into a good discussion, then. The teenagers did not really like their cartoon god. They were ready and willing to hear another point of view. We talked about astrophysics and particle physics and the interdependence of all Creation. But I suspect there may have been in their minds a lingering shadow of God as a cold and unforgiving judge."<sup>11</sup>

"In a vain attempt to make people see God as an avenging judge, theologians have even altered the meaning of words. Atonement, for instance. A bad word, if taken forensically.

A young friend said to me during Holy Week, "I cannot cope with the atonement."

Neither can I, if the atonement is thought of forensically. In forensic terms, the atonement means that Jesus had to die for us in order to atone for all our awful sins, so that God could forgive us. In forensic terms, it means that God cannot forgive us unless Jesus is crucified and by this sacrifice atones for all our wrongdoing.

But that is not what the word means? I went to an etymological dictionary and looked it up. It means exactly what it says, at-one-ment. I double-checked it in a second dictionary. There is nothing about crime and punishment in the make up of that word. It simply means to be at one with God. Jesus on the cross was so at-one with God that death died there on Golgotha, and was followed by the glorious celebration of the Resurrection."<sup>12</sup>

When L'Engle takes on the "punitive forensic type God" she is attacking the heart of the Protestant Reformation. Martin Luther said that justification by faith alone was the article on which the Church stands or falls. Unless we are justified by the Father through Christ, unless

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<sup>7</sup> M. L'Engle. *Stone for a Pillow*, p. 101 as cited in *Troyan Horse*, p. 191.

<sup>8</sup> *A Stone for a Pillow*, p. 169.

<sup>9</sup> *Ibid.* p. 166.

<sup>10</sup> Vision TV, Toronto, March 3, 1997.

<sup>11</sup> *Ibid.*, p. 12.

<sup>12</sup> *Ibid.*, p. 23.

His blood covers our sins, we cannot be justified. Luther said that if we had to add anything to our salvation, we would add imperfectly, for all we do is tainted by sin. Being saved by human works is depressing because it means we can never be saved (Rom. 3:10, 23).

The deconstruction of the Biblical Christ continues.

L'Engle questions the maleness and basic human nature of Jesus. Jesus "is also the true princess, and the true princess is within each one of us, too."<sup>13</sup> L'Engle questions the historical Jesus. "It is always God the Son I find most difficult: the man Jesus of Nazareth, the dead Jew, is my stumbling block."<sup>14</sup>

L'Engle questions the sinlessness of Jesus. "When I am informed that Jesus of Nazareth was exactly like us except sinless, I block. If he was sinless he wasn't exactly like us. That makes no sense...I want Jesus to be like us because he is God's show and tell, and too much dogma obscures rather than reveals the likeness."<sup>15</sup>

L'Engle admits that it may be that her Christ is different than what we think Christ is. "Two young women who run a Christian bookstore in the Midwest wrote me that they were concerned as to whether or not I accept Christ as my personal Saviour. Even when I assured them that I do, they were not at all convinced that I was one of them. And perhaps the Christ I accept, by the grace of the Holy Spirit, is different from the Christ they want me to accept. But God made us all in our glorious complexity and differences; we are not meant to come off the assembly line alike, each Christian a plastic copy of every other Christian."<sup>16</sup>

## 2.2. L'Engle reconstructs a different Christ.

The heart of L'Engle's Christology is that we are christs. We are gods. "The name of Jesus is the name of one who was a man but saw the face of Christ in all his brothers and remembered God. So he became identified with Christ, a man no longer, but at one with God. Jesus became what all of you must be..."<sup>17</sup> "Is he the Christ? Oh yes, along with you."<sup>17</sup>

"...we are not called to be Christians, we are called to be Christ."<sup>18</sup>

L'Engle's Christ is the cosmic Christ, who is in us and all creation. "I accept Christ as my personal Saviour only because of this loving, unmerited gift of the Spirit. Christ within me and within all of Creation.... Through the power and love of this Spirit, I accept Jesus as my Saviour, the light of my life, and the light of the world."<sup>19</sup>

Yet, it is often said about L'Engle that she is a professing Christian. It is true that she confesses Jesus as Lord and Saviour. She actually says that. However, what she says about

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<sup>13</sup> M. L'Engle, *A Rock That is Higher*, p. 240.

<sup>14</sup> M. L'Engle, *The Irrational Season*, p. 168.

<sup>15</sup> M. L'Engle, *A Stone for a Pillow*, p. 176.

<sup>16</sup> *A Stone for Pillow*, p. 90.

<sup>17</sup> M. L'Engle, *Manual for Teachers*, pp. 82-83.

<sup>18</sup> M. L'Engle, *And It was Good*, p. 51.

<sup>19</sup> *Ibid.*, p. 91.

Jesus contradicts what Jesus says about Himself. So we must decide what to believe: what Engle says about Jesus or what Jesus says about Jesus. Christological pluralism allows for both views, even though they are opposite, since in the end, God will reconcile all things, including the wrong views, into Himself.

Dr. Laura, a Jewish counsellor, says the following about Jews and Christians. “Jewish people are supposed to live according to the law. Christians believe that all you have to say is sorry to Jesus and you can do anything you want.”

In *Christological pluralism*: all you have to say is “I love Jesus” and you can say anything you want about him.

- a. You can say that Jesus works through Buddha idols even though the 2nd commandment forbids idolatry;
- b. You can deny that Jesus became human to take our sins, pay the price for sins, overcome the power of sin, and present us perfect before the Father through His intercession;
- c. You can call Jesus both male and female;
- d. You can say that he was a sinner; not the perfect Lamb of God who takes away the sins of the world;
- e. You can say we can become little christs.

And you can still say all that and that Jesus is your Lord and Saviour. That is Christological pluralism, the toleration of opposites.

### **3. WHAT DO WE DO WITH THIS CHILD?**

It is a time for decision. We need to choose between the Christ of Handel and the christs of L’Engle. Is our belief about Jesus uniformly biblical or is it mythologically pluralistic? What difference does it make?

I was street preaching to the homeless one Sunday evening, and started out with the question: “What was easier for Jesus to do? Forgive the sins of the paralytic or heal him?” Of the 70 or more men and women in the food line the general agreement was that it was easier for Jesus to forgive sins. “Really” I asked. “Didn’t Jesus have to be born as a child, live a life in which he was continually insulted, suffer at the hands of unjust men and die the cruelest death on the cross, in order to take our place and pay for every single sin that we have committed and will commit? If you asked Jesus what was harder, what would he say?!” There were a few nods.

If we ourselves are the “little christs.” If intercession to God comes through the angels. If Christ is just a cosmic spirit, then there is no salvation for us. Someone had to be born so that we could be born again. Somebody became human so that we could be part of the new humanity. Some one has to pay for my crimes against my heavenly Father, my Creator and God. Someone needs to come into the orphanage of my world and redeem us. This someone is the Child of Bethlehem, it’s not me nor is it you. Praise God for delivering us from ourselves.

<b>ACTIVITIES OF JESUS</b>	<b>PROMISE of OLD TEST.</b>	<b>FULFILLMENT IN CHRIST</b>
By faith in Christ you are Abraham's seed	Gen 12:3; 18:18; 21:10	Gal 3:29
He will be sacrificed for His people	Gen 22:8	Jn 1:29
He will fulfill the law	Ex 20:1-17	Mt 5:17
The Father glorifies him	Ex 40:35; Ps 2:7; Is 42:1	Mk 9:7
He will fulfill ceremonial law	Nu 3:13	Lu 2:23
He will live by God's word alone	Dt 8:4	Mt 4:4
He is the great prophet, he will speak God's Word	Dt 18:15-19	Acts 3:22
Will grow up in Nazareth	Judges 13:3-5	Mt 2:21-23
He is the Redeemer, he will deliver an enslaved people	Job 19:25	Ro 3:24
He is the Messiah, he will deliver	Ps 2:2	Mk 8:27-29
Rulers plot against him	Ps 2:2	Mk 3:6
He is the King, he will rule	Ps 2:6	Jo 1:49
Believers will come from all nations to Him	Ps 2:8	Acts 1:8
He will be worshipped by infants	Ps 8:2	Mt 21:15,16
His body will not corrupt in death	Ps 16:8-11	Acts 2:27
He will shepherd his people	Ps 23	Jo 10:11
He will be betrayed by a trusted friend	Ps 41:9	Mt 26:14
He ascended into heaven	Ps 68:18	Lu 24:51
His own brothers would not believe him	Ps 69:8	Jo 7:5
He will cleanse the temple	Ps 69:9	Mt 21:12
He suffered for others	Ps 69:9	Rom 15:3
He will rule over his enemies	Ps 110:1	He 1:8
He will intercede as High Priest	Ps 110:4	Heb 5:6
He is the cornerstone	Ps 118:22	Acts 4:10; Eph 2:20
Stumbling block for unbelieving Israel	Ps 118:22; Is 8:14,15; 28:16	I Pe 2:6-8
The blessed King has come	Ps 118:26	Lu 19:38
He will speak in parables	Is 6:9	Mt 13:13
The Old Testament is understood through Christ	Is 6:9,10	2 Co 3:14
He will cause the rising and falling of many	Is 8:14	Lu 2:34
He will minister in Galilee	Is 9:1	Mt 4:12
He will be a light to the Gentiles	Is 9:2	Lu 2:32
He will enlarge the people of God	Is 9:3	Mt 28:19-20
He will increase the joy of God's people	Is 9:4	Lu 2:10
He will reign	Is 9:6	Mt 4:17; 6:33
He will be anointed by the Holy Spirit	Is 11:2	Mt 3:16
He is to be believed	Is 28:16	Rom 10:11
He will expose hypocrisy	Is 29:13	Mt 15:8-9
He will help the needy	Is 29:18; 35:4-6; 61:1	Mt 11:5
He will suffer as a servant	Is 42:1-4	Mt 27:46
God's grace is found in Him	Is 49:8	2 Co 6:2
He will be rejected	Is 53:3	Jo 1:11
He will heal	Is 53:4	Mt 4:23

He will work miracles	Is 53:5	Mt 11:4
He will be an atonement	Is 53:5	Rom 15:6,8
He will establish God's house as house of prayer	Is 56:7	Mk 11:17
He will be an anointed preacher	Is 61:1	Lu 4:16-18
He will come as Savior	Is 62:11	Jo 4:42
He is sovereign over all	Is 66:1,2	Acts 7:49-50
He warns of a real hell	Is 66:24	Mk 9:48
He will fulfill righteousness	Jer 23:6	Mt 3:15
He is the Son of Man	Dan 9:24,26	Mt 20:28
He will come to judge in the second coming	Joel 2: 10, 31	Mt 24:29
Restoration is promised	Amos 9:11	Acts 15:17
Conflict will enter the family	Micah 7:6	Mt 10:35
He will enter Jerusalem on a colt	Zech 7:7	Mk 11:7
He will enter Jerusalem in triumph	Zech 9:9	Mt 21:4
His ministry is prepared by John the Baptist	Mal 3:1; 4:5	Lu 1:17
<b>BIRTH OF JESUS</b>	<b>PROMISES</b>	<b>FULFILLMENTS</b>
Seed of the woman	Gen 3:15	Gal 4:4
Descendant of Abraham	Gen 12:3	Acts 3:25; Gal 3:8
Descendant of Isaac	Gen 26:2	Rom 9:7; Gal. 3:16
Descendant of Jacob	Gen 28:13	Mt. 1:2
Descendant of Judah	Gen 49:10	Heb 7:14
His star will be seen	Nu 24:17	Mt 2:2
Descendant of David	2 Sam 7:12; Ps 89:3	Mt 21:9
Reign over the kingdom	2 Sam 7:16	Lu 1:33
Son of the most High	Ps 2:6	Lu 1:32
God the Savior will come	Ps 18:46	Lu 1:47
Will be worshipped	Ps 72:11	Mt 2:11
God's mercy is shown	Ps 103:17	Lu 1:50
A Redeemer is born	Ps 130:8	Mt 1:21
A Savior for House of David	Ps 132:11; Is 11:1	Acts 13:23
Born of a virgin	Is 7:14	Lu 1:26,27,30-31
His name will be Immanuel	Is 7:14	Mt 1:23
Born as a human child	Is 9:6	Jo 1:30
Born as son of God	Is 9:6	Mt 1:23
John prepares the way	Is 40:3	Mt 3:3
The glory of God will be revealed	Is 40:5	Lu 2:14
All flesh see it	Is 40:5	Lu 3:6
According to God's spoken Word	Is 40:5	Mt 1:22
Time of birth	Dan 9:25	Lu 2:1-2
A king will be born	Jer 23: 5	Mt 2:2
Herod killing the babies	Jer 31:15	Mt 2:16-19
Jesus to be taken to Egypt	Hos 11:1	Mt 2:14
Place of birth	Mic 5:2	Lu 2:4,5,7
His name is Jesus	Micah 7:7	Mt 1:21
He is the Son of David	Zech 12:12	Lu 3:31
His ministry is prepared by John the Baptist	Mal 3:1; 4:5	Lu 1:17
The sought Lord will come	Mal 3:1	Lu 2:25
He will come to the temple	Mal 3:1	Lu 2:22
He will come as a messenger of the covenant	Mal 3:1	Heb. 12:24

Reason for joy	Mal 3:1	Lu 2:10
It is the coming of the Day of the Lord	Mal 3:2	Mt 4:17
His coming and the purification of sons of Levi	Mal 3:3	Mt 3:7
By his coming righteousness will be offered	Mal 3:3	I Peter 2:5
<b>CRUCIFIXION /DEATH/RESURRECTION</b>	<b>PROMISE</b>	<b>FULFILLMENT</b>
Tearing of temple curtain	Ex 26:31-33	Mt 27:51; He 9: 3,8
Death by crucifixion	Dt. 21:23	Mt 27:26; Gal. 3:13
Rulers would conspire	Ps 2:1	Mt 12:14
Resurrect from the dead	Ps 16:10	Acts 2:25-32
His body would not see decay	Ps 16:10	Acts 2:31
“My God, My God..”	Ps 22:1	Mt 27: 46
Insulted	Ps 22:7	Lu 23:36
Passersby ridicule him	Ps 22:7	Mt 27:39
He trusted in God	Ps 22:8	Mt 27:43
Type of physical suffering on cross	Ps 22:14	John 19:28-37
Piercing of the hands	Ps 22:16	Jo 20:27
Spectacle before the people	Ps 22:17	Lu 23:35
Kept watch over him	Ps 22:17	Mt 27:36
Gambled his clothes away	Ps 22:18	Mt 27:35
False accusations	Ps 27:12	Mt 26:64
Last breath	Ps 31:5	Lu 23:46
Bones will not be broken	Ps 34:20	Jo 19:33
False witnesses	Ps 35:11	Mk 14:57
Distant watchers	Ps 38:11	Lu 23:49
Prayer to do God’s will	Ps 40:6-8	Mt 26:39
Ascend into heaven	Ps 68:18	Acts 1:9
Drink vinegar	Ps 69:21	Lu 23:36
Sit at right hand of God	Ps 110:1	Acts 7:55,56
Son and Father would send the Holy Spirit	Ps 110:1	Acts 2:33
Enemies will be defeated	Ps 110:1	Acts 2:34
Raised to the throne in heaven	Ps 132:11	Acts 2:30
Asks that God’s will be done	Is 50:5	Mk 14:36
Spit in his face	Is 50:6	Mt 26:67
He was flogged	Is 50:6; 53:5	Mt 27:26
He would be beaten	Is 52:14	Mt 27:26
He would die for sinners	Is 53:5	Rom 5:8; I Co 15:3
He would suffer in silence	Is 53:7	Mt 27:12
Buried with the rich	Is 53:9	Mt 27:57-60
His judgment is for our justification	Is 53:11	Rom 5:18
His clothes would be divided	Is 53:12	Jo 19:24
Crucified between criminals	Is 53:12	Lu 23:32
Return of Son of Man	Dan 7:13	Mt 25:31
Sealing of the tomb	Dan 6:17	Mt 27:66
Timing of crucifixion	Dan 9:25	Mt 1:17
Wrongly accused	Dan 9:26	Jo 19:6
Hanging of Judas	Jer 19:6	Mt 27:8
Judas’ money used for potter’s field	Jer 32:6-9	Mt 27:10
He will rise on third day	Hosea 6:2	I Co 15:4
Curse on Jerusalem	Hos 10:8	Lu 23:30

Darkness upon the land	Amos 8:9	Lu 23:44
Slapped on the cheek	Micah 5:1	Lu 22:63,64
Betrayal for 30 pieces of silver	Zech 11:12,13	Mt 27:9,10
Body will be pierced	Zech 12:10	Jo 19:34-37
House of David will mourn the death of Jesus	Zech 12:10	Jo 19:34-37
Shepherd will be struck	Zech 13:7	Mt 26:31
He will be abandoned	Zech 13:7	Mt 26:31

## ASSIGNMENTS FOR LESSON TWO

### ANDROGOGICAL POINTERS FOR FACILITATORS AND STUDENTS

1. The students should be able to recall 200 facts about prophecies about Jesus. If you cannot do it orally, you can write them down.
2. (Optional): The student will be encouraged to listen to and analyze the Christological content of one of Handel's *Messiah's* songs.
3. Class activity. Divide the class into groups of 3. Each group will be given 6 prophecies and 6 corresponding fulfillments about Jesus. After the group reviews each prophecy by reading both the corresponding Old and New Testament verses (they have 10 minutes), then each person will present the groups point of view whether or not these prophecies have been fulfilled in Jesus (one minute per person).

**READINGS:** Continue with the reading presentations in class.

### QUESTIONS FOR LESSON TWO

1. List 10 activities of Christ that were prophesied in the Old Testament and fulfilled in the New Testament
2. List 10 details of the birth of Christ that were prophesied in the Old Testament and fulfilled in the New Testament.
3. List 10 facts about the death and resurrection of Christ that were prophesied in the Old Testament and fulfilled in the New Testament.
4. Briefly describe the states of humiliation of Christ.
5. Briefly describe the states of exaltation of Christ
6. What is *kenosis* and *tapeinosis* according to Berkhof?
7. Which song of Handel's *Messiah* is your favorite and why?

## LESSON 3

### THE DEITY OF CHRIST

#### IS JESUS THE TRUE GOD OR AN IDOL?

*C.S. Lewis... What are we to make of Jesus Christ? This is a question which has, in a sense, a frantically comic side. For the real question is not what are we to make of Christ, but what is He to make of us?*

In today's lesson we look at the implications of believing that Jesus is God and man. How do we approach such a person? Can the divinity and humanity of Jesus be represented in art?

#### INTRODUCTION

The movie "Jesus" continues to be used as an instrument of worldwide evangelism in order to reach millions of people. Campus Crusade continues to document the phenomenal response through the world and the results are mind staggering.

The usage of videos, films, television and other audio-visual means to reproduce a replica of Jesus raises the following question: "If Jesus is God, is it Biblically permissible to make an image of Him?"

The second commandment states that: "You shall not make for yourself a graven image..." (Exodus 20:4). The Reformers of the 16<sup>th</sup> and 17<sup>th</sup> century were adamant against the making of false images of God. Lord's Day 35 of the Heidelberg Catechism stated:

*Question 96. What does God require in the second commandment?*

*Answer. That we in no wise make any image of God, nor worship Him in any other way than He has commanded in His Word.*

*Question 97. May we, then, not make any image at all?*

*Answer. God neither can nor may be visibly represented in any way. As for creatures, though they may be visibly represented, yet God forbids us to make or have any likeness of them in order to worship them or serve God by them.*

*Question 98. But may not images be tolerated in the churches as books for the laity?*

*Answer. No; for we must not be wiser than God, who will not have His people taught by dumb images; but by the living preaching of His Word.*

We emphatically reject the teaching of the Seventh Ecumenical Council of Nicaea (787). "For the honor which is paid to the images passes on to that which the image represents, and he who reveres the image reveres the subject represented."<sup>20</sup>

The Biblical teachings about making false images can be summarized as:

1. God cannot be represented by any image

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<sup>20</sup> Phillip Schaff, *Creeds of the Church*, pp. 55-56.

2. Images of God must not be used to offer worship to God
3. Images are not to be used for a substitution for ministry

If the image of Jesus in the film is an image of God then obviously it would be an idol. However, it is argued that the image of Jesus in the film is not an image of God but a representation of Jesus as an historic figure, or in the word of the Heidelberg Catechism, a representation of a creature. The fact that Jesus was incarnate as a human being, that he was visible to believers and unbelievers alike, did not constitute him as an idol! Therefore, the representation of the incarnate Jesus is not an idol either. The art of great painters like Rembrandt who depicted Jesus as a human being was accepted by the children of the Reformation as authentic, non-idolatrous art. The paintings of Jesus were considered reflections on the historical being of the greatest person who ever lived.

In order to avoid committing idolatry using the film “Jesus” certain preventative steps can be taken. The audience needs to be orientated to the fact that the image is a cultural interpretation of who Jesus was. Certainly Jesus did not have blue eyes and brown hair as depicted in the movie! It is necessary to verbally explain the gospel, the good news of why Jesus appeared in history. One should not rely only on a visual representation of Jesus. It is not recommendable to use visual images of Jesus in the context of the worship service. The Hollywood image of Jesus is not an instrument for worship. It is vital to retain the visual image of Jesus as a tool for teaching history rather than as a tool of adoration.

When I see an visual image of Jesus my first reaction is: “That is not my Jesus!” The Jesus who I know and love lives in heaven and we do not have the faintest idea as to his appearance. Our image of Jesus must not be shaped by the views of people with cameras and theatrical training. Scripture exhorts us not to seek the historical image Jesus, but the one who was crucified, has risen and reigns over all (II Cor. 5:16).

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The following are argumentation as to whether Jesus is God or not.

1. ADORATION OF JESUS. Jesus did not decline to be worshipped
2. BIBLE. The Scriptures tell us what Jesus is not.
3. CLAIMS BY JESUS. Jesus’ outright claim to be God.
4. DIVINE NAMES. The divine names point to the deity of Jesus
5. EPISTLES. The Epistles witness to His deity
6. FAITH. A personal testimony
7. GOSPEL. The four Gospels witness to His deity.
8. HOLY SPIRIT’S TESTIMONY
9. INCARNATION. The incarnation can only be accomplished as God.
10. JUDGMENT. Jesus accepted the penalty for claiming to be God.
11. KEY OLD TESTAMENT PROPHECIES. The Old Testament witnesses to His deity.
12. LINK WITH FATHER. Jesus did the work of God the Father.

## EVIDENCES THAT JESUS IS GOD

### 1. ADORATION OF JESUS.

- Mt. 2:11.** The wise men worshipped the child. Only God is to be worshipped  
**Mt. 21:15,16.** He was worshipped and praised by infants, since the adults would not.  
**Phil 2:9-11.** He is Lord before whom every knee shall bow, an act of worship.  
**Rev. 4 and 5.** He, together with the Father and Spirit is worshipped.  
**Rev. 19:10.** Only God is to be worshipped

### 2. BIBLE. What the Scriptures say Jesus is not

- John 1:14.** He is not the same divine person as the Father  
**John 14:16-17.** He is not the same divine person as the Holy Spirit  
**Lk. 24:39.** He is not only a spirit, but both body and spirit  
**I Cor. 15:14.** He is not dead, but risen.  
**Heb. 1:1-3.** He is not less than the patriarchs and prophets but greater  
**Heb. 1:4-14.** He is not an angel  
He is not only divine nature, but both human and divine Jesus Christ, the Lord, is one divine person, with two natures: one divine and the other human. He is the Son of God, second person in the voluntary order of the tri-unity.

### 3. CLAIMS BY JESUS. Jesus' outright claim to be God

- Mt. 4:7.** "You shall not tempt the LORD your God." Jesus was being tempted, the Father was not tempted.  
**Mt. 4:10.** "You shall worship the LORD your God, and Him only you shall serve." Satan had to submit to Jesus' claim.  
**Mt. 5:22.** "But I say to you." Jesus teaches with divine authority. The prophets would say: "Thus says the Lord."  
**Mt. 7:21.** "Not everyone who says to Me (Jesus), "Lord, Lord, shall enter the kingdom of heaven..."  
**Mt. 28:19-20.** "Son, be of good cheer; your sins are forgiven you." Only God can forgive sins.  
The Great Commission of Jesus is given in the name (singular) of the Father, Son and Holy Spirit (plurality). The Son and Holy Spirit are equally associated with the Father.  
**Mk. 2:1-12.** He has the divine authority to forgive sins.  
**John 1:1-5.** He is creator, the world was made through him. Only God is creator  
**John 3:16.** He is begotten (not made). He is eternally begotten, a concept which we don't understand since it is not part of our human experience.  
**John 10:30.** "I and the Father (plurality) are one (unity)."  
**John 14:1.** "You believe in God, believe also in me." The object of belief is to be God and nothing else.  
**John 14:23.** "And We (God) will come to him and make Our home with him."

### 4. DIVINE NAMES POINT TO THE DEITY OF JESUS

#### 4.1. *ELOHIM*

**Gen. 1:1.** *ELOHIM* is plural! The Rabbis explain that as the plurality of attributes. That is part of the truth but not the whole truth. In **Genesis 1:26**, *ELOHIM* speaks in terms of "us" and "our". Is he speaking with the angels? No, we are not made in the likeness of God and angels. Are the attributes speaking with each other. No, the attributes don't speak. This is a foreshadowing of the plurality of persons in the Godhead. Jesus is directly associated with *ELOHIM* (**Genesis 1:1,26**) in three ways. *ELOHIM* is the powerful Creator, His name is plural, and He is eternal. We believe the association of Christ with *ELOHIM* is Biblical since Jesus is identified as Creator (Jn 1:1) and the part of the Godhead (Mt 28:19-20).  
**John 1:2-3.** All things were made through Him. *ELOHIM* was the Creator God and directly associated with the Word Jesus.

**Mt. 28:19.** *ELOHIM* is plural. Jesus commissioned His disciples to go out in the name of the three persons. This explains the mystery of the plurality of *ELOHIM'S* name.  
**Rev. 1:8** He is the beginning and the end. Jesus identifies Himself as eternal.

#### 4.2. THE ANGEL OF THE LORD (*Malek Adonia*)

The pre-incarnate Son of God, the Lord of all, was active in the Old Testament as the Angel of the Lord.

**Gen. 16:7-10.** The Angel of the Lord instructed Hagar to return to Sarah  
**Gen. 22:11-13.** The Angel of the Lord prevented Abraham from sacrificing his son Isaac  
**Gen. 32:24-30.** He wrestled with Jacob  
**Ex. 3:1-8.** He spoke to Moses from the burning bush  
**Ex. 14:19,20.** He protected the children of Israel from the pursuing army  
**Ex. 23:20-23.** The Angel of the Lord prepared the children of Israel to enter the Promised Land  
**Num 22:22-35.** He blocked Balaam's path.  
**Joshua 5:13-15.** The Angel of the Lord speaks with Joshua  
**Judges 2:1-3** He provided food for Elijah in the wilderness  
**I Chr. 21:16-22.** He appeared to David on the threshing floor or Ornan  
**Is. 37:36.** He delivered the citizens from the Assyrian army  
**Dan. 3:25.** He protected the three Israelites in the fiery furnace  
**Mal. 3:1.** He identified as the messenger of covenant who is coming in judgment.

#### 4.3. *YAHWEH* OR *YAH*

To Jesus is attributed the I AM statements, referring to *YAHWEH* (Exodus 3:14) I AM WHO I AM. This is a reference to the God of all existence, life and eternity.

It is necessary that God is eternal. The Father is eternal and therefore must eternally have a Son in order to be an eternal Father.

This is not merely a grammatical play on words but the message of the I AM statements have divine intent. Jesus associates himself directly with the eternal God.

**John 6:36,48,51.** "I AM the Bread of Life." Only God can make claim to be the bread of life.  
**John 8:12, 9:5.** "I AM the Light of the World." Only God is the light of the world.  
**John 8:58.** "...before Abraham was, I AM." Only God can claim such omnipresence.  
**John 10:7,9.** "I AM the Door of the sheep."  
**John 10:11,14.** "I AM the Good Shepherd." In reference to Psalm 23:1 Jesus assumes the Supreme Shepherd function attributed to God.  
**John 11:25.** "I AM the Resurrection and the Life". Only God can make such a claim.  
**John 14:6.** "I AM the Way, the Truth, the Life, no one comes unto the Father but by me." Such an exclusive statement may only be made by an absolute God.  
**John 15:1.** "I AM True Vine."

#### 4.4. MESSIAH AND CHRIST

**Mt. 1:16.** Christ (Greek)= Messiah (Hebrew). The Jewish people expected a human deliverance. However, a careful reading of the Old Testament prophecy would indicate that He would have to be divine (**Dan. 9:24-26**). He is called "the Most Holy." The baby which was born to Mary was called Christ, which means "anointed one." So, undoubtedly, the Scriptures do not hide the fact that Jesus was the long expected Messiah.

#### 4.5. IMMANUEL

**Mt.1:23.** "Immanuel, God with us." Old Testament prophecy in **Isaiah 9:6** is fulfilled in Jesus' birth, according to the New Testament. The miracle of a virgin conceiving a son is a divine miracle. If Jesus were simply human, the miraculous conception would not have been necessary.

#### 4.6. ADONIA

- Mt. 3:3.** "Prepare the way of the LORD." *Adonia* of the Old Testament and *Kurios* of the New Testament is associated with Jesus. Jesus did not evade the use of such name for Himself.
- Mt. 7:21-23** Shows the moral and eternal implications of following the only Lord.
- Mt. 20:28.** Thomas said to Jesus: "My Lord and My God." He was not swearing or taking the Lord's name in vain.

#### 4.7. SON OF GOD

- Mt. 3:1.** Beloved Son (of the Father). God is Father. God is eternal. The Father is eternal. In order for God the Father to be eternal He must eternally have a Son. God cannot be eternally Father without eternally having a Son for then He would cease to be Father. If God ever did not have a Son then He is not eternally Father.
- Mark 1:1.** The Son of God is different then God's people as "sons of God." The difference is seen in the miraculous conception of the Son of God. This was necessary to preserve His divinity. We, as sons of God, are born, first of all from our human mothers, and then spiritually, we are reborn by the Holy Spirit. Only those who are reborn are sons of God (John 3:3,5).

#### 4.8. SON OF MAN

- Mt. 26:64.** Son of Man. When Jesus identified Himself with the Son of Man who would return to judge the living and dead, the Jewish leaders accused him of blasphemy and turned him over to the Romans for punishment. Again we see the Jewish leaders reacting to what would truly be blasphemy, if it were not true.

#### 4.9. LORD OF THE SABBATH

- Mark 2:28.** Lord of the Sabbath. Jesus associates his teachings about the Sabbath with His work in creation.

#### 4.10 SABAOTH (Lord of hosts)

- I Sam. 16:14.** The Lord directs both the good and in His sovereignty, the evil spirits. The evil spirits are used for punishment (also eternal punishment).
- Phil 2:11.** Jesus is Lord over heaven, earth and under the earth.

The Jewish leaders were absolutely right that if Jesus was not God then he had broken the third commandment, "you shall not take the name of the Lord your God in vain."

#### 5. THE EPISTLES WITNESS TO HIS DEITY.

- Col. 1:15.** Paul says Jesus is the image and revelation of God to us.
- I Peter 1:2.** Peter uses a triune salutation
- II Peter 1:1.** Peter says: "Our God and Savior Jesus Christ."
- Col. 2:9.** Paul says of Christ, "In Him dwells all the fullness of the Godhead bodily."
- Romans 9:5.** Paul says He is "God over all."
- Titus 2:13.** Paul confesses, "Our God and Savior."
- 2 Cor. 12:8-9.** Paul prays to Him personally. You are only suppose to pray to God.
- 2 Cor. 13:14.** Paul mentions that He is a source of divine grace, which can only come from God. Again, he is mentioned with the other persons of the Trinity.
- Phil 2:5.** Jesus Christ, who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant and coming in the likeness of men.
- Hebrews 1:5.** The author of Hebrews says that Jesus is not an angel, but a Son

- Hebrews 1:6.** He is worshipped, which is only reserved for God  
**Hebrews 1:8-9.** The Son is called God  
**Hebrews 1:10.** He is called Lord  
**James 2:1.** James speaks of Jesus as the Lord of glory  
**Revelation 1:8.** John says He is the Alpha and Omega, the beginning and the end, the eternal one.

#### 6. FAITH. A PERSONAL TESTIMONY ABOUT JESUS

I came to know Jesus Christ as Savior and Lord when I was a senior in University. Even though I had been raised in a Christian home, I did not believe in Jesus as the divine Son of God. After praying and being witnessed to, I began reading the Bible. Through reading the Bible with a childlike faith and prayer for understanding, the Lord graciously gave me the knowledge of Himself. Sometimes I wondered about the Trinity, however, after studying what God says about Himself in Scripture, the Lord always leads me to the same conclusion: what He says about Himself is true.

I have since learned that it was necessary that God Himself would save us. This was such a precious task, that only He could accomplish it. And indeed, He has accomplished this through Jesus Christ's becoming human, his suffering, death, resurrection, and his reign in my heart. Praise be to God alone, to Him be all the glory! (Neal Hegeman).

#### 7. GOSPELS. The Four Gospels witness to His deity

- John 1:1.** Apostle John says He is the eternal Word (*Logos*)  
**John 1:14.** He is begotten (not made). Only deity can be eternally begotten and not made. He is begotten (not made)  
**Mt. 4:16-17.** The Father identifies the Son of God and the Holy Spirit anoints Him as Messiah (The Anointed One).  
**Mt. 28:19-20.** The Great Commissions presents the Father, Son and Holy Spirit as equals.  
**John 20:28.** Thomas says to Jesus: "My Lord and my God."

#### 8. HOLY SPIRIT'S TESTIMONY

- Mt. 1:18** The Spirit preserves the deity of Christ through the conception  
**Lu 1:47** The Spirit inspires testimony about Jesus as God  
**John 15: 26.** The Spirit will testify to us about Jesus.  
**John 16:8-11** The Spirit will convict us about our need for Christ  
**Acts 1:8.** The Spirit will come and make the disciples witness to Jesus throughout the world.

#### 9. INCARNATION. The incarnation can only be accomplished as God.

His incarnation (how he became human) is an act by the deity, which angels, animals and humans are not able to do. Angels can only influence, possess, or look like humans.

- Luke 1:35.** He was conceived by the Holy Spirit. That was to preserve his deity.  
**Heb. 2:17,18; 4:15,16;5:2,7-9.** He was human like we were.  
**John 5:30.** His mission was to do the Father's will on earth  
**Lk. 24:39.** He was bodily resurrected.

#### 10. JUDGMENT. Jesus accepted the penalty for claiming to be God.

His death was called for, first of all, by the Jewish religious leaders, who were convinced that Jesus claim to be divine was blasphemy. If Jesus was right, they were wrong. If Jesus is not deity, if He is not God, then we worship and follow a false prophet. THIS IS THE SCANDAL OF THE GOSPEL. We must either believe what Jesus claims to be true or that Jesus is a lunatic who died in vain.

- Mt. 26:63.** He was accused of claiming to be the Son of God, the Christ (Messiah).  
**Mt. 26:64.** Jesus says he is the Son of Man who will come again. This was considered blasphemy

11. KEY OLD TESTAMENT PROPHECIES. The Old Testament witnesses to His deity.

The witness to deity of Jesus in the Old Testament can only be understood in light of the New Testament revelation. The deity of Christ was a mystery in the Old Testament. God did not reveal the tri-unity of God until Jesus came personally. In looking back, we see the Son of God operating in the Old Testament.

Messianic Prophecies made and fulfilled in Christ

- Gen. 3:15.** He is the Seed (singular) of the woman (Gal. 4:4), all those born again according to the promises of God are part of that lineage.
- Genesis 12:3.** He is the son of Abraham (Mt. 1:1).
- Genesis 17:19.** He is the descendant of Isaac (Lk 3:34).
- Gen. 49:10.** He is the Scepter of Judah (Lk 3:33).
- Num. 24:17.** He is the descendant of Jacob (Mt. 1:2).
- Dt. 18:15.** He will be the greater Prophet (Acts 3:20,22).
- 2 Sam. 7:16.** He will be the greater King (Luke 1:52).
- Job 19:25.** He is the Redeemer that would come (Rom. 3:24).
- Ps. 2:7.** He is the declared Son of God (Mt. 3:17).
- Ps. 8:2.** He is worshipped by infants (Mt. 21:15,16).
- Ps. 45:6,7; 102:25-27.** He is eternal and anointed (Heb. 1:8-12).
- Ps. 109:4.** He is the Intercessor (Lk. 23:34)
- Ps. 110:** He will be the greater High Priest (Heb. 5:5,6).
- Prov. 30:4.** He is the Son of God (John 3:16).
- Isa 7:14.** He is born of a Virgin (Lk 1:26,27,30,31).
- Isa 9:7.** He is heir to throne of David (Lk 1:32,33).
- Isa. 42:1-4.** He will be the suffering servant (Mt. 27:46).
- Isa. 53:5.** He will be the atonement for sinners (Rom 15:6,8).
- Isa 53:3.** He is rejected by His own (John 1:11).
- Isa 61:1,2.** He is to bind the brokenhearted (Lk. 4:18,19).
- Jer. 23:5-6.** He will be our Righteousness (Rom. 3:22).
- Dan. 9:25.** Time of His birth (Lk. 2:1-2).
- Mic. 5:2.** Born in Bethlehem (Lk. 2:4,5,7).

12. LINK WITH FATHER. Jesus did the work of God the Father.

Great Commission is Christ's final and ultimate command to His disciples. Here we see an undifferentiated link between the Father, Son and Holy Spirit.

**Mt. 28:19.** Jesus commands His disciples to go in the name of the Father, Son, and Holy Spirit. Three distinct divine persons are presented who are to be considered God. We see the Tri-unity. "Tri" refers to the three distinct divine persons and "unity" refers to their unity in essence as God. Christians are commanded to submit to the three names in baptism and in teachings.

**John 14:11.** "...believe Me for the sake of the works themselves."

**John 14:14.** "If you ask anything in My name, I will do it."

## **ASSIGNMENTS FOR LESSON THREE**

### **ANDROGOGICAL POINTERS FOR FACILITATORS AND STUDENTS**

1. The student will be able to identify 200 facts about the deity of Christ.
2. (Optional) Group opener. If it is possible to get the movie, "Jesus" and any other movie about Jesus, show five minutes each. Divide class into groups of two and have one report for one minute as to whether or not the representation of Jesus is accurate.

### **READINGS**

Students continue to make 5 minute presentations of their readings in class.

### **QUESTIONS FOR LESSON THREE**

1. List five occurrences in Scripture when Jesus received worship.
2. List five Scriptural truths as to who Jesus is not.
3. List five claims which Jesus makes about himself.
4. List five personal names of God with whom Jesus is associated.
5. List five references to the deity of Christ in the Epistles.
6. List five examples of how the presence of Christ brought forth responses of faith.
7. List five examples of how the four gospels give witness to the deity of Jesus
8. List five times when the Holy Spirit bears witness to Jesus.
9. List five ways in which the incarnation and birth of Jesus show that He is God.
10. List five ways in which the Biblical teachings on judgment show that Jesus is Lord.
11. List five key Old Testament prophecies about Jesus as God.
12. List five ways how Jesus is linked to the Father

## LESSON 4

### THE HUMANITY OF CHRIST

#### IS JESUS REALLY HUMAN OR ONLY RESEMBLE A HUMAN?

George Barna...24 % of persons who identify themselves as born again believe that “when Jesus lived on earth he sinned, the same as other persons,” compared to 49% of non-born again persons (year 2000).

In lesson 3 we spoke about the divinity of Christ. Jesus is fully God. He is the second person in the tri-unity of God. In lesson 4 we affirm that Jesus is also fully human. In fact, the second person of the tri-unity has both a divine and a human nature. Let us briefly reflect on how these natures express themselves through the person of Jesus.

#### INTRODUCTION

Orthodox Christianity, as based on the testimony of Scriptures and reflected in the writings of the early church fathers, has always affirmed that the divine and human natures of Jesus are distinct but are interrelated in the person of Jesus Christ. We do not say that Jesus acts as God in one moment and acts as man in other moment, but he acts as Jesus, as one God-man. Jesus was born as the God-man, as Immanuel (Mt 1:23).

The Athanasian Creed (although it was not written by Athanasius (293-373), spoke about the humanity of Jesus.

*Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. Who, although He is God and man, yet He is not two, but one Christ. One, not by the conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ.*

During the history of the church the following major heresies about Jesus have been rejected (see Lesson 8 for an extensive list of heresies)

1. Jesus is only God (Only Jesus, modalism);
2. Jesus only has a divine nature (docetism);
3. Jesus became God (Mormons: adoptionism, perfectionism)
4. Jesus is only man and has given us an example to live by (Humanism: moralism);
5. Jesus is a special creature, not God nor man (Jehovah Witnesses: Arianism);
6. Jesus consists of two persons (Nestorianism);
7. Jesus has one nature, a combination or blend between the human and the divine (monophysism).

When we ask the question whether or not Jesus was capable of falling into sin, we observe the following responses. When we answer the question of Jesus ability to sin (*potuit peccare*) some simply point to the divinity of Jesus: 1) Jesus is God. God is holy and cannot sin, therefore Jesus, who is God, cannot sin. Such a response does not take seriously that God became man in Jesus Christ. We must say more than simply that Jesus is God. Another response is: 2) Jesus is man. It is human to have the capability to sin, so Jesus had the capability of sinning because that is a human capability. This too is inadequate because Jesus was more than just a man. The fact is that Jesus is man and God and did not sin (Heb 4:15). Rather, as we answer the question about Jesus' ability or non-ability to sin, we must speak about the capabilities, not of the two natures but of the one person. The Chalcedonian creed (451 AD) reminds us that the two natures of Christ are "inconfusedly, unchangeably, indivisibly, inseparately" together. The third and more adequate response would be: Jesus is the God-man, who in his birth, life, death and resurrection overcame sin by not sinning and by fulfilling the Father's requirements for salvation.

In the birth or the **incarnation** of Jesus, Jesus took upon himself human flesh and nature. However, he did not take upon him our fallen nature (one contaminated by sin) but our human nature. We believe that Jesus did not inherit original sin. By being conceived by the Holy Spirit, he conception was sinless. His human nature was sinless.

In his 33 years of living, Jesus was our **representative**. He was truly tempted in every way we were but he did not sin (Heb 4:15). The temptation of Satan, the ridiculing and persecution of the religious leaders, the sloth and rejection of his disciples, and the personal struggle of Jesus to submit to the will of the Father were all real experiences. Christ "suffered for you" (I Peter 2:21-22) shows his real struggle with sin. The fact that he overcame means that by the grace of God through faith in Jesus Christ his people can also overcome sin and temptation.

Jesus was not simply a divine robot programmed to overcome sin. Jesus faced temptation in a state of weakness (Mt. 4:2). Jesus exercised his will in order to strive against sin and temptation (Mt. 4:10) . Jesus used his intellect, memory and rationality against temptation (Mt. 4:7). Jesus manifested emotion in his struggle against sin. Jesus suffered in weakness in the battle against sin ( I Peter 2:22).

Jesus, therefore, could be the **sufficient substitute** for sinners. Jesus, who knew no sin, became sin for us (II Cor. 5:21). This does not mean that Jesus morally sinned for us, but rather, he took the place of sinners, receiving the wrath of God for us.

Finally, Jesus, in his resurrected and glorified humanity, is the **first fruit** of the new creation. Jesus is preparing a new humanity which will inhabit the new heavens and new earth. This new creation begins in us through regeneration and continues in sanctification until glorification. In the new creation, there is no capability of sinning.

Do you struggle with sin and temptation? Only if you appeal to the grace of God, turn to Jesus, believe in Him as the perfect Savior and Lord and repent of your sins, will you have peace.

As we consider the humanity of Christ, what is it that constitutes a human person? How do we know that Jesus was a human being? In the following list we will mention the Biblical witness, mental abilities, physical abilities, political status, social functions, spiritual functions and other human attributes of Jesus. We will not repeat the personal attributes, since they have been covered in the lesson on attributes. Special emphasis will

be given to the birth, early childhood development, death and resurrection of the Lord Jesus.

### **BIBLICAL EVIDENCES THAT SHOW THAT JESUS IS HUMAN**

Biblical witness to the humanity of Christ	Testimony of Pentateuch (Gen 3:15; Gal 3:16): the promised seed who would be born to deliver God's people Testimony of Psalms (Ps 22:6-21): physical suffering on cross Testimony of the Prophets (Is 9:6):son is born Testimony of the Gospel writers (Lu 24): physical resurrection Testimony of Acts (1:11): physical return Testimony of Epistle writers (Heb 5:14): he was tempted like we were
Mental abilities	Anger (Jn 2:16) Conscience ( Mt 5:17) Emotional (Jn 11:35) Intellect (Lu 2:47) Mind (Lu 2:52) Marveled (Mt 8:10) Moral sense (Mt 22:34-40) Passion (Jn 2:17) Personality (Mk 6:3) Sorrow (Is 53:3) Vision (Mt 24:14) Wept (Jn 11:35) Will (Mt 26:39) Wise (Lu 2:40)
Physical abilities	Afflicted by God (Is 53:5) Active (Lu 24:36) Ate (Lu 24:43) Beaten by soldiers (Lu 22:63) Blood (Lu 22:44) Body (Lu 24:39) Bones (Lu 24:39) Born (Lu 2:7) Buried (Mt 27:57-61) Conceived (Mt 1:20) Died (Lu 23:46) Drank (Jn 19:28) Feel (Mt 9:20-22; I John 1:1) Flesh (Jn 1:14) Flogged (Mt 27:26) Grew ( Lu 2:40) Healed (Jn 20:27) Hear (Jn 2:4) Human nature (Rom 5:17) Male (Mt 1:21) Pierced (Jn 19:18) Resurrected in body (Mk 16:6) Scars (Jn 20:27) Seeing (Mt 2:1) Seen (I Jn 1:1) Slept (Mt 8:24) Slapped (Mt 26:67) Smell (Jn 11:39) Smitten by God (Is 53:5)

	<p>Spat upon (Mt 27:30)          Spoke (Lu 2:49)          Stricken by God (Is 53:5)          Strong (Lu 2:40)          Struck (Mt 27:30)          Sweat (Lu 22:44)          Tired (Jn 4:6)          Thought (Mt 5:14-15)          Touch (Mt 9:20-22; I John 1:1)          Unattractive (Is 53:2)          Virgin birth (Mt 1:23)          Walked (Mt 4:18)          Wounded (Is 53:5)</p>
Socio-Political status	<p>Criminal (II Cor 5:22)          Homeless (Mt 8:20)          Israelite (Mt 1:1)          Jewish (Lu 23:38)          Nazirite (Luke 4:16)          Outcast (Is 53:3)          Poor (Mt 19:21)</p>
Social functions	<p>Child (Lu 2:40)          Oldest Son (Jn 19:25-27)          Rabbi (Lu 4:16)          Relatives (Lu 1:36)          Son of Mary (Lu 2:7)          Son of Joseph (Step dad: Mk 6:3)          Son of a carpenter (Mk 6:3)          Step-brother (Mk 6:3)          Step-sisters (Mk 6:3)</p>
Spiritual functions	<p>Image bearer (Heb 1:3)          Love Bearer (Jn 3:16)          Pardons (Heb 9:14)          Persecuted (Mt 5:10)          Prayed (Mt 6:9-13)          Representative (Rom 5:19)          Sacrificed (Heb 10:10)          Sin bearer (II Cor 5:21)          Sinless (I Jn 3:5)          Soul (Luke 2:          Spirit (Lu 1:80; Jn 19:30)          Submitted (Mt 26:39)          Substitute (          Suffered (I Pe 2:21-22)          Tempted (Heb 4:15)          Worshipped the Father (Jn 17:1-2)</p>

## **ASSIGNMENTS FOR LESSON FOUR**

### **ANDROGOGICAL POINTERS FOR FACILITATORS AND STUDENTS**

1. The student is able to identify 200 facts about the humanity of Christ
2. (Optional) Have the students survey 10 evangelical Christians and 10 non-evangelical Christians and ask them whether they believed that Jesus sinned or not.
3. Group opener. Divide up into groups of three persons. The group will come up with a list of books, movies, sectarian groups and perspectives which claim that Jesus sinned. Why do these groups say that Jesus sinned? What evidence do they have. One of the group members will give a two minute report.

### **READINGS**

Students continue to make 5 minute presentation of their readings on Christology in class.

### **QUESTIONS FOR LESSON FOUR**

1. What does the Bible say about whether or not Jesus sinned.
2. List 5 Biblical testimonies and their verses about the humanity of Jesus.
3. List 5 mental functions of Jesus and their biblical verses.
4. List 5 physical attributes of Jesus and their biblical verses.
5. List 5 social functions of Jesus and their biblical verses.
6. List 5 spiritual functions of Jesus and their biblical verses
7. Give a brief statement as to the relationship of the human and the divine nature of Jesus.
8. How is the humanity of Jesus affirmed by the abuse he took during the passion week?
9. How is the humanity of Jesus affirmed in the resurrection?
10. What difference does it make that Jesus was resurrected physically?

## LESSON FIVE

### THE NAMES OF CHRIST

#### WHO IS THIS JESUS WHO CHANGED THE WORLD?

John MacArthur...*The person who claims to accept Jesus as Savior while persisting to refuse His Lordship has actually spurned the true Christ and therefore is no Christian...Jesus is actually never as "Savior and Lord" in the Bible; it is always as "Lord and Savior."*<sup>21</sup>

#### INTRODUCTION

Miami International Seminary students have been conducting surveys in a variety of cities such as Cochamamba and La Paz, Bolivia; Oaxaca, Mexico and Miami, USA, asking both evangelicals and non-evangelicals as to what they think of Jesus. The question: "What do you think of Jesus Christ" was accompanied by four possible replies.

- a. He is a good man
- b. He is the son of Mary, mother of God.
- c. He is my Lord and my God.
- d. He is a great revolutionary leader.

The first option (a) is a humanistic point of view. The second option (b) reflects a traditional Roman Catholic view. The third option (c) is a Biblical view (Jn. 20:28). The fourth option (d) is a liberationists or political view of Jesus. Over 90% of the evangelicals chose (c) as their answer. What was surprising in the results is that a majority of the Roman Catholic's interviewed chose c as well.

This brief survey raises the question of whether those who affirmed Jesus is their Lord and God truly know what that implies. Jesus warns all of us that many will say to him: "Lord, Lord," but will not enter the kingdom. To confess the name of Lord needs to be accompanied by submitting to His lordship. We must repent of our sins and by faith in Jesus do the will of the Father (Mt.7:21-23).

Only when we follow, by faith, the historical, resurrected and reigning Lord, who was crucified for our sins and bodily rose and ascended into heaven, will we be able to profess the fullness of the truth about our Lord and God.

#### 1. WHAT IS IN A NAME?

Traditional societies place a lot of emphasis in the meaning of a name. In 1957, when our family moved from Sioux Center, Iowa to Genemuiden, the Netherlands, our friendly hosts quickly dubbed us with nicknames. Johan, our oldest brother, was named Atomic bomb by our young neighbors, in lieu of coming from the USA who was developing a

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<sup>21</sup> John MacArthur, "Obedience: Love or Legalism?" in *Trust and Obey*, p. 49.

nuclear program. In return one has to learn the nicknames of the Hollanders. One day I asked my Dutch friends about the name of the corner store owner. It is wise to befriend the guardians of the cities' chocolates and sweets, in case he would throw in some extras! I was advised that his name was "Mynheer de kraaj." I respectfully entered the "candy store" and asked the balding and grumpy gentlemen if he was "Mynheer de kraaj." With a huff and a puff he chased me out of the store. I just found out he detested being called "Mister black crow," which in the Dutch vernacular means "a miserable pest."

Today we are not looking at the nicknames for God but His real names. It is not a good idea to give God nicknames. Some refer to Him as the "Old man upstairs." Careful now! You may be breaking the first three commandments of the Law! First, He is not an old man as we would picture an old man. Second, by such an image we are creating a wrong impression about God. And third, we must be careful not to take God's name in vain. How easily we form misconceptions about God in our human minds. How can we be sure of who God is? For this reason God reveals Himself in the Bible.

When you read the Old Testament and see the revelation of God's name, it is always associated with a great redemptive action in human history. For example:

*Elohim*, the Supreme, Creator God, is first mentioned in Genesis 1:1 at the beginning of the creation of the universe.

*El*, the name of the High God, is the name used when Abraham encountered Melchizedek, the King of Salem (Genesis 14:18). Here God shows Himself to be a universal God who established a priesthood of servants who will represent Him.

The name *Yahweh* is announced at the burning bush (Exodus 3:14), where the God of all life and existence (I am who I am) upholds His covenant promises to the people of God just prior to the great Exodus.

*Yahweh Sabaoth*, the Lord of hosts rules over Israel (I Sam. 1:3) and even uses the evil spirits (I Sam. 16:14) to punish the wicked.

Most of the personal names for God in the Hebrew Old Testament are translated into two generic names in the New Testament: Kurios (Lord) and Theos (God). When Thomas saw the risen Christ he confessed: "My Lord and My God." (Jn. 20:28). Jesus embodies the presence of the Lord and God. The revelation of Jesus Christ is the greatest redemptive act in human history. Jesus is Immanuel, God with us.

There are numerous other personal names of God that are revealed at historical times in the Bible. However, the greatest flourish of names in the Old Testament is associated with the prophecy about the coming of Jesus. The book of Isaiah is filled with them. Isaiah 9:6 is one of the greatest prophetic treasury chest of names for Jesus.

The Messiah's name manifests a **unity**, an intimate relationship within the Godhead.

1. **Wonderful Counselor** (names associated with both Jesus and the Holy Spirit in New Testament)
2. **Almighty God and Everlasting Father** (names associated with the Father)
3. **Prince of Peace** (names associated with the Son).

*Wonderful Counselor*. Commentators differ as to whether the two names should go together or if they stand on their own. The same truths can be said whether they are separated or together.<sup>22</sup>

Three words describe “wonderful” in the Old Testament: *pele*, *pala* and *pilly*. They are all related. *Pele* speaks about wonderful in terms of being marvelous and a miracle. *Pala* stresses the notion of being different and set apart. *Pilly* emphasizes its secret nature. *Pele* is used in Isaiah 9:6.<sup>23</sup> Counselor in Isaiah 9:6 is *yawats* in Hebrew. It refers to an advisor and one who resolves.<sup>24</sup>

As said before, the revelation of God’s names are related to historical events. Isaiah prophecy about the coming of a Wonderful Counselor was given in the midst of one of the greatest disasters in Judah. Because of the exile they lost their land, their nation, the capital city was destroyed, the temple wrecked, sacrifices stopped and everything they held dear was damaged, except for one thing, THE GRACE OF GOD.

In reflection on the name, Wonderful Counselor, in the context of the exile of Judah, the following teachings of grace can be observed.

The first wonderful teaching about grace is: *God’s deliverance does not depend on how bad we are but how good God is*. Judah was sent into exile in order to punish as well as purify them. Even though God would deliver Judah out of the Babylonian exile 70 years later, the people would continue to rebel against the Lord. Finally when Jesus came and the religious leaders had the Son of God falsely accused and killed. However, God the Father used the cruel death on the cross for atonement, for a perfect sacrifice for all of the sins of God’s people. Herod, the religious leaders and Satan meant it for evil, God planned it for good. Then, in an incredible demonstration of grace, God offers salvation to those who crucified his Son. Peter said, in the day of Pentecost:

“Therefore let all Israel be assured of this: God has made this Jesus, whom **you** crucified, both Lord and Christ.”

When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

Peter replied. “Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gifts of the Holy Spirit. The promise is for you and your children and for all who are far off-for all whom the Lord our God will call.”(Acts 2:36-39).

The second teaching from our passage about God’s wonderful grace is that *God is capable of removing the obstacles of sin*.

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<sup>22</sup> Calvin’s Commentary. *Isaiah*. Isaiah 9:6. Keil and Delitzsch, *Isaiah*. Vol. 1., Isaiah 9:6. C. H. Spurgeon. *The Treasure of the Bible*. Vol. Old Testament. P. 437f.

<sup>23</sup> Strong’s Exhaustive Concordance, 6381-6383.

<sup>24</sup> *Ibid.* 3289. Spurgeon speaks about Jesus as being a Counselor in the eternal council of God (past) speaking to the matters of creation, providence and grace. Spurgeon also speaks about Jesus being a Counselor in the present and future.

God went to the extreme of exiling His people into captivity by the pagan Babylonians. God used the pagan Babylonians to punish and purify the Jews. Afterward, the Babylonians were punished by other nations for the sins they had committed. God used pagan means to accomplish His sacred mission.

God used the decree of Augustus, the animal stables in Bethlehem, the stars to draw the wise men, the angels to announce the glorious birth to the shepherds, and the womb of Mary, to usher in the Child. The enemies of God, Herod, the religious leaders, the demons and Satan rose up in panic. They sought to destroy the Child, but Jesus was exiled to Egypt. Finally, after 33 years of pursuing the Child-King, they had Jesus cornered (so they thought) and crucified him. Little did they know that they had played into God's eternal plan for salvation. Jesus would die for His people; He would be their substitute, their sin bearer. By dying Jesus on the cross, ALL SINNERS CAN NOW DIE TO SIN. The obstacle of sin now has a divine solution...Jesus is the sin bearer and the sin killer. Look to Jesus, by faith and repent, dying to sin and living in the Spirit of Christ.

Paul writes: "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (Gal. 6:14)

Again: "When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Col. 2:13-16).

The third wonderful teaching of grace is: *God does not need human works and culture to do His saving work.* Through the exile, land, national, capital city, work and temple was taken away. The only thing the people of God had left was the GRACE OF GOD based on the hope of a prophecy about a coming Child. God would have to raise up a deliverer, a Savior. Only God could save them and he would do so through the salvation brought by the Messiah.

In Christian mission, it is not our task to civilize the world with our culture. In fact, one of the main civic and cultural functions of western missionaries is to prevent the world from adopting our unchristian cultural habits such as:

- the abortions at the hospitals
- the sexual debauchery at the beach and hotels
- the gay parades
- the hero worship and capitalism of our professional sports establishments and their corresponding mass media networks;
- the sexually lewd and violent mass media programs
- the gluttony and wastefulness of our shopping sprees;
- the biased reporting of the mass media
- the rate of separation and divorce
- the violent crimes in our neighborhoods;

- the idolatry of tradition centered religion;
- the perversion of the priesthood, clergy, church leadership and church members;
- the heresies about God;
- and on and on goes our litany of cultural and religious sins.

It is not our mission to transport this vice into the world.

Our mission in the world and through the world is different. We realize that Jerusalem, Miami or any city exists to glorify God. God is glorified through the frustration and just punishment of evil doers and God is glorified in the promotion and submission to the good news of Jesus Christ. The glorification of God is seen through the conversion of sinners, the building of the church and the witness to the true God in all areas of life. That is what the Christian and the Church in Miami should be consumed with. When we are not consumed by the mission of God, the vice of Miami will fill us and if not repented from, choke out the light of the gospel and kill us.

The fourth wonderful teaching about grace is: *The past, present and future all point to the good news about the Wonderful Counselor*. See how the future is foretold in verses 1-5.

Verse 1. When Jesus came to Galilee of the Gentiles, he fulfilled Isaiah 9:1 (Mt. 4:1-17). It was at that time he began to preach the message of the gospel: “Repent, for the kingdom of heaven is near.” Over 700 years earlier, Isaiah had prophesied the exact location where that preaching would take place. God knows where gospel preaching will take place, even today. That’s why we should be present where gospel preaching takes place. All the more reason to motivate your friends (and enemies) to congregate where there is gospel preaching. Do you see the predictive prophetic line between the prophecy of Isaiah, the exact time and place of the preaching of Jesus and our proclamation of these truths today? God’s instrument for our TRANSFORMATION is through the proclaimed and received gospel.

An English Puritan of old said: “Where the pulpit goes, so goes the nation.” The direction and orientation of your life, your family, your community, your church, your nation and your world needs to be announced and denounced from the pulpits in the local Christian congregations.

Gospel preaching and gospel practice is the message of hope for Jerusalem, Judah, Miami and wherever you are.

Finally, the fifth wonderful teaching of grace is: *Jesus, the Wonderful Counselor, left us another counselor, the Holy Spirit*. (John 16:7). The task of the Holy Spirit is to take all the wonderful teachings of Jesus and apply them to the believer. In fact, nothing the Holy Spirit does is different than what Jesus taught. Through the Holy Spirit, Jesus is with us spiritually.

Where is the Holy Spirit today? He is where the truth of Christ’s person and work is preached and practiced. The Holy Spirit does not only illuminate us to talk (confession of

faith, proclamation, witness) about Jesus but also to walk (sanctification, service) with Jesus.

*Almighty God.* This Child is the Son of God. There is no need to blur the personhood of the Son and the personhood of the Father. In essence, the Father, Son and Holy Spirit are God. Yet, their personhoods are distinct.

Jesus reveals Himself as co-equal with God the Father and God the Holy Spirit. In the Great Commission (Mt. 28:19-20) He commands His disciples to baptize other disciples in the name of the Father, Son and Holy Spirit. There is no distinction made between the ranks of these names....Just like in Isaiah 9:6.

His disciples confessed Jesus as Lord and God.

1. John the Baptist (J. 1:29)
2. Peter (Mt. 16:16)
3. Thomas (John 20:28)
4. John (John 1:1)
5. Paul (Romans 10:9)

We are called to confess Jesus as Lord and God: Acts 4:12; Romans 10:9-11; I Cor. 12:3; and Phil. 2:9-11.

“Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Isaiah places a special emphasis on the strength of God. He uses the name *El* which is the strong High God. The adjective *gibbor* also means strong. So He's the strong Strong One.

In verse 4 Isaiah prophesies that the yoke, bar and rod of the oppressor would be broken. According to the students of history, one of the military oppressors, Assyria was destroyed in 701 BC. However, the greatest strength of God is revealed in verse 5. God would destroy the military powers with his the yoke and his rod of the gospel. “Come unto me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light (Mt. 11:28-30).

The strength of God is seen in humility. God used the pagan governments and armies to humble the people of Judah. Also, the way in which the Deliverer came into the world was humble. Yet, the strength of God is seen in the new born Child in the manger. God used the stars to draw the wise men from the East. God frustrated the plans of Herod to kill the child. The angels of heaven broke through invisible barriers and sang “Glory to God!” Countless prophecies of the Old Testament were fulfilled. Most important, God was glorified in drawing lost sinners to Himself. What a Savior!

The Strong God still goes forth in humility. Close to one half of the world population lives in China. The gospel of Jesus is spreading throughout the land. It's not via USA

missionaries or the USA government. It's not via the Chinese government or the communist party. It's not even through the government recognized institutional church. The growth of Christianity is from person to person, family to family, village to village, ghetto to ghetto. There may be more Christians in China than in all of North America.

*Everlasting Father.* The Hebrew word for father is the first word in their dictionary, *AB*. Here we have an obvious association with God the Father. The intention is not to confuse the personhood of the Father and the Son but to highlight that the Son is author of life. This word is associated with being the author of life. All of life has its origin and meaning in Jesus Christ. All of life must be lived to God's glory through faith in Jesus.

The Child is also eternal. By way of reminder, in order for the Father to be eternally Father, he needs to have an eternal Son. The Father without a Son ceased to be Father. If we deny the eternity of the Son we deny the eternity of the Father.

Also, our Savior needs to be eternal in order to give us eternal life. A Savior who does not possess eternal life cannot give eternal life. Pity the people, like the Mormons and Jehovah Witnesses, who trust in a Savior who is not forever eternal and who cannot give eternity. "*Not everyone who says to me (Jesus is talking here), 'Lord, Lord' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord' did we not prophecy in your name and in your name drive out demons and perform many miracles? Then I will tell them plainly, 'I never knew you. Away from me, you evil doers.'*

The world does not need any more temporal saviors. We need the eternal Savior, God with us, Immanuel and we need to believe in Him.

*Prince of Peace.* Jesus came to bring peace between God the Father and His people. The sinner cannot come to peace with offended Father unless there is atonement. Jesus offers Himself as the atonement for the sins of God's people. All of the Old Testament atoning sacrifices are fulfilled in the sacrifice of Jesus.

When peace is made with God, there will be "peace on earth." The wars that are raging today are religious wars. Ultimately, the military and diplomatic conflicts exist to stop the advancement of the gospel of peace through faith in Jesus Christ.

As the Prince of Peace overcame his enemies through the cross, resurrection, ascension and reign, the church of Jesus marches onward, expecting conflict and being more than conquerors through preaching and practicing the message of peace.

## **2. ARE YOU CALLING HIM NAMES?**

Even though the Bible says that at the name of Jesus EVERY knee shall bow, not all have bowed and worshipped Jesus. In fact, when you mention the name of Jesus in the Middle East, Europe and North America, it is like you have culturally cursed and condemned all other religions, you are politically and culturally incorrect and you may be breaking the law. There is some truth to such sentiments. If it is true that Jesus is the way, the truth and the life and that no one comes to the Father but by him, then all the other gods and those who reject the true God, whether they are presidents, judges on the supreme court or pastors, are not blessed but live under the curse of their spiritual rebellion. However, the rest of the truth and the good news is that God does not abandon us in our rebellious

state. He supernaturally reveals Himself to us through the giving of the Bible and by sending His Son. But not everyone appreciates the Son in the same way as Handel and other believers do.

Madeleine L'Engle's interview on Vision TV starts out with her statement that: "I believe in god by whatever name you want to call him."<sup>25</sup>

This is *theological pluralism*. Proposition A: I believe in god. Proposition B: you can call him whatever you want. Propositions A and B are opposites. If God is God, there can be no other God and he cannot be called by whatever name. There can not be two gods for only one can be all-powerful, all knowing, present every where and completely sovereign. However, pluralism tolerates opposing views. In theological pluralism, two opposing views exist side by side

Deconstruction of the unique and exclusive Biblical God is needed to reconstruct a different God.

L'Engle believes in the existence of a deity which she calls El in her literature. In her book *Walking on Water: A Reflection on Faith and Art*, L'Engle explains "that she wants to reach as many people as possible with the good news of a great God and she has therefore chosen to use the term "El" which is more generic, rather (than) using the term "Elohim" which is understood by only a few of the "converted". God is called El more than 200 times in the Old Testament. It can refer to "God Almighty" or the pagan gods.<sup>26</sup> L'Engle associates the name EL more with pagan god's traits.

In the 1986 book, *Many Waters*, "El's" treatment includes the following:

- a. Moon, star and wind worship is promoted and not refuted by God (pp. 106, 107, 121, 218, 223, 224, 243, 258, 282, 285, 289, 290). Yet, this is forbidden by the Law of Moses (Deut. 18) and the prophets (Jeremiah 8:2).
- b. Questionable morality is associated with El. "El's ways" tolerates the sexual seduction of people.<sup>27</sup>

The deconstruction of L'Engle continues.

"Madeleine L'Engle judges that the new worldview needs a new god "who is big enough for the atomic age" since the God of Christ's time "has deteriorated".<sup>28</sup>

L'Engle rejects the paternal God of the Old Testament. L'Engle writes about: "The paternalistic male chauvinist pig Old Testament God".<sup>29</sup> L'Engle has identified her total rejection of the paternal God, who happens to be male chauvinistic as well. Let the reconstruction of the doctrine of God begin.

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<sup>25</sup> March 3, 1997, Vision TV, Toronto, Canada.

<sup>26</sup> *Strong's Exhaustive Concordance*.

<sup>27</sup> M. L'Engle, *Many Waters*, p. 47.

<sup>28</sup> P. Jones, *Spirit Wars*, p. 141. See L'Engle, *Camilla*, pp. 249-250.

<sup>29</sup> M. L'Engle, *The Irrational Season*, p. 156.

L'Engle affirms the goddess, she prefers the "much kindlier goddesses" of Canaanite paganism.<sup>30</sup>

"Perhaps the fear of the symbol of the crescent moon and the stars is a masculine fear of the feminine. But we need to regain the feminine, the intuitive, the nurturing element in ourselves, and in our understanding of the Godhead, our Maker, who is all in all, mother, father, brother, sister, lover, friend, companion...Let us not be bullied into fearing the feminine symbol of the crescent moon."<sup>31</sup>

"This goddess," Polly mused, "and the Mother. Are they one and same?" Anaral punched down the risen dough. "To me, and to Karralys, yes. To those who are not Druids-Tave for instance-the goddess is the moon, and the Mother is the earth. For some, it is easier to think of separate gods and goddesses in the wind, in the oaks, in the water. But for me, it is all One Presence, with many aspects, even as you and I have many aspects."<sup>32</sup>

L'Engle emphasises the god within at the expense of the transcendent God. "If we shed our idea of God as being someone Out There, separate from all that has been made, and begin instead to think of God within all Creation, every galaxy, every quantum, every human being, then we cannot hold ourselves "out there" either."<sup>33</sup>

"A young reader knowing of my love of new words, sent me a beautiful one: *nameste*: I salute the God within you...If we accept that God is within each of us, then God will give us, within us, the courage to accept the responsibility of being co-creators."<sup>34</sup>

Where does the deconstruction and reconstruction of God lead to?

Finally, *L'Engle claims that the God of love will reconcile all reality to Himself*. Satan will ultimately be reconciled to God. L'Engle holds that Satan will be reconciled to the God of love. "Then Christ will say to us, "Come you as well, come drunkards, come weaklings, come forth ye children of shame..." And he will say to us, "Ye are swine, made in the image of the Beast and with his mark, but come ye also."<sup>35</sup>

"No matter how many eons it takes, he will not rest until all of creation, including Satan, is reconciled to him."<sup>36</sup>

This contradicts the words of Jesus who says: "And these will go away into *everlasting punishment*, but the righteous into eternal life" (Mt. 25:46). If there is not everlasting punishment, then, grammatically and logically speaking, there is no eternal life.

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<sup>30</sup> Van Kuiken, *Trojan Horse*, pp. 164.

<sup>31</sup> M. L'Engle, *Stone for a Pillow*, pp. 182-183.

<sup>32</sup> M. L'Engle, *An Acceptable Time*, p. 283.

<sup>33</sup> M. L'Engle, *A Stone for a Pillow*, p. 86.

<sup>34</sup> M. L'Engle, *And It Was Good*, p. 19.

<sup>35</sup> M. L'Engle. *Walking on Water*, See Rev. 14:9-12.

<sup>36</sup> M. L'Engle, *The Irrational Season*, p. 97.

However, even more disturbing than L'Engle's classically liberal views cast in the mythological New Age mold is the response of Christians:

- a. Some do not see the difference between the God of the Bible and L'Engle's god (s) or goddesses.
- b. Others recognize that there is a difference but say it does not matter;
- c. Both of the above views are indicative of theological pluralism within the Christian church. Theological pluralism would allow for the belief in and existence of a variety of gods, even though God has said: "You shall have no other gods before me." (Exodus 20:3). "There is no other name under heaven given among men by whom we must be saved" (Acts 4:12).

The god of L'Engle is not the God which the Bible or Jesus promotes. The God of the Bible has personal names and cannot be called whatever you want. His name is not to be used for cursing or be associated with sexual immorality. He is the God who speaks against sin and does not remain conspicuously silent. He is never-changing; He is a god and not a goddess; He is transcendent-the Holy other, yet graciously dwelling in God's people to do His holy work; is your God a god of contradictions? Then your salvation is a contradiction as well.

### **3. WHAT IS IN YOUR NAME?**

At the beginning of the lesson we noted that God's names were related in how He revealed Himself in history and in reality. Does your name as Christian reflect in your history and reality?

At the end of 2004, I was speaking with a pastor friend of mine about a mutual friend and his family. Our friend had just migrated from Cuba with his wife and two children. They had been chosen to leave through the American immigration lottery system. Millions would like to leave but they were chosen. What a shock it must have been to walk into the Miami airport! My pastor friend said that he invited the family to come to church. I said, "it is even more wonderful, besides entering a free country, to be free to come to Church!" Even more wonderful than coming to church is to come to the Child in Bethlehem and worship Him as God with us!

Handel got it right. "And His Name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, Prince of Peace.

L'Engle got it wrong. The God of the Bible is not: "whatever name you want to call him;" the "paternalistic male chauvinist pig Old Testament God," to be traded in for "a much kindlier goddesses," "The Mother."

Which name would you rather call on and entrust your present spiritual life and eternal salvation?

<b>NAMES OF JESUS</b>	
<b>A</b>	Advocate (Jn 14:16): intercedes; Alpha (Rev 1:8): beginning; Almighty (Rev 1:8): all-powerful; Amen (Rev 3:14): so be it; Arm of the Lord (Is 53:1): instrument of action; Atoning Sacrifice (I Jo 2:2): substitute offering
<b>B</b>	Banner (Is 11:10): covering; Beginning (Rev 22:3): not initiated Beloved (Eph 1:6): object of the Father's love; Blameless (He 7:26): free of moral guilt; Blessed (Jn 12:13): object of the favor of the Father; Branch (Is 11:1) lineage; Bread of God (Jn 6:32): sustenance given by God; Bread of Life (Jn 6:35): sustenance for eternal life
<b>C</b>	Consolation of Israel (Lu 2:25): the comfort of Israel; Cornerstone (Eph 2:20): central building block of the Church; Chosen One (Lu 23:35): elected
<b>D</b>	Day Spring (Lu 1:78): rising light; David (Hos 3:5): lineage of King David; Desired of all Nations (Hag 2:7): what the nations are waiting for; Door (Jn 10:9): access to God
<b>E</b>	End (Rev 22:13); in him all things are completed; Everlasting (Is 9:6): eternal; Eternal Life (I Jn 5:20): live forever
<b>F</b>	Father (Is 9:6): literally, father of eternity; First (Rev 2:8): beginning; Firstfruits (I Co 15:20); beginning of new creation; First born from the dead (Rev 1:5): first to resurrect; Foolishness (I Co 1:23) to those who do not accept him; Forerunner (He 6:19) first to start; Foundation (I Co 3:11): basis; Fountain (Zech 13:1); spring of cleansing.
<b>G</b>	Gate (Jn 10:7): entrance; Gift of God (Jo 4:10): undeserved present; Glory of Israel (Lu 2:32): ultimate exaltation; Glory of God (Is 40:5): the manifestation of God's perfections; Guarantee (He 7:22): security
<b>H</b>	Hen (Mt 23:37): takes cares of the chicks; Holiness (I Co 1:30): separate from evil and totally dedicated to good; Holy One (Rev 3:7): one who possesses the qualities of separation from sin and dedication to God; Hope (I Ti 1:1): security for the future; Hope of Glory (Col 1:27): security for eternal life; Hope of Israel (Ac 28:20): Horn of salvation (Ps. 18:2 );
<b>I</b>	I am (Jn 8:58): eternal being; Image of God (Col 1:15): exact representation
<b>J</b>	Jesus (Mt. 1:21): Savior
<b>K</b>	King (Mt 2:2): ruler
<b>L</b>	Lamb of God (Jn 1:36): sacrifice of atonement; Lamp (Rev 21:23): instrument of light; Lauderer's Soap (Mal 3:2): cleansing agent; Last (Rev. 2:8): final; Life (Jn 11:25): source of living; Light (of the World (Jo 8:12): brightness in midst of darkness of humanity; Light of the Gentiles (Lu 2:32): guidance for the non-Jews; Lilly of Valley (So 2:1): beautiful flower;

	Lion of Judah (Rev 5:5): tribal Lord; Living One (Rev 1:18): life exists in Him; Living Stone (I Pe 2:4): dynamic basis of the Church
M	Man of Sorrows (Is 53:3): suffering One; Morning Star (Rev 22:16): beginning of light in darkness
N	Name above all names (Ph 2:9)
O	Omega (Rev 1:8); the last; One Greater than Jonah (Lu 11:29): Jesus resurrected in three days; One Greater Than Solomon (Lu 11:31): Jesus is wiser than Solomon; Only Begotten (Jn 3:16): eternal coming from the Father
P	Passover Lamb (I Co 5:7): atoning sacrifice; Peace (Eph 2:14): harmonious relationship; Power (I Co 1:24): energy; Prince (Ac 5:31): Son of the King; Prince of Peace (Is 9:6): accomplishes SHALOM in name of the King.
R	Radiance of God's Glory (He 1:3); Ransom (I Tim 2:5); Redemption (I Co 1:30); Resurrection (Jn 11:25); Righteous One (I Jn 2:1); Rising Sun (Lu 1:76); Rock (I Cor 10:4); Root of Jesse (Is 11:10); Root of David (Rev 22:16); Rose of Sharon (So 2:1)
S	Sabaoth (Rom 9:29); Salvation (Lu 2:29); Scepter, Shiloh (prince of peace: Is 9:6); Shoot of Jesse (Is 11:10); Seed (Gal 3:16); Shepherd (Mt 2:6), Star, Stone (Mt 21:42); Stumbling Block (Co. 1:23); Sun of Righteousness (Mal 4:2);
T	Tested Stone (Is 28:16); Truth (Jo 14:6);
V	Victor, Vine (Jn 15:1)
W	Way (Jn 14:6), Well of Salvation (Is 12:3); Wise (Pr 3:19); Wonderful (Is 9:6); Word (Jn 1:1), Who is, and who was, and who is to come (Rev 1:4)
Y	Yahweh (Ex. 3:14)
T	Zeal of the Lord (Is. 37:32)

## **ASSIGNMENTS FOR LESSON FIVE**

### **ANDROGOGICAL POINTERS FOR FACILITATORS AND STUDENTS**

1. To assist the student in developing a mental framework by which to commit to memory the names of the Lord Jesus Christ and list 200 facts about His names.
2. Group activity. Divide into groups and look up hymns and chorus which you have recently sung in your church and see what names for Jesus are used and what message about Jesus is being promoted.

### **READINGS**

The students continue to present reports of their readings on Christology.

### **QUESTIONS FOR LESSON FIVE**

1. List and briefly describe the personal names of God of the Old Testament as presented in the introduction to lesson 1.
2. What is the difference between the names of Christ and his vocational titles?
3. From memory, mention 25 names, definitions and Bible verses of Christ. Use the alphabet.
4. From memory, mention 25 vocational titles, definition and Bible verses for Christ. Use the alphabet
5. Write down 5 names you are not sure of and look up their definition in a Bible help. Properly identify the Bible concordance, dictionary, encyclopedia, study Bible or other help used.
6. Write down 5 vocational titles you are not sure of and look up their definition in a Bible dictionary.
7. In an essay form, no longer than one page, explain how Jesus Christ fulfills the personal names of God in the Old Testament

## LESSON SIX

### VOCATIONS OF CHRIST

#### WHAT DOES JESUS DO?

*John Calvin...All who are not ruled by Christ are wandering like lost sheep in the ways of error. Thus, then, is condensed the whole wisdom of the world, which does not submit to the government of Christ. But the two titles given here to Christ are remarkable, that He is the Shepherd and Bishop of souls. There is then no cause to fear, but that He will faithfully watch over the safety of those who are in His fold and under His care. It is His office to keep us safe both in body and soul.*

The government of Jesus unfolds in several distinct yet developing stages: 1) prior to the Fall; 2) from the Fall to Christ's ascension; 3) from Christ's ascension and reign to His second coming; and finally, 4) the post second coming rule. The government of the Lord has been opposed in all the stages, except for after final judgment during the last stage.

#### 1. WHAT KINGDOM WILL CHRIST GOVERN?

##### *Pre-Fall Kingdom*

The reality of the coming of the kingdom of God on earth starts with the creation and develops into the Garden of Eden. God's creation is the glorious work of a brilliant Designer and Provider. God's moral governance is equally as brilliant. The moral rule of God is shown by His Word and His presence. The kingdom of God on earth is manifest in where there is faithful obedience to His Word and true worship in His presence. The kingdom of God is present where His people submit to His Word and praise Him for His being and work.

##### *Post-Fall Kingdom. From the First to the Second Adam*

There was a rupture between the reign of God and the obedience of man. The kingdom of God does not allow for sin. God is holy and holiness is separate from sin. The kingdom of God is distinguished from the kingdoms of this world. Immediately, God initiated a counter offensive.<sup>37</sup> The counter offensive involves the coming Messiah who would raise up a people who would overcome the Evil One and all systems of rebellion (Gen. 3:15).

The people of God are identified as part of the "seed." The seed is Christ and God's people are all those who believe and live according to Christ's way (Gal. 3:16). Therefore, in human history there are two distinct peoples: the sons of God and the sons of men (Gen. 6:2).

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<sup>37</sup> Ralph Winter and Steven Hawthorne, eds. *Perspectives on the World Christian Movement*. Pasadena: William Carey Library, 1981.

All the nations of the world will be blessed through the people of God (Gen. 12:3). National rulers and peoples who submit to the Son will be blessed while those who rebel will be cursed (Psalm 2:8; 67:3-4; 94:1-2; 97:1; 100:1-5; 104:34; 117:1).<sup>38</sup>

In the history of the people of God in the Old Testament, God raised up a series of offices in order to lead God's people.

Most important was the **prophet**. The prophet presented the Word of God to the people of God. He announced the will of God and denounced all forms of sin. The prophetic office is closely associated with the early patriarchs and latter would become a distinct office.

**Priests** were needed to intercede between God and His people. Sacrifices to God were made ever since the Fall. The early priestly duties were associated with the patriarchs until the Levitical and Aaronic priesthood is developed after the Exodus from Egypt. There was also a universal priesthood, represented by Melchizedek, mentioned in Genesis 14:18-20.

The office of **ruler** started with the patriarchs and developed into a kingship, starting with Saul, continuing with David and ending with the exiles.

Finally, the greatest office was the office of **believer**. All of the people of God were called to believe, practice their belief, form a community with other believers, and represent God in all areas of life. The believers cooperated with their leaders: the prophets, priests and rulers.

The hope that an earthly kingdom would become God's kingdom did not happen. It did not happen with Adam and Eve, or in the days of Moses, nor in the time of Isaiah and Malachi. The kingdom that Christ represents is distinct from the personal, family, tribal, national and religious kingdoms. It is a kingdom in which God reigns and rules without compromise.

To be sure, God was able to use the nation of Israel, the political, military, religious leaders and members of the covenant in order to reign. But they are instruments for a greater kingdom. They themselves do not constitute the kingdom of God.

The kingdom theme is very evident in both the Old and New Testament. In the New Testament, Matthew spends a considerable amount of time describing this kingdom. The Sermon on the Mount can be considered the Magna Charta of the kingdom of the Lord.

Just prior to the teaching of Matthew 5-7, Jesus announces the theme of His preaching: "Repent for the kingdom of God is near." Who would enter? Like two book ends, the qualities of entering the kingdom are described. The beatitudes describe the qualities of those who have entered. They are poor in spirit, those who mourn, the meek, the righteous, the merciful, pure in heart, peacemakers, the persecuted ones, the salt and light of the world (5:3-16). At the end of the Sermon on the Mount we learn about those who have not and will not enter. They include persons, who know the Lord, talk about him, seek to work for him, and yet they have not repented and so they have not entered (7:21-23).

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<sup>38</sup> John Piper, *Let the Nations be Glad! The Supremacy of God in Missions*. Grand Rapids: Baker, 1993. See first chapter.

Jesus fulfilled the office of believer, prophet, priest and king.

As a believer, as a true Israelite, Jesus is the son of Abraham (Mt. 1:1) Jesus became the substitute, the atoning Lamb for all believers. In Jesus the Great Exchange is made on the cross. The righteous Christ dies for the sins of the unrighteous sinner. All those who believe this will be saved.

Pilate hammer a plaque on the cross announcing that Jesus died as King of the Jews. Albeit this done in jest or scorn, it is still true. The enemies of the kingdom thought they had killed a pseudo-king, but the Sovereign God had other plans. The death of Jesus was atonement to the Father for the sins of God's people. All those who believed that Jesus is Lord and Savior, who died for their sins and rose again to rule, are members of the kingdom (Ps 2:6; Zech 9:9; Mt 21:5; Lu 1:33; Mt 28:18; Jn 10:28; Rev. 12:10,11; I Pe 2:11; Rom 6:12,13; Gal 5:16,17; 2 Tim 2:12; Mt 25:34).

If Jesus is King then our mission is to proclaim and establish His kingdom everywhere.

*"The mark of a great church is not its seating capacity, but its sending capacity." (Mike Stachura )*

Jesus fulfilled the office of prophet. He is the Word of God incarnate. He is the clearest manifestation of God's will for our lives. The preached Gospel is the announcement of the reign of Christ and His denouncement of those who rebel against Him. Jesus speaks prophetically to the churches today (Deut 18:15; Acts 3:22; 7:37; Is 55:4; Jn. 1:18; 15:15; Mt. 10:32; Rom 10:10; Hebrews 1:1-4).

*John Calvin... If God designs to use His Word to create, sustain, and govern His universe, teeming with life, exploding with energy, infinite in beauty, why should He not with the same Word subdue the reckless wilfulness of His fallen and wayward Image-bearers to lay order upon the affairs of man? If, that is, He gives us access to the Power of that Word in His own way. But what is that way? And where did we miss it?*

*John Calvin...Here, then, is the sovereign power with which the pastors of the church, by whatever name they be called, ought to be endowed; that they may dare boldly to so all things by God's Word; may compel all worldly power, glory, wisdom, and exaltation to yield to and obey his majesty; supported by his power, may command all from highest even to the last; may build up Christ's household and cast down Satan's; may feed the sheep and drive away the wolves; may instruct and exhort the teachable; may accuse, rebuke, and subdue the rebellious and stubborn; may bind and loose; finally, if need be, may launch thunderbolts and lightnings; but do all things in God's Word.<sup>39</sup>*

*John Calvin...So when Jesus Christ causes His Gospel to be preached in a country, it is as if He said, "I want to rule over you and be your King."<sup>40</sup> (Serm. on Acts 1:1-4).*

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<sup>39</sup> John Calvin, *Institute of Christian Religion*. IV.8.9.

<sup>40</sup> John Calvin, Sermon, Acts. 1:1-4.

The book of Hebrews shows how Jesus is the fulfillment of the priestly office priest (Ps 110:4; Heb 10:12,14; 9:12,14,28; Rom 8:34; Heb 9:24; I Jn 2:1; Rom 5:9,10; Rom 12:1; I Pe 2:5,9; Rev 1:6; 5:8,10).

Robert Murray McCheyne said: *If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me.*

Jesus is exercising His royal reign, universal priesthood and Biblical prophetic office from the throne room in heaven. Jesus also anoints His people to be prophets, priests and kings, as they represent His rule on earth.

### *The Post-Ascension kingdom*

The Great Commission, as presented by the Bible writers, has a distinct international and universal character. Christians are to go into all nations (Mt. 28:19, *ethne*, people groups), throughout the whole world, to every creature (Mark 16:15,16) and from one geographical frontier to another (Acts 1:8).

Some of the disciples did not understand. Just before Jesus ascended into heaven they asked if he was going to restore the kingdom to Israel (Acts 1:6-8). He said it was not for them to know and that by the power of the Holy Spirit they would be His witnesses in Jerusalem, Judah and throughout the world. Notice that the nature of the kingdom is not only of national and geographical centrism, but the kingdom of Christ would be extended throughout the whole world by the power of the Holy Spirit.

The early church was clear that Rome was not the kingdom of God. In fact, the book of Revelation points out quite the opposite. Rome is part of the kingdom of the anti-Christ. In the 4<sup>th</sup> century, Augustine writes a powerful book about the *City of God*. Since the Christians were being blamed by some for the destruction of Rome and the Roman Empire, Augustine shows that since Adam and Eve, the people of God have been part of the city of God and not the city of man. In the city of God, the love of God and neighbor is primary. In the city of man, the love of self is predominant. Even though the two cities inhabit the same space, their orientation is different.

With the coming of Constantine, the role of the once marginalized Christian church begins to emerge. Constantine becomes emperor and declares Christianity as the religion of the state. The Roman Catholic Church begins to assume civic powers. By the end of the 8<sup>th</sup> century, the papal seat and emperor are joined in Charlemagne.

The union between church and state became a grotesque empire. The Inquisition arose in which civic authority was used for religious purposes. For example, the right of the state to bear arms was used by the RCC in order to punish those who disagreed with the RCC. The movement of reform within the RCC suffered greatly due to these measures.

However, the early Protestants, such as the Lutherans, Reformed and Anglicans, did not make a clear distinction between church and state. Luther encouraged the state to use force in the peasant revolt. Calvin did not stop the execution of the religious heretic

Servetus. The early reformers did not practice the separation of church and state. In Geneva, civic authorities were placed in the committees that ruled the church. Church leaders were placed in civic committees.

The necessary division between church and state, ecclesiastical and civil authority was crystallized in the coming of Christianity to the New World. The persecution of the radical reformers as well as Puritans, brought the people of God to the realization that the powers of the church and state must not be mixed.

The playing of Handel's Messiah in Dublin, Ireland, on April 13, 1742 in the presence of King George II of England, is an important event. King George II arose in honor of the greater King, King Jesus, to whom the Hallelujah chorus is dedicated. Therein we see the proper order: "seek ye first the kingdom of God." "My kingdom is not of this world."

There are movements within the church today that seek to define the USA as a Christian nation. It is true that many of the principles of the United States Constitution are coherent with Christian principles for social living. However, it is also true that the institutional separation of Church and State is part of the genesis of this nation.. To reduce the kingdom of God to the American constitution or any political party is to do down grade to the kingdom of God. To be certain, the kingdom of God operates in America, but it does not belong to America nor can it be equated with America. The kingdom has become international and cannot be identified with one nation, be it Israel or America.

### *Post-second coming Kingdom*

Will there be a restoration of Israel when Jesus comes again? Here we go back to the last question that some of the disciples asked Jesus. Did the answer of Jesus imply that the coming of the gospel witness to Jerusalem and Judah was their restoration or would there be a future restoration of Israel as the disciples had in mind? It seems that the present mission of the Church should be more concerned about the Day of Judgment rather than the rapture and potential millennium (Matthew 25).

The purpose of Israel in the Old Testament was to be a platform to shine forth the message of the coming Messiah. Old Testament literature is filled with references to bringing the message to the nations (Gen. 12:3-4; Psalm 2:8; 9:11; 22:27-28; 45:17; 47:1,9; 66:8; 86:9; 87:6; 96:2, 7,10; 102:15,22; 105:1; 111:6; 117:1; Isaiah 11:10; 12:4; 25:6-7; 34:1; 49:6; 51:5; 52:10,15; 55:5; 56:7; 60:3; 66:18,19)<sup>41</sup> As the good news of the Messiah is being brought to the nations, is there a need for the restoration of Israel?

Christians cannot look forward to the second coming without responding to the first coming of the Lord. This is a great mission motive.

*We talk of the Second Coming; half the world has never heard of the first."* Oswald J. Smith

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<sup>41</sup> John Piper, *op.cit.* Chapter 5.

*Some wish to live within the sound of a chapel bell; I wish to run a rescue mission within a yard of hell. (C.T. Studd)*

*If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him. (C.T. Studd)*

No one has the right to hear the gospel twice, while there remains someone who has not heard it once. (Oswald J. Smith).

## **2. THE DECONSTRUCTION OF THE KING AND HIS KINGDOM**

The deconstruction of the kingdom claims takes place within the institutional Christian church. The personhood, the word and work of Christ is re-interpreted. We return to the thoughts and writings of Madeleine L'Engel, as she is a recognized scholar in evangelical college circles and clearly deconstructs the basic tenets of the kingdom of God.

L'Engel deconstructs the Biblical view that the Bible is the Word of God.

L'Engel questions the factual content of the Bible. "The Bible is not factual but it is true."<sup>42</sup> Here we have what we can call fictional pluralism. In fiction, truths are communicated through non-historical characters. However, the non-historical characters are not supposed to contradict historical fact, or otherwise fiction becomes falsehood. Jesus used parables but the parables do not misrepresent historical realities, moral standards or spiritual truths. The Christian fiction writer has the responsibility to balance the use of fiction with other realities.

Biblical history and teachings are altered. The major theme of *Many Waters* is the intermarriage of angels and humans. This is, Biblically speaking, impossible. Scripture does not record that angels intermarry with humans, crossing the creational boundaries. Only God has crossed the boundary through the incarnation of Jesus Christ. The incarnation is unique, according to the witness of the Old and New Testaments.

L'Engel's uses the Bible not as the Word of God but a word about God, equal to her own. She does not submit to its historical, doctrinal, or moral teachings. "All my life through stories, those I read, and those I write, I have been building (intuitively, rather than consciously) a theology...the word about God..."<sup>43</sup>

L'Engel questions the moral input of the Bible. "The Bible is not a moral book. It is not an ethical book. It is a magnificent story book. It doesn't give any answers, it just tells more stories."<sup>44</sup>

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<sup>42</sup> Vision TV, March 3, 1997.

<sup>43</sup> M L'Engel, *Trailing Clouds of Glory*, p. 13.

<sup>44</sup> M. L'Engel. *The Door*, December 1986, p. 24.

Madeleine L'Engle maintains that she does not write her books. Rather they are written through her."<sup>45</sup> L'Engle's statements about how she writes will not be discussed now, but her reliance on her subconscious, intuition, and communication with deceased spirits, require closer scrutiny.<sup>46</sup>

The basis for morality is questioned. "Thank God we do not have to make moral judgments..."<sup>47</sup> "Moralism belongs to the old law and the old covenant. Jesus Christ...overturned the laws of moralism." The distinction between morals and moralism is not clear in L'Engel's writings.

L'Engle denies the doctrine of original sin. "Adam thus bequeathed us his death, not his sin...We do not inherit the sins of our fathers, even though we may be made to endure their punishment. Guilt cannot be transmitted. We are linked to Adam only by his memory, which becomes our own, and by his death, which foreshadows our own. Not by his sin."<sup>48</sup>

L'Engle redefines what sin is: "For true perception is a remedy with many names. Forgiveness, salvation, Atonement, true perception, all are one. They are the one beginning, with the end to lead to Oneness far beyond themselves. True perception is the means by which the world is saved from sin, for sin does not exist."<sup>49</sup>

L'Engle holds that the final judgment is a final reconciliation of all things. The final judgment is "a final healing rather than a meting out of punishment."<sup>50</sup> "Lucifer and Michael are again friends...there will be no more *echtroi* (enemy)."<sup>51</sup>

"But his love is greater than all our hate, and he will not rest until Judas has turned to him, until Satan has turned to him, until the dark has turned to him; until we can all, all of us without exception, freely return his look of love with love in our own eyes and hearts. And then, healed, whole, complete but not finished, we will know the joy of being co-creators with the one to whom we call."<sup>52</sup>

It appears that L'Engle denies the physical resurrection of the actual body. "So let there be no question; I believe in the resurrection of Jesus of Nazareth as Jesus the Christ, and the resurrection of the body of all creatures great and small, not the literal resurrection of this tired body, this broken self, but the body as it was meant to be, the fragmented self made new; so that at the end of time all Creation will be One."<sup>53</sup>

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<sup>45</sup> Peter Jones, *Spirit Wars*, 112.

<sup>46</sup> C. Van Kuiken, *Troyan Horse*, Chapter 1.

<sup>47</sup> M. L'Engel. *Sold into Egypt*, p. 113.

<sup>48</sup> M. L'Engel. *A Ring of Endless Light*, p. 80.

<sup>49</sup> M. L'Engel. *Manual for Teachers*, p. 81.

<sup>50</sup> M. L'Engel. *A Course in Miracles*. Vol. One, p. 30.

<sup>51</sup> M. L'Engel. *A Stone for a Pillow*, p. 239.

<sup>52</sup> M. L'Engel. *The Irrational Season*, p. 215.

<sup>53</sup> M. L'Engel. *The Irrational Season*, pp. 108-109.

There is no literal hell. "Some churches remain stuck in the old literal representations of heaven and hell...They are still good metaphors, but no longer to be taken literally."<sup>54</sup>

L'Engle on reincarnation: "Perhaps the question of reincarnation has come to the forefront of people's thinking about life and death because the Church has held back...stuck in the old literal representations of heaven and hell...There is nothing inconsistent with Christianity in such considerations."<sup>55</sup>

L'Engel is consistent in her complete deconstruction of historical and orthodox Christian beliefs. She has accomplished this while operating in the bosom of reputable evangelical colleges.

### **3.      ADVANCEMENT OF THE KINGDOM**

When the walls of Christendom crumble we tend to panic. Look at what has happened to the church in Rome, Geneva, Amsterdam, New York, Boston and Orlando The forces of Constantianism, Liberalism, Legalism, Sectarianism and Ecumenism take its toil. But the breakdown is the mark of the dying churches and not the living Church. The living Church is actually evangelizing, building new congregations, witnessing to Jesus in all areas of life. Where the Lord is being worshipped and served, that is where the Spirit is and that is where the kingdom of God advances. As in the Old and New Testament, the living Church arose in the midst of the rubble of human religions, including Judaism and Christendom, and extended to all the nations. Mission remains a viable option where there is the Lord's grace and mercy.

For the Year 2004, the year we are just completing, what were some of the Christian highlights for the advancement of the kingdom of God? I cannot speak of events that I am not aware of, and certainly I am not omniscient. However, in the ministry that I am involved in, Miami International Seminary, I can highlight areas of great advancement.

- In Cuba there are 38 master level students and 82 bachelor level student. The master level students will be teaching the new bachelor level students.
- Two of our Cuban leaders have spent years in jail for their faith. They are discipling many other leaders to follow in their footsteps.
- In Colombia, we enter our third year of operation. During 2004-2005 there will be four graduation classes. More than 50 students are studying at the masters level and over 450 at the bachelor level. Five students are starting their doctoral program in 2005 and will be writing more courses for MINTS. Colombia is printing their own MINTS text books. Two of their leaders have visited Venezuela and Bolivia in 2004 and are invited to set up programs in Ecuador and Peru early 2005.

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<sup>54</sup> M. L'Engel. *Sold Into Egypt*, p. 140.

<sup>55</sup> *Sold Into Egypt*, pp. 140-141.

- Two Roman Catholic priests converted to Christ and are studying in Villavicencio, Colombia.
- The program in Turkey continues to extend throughout Turkey. MINTS is planning to work among Turkish leaders in Athens, Greece; Belgium and Romania.
- The West African program started in Senegal in 2004 and the first MINTS course will be given in January, 2005.
- Plans are being made to work in China. Over 2 billion people live there and the popular church needs training materials.
- A new program has sprung up in Venezuela. We are working in 4 major cities with reputable leaders from the Free Evangelical and Baptist churches.
- Dr. Roger Smalling is our first doctoral program graduate. He wrote 10 courses (five in English and five in Spanish) and was evaluated by MINTS mentors ([smallings@smallings.com](mailto:smallings@smallings.com)).
- MINTS started the year 2006 working in 24 countries and ends the year being active in more than 42.

How is the kingdom extending through you, your church and your Christian ministry?

	<b>VOCATIONS AND MINISTRIES OF JESUS</b>
<b>A</b>	Adonai (Jn 20:28): Lord who rules; Adopter (Eph 1:5): in Jesus believers are adopted into the family of God; Advocate (I Jn 2:1): one who intercedes; Apostle (He 3:1): messenger; Ancient of Days (Da 7:9): eternal God, Angel of the Lord (Ge 16:7): Messenger of God; Author of Faith (He 12:2): fountain and author of faith; Author of Life (Acts 3:15); giver of life; Author of Salvation (He 2:10); gives salvation
<b>B</b>	Baby (Lu 2:12): he was born as a human child Bridegroom (Mt 9:15): he is the bridegroom of the Church;
<b>C</b>	Captain (He 2:10): author of salvation; Chief Shepherd (I Pe 5:4): primary keeper of the flock; Child (Is 9:6): born as a human child; Chosen Servant (Mt 12:18): elected to minister; Christ (Mt 1:16): the Messiah, anointed one; Commander of the Lord's Army (Jos 5:14): head of the army; Counselor (Is 9:6): advises; Creator (Jn 1:2): author of the universe: Criminal (Is 53:5): substitute for sinners
<b>D</b>	Deliverer (Ro 11:26); savior, rescuer; Doctor (Mt 9:12): healer.
<b>E</b>	Elohim (Gen. 1:1): Supreme Creator God; El (Gen 14:19): the High God; El Shaddai (Gen 17:1); God Almighty;
<b>F</b>	Faithful Witness (Rev 1:5); true to His Word; Friend of Sinners (Mt 11:19): associates with the imperfect
<b>G</b>	God (Titus 2:13) deity; Good Shepherd (Jn 10:11): faithful guide
<b>H</b>	Head of humanity (I Cor 11:3): leader of humanity; Head over all powers (Col 2:10): sovereign authority over all powers;

	<p>Head of the Church (Eph 5:23): main and authority of the church;  Heir of all things (He 1:2): all things will be fulfilled in Jesus;  High Priest (He 2:17): Chief and Supreme Intercessor;  Holy Servant (Ac 4:27): he who serves without sin;  Human (Tim. 2:5): member of the human race;  Healer (Lu 4:23): brings health;</p>
I	<p>Israelite (Jn 1:49): member of the nation of Israel;  Immanuel (Mt 1:23): means: God with us;</p>
J	<p>Jesus (Mt 1:21: means Savior;  Jew (Lu 23:38): member of the Jewish race  Judge (Ac 10:42): one who passes judgment;</p>
K	<p>King (Jn 18:36); ruler  King of Israel (Jn 1:49): ruler of Israel;  King of Kings (Rev 19:16): ruler over all the kingd;  King of the Ages (Rev 15:3): ruler throughout all of the ages;  King of the Jews (Mt 27:37): ruler of the Jews;  King of Zion (Ps 2:6): ruler over Zion;  King over the Whole Earth (Zech 14:9): ruler over the whole planet;  Kurios (Jn 20:28): Lord (Greek)</p>
L	<p>Leader (Is 55:4): one who guides people and gives direction;  Life-giving Spirit (I Co 15:45): one who grants spiritual life;  Lord (Jn 20:28): one who is a charge;  Liberator (Lu 4:18): sets free  Lord God Almighty (Rev 4:8): all powerful master;  Lord of All (Ro 10:12): master of all;  Lord of Glory (I Co 2:8): master in heaven;  Lord of Lords (Rev 19:16): master of all masters;  Lord of the Dead and the Living (Ro 14:9): rules over the dead and the living;  Lord of the Sabbath (Mt 12:8): master over the Sabbath rest;</p>
M	<p>Man (Ro 5:15): human being  Master (Mt 23:8): ruler;  Mediator (I Ti 2:5): intercessor;  Melchizedek (He 7:1): universal priest of Old Testament;  Messenger of the covenant (Mal 3:1): ;  Minister (Mt 20.28): one who serves;  Messiah (Jn 4:24): the anointed one, Christ of the New Testament;  Mighty God (Is. 9:6): God of strength;</p>
N	<p>Nazarene (Mt 2:23): grew up in Nazareth</p>
O	<p>Offspring of David (Rev 22:16): descendant of King David's family;  Overseer (I Pe 2:25): bishop;</p>
P	<p>Perfecter of Faith (He 12:2): object of faith;  Physicians (Lu 4:23): one who facilitates healing;  Prophet (Ac 3:22): speaks for God;  Priest (He 5:6): prepares sacrifices and intercedes between God and man;  Provider (Gen. 22:14): God supplies what is needed;  Priest of order of Melchizedek (Ps 110:4): part of the universal priesthood;  Purifier (Mt 3:12): makes clean;</p>
S	<p>Savior (Mt 1:21): he saves people from their sins;  Second Man (I Co 15:4): the new representative head of human race;  Seed (of the Woman: Gen 3:15): descendants who live by faith in Jesus;  Servant (Ac 3:25): he works on behalf of others;  Shepherd (I Pet 2:25): he guides the sheep;  Son (I Jn 2:23): offspring of the Father;  Son of David (Mt 15:22): offspring of David's family;  Son of God (Mt 4:3): only begotten, not created, Son of God the Father;</p>

	Son of Joseph (Jn 1:45): step son of Joseph the husband of Mary; Son of Man (Mt 8:20): representative of the human race; Son of Mary (Mk 6:3): physical offspring of Mary; Son of Adam (Lu 3:38): physical offspring of Adam and Eve; Son of Abraham (Mt 1:1): offspring of Abraham; Sovereign (Ju 4): rules over all; Sun of Righteousness (Mal 3:2): source of all justice and peace
T	Teacher (Mt 19:16): one who instructs

## ASSIGNMENTS FOR LESSON SIX

### ANDROGOGICAL POINTERS FOR FACILITATORS AND STUDENTS

1. The student will be able to identify 200 facts about the offices or vocations of Christ.
2. Group opener. Divide into groups of two. Each group member will tell the other what ministry or Christian service they are involved in. They will reflect on how such a service is related to the vocations of Jesus. The other group member will tell the class, in less than one minute, what her (his) partner's ministry is.

### READINGS

The students continue to report on their readings in Christology in class.

### QUESTIONS FOR LESSON SIX (Write your answers in your personal notebook)

1. How does Christ's office of Prophet benefit the Christian?
2. How does Christ's office of Priest benefit the Christian?
3. How does Christ's office of King benefit the Christian?
4. According to the above chart, what are the dimensions of King Jesus' realm?
5. Explain the dimensions of the sonships of Jesus.
6. Explain the dimensions of the Lordship of Jesus.
7. Explain 25 other vocational descriptions of Christ

## LESSON SEVEN

### THE CHARACTER OF CHRIST

#### THE COMMUNICABLE AND INCOMMUNICABLE ATTRIBUTES

Martin Luther...THE GREAT EXCHANGE. *Learn to know Christ and Him crucified. Learn to sing to him and say: "Lord Jesus, You are my righteousness. I am your sin. You took on You what was mine; yet set on me what was Yours. You became what You were not, that I might become what I was not."*

Lesson seven is good news for sinners who know they cannot make the grade with God. Being a sinner, they have failed. Failed forever. Yet, their spiritual report card says they have perfect attributes. Since the believer lives by faith in Jesus and in the presence of the Holy Spirit, the believer does not reflect himself but attributes of the Lord. That image is perfect. To be sure, it is an alien reflection, it is foreign and cannot be manipulated by us, because it comes from God, but it is still reckoned to our spiritual report card.

*Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God (Rom. 5:1-2).*

*The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your servants for Jesus sake. For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ (2 Cor. 4:4-6).*

*For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God-not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:9,10).*

*You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the self, created to be like God in true righteousness and holiness (Eph. 4:22-24).*

*I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loves me and gave himself for me (Gal. 2:20).*

*You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature....So I say, live by the Spirit, and your will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do*

*not do what you want. But if you are led by the Spirit, you are not under law.....Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit (Gal. 5:13,16-18, 24-25).*

*Continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose (Phil. 2:12,13).*

## **COMMUNICABLE ATTRIBUTES**

If the critics of Jesus are irritated by Jesus' absolute claims about salvation, how will they feel about his direct association with the attributes and character of God? Some have said that Jesus suffered from a messianic complex. The truth is that Jesus is the Messiah.

The good news is that Jesus shares many of his attributes with us. This makes for stable and secure people because we can depend on an unchangeable God and not on our own whims and wishes. There are those who are forever seeking and never finding, forever feeling and never satisfied. Christians need not be counted among them.

Concerning the attributes of God we may speak of His communicable and incommunicable attributes. His communicable attributes are shared with us, while His incommunicable attributes belong only to God.<sup>56</sup>

The communicable attributes of God are shared with human beings through the providential working of the Holy Spirit. Since we are made in the image and likeness of God (Gen 1:26) we are able to reflect dimensions of the character and personality of God. Due to entrance of sin into the human race we do not naturally recognize the providential working of the Spirit of God in our lives. We attribute our personal qualities to ourselves or to our culture or religion. This was the case of the rich young ruler (Lu 18:18-30). The ruler did not recognize that obedience to the law of God is expected and not meritorious. The law of God comes from God and God expects us to live by it. No one is saved by keeping the law.

Obedience to the Law brings forth good human character. It is good that people serve the only true God, did not worship idols, respect God's name, observe the day of rest and worship, honor their parents, protect life, are faithful in marriage, respect private property, speak the truth and are content with their possessions. That is the way life is meant to be lived, but we continually fail.

When a person is convicted about his own spiritual bankruptcy and need for a Lord and Savior, he needs to pray to God, in the name of Jesus Christ, for the Spirit of God to radically transform his spirit and life. When such a person is regenerated (born again) by the Spirit of God, he is filled with the fruit of the Spirit and equipped with the gifts of the Spirit in order to serve the Lord. The fruit of the Spirit (Gal 5:16-26) are the communicable attributes of God shared with us. The difference between a believer's love and an unbeliever's love is that the believer knows the source of love. Love comes from for God is love.

The saying, What Would Jesus Do (WWJD), is a powerful statement. When the believer, by faith, imitates Christ, he represents the work of Christ and not his own (Eph. 2:10).

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<sup>56</sup> L. Berkhof. *Systematic Theology*, p. 52f.

There are MINTS students who have endured imprisonment for preaching the gospel in Cuba. Samuel Vila testifies that during his 4 year incarceration he preached the gospel to other prisoners. The authorities wanted him to stop preaching. One day an officer came to see him and said that he had received orders to tell him that if he did not stop preaching they would kill him. Samuel replied that he could not stop preaching about Jesus because that is what God called him to do. Seeing his determination, the officer left. As he was about to go through the door, the officer turned around and shouted: “*Jehovah es mi pastor, nada me faltará!*” (“The Lord is my shepherd, I shall not want!”). Samuel lost more than 70 pounds during his 4 years of imprisonment but he did not lose the good news of Jesus and many prisoners came to know Christ.<sup>57</sup>

## INCOMMUNICABLE ATTRIBUTES

The incommunicable attributes of God belong to God alone. There are ways in which we can never be like God. As you review the incommunicable attributes you will notice that many of the descriptions are defined in terms of negation (a, in, un). The mere fact that our language seeks to describe these realities should be an indication that God’s incommunicable attributes exist. If militant atheists were consistent they should seek for the removal of the incommunicable descriptions from the dictionary.

Christians believe that only God is **absolute** (independent of outside forces) in His attributes, being and work. All of reality begins and ends with Him. He is the Alpha and the Omega, the AB (abba, father). The absoluteness of God is made real to us in the coming of Jesus Christ.

“I am the **Alpha** and the **Omega**,” says the **Lord God**, “**who is, and who was, and who is to come, the Almighty.**” (Revelation 1:8).

Even though we cannot become alphas and omegas, nor lords and gods, yet we can relate to Him by faith and benefit from His almighty work through faith in Jesus Christ.

For that reason, only the true God is to be **adored** and worshipped. He is “wholly other.” He only is our Creator, Lord, God and Savior.

As a historian, sociologist and student of the Bible I know that a society cannot exist unless they believe in the necessity of their existence. So it is with the doctrine of God. If God ceases to be absolute, as in the case made by Madeleine L’Engle, then He ceases to be our God and we perceive that we do not need Him or His moral mandates. That is, until the Final Judgment.

True believers like Frederick Handel and Samuel Vila do not have to wait until the Final Judgment. Their verdict has already been pronounced at the cross of Calvary. We are guilty, but the Son of God and the Son of Man, has taken our sin.

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<sup>57</sup> Check out google for more information on Samuel Vila.

“He left His Father’s throne; So free, so infinite His grace. Emptied Himself of all but love, And bled for Adam’s helpless race. “Tis mercy all, immense and free, For, O my God, it found out me.”<sup>58</sup>

**COMMUNICABLE ATTRIBUTES OF CHRIST**

**INCOMMUNICABLE ATTRIBUTES**

A	accessibility (Jn 3:2); active (Ps 145:12); amicable (Mt 11:19); anger (Ps 106:29); authoritarian (Mt 7:29); awesome (Ps 99:3).	absolute* adorable, Alfa almighty, all-caring, all-feeling, all-knowing, all-faithful, all-beneficent, all-sufficient all-wise, aseity
B	beautiful (Ro 10:15); blameless (He 7:26); bold (Mt 26:24).	being (divine sense)
C	clean (Tit 3:5-6); communicable (Heb 1:1-2); compassion (Mt 9:36); consistent (Mt 7:1-2); conscientious (Mt 6:1); consummate (Ps 97:3); covenant keeper (Mt 5:17); courage (Mt 14:27)	create (out of nothing)
D	daring (Lu 2:49); delightful (Ps 37:23); durable (Mt 26:42).	divine
E	emotional (Jn 11:35); encouraging (Jn 14:16); enabling (Lu 4:18); enlightened (Jn 8:12).	eternal, exalted
F	Fair (Ps 140:12); faithful (Mt 5:17); fear (Ps 96:4); focused (Mt 26:42); forgiving (Mt. 9:6); free (Jn 8:36); friendly (Jn 4:9).	
G	Generous (Mt 20:15); gladness ( Mt 5:12); glorious (Re 7:12); good (Lu 18:19); grace (Jn 8:11); great (Re 15:5).	glory of God
H	health (Mt 8:17); helpful (Jn 2:3); holy (Re 4:8); honorable (Re 7:12);	

<sup>58</sup> Charles Wesley. *And Can It Be?*

	honest (Mt 5:37); humble (Ph 2:7); humorous (Ps 2:4).	
I	indignant (Mt 23:13); innovative (Col. 1:16); intellectual (Jn 1:1); intimate (Jn 21:20).	immeasurable, immense, immutable (not changing), inalterable, incalculable, incarnate, incessant (without ceasing), incommunicable, incomparable, incomprehensible, inconceivable, inculpable, indecomposable, indefatigable (untiring), indefectible, independent, indestructible, indisputable, indissoluble, indubitable (without doubt), ineffable (beyond expression), inerrant (without error), infallible (incapable of erring), infinite (without boundaries), insurmountable
J	joy (He 1:9); just (Jn 5:20).	
K	kind (Tit 3:4); knowledgeable (Lu 2:40).	
L	loving (Jn 3:16); long suffering (Jn 20:27).	life
M	majestic (2 Pe 1:16); marvelous (Re 15:3); meek (Mt 5:5); merciful (Tit 3:5); might (Ps 145:11).	
N	noble (Mt 2:11).	
O	obedient (Heb 5:8).	Omega omnipotent, omniscient, omnipresent, one
P	paternal (Is 9:6); patient (Jn 8:11); peace-maker (Mt 5:9); perfection (Mt. 5:48); pity (Ps 103:13); pleasing (Mt 3:17); powerful (Jn 15:36); precious (I Pe 1:19); protecting (Ps 41:2); provider (Ps 145:15);	

	pure (Mt. 5:8).	
R	reasonable (Lu 13:2); reigns (Ps 96:10); responsible (Jn 19:26); restorer (Ps 145:14); righteous (Re 16:5).	resurrection power
S	satisfies (Ps 147:14); serious (Lu 13:5); shameless (Ro 1:16-17); sincere (Ro 12:9); sinless (He 4:15); spiritual (I Co. 10:4); splendid (Ps 96:6); strength (Ps 96:7); suffering (Jn 19:28).	self-existent, self-motivating, self-propagating, self-reliant, self-sustaining, simple, sonship, sovereign, spirit, sustainer, superior
T	tolerant (Mk 2:16); transparent (Lu 23:34); troubled (Jn 12:27); trustworthy (Ps 19:7); truth (Jn 14:6).	transcendent
U	understanding (Ps 147:5); unfailing (Ps 119:76); upright (Ps 25:8).	unabated (at original full force), unabridged, unavoidable, unbounded, uncaused, unchangeable, unchecked, unconditional, uncreated, undeniable, unhesitating, united, unique, universal, unlimited, unparalleled, unquestionable, unshakeable, untiring
V	victorious (I Cor 15:57).	vengeance
W	watchful (Ps 121:3); wholesome (Lu 2:40); wise (Pr 2:6); wonderful (Is 9:6); worthy (Heb 3:3).	who is, who was, who is to come wrath
X	Excellent (Sal 8:1)	
Z	zealous (Is. 9:7).	

## ASSIGNMENTS FOR LESSON SEVEN

### ANDROGOGICAL POINT

1. The student will be able to identify 200 facts about the attributes of Jesus.
2. Group activity. Divide into groups of two. Make a list of 5 attributes which you most need in your life. Exchange the lists that you with each other and pray about them in your small group.

### READINGS

The students continue to report on their readings in Christology

### QUESTIONS FOR LESSON SEVEN

1. What is a communicable attribute?
2. What is an incommunicable attribute?
3. Recite 25 communicable attributes, definitions, Bible verses about Jesus. Use the alphabet.
4. Recite 25 incommunicable attributes, definitions, Bible verses about Jesus. Use the alphabet.
5. List 5 communicable attributes that are not clear and look up a good definition. Properly cite your source.
6. List 5 incommunicable attributes that are not clear and look up a good definition.
7. How does your study of the attributes of Jesús show that he is God?

*Augustine...He values not Christ at all who does not value Christ above all.*

## LESSON EIGHT

### HERESIES ABOUT CHRIST

#### WHY WON'T WE BELIEVE HIM?

*And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God has willed  
His truth to triumph through us.  
The prince of darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo! His doom is sure  
One little Word shall fell him.<sup>59</sup>*

The greater the enemy, the greater the defense that is needed. The Protestant Reformers of the 16<sup>th</sup> century had little doubt as to whom they were facing. The Roman Catholic Inquisition and Spanish wars against the Protestant cost 100,000's of lives. Why were the Protestants so willing to die for their beliefs? Was it because they thought they were right? Protestant Christians were not the only one who thought they were right. No, to the contrary, they knew themselves to be unrighteous, but they were committed to the righteousness of Christ. Martin Luther stated the Church would stand or fall on the doctrine of justification by faith alone. This doctrine states that only Christ is perfectly righteous and that by believing in Christ, the righteousness of Him is instantaneously imputed to the believer. Therefore the believer does not live by his own righteousness (self-righteousness) but by the imputed righteousness of Christ.

By faith the believer is in direct contact with God. Luther rejects the intermediary role between God and the Christian that the Roman church sought to play. Jesus is the only High Priest, the Holy Spirit is the intercessor in the heart of the believer and faith relates the believer directly with God. The role of the Church is not to be an intermediary but a means by which God ministers to His people. God ministers His Word by the power of the Spirit through the Biblical gospel proclamation, the exercise of the ordinances of Christ and in disciple. No one can stop the ministry of grace that God administers to His people.

### INTRODUCTION

Whenever I see people from cult groups go door to door or seek to engage you in conversation I usually have a negative response. First of all, its disheartening to know that the people have been deceived to follow a false interpretation about God; secondly, they are aggressively promoting their false views. Finally I ask myself if the presence of such people signifies that Christianity is failing. However, such a negative view is not

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<sup>59</sup> Martin Luther, *A Mighty Fortress is our God*.

helpful. I have learned that since God’s mission is to reach all persons with the truth about Jesus Christ (Isaiah 40:9; Mt 28:19-20) then God is allowing the groups to go visit the Christians so that they may hear the truth from the mouths of the Christians. What a different way of looking at the world: God, by His grace, has all these people visit our homes so that they may see and hear the gospel. Such a view need not discourage us from actively visiting them before they come to see us, but such a view simply takes the encounter as another opportunity to share the gospel.

Not all Christians are comfortable in personally sharing the good news about Jesus Christ. That is something to be very concerned about!

You can imagine the surprise on the faces of the religious visitors when I invite them into our house and inform them that God has sent them to this address to hear the truth about God. Several have left the house in a huff and a puff and others have gone home considering some truths they did not know. Also, the visits to my home have been far less since such encounters. Yet, I would not be surprised if in eternity I will meet some of the house visitors who had come to a true knowledge of Jesus Christ and abandoned their wrong views.

How shall we respond to the false notions about Christ? The following is a simple chart of common misconceptions about Jesus. Why are there so many? Actually, anything that is true about Jesus can be distorted in one way or another. It looks like mankind has found many ways in which to distort the Biblical Jesus. When you encounter distortions about Jesus, ask yourself the question, “what is being distorted here?” Then consider what the Biblical position on the matter.

John Calvin...*Our hearts are a factory of idols (fabricum idolarum)*

	<b>HERESIES ABOUT JESUS</b>	<b>CHRISTIAN RESPONSE</b>
A	Adoptionism: Jesus was adopted as Son of God; Apollinarianism: Jesus had a human body, but it was the divine nature that gave mind and spirit Arrianism: Jesus was created	Jesus is eternally the son of God  Jesus has a complete human nature (including the mind and spirit) and complete divine nature.  Jesus is eternally begotten of the Father
B	Buddhism: Jesus came as an example of suffering.	Jesus suffered as Son of God to overcome sin for those who believe in Him.
C	Christian Science: Jesus exercised his spiritual power Civil Religion: Jesus is used to justify the government. Contextualized Jesus: Jesus is a certain race or color	Jesus is more than healing, his main mission is the salvation of his people. Jesus does not represent a political party but a change of heart. Scripture does not emphasize the race or looks of Jesus.
D	Docetism: human body of Jesus was not real. Deconstructionism: the historical Jesus is a mythological figure Dualism: Jesus and Satan are equal forces of good and evil	Jesus is 100 % human and 100 % God.  The historicity of Jesus is affirmed by biblical and extra biblical sources. Jesus is sovereign over Satan and evil
E	Emotionalism: Jesus is real when you physically experience him	Jesus is known by faith. Faith comes before experience. Faith comes by hearing the Word.

	Existentialism: Jesus is an example of how to live	Jesus is an example, but more than that He is the transformer of sinful hearts
F	Fatalism: Jesus' death is a human tragedy Feminism: Jesus has a feminine and masculine side Fideism: over emphasis on faith in Jesus at the expense of following him in a consistent way	The death of Jesus was part of the Father's plan for our salvation The malehood of Jesus is certain. He died for both males and females. Those who believe in Jesus are to repent from their sins and follow Jesus in all things.
G	Gnosticism: salvation is through receiving special knowledge about Jesus	The gospel of Jesus Christ is for all people to hear and understand and not for the religious elite
H	Hinduism: Jesus is one of the million of gods Humanism: Jesus is the model human	Jesus is one person of the triune God. Jesus is both human and divine.
I	Idolatry: Jesus is a grave image	God does not need images of Jesus to make Him know.
J	Jehovah Witness: Only the Father is God, Jesus is a special creature Jesus Only: Jesus is the mode in which God reveals Himself.	In order for the eternal Father to be Father he must have an eternal Son. All three persons of the trinity of God have their own personality.
K	Kenosis theory: that Jesus gave up his divine nature while he was on earth	The proper interpretation of kenosis is that the emptying of Jesus was a step in the humiliation towards the cross.
L	Liberationism: Jesus was a left wing political deliverer.  Liberalism. The liberal Jesus allows for sin Legalism: Jesus reinforces human commands and traditions.	Jesus did not use political parties as an instrument for transformation but rather the foolishness of preaching the gospel. A liberal Jesus is not divine nor holy.  All of the human commandment and traditions are to be submitted to the purpose of the gospel and kingdom.
M	Modalism: The three persons of the trinity are three models how God revealed Himself. Monism: all things are one.  Monophysitism: mono (one) nature (physis): Jesus had one nature. Mormonism: Jesus is a perfected man who became a God. Mysticism: Jesus cannot really be known	All three persons co-exist since eternity  God the creator is different from the creation. Jesus had two natures.  Jesus is the perfect God who assumed the human nature. Jesus will be made know to all.
N	Nestoriamism: Jesus is two separate persons, one human and one divine New Age: Jesus is a perfect example of man encountering God within himself. Nominalism: cognitive recognition of who Jesus is	Jesus is one person with two natures: one human and one divine.  God works in us, but he is beyond us.  We need to believe in and follow Jesus.

O	Obscurism: Jesus cannot really be known	Jesus has been clearly revealed in history and testified to by the Holy Spirit
P	Pantheism: God is in all things, including Jesus.  Polytheism: Jesus is one of the three gods of the trinity and a million others	God is separate from His creation in terms of being but involved in His creation in terms of workings. God is one in three persons, Father, Son and Holy Spirit and there is no other God.
Q	Quietism: renounce the will in meditating on the Lord	The whole human being is involved in responding to the Lord Jesus.
R	Rationalism: Jesus can be known through logical reasoning. Revolutionary: Jesus was a political revolutionary	The true knowledge of Jesus is based on revelation and not rationality. Jesus was revolutionary, not because he was political, but because he called all people to repentance and faith.
S	Secularism: Jesus is not related to the real world. Spiritism: Jesus is a powerful spirit. Subordinationism: that both Jesus and the Holy Spirit are inferior to the Father. Syncretism: the truth about Jesus is mixed in with superstitions.	Jesus is the creator, sustainer and Lord of the real world. Jesus was raised body and soul and is not just a spirit. All three persons of the trinity are equal although they have different functions. -We are to believe in and follow the Jesus who the Bible reveals and the Holy Spirit testifies to.
T	Traditionalism: Jesus is defined according to the traditions of the church and people. Tritheism. Jesus is one of the three gods of the trinity.	Jesus is defined according to the revelation in Scripture.  There is one true God in three persons: Father, Son and Holy Spirit
U	Unitarianism: all gods are the same. Universalism: all people will be saved by Jesus.	There is only one true God. Those who believe in Jesus will be saved and others will not.
V	Victim: Jesus is the victim of human tragedy.	Jesus is the substitute for sinners for their salvation.
W	Worship Guru. Jesus becomes the focus of worship styles. Worldly Jesus: Jesus is molded into the wishes of the people.	Jesus teaches us to worship the Father in Spirit and in truth. Jesus is critical of worldliness and he is not idol to be formed to our images.

## ASSIGNMENTS FOR LESSON EIGHT

### ANDROGIGCAL POINTERS FOR FACILITATORS AND STUDENTS

1. The student will be able to identify the distortion of the Biblical Jesus by heretical points of view and formulate a biblical response.
2. Optional. Do a survey of 10 evangelicals and 10 non-evangelicals on a predefined teachings about Christ, teachings that are susceptible to error. Then compare and analyze your results.
3. Group opener. Let's do a friendly witch hunt. But we will do it backwards. Divide into groups of two. Each group member shares with the other group member what Biblical teaching is most difficult to believe or understand. When this is shared with the overall group, helpful suggestions may be given.

### READING

Students finish giving their reports on their readings in Christology.

### QUESTIONS FOR LESSON EIGHT

1. According to the author what should our mindset be when persons representing non-Christian views about Jesus approach us?
2. Identify 5 heretical views about the human nature of Jesus and formulate your response.
3. Identify 5 heretical views about the divine nature of Jesus and formulate your response.
4. Identify 5 heretical views about the historical reality of Jesus and formulate your response.
5. Identify 5 heretical views about the teachings of Jesus and formulate your response.
6. Read the Apostles Creed, Nicene Creed, Athanasian Creed and summarize their view of Jesus.

### FINAL EXAM

The student will be able to identify 2000 facts about Christ. A fact is considered either a truth, a definition, a Bible reference or a spiritual application. For example, 4 facts are contained in the following statement. **Jesus'** name means **Savior**, as shown in **Mt. 1:21** and **Jesus is the Savior of my life**.

For every fact, the student receives one mark. The student mentor will count up the marks and send them to the supervising professor.

These facts may be identified from the students homework sheets.

1800-2000 is A.

1600-1799 is B

1400-1599 is C

1200-1399 is D

1199- below is failing

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## TEACHER'S MANUAL

### ANSWERS: LESSON ONE. FACT OR FICTION?

1. b. According to his humanity, 0. The human life of Jesus begins as conception, 9 months before he is born. The divine life of Jesus does not have a beginning nor an end. Our questions, however, is speaking about the human Jesus. Jesus was named Jesus at his birth (Mt. 1:21).
2. b. After 40 days, when the time of purification had been completed. Lu 2:21-40. It is assumed that Jesus was circumcised in Bethlehem.
3. c. 4, James, Joseph, Judas and Simon. Technically, they would be step-brothers to Jesus. The Greek uses *adelphos* (brothers) which comes from *delphus* (womb). Roman Catholic versions speak of cousins or friends, in order to preserve their teaching about the perpetual virginity of Mary. Protestants affirm that Mary was a virgin at conception but not a perpetual virgin.
4. c. At least 2 (Mk 6:3). They would be step- sisters.
5. c. 3
6. b. 2, baptism (Mt 28:19-20; Acts 2:37-39) and the Lord Supper (Mt 26:26-29; I Cor 11:23-26). Only these two are instituted by Jesus during his ministry and practiced by the apostles.
7. d. The gospels repeat a good number of them. If we count them individually there are at least 49.
8. b. 33 years old. Luke 3:23 indicates that Jesus was thirty when he started. The well recorded chronology of his ministry show that he was 33 when he died.
9. a. He was raised body and soul. It was corporal (body): Luke 24:37-43, I Cor. 15
10. d. I Cor. 15:4-8
11. d. At empty tomb (Mt 28:1-10), to Mary Magdalene (Jn 20:11-18), to travelers to Emmaus (Lu 24:13-32), to Peter in Jerusalem (Lu 24:34), to ten disciples (Lu 24:36-43), to eleven disciples one week later (Jo 20:26-31), to seven disciples (Jo 21:1-23), to eleven disciples on mountain (Mt 28:16-20), to more than 500 (I Cor 15:6), to James (I Cor 15:7) and at the Mt. of Olives (Acts 1:3-8).
12. c. Luke 24:37-43
13. c. Jewish, Mt. 2:2
14. a. He was single
15. a. God (Yahweh) is salvation, comes from Hebrew Joshua.
16. c. Messiah, the anointed one
17. a. He lived a sinless life (2 Co 5:21; I Pe 2:22; I Jn 3:5).
18. b. Satan, the fallen angel. Satan is a real entity, not just a symbol of evil
19. d. Repent (Mt. 4:17)
20. b. For blasphemy (Mt. 26:65-66), Jesus claimed to be the Son of Man who would come to judge the living and dead.
21. a. Lu 23:34
22. d. Mt. 28:11-15
23. c. Sunday, the first day of the week (Mt 28:1)
24. b. Mount of Olives (Acts 1:10-12).
25. b. At conception (Mt 1:20)
26. c. Luke 1:36,39
27. a. 12. Luke 2:42
28. d. Thursday (Mt 26:36-46)
29. b. Friday (Mt. 27:27-56)
30. a. Sunday. First day of the week. (Jo 20:11-18)
31. d. It is not for us to know (Acts 1:7)
32. a. Jesus will return to earth, defeat all his enemies (Mt 26:64)
33. a. After the final judgment (Mt 25:41)
34. c. After the final judgment (Mt 25:34)
35. c. Bethlehem (Mt 2:1)
36. b. Bethlehem (Lu 2:-20)
37. d. Bethlehem (Mt 2:1-12)
38. c. Went to Egypt (Mt. 2:13-23; Hosea 11:1)
39. b. Nazareth (Mt 2:23; Judges 13:5)

40. b. At Bethany, other side of the Jordan (Jn 1:28)
41. d. At Cana in Galilee (Jn 2:1).
42. b. Outside Jerusalem, on Golgotha (Mt 27:33; Heb 13:12)
43. d. At the end of the 4 gospels and beginning of Acts (1:8), after the resurrection.
44. b. All of them. Mt 5:17
45. The 10 commandments are (Exodus 20:1-17):
1. You shall have not other gods before me.
  2. You shall not make a graven image
  3. You shall not take the name of the Lord in vain
  4. Remember the Sabbath Day to keep it holy
  5. Honor your father and your mothers
  6. You shall not kill
  7. You shall not commit adultery
  8. You shall not steal
  9. You shall not bear false witness against your neighbor
  10. You shall not covet
46. List the 6 petitions of the Lord's prayer (Mt 6:9-13)
1. Hallowed be your name; 2. Your kingdom come; 3. Your will be done; 4. Give us this day our daily bread; 5. Forgive us our debts as we forgive our debtors; 6. Lead us not into temptation
47. List the seven words of Jesus on the cross .
1. "Father, forgive them, for they do not know what they are doing" (Lu 23:34).
  2. "I tell you the truth, today you will be with me in paradise" (Lu 23:43).
  3. "Dear woman, here is your son...Here is your mother" (Jo 19:26-27).
  4. "Eloi, Eloi, lama sabachtani" "My God, my God, why have you forsaken me?" (Mt 27:46)
  5. "I thirst." (Jo 19:28).
  6. "It is finished" (Jo 19:30).
  7. "Father, into your hands I commit my spirit" (Lu 23:46).
48. List 10 resurrection appearances
1. At the tomb (Mt 28:1-10)
  2. To Mary Magdalene (Jn 20:11-18)
  3. To two travelers on road to Emmaus (Lu 24:13-32)
  4. To Peter in Jerusalem (Lu 24:34)
  5. To the ten disciples in the upper room (Jo 20:19-25)
  6. To the eleven disciples in the upper room (Jo 20:26-31)
  7. To seven disciples fishing on the Sea of Galilee (Jo 21:1-13)
  8. To the eleven disciples on the mountain in Galilee (Mt 28:16-20).
  9. To more than 500 (I Cor 15:6).
  10. To James (I Cor 15:7)
  11. At the Ascension on the Mt. of Olives (Acts 1:3-8)
49. List 10 signs which will happen prior to the second coming of Jesus
1. People claim to be Christ (Mt 24:5)
  2. wars and rumors of war (Mt 24:6)
  3. famines (Mt 24:8)
  4. earthquakes (Mt 24:8)
  5. persecution of Christians (Mt 24:9)
  6. hated by all nations (Mt 24:9)
  7. betrayal and apostasy (Mt 24: 10)
  8. false prophets who deceive (Mt 24:11)
  9. increase of wickedness and love will grow cold (Mt 24:12)
  10. gospel of the kingdom will be preached to all nations (Mt 24:14)
50. Yours answer; (II Tim. 3:16; John 5:39)

## ANSWERS FOR LESSON TWO

1. Choose 10 prophecies and fulfillments from the chart.
2. Choose 10 details prophesied about the birth of Christ and their fulfillments from the chart.
3. Choose 10 facts and their fulfillment from the chart.
4. State of Humiliation: incarnation and birth; the suffering; death; burial; descent into Hades. Each of these stages increases in humiliation until Jesus resurrects.
5. State of Exaltation: the resurrection; ascension; reign; and return. Each of these stages increases in exaltation and triumph, as Jesus fulfills His mission.
6. *Kenosis* refers to the emptying of Jesus divine majesty (Phi 2:7,8). *Tapeinosis* refers to His subjection to the Law (Gal 4:4). The *kenosis* is important to understand how the divine nature and the human nature co-relate in the one person of Christ. The *tapeinosis* helps us to understand what Jesus did to fulfill the law for His people.
7. Your own answer.

## ANSWERS FOR LESSON THREE

For all of the answers go to the chart of chapter 3.

## ANSWERS FOR LESSON FOUR

1. Scripture affirms that Jesus was without sin (I Jn 3:5). According to his divine nature he would not sin, since as God he is holy and separate from sin. However, he assumed the human nature. Scripture shows that the second person of the triune God, both as God and as man, never sinned (Heb 4:15; 9:14).
2. See above mentioned list. "Biblical witness of humanity of Christ."
3. See above mentioned list, "Mental abilities."
4. See above mentioned list, "Physical abilities."
5. See above mentioned list, "Social functions."
6. See above mentioned list, "Spiritual functions."
7. The divine and human natures of Jesus are combined in one person.
8. The abuse which Jesus received showed that he existed. Also, Jesus was not just a spirit, you cannot slap a spirit around or crush thorns into his head.
9. Jesus showed his scars to Thomas, he showed his physical body to those who saw him, he ate, drank, moved around and spoke with more than 500 persons who saw him.
10. The physical resurrection of Jesus shows that what God has begun in creation he will bring to fulfillment by the resurrection. The resurrected Jesus is the first fruit of the new creation, our hope for glory rest with him.

## ANSWERS TO THE HOMEWORK QUESTIONS FOR LESSON FIVE

1. *Elohim*, Supreme Creator God  
*El*, the High God  
*Yahweh*, Eternal Covenant God  
*Adonia*, Lord  
*El Shaddai*, Almighty God  
*Sabaoth*, the Lord of hosts
2. The names of Christ describe **who** he is while the titles of Christ help us to define **what** service the Lord renders.
3. See the chart as a guide.

4. See the charts as a guide.
5. Jot down the names and their meaning. Properly identify the Bible dictionary used (i.e., *The International Standard Bible Encyclopaedia*. vol II. Ed. James Orr, *et al.* Grand Rapids: W. B. Eerdmans, 1976.)
6. Jot down the names and their meanings.
7. Submit the essay to the group leader

**ANSWERS FOR LESSON SIX** (review your own answers).

1. See the chart in the introduction that speaks to the Christian being a prophet.
2. See the chart in the introduction that addresses the Christian as a priest.
3. See the chart in the introduction that relates Jesus' kingship to the Christian.
4. Look in the chart under "King" and explain the different usages of the king titles.
5. Look in the chart under "Son" and explain the difference sonships.
6. Look in the chart under "Lord" and explain the different designations.
7. Choose from the chart.

**ANSWERS TO THE QUESTIONS OF LESSON 7**

1. A communicable attribute is a characteristic of God's personality that can be shared with human beings.
2. An incommunicable attribute is a characteristic of God that cannot be shared with us.
3. Check with the list mentioned above.
4. Check with the list mentioned above.
5. List 5 communicable attributes. James Strong. *Strong's Exhaustive Concordance of the Bible*. Iowa Falls: World Bible Publishers, 1986.
6. List the 5 incommunicable attributes.
7. Jesus exhibits incommunicable attributes of God such as being adorable. He receives the worship of men, something that is only reserved for God.

**ANSWERS FOR LESSON EIGHT.**

1. The author proposes that God allows sectarian groups to evangelize so that they will come into contact with Christians who are to share the truth with them. This should not discourage us but encourage us to reach others.
- 2.-5. See the chart.
6. Find these ecumenical creeds and formulate your own answer.