

# CHRISTOLOGY

## A Study of the Second Person of the Trinity.

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### INTRODUCTION

No person in the history of the world has undergone more scrutiny than our Lord. Journalist Louis Cassels wrote in 1973:

*“You can count on it. Every few years, some “scholar” will stir up a short-lived sensation by publishing a book that says something outlandish about Jesus.”<sup>1</sup>*

The volumes of negative books that have been written about Him, if put from end to end, would likely circle the earth many times over. James Cone in His book “A Black Theology of Liberation”<sup>2</sup> believes that Christ’s sole purpose for entering this life was to liberate the captives. Cone states:

*“Taking seriously the New Testament Jesus, Black Theology believes that the historical kernel is the manifestation of Jesus as the Oppressed One whose earthly existence was bound up with the oppressed of the land. This is not to deny that other emphases are present. Rather it is to say that whatever is said about Jesus’ conduct, about the manifestation of the expectant eschatological future in the deeds and words of Jesus, or about his resurrection as the “ultimate confirmation of Jesus’ claim to authority”, it must serve to illuminate Jesus’ sole reason for existence: to bind the wounds of the afflicted and to liberate those who are in prison. To understand the historical Jesus without seeing his identification with the poor as decisive is to misunderstand him and thus distort his historical person.”*

Cone is not alone in his assessment of the Lord.

Over the centuries, the Lord has been called a good man by some; deity by others. Some who believe in modalism believe that He, the Father and the Holy Spirit represented one person. One thing that is undeniable is that all of theology centers the Lord. What one thinks about Christ gives insight into their view of all of theology. Was He just a man? What was the purpose for His incarnation? Was He raised from the dead? Was He born of a virgin? Will He return in the

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<sup>1</sup> “A Ready Defense”; Josh McDowell, (pg. 191)

<sup>2</sup> “A Black Theology of Liberation”; James Cone (1970, pg. 202)

future? Truly, the answer to these questions belies a man's understanding of theology. It is impossible to be wrong about Christ and right about other areas of theology. In this course, we will consider the Man who has had more of an impact upon the world than any other human. We will extract from the Scriptures the proof of His eternity; His Old Testament appearances; His earthly ministry; His high priestly ministry; His millennial reign; and His future judgments, among other things.

## I. THE SON EXISTED AS A MEMBER OF THE GODHEAD IN ETERNITY PAST

### A. There are various Scriptures that emphasize the eternity of the Son.

1. The eternal nature of the Son is established in the apostle Paul's letter to the Hebrews. In the letter the apostle outlined the superiority of the Son of God.
2. The Son's eternity is seen in the fact that the Son made the "worlds" (or better translated ages – *periods in God's decree in which he is teaching rational creatures something by comparison or contrast*).<sup>3</sup>
3. The Son's eternity is seen in the fact the Father made (placed) the Son heir of all things.
4. The Son's eternity is seen in His nature and power in that the Son existed in the *brightness (the active meaning has the idea of emitting brightness)* of the Father's glory.<sup>4</sup>
5. The Son's eternity is seen in the fact the Son existed in the *express image (denotes an impression, or a stamp; a characteristic, trait or distinctive mark)* of the Father's person.<sup>5</sup>
6. The Son's eternity is seen in His *holding (carries all things forward)* all things by the word (utterance) of (from) His power.<sup>6</sup>
7. The Son's eternity is seen in His purging of our sins.<sup>7</sup>
8. The Son's eternity is seen in where He now sits -- on the right hand of the Majesty on high.<sup>8</sup>
9. The Son's eternity is seen in the angel's worship of Him.<sup>9</sup>
10. The Son's eternity is seen in His reign as King.<sup>10</sup>
11. The Son's eternity is seen in His involvement with creation.<sup>11</sup>

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<sup>3</sup> Heb. 1:2; cf. Heb. 11:3; 13:21; Gal. 1:5

<sup>4</sup> Heb. 1:3

<sup>5</sup> Heb. 1:3

<sup>6</sup> Heb. 1:3; cf. Matt. 24:30; 26:64

<sup>7</sup> Heb. 1:3

<sup>8</sup> Heb. 1:3

<sup>9</sup> Heb. 1:6

<sup>10</sup> Heb. 1:8

<sup>11</sup> Heb. 1:10

12. The Son's eternity is seen in the fact that He outlasts creation.<sup>12</sup>

B. There are various terms used in Scripture to emphasize the eternity of the Son.

II. THE SON APPEARED IN OTHER FORMS THROUGHOUT THE OLD TESTAMENT BEFORE HIS INCARNATION.

A. The Lord appeared in a *temporary body* to Abraham in the plains of Mamre.

1. The temporary body could be washed like a normal body.<sup>13</sup>
2. The temporary body could eat like a normal body.<sup>14</sup>

B. The Lord appeared as the Angel of Jehovah.

1. He appeared to Hagar after she fled from Sarah.<sup>15</sup>
2. He appeared to Manoah in the flame of the sacrifice.<sup>16</sup>

C. The Lord appeared to Israel as a pillar of cloud by day and a pillar of fire by night after their exodus from Egypt.<sup>17</sup>

D. The Lord appeared to Moses in a burning bush on Mt. Sinai.<sup>18</sup>

E. The Lord appeared as the Shekinah Glory cloud that first filled the Tabernacle and later the temple.<sup>19</sup>

F. The apostle John in his gospel also establishes the eternity of the Son. John sought to establish the connection between the One Who was viewed as "the Word" in the Old Testament to the One who took on human flesh.

1. The term "The Word" was used in the Old Testament *to denote the designation of Christ as the divine Revealer of God's wisdom and power.*<sup>20</sup>
2. The term "The Word" is seen throughout the Old Testament:

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<sup>12</sup> Heb. 1:11; *diameneij*—to remain; to continue throughout.—Reinecker/Rogers

<sup>13</sup> Gen. 18:4

<sup>14</sup> Gen. 18:5

<sup>15</sup> Gen. 16:7,9,10,11

<sup>16</sup> Judges 13:15-20

<sup>17</sup> Ex. 13:21-22

<sup>18</sup> Ex. 3:1-6

<sup>19</sup> Ex. 33:10-11; 40:34-35; Eze. 10:4,18,19; 11:22,23

<sup>20</sup> Reinecker/Rogers Linguistic Key to the Greek New Testament

- a) “The Word” appeared to Abram in order to make known God’s will concerning His heir.<sup>21</sup>
  - b) “The Word” appeared to Samuel concerning God’s will for Saul.<sup>22</sup> John relates the Word that the Jews knew from the Old Testament to the divine Person that existed in eternity past.<sup>23</sup>
  - c) “The Word” of the Lord was seen by the Psalmist as being “right” -- righteous.<sup>24</sup>
3. “The Word” is used in the gospel of John to make the correlation to the second Person of the Godhead and the incarnation.
- a) “The Word” existed in (a) beginning.
  - b) “The Word” was (continually existing) “with” (facing) God the Father.<sup>25</sup>
  - c) “The Word” was as to His character, God (deity).<sup>26</sup>
- G. The Son appeared in other forms in the Old Testament that are seen in Scripture as types – that which typifies and serves as a foreshadowing of some future event.
- 1. *“A type is that which corresponds in form and structure to something else, either as an anticipation of a later reality or as a fulfillment of a prior type.”*<sup>27,</sup>
  - 2. “A thing resembling another, its counterpart; something in the messianic times which answers to the type; prefiguring it in the Old Testament.”<sup>28</sup>
  - 3. The Greek word for type, *typos* is used several times in the Greek New Testament to indicate example.<sup>29</sup>
  - 4. There are several Old Testament entities that stood as a type of Christ’s future work during the incarnation.
    - a. Adam was a type of Christ.<sup>30</sup>

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<sup>21</sup> Gen. 15:4

<sup>22</sup> 1 Sam. 15:10

<sup>23</sup> John 1:1

<sup>24</sup> Ps. 33:4

<sup>25</sup> John 1:1 cf. 1<sup>st</sup> John 1:1

<sup>26</sup> Much is written about the anarthorus use of the term *theos* in verse one. The Jehovah witnesses translate “a god”. Marvin Vincent in his *“Word Studies of The Greek New Testament”* ( Vol. II pg. 32) sheds light on the matter denoting “If (John) had said God was the Word, he would have contradicted his previous statement by which he had distinguished (hypostatically) God from the word and (logos) would, further, have signified only an attribute of God.

<sup>27</sup> Louw Nida Lexicon (Bible Works, copyright 2006)

<sup>28</sup> Joseph Thayer Lexicon (Bible Works, copyright 2006)

<sup>29</sup> 1<sup>st</sup> Co.10:6,11 (Israel’s wilderness experience was typical of what believers today should not do); 1<sup>st</sup> Pet. 5:3; 1<sup>st</sup> Pet. 3:21

<sup>30</sup> Rom. 5:14

- b. The serpent that was lifted up in the wilderness.<sup>31</sup>
- c. The Rock that followed Israel in the wilderness was a type of Christ.<sup>32</sup>
- d. The Passover Lamb is seen as a type of Christ.<sup>33</sup>
- e. The manna given Israel in the wilderness is referenced as a type of Christ.<sup>34</sup>
- f. The high priest under law was a type of Christ's role as High Priest.<sup>35</sup>

### III. THE PRE-INCARNATE SON TOOK ON HUMAN FLESH MAKING HIM THE GOD-MAN.

- A. "The Word" became "flesh" – encased in a human body.
  - 1. The word "flesh" is used in Scripture to denote human existence on a physical realm.<sup>36</sup> The word "became" denotes that the Lord had existed in a different state before the incarnation. As a result of "becoming flesh" the Son "dwelt"<sup>37</sup> among mankind. Another way to phrase it is that the Son "tented" in human flesh. He took up residence in an earthly body over the temple structure He inhabited in the Old Testament.<sup>38</sup>
  - 2. The Son's taking upon Himself human flesh is what Scripture calls the manifestation of godliness.<sup>39</sup> It was the first time in the history of mankind that God's life could be seen out in human flesh. John captures this fact in verse four of the first chapter of his gospel when he stated that *"In Him was life; and the life was the light of men."* Christ demonstrated what God intended to do in this dispensation – cause His life to be seen out in an earthly temple.
  
- B. The circumstances surrounding the birth of Christ are some of the more discussed of any birth in human history. Scripture teaches that our Lord was born of a virgin human mother, conceived by the Holy Spirit apart from a human father. According to the Scriptural account, the Lord Jesus was conceived during the

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<sup>31</sup> John 3:14; Num. 21:4-9

<sup>32</sup> 1<sup>st</sup> Co. 10:4; Num. 20:7-11;

<sup>33</sup> 1<sup>st</sup> Co. 5:7; Ex. 12:27-29

<sup>34</sup> John 6:48-58;

<sup>35</sup> Heb. 7:21-8:1

<sup>36</sup> John 1:14; cf. John 3:6; 1<sup>st</sup> Peter 1:24; Rom. 3:20

<sup>37</sup> The word is used to denote to tabernacle, to live in a tent, take up one's temporary dwelling place.

<sup>38</sup> cf. Acts 7:48

<sup>39</sup> 1<sup>st</sup> Tim. 3:16

time His mother Mary was betrothed to be married to Joseph.<sup>40</sup>

1. Betrothal was a Jewish custom that provided a transaction for the marriage of the offspring of one family to another.
2. The central feature<sup>41</sup> was a dowry that was to be paid to the parents of the woman.
3. An agreement reached by the families placed the betrothed parties in a legal position of a married couple.<sup>42</sup>
4. There was a period of time between the transaction and the consummation of the marriage.<sup>43</sup>
5. Unfaithfulness before the consummation was considered adultery.<sup>44</sup>

C. It was during this interval that our Lord was conceived.<sup>45</sup> The birth of the Lord by a human mother and a divine Father made Him the God Man –100 percent God and 100 percent Man.

D. Proof that the Lord was a man can be seen in the fact that He experienced the normal growth of human. There is not much on record concerning the Lord's life from his infancy to the thirtieth year of His life. Some historical records record that He did things that are unsubstantiated. Dr. Luke, in his gospel, records most of what is revealed in Scripture about His childhood. Luke cites several things that we can know for sure about the childhood of the Lord:

1. He grew normally.<sup>46</sup>
  - a) The word Dr. Luke uses for “grew” is the Greek word *auxano* which means to “**increase in the extent of or in the instances of an activity or state; to grow, to spread, to extend.**”<sup>47</sup> Dr. Luke uses “stature” a different word to emphasize the physical growth of the Lord. The word is used in Scripture to emphasize both height and length of life.<sup>48</sup>
  - b) He was “filled with wisdom”. The Lord, in the realm of His humanity, was filled with wisdom. The word “filled” is ***to fill up that which is lacking***. In the passive voice it details that someone caused him to be filled. Wisdom means *to have an*

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<sup>40</sup> Matt. 1:18

<sup>41</sup> 1<sup>st</sup> Sam. 18:25; Ex. 22:16-17; Gen. 24:13-16; 51-53

<sup>42</sup> Ex. 22:23-24

<sup>43</sup> Deut. 20:7

<sup>44</sup> Deut. 22:13-21; 23-24; Matt. 19:1-10

<sup>45</sup> Lk. 1:26-31

<sup>46</sup> Lk. 2:40

<sup>47</sup> Louw-Nida lexicon (Bible Works 2006); cf. 1 Co. 3:6; Matt. 13:32

<sup>48</sup> Lk. 19:3; Matt. 6:21

*ability to properly apply knowledge.* The Lord's wisdom was on display throughout His earthly ministry. Those who heard Him in the temple were astonished at His application of the things He knew from the Scriptures.<sup>49</sup> Those who heard His messages on the changing nature of the Kingdom from the Heavens were perplexed by His wisdom.<sup>50</sup>

c) According to Scripture, the Lord had a normal relationship with His parents. Luke notes after the temple experience at age 12, that the Lord traveled back to Nazareth with Mary and Joseph and was "subject" unto them. The word "subject" is hupotasso which means to place oneself under the authority of another in order to receive the benefit of their authority.<sup>51</sup> The word is used of believers submitting to higher authorities.<sup>52</sup> It is also used of believers submitting to one another.<sup>53</sup> His training was in a strict Jewish home.

- (1) He regularly attended the synagogue (Lk. 4:16).
- (2) He regularly attended the temple (Lk. 2:41, 46).
- (3) He studied the Scriptures (Lk. 4:17).
- (4) He had communion with the Father (Mk. 1:35; John 4:32-34).

2. We understand that the Lord "waxed strong in spirit". The word for "waxed strong" is *krateo* which means ***to develop mentally***. Henry Thiessen asserts that the reason for the Lord's mental development was five-fold:<sup>54</sup>

E. Proof that the Lord was God is seen throughout the course of Scripture.

1. The Lord Himself proclaimed to be God.<sup>55</sup>
2. Others thought that He proclaimed to be God.<sup>56</sup>
3. And, yet others proclaimed that He was God.<sup>57</sup>
4. The fact of His deity was clearly seen in His activities.

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<sup>49</sup> Lk. 2:47

<sup>50</sup> Matt. 13:54; Mk. 6:2

<sup>51</sup> Lk. 2:51

<sup>52</sup> Rom. 13:5;

<sup>53</sup> Eph. 5:21

<sup>54</sup> Lectures in Systematic Theology (Copyright 1977, pg. 220); His training in a godly home; His regular attendance at the synagogue; His visits to the temple; His study of the Scriptures, and His communication with the Father

<sup>55</sup> John 10:30

<sup>56</sup> John 8:57-59; John 10:31-33

<sup>57</sup> John 20:28

- a) He could know the thoughts of men.<sup>58</sup>
- b) He could see events without having to be in the place in which they occurred. cf. John 1:47-49
- c) No one could take His life. John 10:17-18
- d) He revealed His glory that was veiled with human flesh.<sup>59</sup>

F. The Scripture outlines numerous reasons for the incarnation. Among them:

1. *Christ took on human flesh for the purpose of becoming King of the Jews.*<sup>60</sup> Christ's birth fulfilled the promise made in the Davidic covenant that one of David's seed would establish his kingdom into an age.<sup>61</sup> The role of Christ as King is described in Isaiah. The government will be upon his "shoulders" – *denoting the part of the back where burdens are borne.*<sup>62</sup> Christ will carry the burdens governing as King over the whole earth.<sup>63</sup> A king is always used to denote governmental rule. Christ's birth as King confirms prophecy made in Scripture that signified the place He was to be born.<sup>64</sup> The Jews understood Christ desired to set up a literal earthly kingdom. This fact is borne out in their accusation to Pilate that the Lord was attempting to usurp authority from Caesar.<sup>65</sup> The proof of Christ presenting Himself to be King is seen in the charges levied against the Lord.<sup>66</sup>
2. *The Son took on human flesh to save Israel from their sins.*<sup>67</sup> The name "Jesus" is the Greek transliteration of the Hebrew name Joshua which means Jehovah saves. Israel lived for years in expectation of the return of the Glory that departed the temple. The Glory was anticipated to return in human form. There was confirmation that the Christ child was the one whom Israel had been awaiting.<sup>68</sup> The return of the Glory would result in physical and spiritual salvation for the nation.<sup>69</sup>

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<sup>58</sup> Matt. 9:4; 12:25; Lk. 5:22; 9:47

<sup>59</sup> Matt. 17:2

<sup>60</sup> John 18:37; Lk. 1:31-32

<sup>61</sup> 2 Sam. 7:16

<sup>62</sup> Cf. Is. 9:7; Job 31:36

<sup>63</sup> Is. 22:21-22

<sup>64</sup> Matt. 2:4-6; Michah 5:2

<sup>65</sup> John 19:12-13

<sup>66</sup> John 19:15,21

<sup>67</sup> Matt. 1:21

<sup>68</sup> cf. Lk. 2:22-32

<sup>69</sup> cf. Ps. 130:8

3. *The Son took on human flesh to save sinners.*<sup>70</sup> Paul uses a purpose infinitive to denote the purpose of salvation being a reason Christ came into the world.<sup>71</sup> Salvation was made possible through the work Christ accomplished in His death, burial and resurrection.<sup>72</sup> Christ did not become a man in order to judge the world.<sup>73</sup> Christ did not come into the world to save the “righteous”.<sup>74</sup> “Sinners” is inclusive of all men. Rom. 3:23
4. *The Son became a man to provide light to the world.*<sup>75</sup> Light as seen in Scripture is the **manifestation of God’s life in activity**.<sup>76</sup> The manifestation of God’s life by the Son was the first time that God’s kind of life was able to be seen by men. The life manifested by Christ in human flesh contrasts “the darkness” in the world. Darkness is seen in Scripture as the **absence of the life of God**.<sup>77</sup> Men loved the organized form of “the darkness” rather than “the Light”.<sup>78</sup>
5. *The Son became a man in order that believers might live through Him.*<sup>79</sup> The word “that” in verse nine of 1<sup>st</sup> John 4 is a purpose clause used by John to express the reason as to why Christ sent his Son into the world. The word “live” is the Greek word *zao* which means to lead through **supernatural, spiritual life, including resurrected life for the body and eternal life for the soul; of the conduct of life live**.<sup>80</sup>
  - a) Christ made it possible for believers to live as a result of Grace<sup>81</sup>
  - b) Christ made it possible for believers to live through the provision of righteousness.<sup>82</sup>
6. *The Son became a man to reveal God to men.*<sup>83</sup> No man has ever seen God the Father at any time.<sup>84</sup> Christ’s incarnation put God’s quality of life on display for all men to see.<sup>85</sup> John illustrates this in the gospel of

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<sup>70</sup> 1 Tim. 1:15; John 3:17

<sup>71</sup> 1 Tim. 1:15

<sup>72</sup> 1 Co. 15:3-4

<sup>73</sup> John 3:17

<sup>74</sup> Cf. Mk. 2:17; John 9:39

<sup>75</sup> John 12:46

<sup>76</sup> cf. John 1:4

<sup>77</sup> cf. 1 John 1:5-6

<sup>78</sup> John 3:19

<sup>79</sup> 1 John 4:9

<sup>80</sup> Freiberg Lexicon

<sup>81</sup> Tit. 2:12

<sup>82</sup> 1 Pet. 2:24

<sup>83</sup> John 1:14

<sup>84</sup> John 1:18; 1<sup>st</sup> John 4:14

<sup>85</sup> John 1:14

John. In 1:14 he writes: we “*beheld*” His glory. Beheld is the Greek word *theomai* which means *to watch as in a theater, to view, to see, to contemplate*.<sup>86</sup> Christ’s revelation of the Father could be seen in the works He did which manifest His glory. “*Glory*” can be understood by the idea *one’s opinion as manifested in activity and accompanied by outward manifestations of the same*. The disciples watched as He turned water into wine.<sup>87</sup> The disciples watched as He calmed a raging sea.<sup>88</sup> The disciples witnessed His interaction with men.

7. *The Son became a man to “confirm the promises made to Israel”*.<sup>89</sup> The promises made to Israel differ from the promises that God gave to the Church. The apostle Paul stated in the book of Hebrews that the believer today has better promises than those given to Israel.<sup>90</sup> The word “confirm” as used in Romans 15 means to validate the promises that God had made to Israel. Christ’s incarnation made them all possible.
8. The Son experienced life as a man in order to gain a complete understanding of the human experience.
  - a) *Christ learned things in the realm of His humanity*. The fact that He grew in wisdom demonstrates that He learned things that He did not previously know, as a man. One of the best places to see this is in Peter’s message on the day of Pentecost when He revealed that the Lord did not know in the realm of humanity what would happen in the interval between His death and His resurrection. Peter preached that the Lord became aware that His soul would not be left in hell, nor would His human body experience corruption.<sup>91</sup> The Lord, in the realm of His humanity, did not know when “heaven and earth would pass away.”
  - b) Christ subjected Himself to many of the normal human experiences.
    - (a) He ate food.<sup>92</sup>
    - (b) He drank water.
    - (c) His soul was anguished at times.<sup>93</sup>
    - (d) He grew tired.<sup>94</sup>

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<sup>86</sup> Reinecker/Rogers cf. 1<sup>st</sup> John 1:1

<sup>87</sup> John 2:11

<sup>88</sup> Matt. 8:23-27

<sup>89</sup> Rom. 15:8-9; 9:4; Heb. 11:13

<sup>90</sup> 2 Co. 1:20; Heb. 8:6; 2 Pet. 1:4

<sup>91</sup> Acts 2:27-28

<sup>92</sup> John 13:18;

<sup>93</sup> Matt. 26:38; John 4:6

<sup>94</sup> John 4:6 (the word weary means to grow tired or exhausted. – Joseph Thayer)

- (e) He slept.<sup>95</sup>
- (f) He showed emotion.<sup>96</sup>

IV. THE SON'S FOCUS WAS UPON ACCOMPLISHING THE THINGS THE FATHER SENT HIM TO ACCOMPLISH DURING HIS EARTHLY MINISTRY.

- A. The Son allowed His arrest in the garden in order that He might fulfill Scripture concerning it.<sup>97</sup>
- B. The Son was not aimless in His direction throughout His earthly ministry. He was on a mission, not ascending back to the Father until He had completed the things that were written concerning Him. Scripture tells us that He came to *fulfill* all that had been prophesied about Him.<sup>98</sup> His primary focus, however, was to the Nation of Israel. This is seen from His birth to His betrayal.
  - 1. It was prophesied in the Old Testament that He would preach to the Jews scattered among the Gentiles.<sup>99</sup>
  - 2. It was prophesied that He would speak to the multitudes in parables.<sup>100</sup>
  - 3. It was prophesied that He would heal the Jews.<sup>101</sup>
  - 4. It was prophesied that the Holy Spirit would anoint Him for ministry.<sup>102</sup>
  - 5. It was prophesied that the Jews would reject him.<sup>103</sup>
  - 6. He was slated to fulfill the Scriptures concerning His triumphal entry into Jerusalem.<sup>104</sup>
- C. The Son began His ministry preaching a message to Israel. His message to those who followed Him during His earthly ministry was repentance in order to enter into the Kingdom from the Heavens.<sup>105</sup> Those who believed the message were told to leave everything and follow Him.<sup>106</sup> Those who followed Christ during

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<sup>95</sup> Matt. 8:24-25

<sup>96</sup> John 11:33 (“groaned” *expression of anger or displeasure*– Friberg cf. Matt. 9:30; “troubled” is *acute mental or spiritual agitation; unsettle*. – Friberg. cf. Acts 15:24); John 11:35 (He wept – *shed tears* )

<sup>97</sup> Matt. 26:54-56

<sup>98</sup> Lk. 24:44

<sup>99</sup> (Matt. 4:13-16).

<sup>100</sup> (Matt.13: 34-35).

<sup>101</sup> (Matt. 8:14-17; 12:10-21).

<sup>102</sup> (Lk. 4:16-19).

<sup>103</sup> (Lk. 20: 13-19;John 12: 34-40)

<sup>104</sup> Matt. 21:4-5

<sup>105</sup> Matt. 4:17

<sup>106</sup> Lk. 18:18-23, 28; 5:9-11, 27-28; Mk. 1:16-20; Matt. 4:18-20

His earthly ministry were made promises inconsistent with the promises made to the Grace Believer.

1. Christ's disciples were promised to sit on the twelve thrones judging the twelve tribes of Israel.<sup>107</sup>
2. Others who forsook all to follow Christ during His earthly ministry were promised to get back what they lost many times over.<sup>108</sup>
3. Those following Christ were promised eternal life in the future.<sup>109</sup>

D. The Son established disciples during His earthly ministry.

1. The terms of being a disciple during Christ's earthly ministry is outlined in Scripture. The word "disciple" mathetes mean one who literally followed Christ wherever He went. Such a follower had to forsake all things, deny himself,<sup>110</sup> take up his cross daily and following Christ around. The means of following Christ was different than the standard today under grace. Those following Christ had to obey the law.<sup>111</sup> Those following Christ had to leave everything.<sup>112</sup> This was all possible under the offering of the Kingdom of the Heavens.
2. Those who followed Him under the offering of the Kingdom from Heaven believed that He was the One Whom the nation had been looking for. The Jews had been looking for Messiah, the One who would come and rescue Israel from their enemies. Men recognized early in His ministry that He was the one.
  - a) Phillip, one of the 12 disciples found Nathanael and informed him that he'd found the Messiah spoken about in the prophecies.<sup>113</sup>
  - b) The woman at the well acknowledged that He was the Messiah to come.<sup>114</sup>
  - c) Others whom the woman at the well spoke to also believed Him to be the Messiah.<sup>115</sup>

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<sup>107</sup> Matt. 19:27-28

<sup>108</sup> Matt. 19:2 9; Mk. 10:30

<sup>109</sup> Mk. 10:29-30; John 1:12; cf. 1<sup>st</sup> John 5:11 (not under Grace)

<sup>110</sup> i.e. family responsibilities or whatever he was doing cf. Mk. 10:28-29; Lk. 9:25; Matt. 4:20,22]

<sup>111</sup> Matt. 19:16-20; cf. Gal. 2:16 (not under Grace)

<sup>112</sup> Matt. 19:21-28; cf. 1 Co. 7:29-31 (not under Grace)

<sup>113</sup> Lk. 1:45,49

<sup>114</sup> John 4:25

<sup>115</sup> John 4:42

- d) Those at the feast thought that He was the Messiah.<sup>116</sup> Others thought that He was the Prophet who had been promised to Israel.<sup>117</sup>
3. Those who followed the Son under the Kingdom of the Heavens were not all believers. Discipleship during Christ's earthly ministry was NOT equivalent to a believer. To make a disciple equivalent to a believer is to teach against eternal security. Many of the disciples that followed Christ during His earthly ministry turned away from Him and never followed Him again.<sup>118</sup> Judas, who was one of the 12 disciples, betrayed Him and was not a believer.<sup>119</sup> In fact, the term disciple is not used past the book of Acts.<sup>120</sup> The term became synonymous with true believers during the early stages of the Church and later gave way to the term "Christians".<sup>121</sup>
4. Some who followed the Son during His earthly ministry followed Him because they believed that He was God. They were saved under the Kingdom of God. This was the message the Lord preached to Nicodemus saying: "*ye must be born again*".<sup>122</sup> His disciples believed upon Him when He performed the miracle at the wedding at Cana.<sup>123</sup> Others believed because of different miracles that He performed all of which showed that He was more than a man – He was God.<sup>124</sup>

## V. THE HOLY SPIRIT AIDED THE SON DURING HIS EARTHLY MINISTRY.<sup>125</sup>

- A. He was led by the Holy Spirit into the wilderness.<sup>126</sup>
1. He was "full" of and led by the Holy Spirit into the wilderness.
- a) The word "full" is from pleres which is used in this form 9 times in the New Testament meaning to be filled to the brim with a thing.
- (1) Of grace and truth. John 1:14
- (2) Of faith. Acts 6:5,8

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<sup>116</sup> John 7:26-27

<sup>117</sup> John 7:40-41

<sup>118</sup> John 6:66

<sup>119</sup> John 6:70-71; Acts 1:25

<sup>120</sup> Acts 21:16

<sup>121</sup> Acts 11:26

<sup>122</sup> John 3:3

<sup>123</sup> John 2:11

<sup>124</sup> John 10:41-42; 7:31; 11:45; 12:10-11

<sup>125</sup> Lk. 2:27; 3:22; 4:1

<sup>126</sup> Lk. 4:1; Matt. 4:1

- (3) Of power. Acts 6:8
- (4) Of the Holy Spirit. Acts 7:55
- b) “Led by” is from ago (imper. Pass. ind.) -- to lead out.<sup>127</sup>
2. The purpose of leading the Lord into the wilderness was to be tempted by the devil.
- B. The Holy Spirit played a major role in the activities of the Lord in the realm of His humanity.
1. Dr. Luke tells us that He was “full” of the Holy Spirit when He was led by the Holy Spirit into the wilderness.<sup>128</sup>
  2. Both Luke and Matthew acknowledged that He was “led by” the Spirit into the wilderness.
  3. He returned by the power of the Spirit into Galilee after His temptation.<sup>129</sup> in the temple.<sup>130</sup>
  4. He was led by the Spirit as He preached in the temple.<sup>131</sup>
- C. The Son was given authority to operate (in the realm of His humanity) upon the earth during His earthly ministry.
1. The word for authority is exousia, the right to rule. Though He was God in the flesh, the Son subjugated Himself to fulfill the Father’s plan. Consequently, the use of His authority was limited. A good example of this is seen in His failure to exercise control over the kingdoms of the world.<sup>132</sup>
  2. The Son conceded that the kingdoms were in the control of Satan until the appointed time.<sup>133</sup> The Son will not inherit the kingdoms until the end of the Tribulation Period.<sup>134</sup> The Son was, however, given authority on the earth to accomplish certain things.

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<sup>127</sup> The Matthew account is the aor. Pass. ind. of anago which means to lead up; to lead or bring into a higher place -- Joseph Thayer

<sup>128</sup> Lk. 4:1 ( pleres --Thayer Definition: full, i.e. filled up (as opposed to empty); Matt. 4:1; (anago --Thayer Definition: to lead up, to lead or bring into a higher place)

<sup>129</sup> Lk. 4:14

<sup>130</sup> Lk. 4:18; the preposition epi is used to note upon versus indwelling; Joh\_1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; The word for “anoint” is chriō -- Thayer Definition: to anoint, consecrating Jesus to the Messianic office, and furnishing him with the necessary powers for its administration Cf. Ex. 29:29 (priest); 1<sup>st</sup> Sam. 16:13 (kings); Ez. 28:14 (spirit beings)

<sup>131</sup> Lk. 4:18

<sup>132</sup> Lk. 4:6

<sup>133</sup> John 16:11

<sup>134</sup> Rev. 11:15

- a) The Son was given authority to forgive sins.<sup>135</sup> The Son's ability to forgive sins proved that He was deity. Even his detractors understood that only God could forgive sins.<sup>136</sup> The Son was given authority to cast out demons.<sup>137</sup>
  - b) The Son gave authority<sup>138</sup> to others to cast out demons and to heal sickness and disease.
  - c) The Son was given authority<sup>139</sup> to give eternal life to whomever the Father had given to Him.
  - d) The Son was also given authority to establish doctrine.
3. The Son largely subjugated Himself under the authority of men during His earthly ministry, an important reason as to why the Jews rejected Him.
- a) He paid taxes so as not to offend the governing rulers.<sup>140</sup>
  - b) He refuted the idea of a violent overthrow of the government during His earthly ministry.<sup>141</sup> Proof of the fact that the Lord was not using the methods of the world system to overthrow the system is seen in His statement to Pilate.<sup>142</sup> The Lord would indeed set up an earthly kingdom, but did not need the methodology used by the world.<sup>143</sup> The reason for the Lord's subjugation is seen in the rejection of Him by Israel which postponed the implementation of His kingdom to a future date.<sup>144</sup>
4. The Son wholly subjugated Himself under the complete authority of men when He partook of "the hour". "The hour" was the period in God's<sup>145</sup> program when the Lord placed Himself under the authority of men. The fact of this subjugation is seen in the Lord's response to His mother when she asked Him to change the water to wine at the wedding feast.<sup>146</sup> Men tried to completely put the Lord under their authority but could not do so because His hour had not yet come.<sup>147</sup> During "the hour" the Son of man was given over into the hands authority of sinners to be killed by

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<sup>135</sup> Mk. 2:6-7,10; Matt. 9:6

<sup>136</sup> Mk. 2:7

<sup>137</sup> Mk. 1:27-28

<sup>138</sup> Matt. 10:1

<sup>139</sup> John 17:12; cf. John 6:44

<sup>140</sup> Matt. 17:26-27;22:17-21;

<sup>141</sup> Matt. 22:17-21;

<sup>142</sup> John 18:33

<sup>143</sup> Cf. 2 Thess. 1:7-10; Rev. 19:1-15

<sup>144</sup> Matt. 13:27-30;40--42

<sup>145</sup> Matt 26:38-45; Mk. 14:41

<sup>146</sup> John 2:3-4

<sup>147</sup> John7:25-30; 8:19-20; 10:39

them.<sup>148</sup> “The hour” began before the eating of the Passover feast on the night in which He was betrayed.<sup>149</sup> In “the hour”, the Lord brought His humanity in line with the Father’s will concerning death.<sup>150</sup> The Son, in the realm of His human nature did not desire to experience “the hour”. This fact is seen in the emotional toll He endured before and in the Garden of Gethsemane.<sup>151</sup> The Son, in the realm of His humanity, wanted “the hour” to “pass”<sup>152</sup> from Him. “The hour” was necessary in God’s plan. It allowed the Son to enter into His Glory.<sup>153</sup> “The hour” also allowed the Son to learn obedience in the realm of His humanity.<sup>154</sup>

5. The Son’s subjugation during the days of His flesh can be seen in His temptation by Satan. Satan attempted to tempt the Lord to act independent of the Father. Satan’s solicitation to Him was to take control of the kingdoms of the world ahead of the appointed time. The Son is going to gain the kingdoms of the world in the future.<sup>155</sup> Satan tempted Him to act ahead of the schedule. The temptation of the Lord occurred solely in the realm of His humanity. It was only there where temptation could occur. God cannot be tempted by evil.<sup>156</sup> The temptation was made possible by the weakened state of the Lord who hungered after spending 40 days and night in the wilderness without eating.<sup>157</sup> The Lord, being tempted, suffered. The word “suffered” in the Greek means *to undergo evils, to be afflicted*.<sup>158</sup> The temptation of the Lord was necessary for His high priestly ministry. Because He was tempted in the realm of His humanity, He is able to help<sup>159</sup> believers who are tempted.<sup>160</sup>

- D. The Son was slated to preach various messages during His earthly ministry. There are four prominent ones that highlight His earthly ministry.

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<sup>148</sup> Lk. 9:44; Matt. 17:22; Mk. 9:31; 14:41

<sup>149</sup> John 13:1

<sup>150</sup> Mk. 14:35

<sup>151</sup> John 12:27; Mk. 14:32-34

<sup>152</sup> The Greek word *parerchomai* means to *go by; pass by; be left unfulfilled*.

<sup>153</sup> John 12:23; 17:5

<sup>154</sup> Heb. 5:8

<sup>155</sup> Rev. 11:15

<sup>156</sup> Ja. 1:13

<sup>157</sup> Matt. 4:2,3

<sup>158</sup> Joseph Thayer – *pasco*.

<sup>159</sup> “Succour” – *to run to the aid of those in need*.

<sup>160</sup> Heb. 2:18

1. ***The Sermon on the Mount.***<sup>161</sup> This sermon consisted of the laying down of the standards for the Millennial Kingdom,<sup>162</sup> had Israel accepted it. Much of this message is advanced today as Christian truth. However, a consistent literal interpretation would provide many inconsistencies for it to be so.
  - a) The audience of the message can be proved from Scripture to be the Jews.<sup>163</sup>
  - b) The Son emphasizes the Kingdom of the Heavens throughout the sermon.<sup>164</sup> The Kingdom of (from) the Heavens was God's regal rule from heaven over the earth. This was a kingdom that Israel anticipated.<sup>165</sup>
  - c) The sermon included many elements of law. The audience to whom the Lord was speaking was subject to the council of matters. The council connects to the promise God made to Israel that He would restore the councils during the kingdom.<sup>166</sup> The audience was expected to "bring thy gift to the altar".<sup>167</sup> The audience was expected to engage in alms giving.<sup>168</sup>
  - d) It is clear that Israel was the audience to whom the Lord was speaking. This is seen in the forbidding of swearing by "Jerusalem."<sup>169</sup> The city is said to sit upon a hill.<sup>170</sup>
2. ***The Sermon on the Plain*** was a different message preached by the Lord than the Sermon on the Mount.<sup>171</sup> This sermon was a message that the Lord proclaimed that He was anointed by the Holy Spirit to preach.<sup>172</sup>
  - a) The sermon was a message that emphasized the Kingdom of God and who could enter.<sup>173</sup>
  - b) It was preached to the poor among Israel.<sup>174</sup>

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<sup>161</sup> Matt. Chapters 5-7

<sup>162</sup> Matt. 5:27-7:8

<sup>163</sup> Matt. 5:1

<sup>164</sup> Matt. 5:3,5,10,19,20;7:21

<sup>165</sup> Lk. 1:71-72; Acts 1:6

<sup>166</sup> Matt. 5:22; Is. 1:26-27

<sup>167</sup> Matt. 5:23

<sup>168</sup> Matt. 6:1

<sup>169</sup> Matt. 5:35

<sup>170</sup> Matt. 5:14

<sup>171</sup> Lk. 6:17-38

<sup>172</sup> Lk. 4:18

<sup>173</sup> Lk. 6:20

<sup>174</sup> Lk. 6:23

- c) It was a message that established the fact that the rich received no special rewards from God because of their finances.<sup>175</sup>
- 3. **The Mount Olivet Discourse** was a significant message preached by the Lord. It was a message that clarified the order of things to come.<sup>176</sup>
  - a) The Lord outlined the culmination of His dealings with Israel.<sup>177</sup>
  - b) The Lord foretold of the destruction of the temple.<sup>178</sup>
  - c) The Lord answered what the sign would be of His coming at the Second Advent.<sup>179</sup>
  - d) The Lord answered when the legal age would end.<sup>180</sup>
  - e) The sermon was preached to His disciples.<sup>181</sup>
  - f) The message was preached outside of the temple.<sup>182</sup>
- 4. **The Upper Room Discourse**<sup>183</sup> is a message that laid the foundation for the Dispensation of Grace. In this message, the Lord outlined His plan, not for Israel, but for a people that was coming after His departure.<sup>184</sup>
  - a) The Lord, significantly, did not begin the message until after Judas' departure from the room.<sup>185</sup>
  - b) The message was preached the night the Lord was betrayed.<sup>186</sup>
  - c) In the message, the Lord informed the disciples of a new commandment that He was giving.<sup>187</sup>
  - d) The Lord informed the disciples of the coming of another Comforter.<sup>188</sup>
- 5. Additionally, the Son preached a message during the time His body laid in the tomb. The apostle Peter gives believers a glimpse into what Christ did during the time His body was in the tomb.
  - a) Peter informs that the Lord preached a message to spirit beings during this time.<sup>189</sup> Peter uses the term *kerux* which is to **herald a**

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<sup>175</sup> Lk. 6:24--25

<sup>176</sup> Matt. 24:1-51

<sup>177</sup> Matt. 24:1-3

<sup>178</sup> Matt. 24:3

<sup>179</sup> Matt. 24:28-39

<sup>180</sup> Matt. 24:29-32

<sup>181</sup> Matt. 24:1-3

<sup>182</sup> Matt. 24:1

<sup>183</sup> John chapters 13-17

<sup>184</sup> John 13:19; 31-36

<sup>185</sup> John 13:27-30

<sup>186</sup> 1<sup>st</sup> Co. 11:23; John 13:1; cf. Lk. 22:14-16

<sup>187</sup> John 13:34

<sup>188</sup> John 14:16; 15:26; 16:7

<sup>189</sup> 1<sup>st</sup> Pet. 3:19-20

**message with authority.**<sup>190</sup> Friberg in his Greek lexicon defines the word as the *proclamation of a sacred message*. Joseph Thayer denote the word as the *proclamation of a sacred message to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed.*

- b) The Lord's message was preached to imprisoned spirit beings. Peter gives us concrete information concerning them. The apostle describes them as "spirits". The term "spirits" is used elsewhere in Scripture of spirit beings, more particularly, angels.<sup>191</sup> Jude, the Lord's brother, gives additional information concerning these spirits in his epistle.<sup>192</sup> Jude describes them as the angels imprisoned "*kept not their first estate*" The word "*kept*" is used to emphasize *to guard against changing something from one thing to another*.<sup>193</sup>
- c) "*Their first estate*" is literally ***the beginning of themselves (the exalted position of angels in heaven, in contradistinction to the lower place occupied by the earth dwellers.***<sup>194</sup> The angels in question not only didn't keep their first estate, they "*left*"<sup>195</sup> their own "*habitation*" -- is the Greek word *Oikeeterion* and is used *to emphasize the outer substance in which a being is housed.*<sup>196</sup> The spirit beings Christ preached to were said to be "*disobedient*" (*unwillingness or refusal to comply with the demands of some authority.*<sup>197</sup> Peter describes the angel's disobedience as sin.<sup>198</sup> Peter notes that these angels are currently being detained in Tartarus.<sup>199</sup> Peter describes the time frame as to when the spirits were disobedient. They were disobedient at a time "*when*" once awaited the longsuffering of God. The word "*when*" is an adverb of time that is used to describe the time frame of the spirit being's disobedience, not the time when

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<sup>190</sup> ill. Acts 9:20; 2 Tim. 4:2

<sup>191</sup> Mk. 1:27; Lk. 4:36; 1 Tim. 4:1; Heb. 1:14

<sup>192</sup> Jude 6

<sup>193</sup> Cf. 1 Tim. 6:14

<sup>194</sup> Kenneth Weust9

<sup>195</sup> *to cause or permit something to remain in a place and to go away (with or without implying purpose) – 'to leave, to leave behind, to abandon. – Louw-Nida*

<sup>196</sup> Cf. 2 Co. 5:2

<sup>197</sup> Louw-Nida (Bible Works, copyright 2006); 1 Pet. 3:20 Eph. 2:2; 5:2

<sup>198</sup> 2 Pet. 2:4

<sup>199</sup> 2 Pet. 2:4

Christ preached His message.<sup>200</sup> The event awaited was the “longsuffering” of God when the ark was being prepared.<sup>201</sup> They were disobedient during the “days of Noah”<sup>202</sup>.

d) There are several reasons for Christ preaching a sermon to the spirit beings in hades.

(1) Christ’s sermon was used to prove that God’s plan and purpose could not be thwarted by spirit beings.

(2) Christ’s sermon was used to provide graphic evidence that the wisdom of God is superior to that of spirit beings. Spirit beings showed that they thought their wisdom was superior to God’s when they conspired to kill the Lord.<sup>203</sup>

E. The Son performed many miracles during His earthly ministry. Peter noted the Lord’s miracles in his sermon to the Jews on the Day of Pentecost. The apostle stated: “*Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.*”<sup>204</sup> The first miracle performed by the Lord was the changing of the water to wine at the wedding of Cana. By turning the water to wine, the Son manifested His glory – *His opinion as manifested in mighty works verses an outward manifested of light.*<sup>205</sup> It was there that His disciples believed Him.<sup>206</sup> The miracles performed by the Lord were to validate His message; so that the works of God might be manifest; and that many would believe.<sup>207</sup> The performance of the miracles by the Lord also served as a blind to those who refused to believe.<sup>208</sup> Some other notable miracles performed by the Lord:

1. Healing of the sick of the Palsy.<sup>209</sup>

Result: Multitudes glorified God.

2. Healing of ruler’s daughter.<sup>210</sup>

Result: The fame of the Lord went abroad.

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<sup>200</sup> “*Awaited*” means to wait eagerly or expectantly for some future event.— (Louw Nida)

<sup>201</sup> (ill. Matt. 24:37-39)

<sup>202</sup> Gen. 6:1-2

<sup>203</sup> 1 Co. 2:8

<sup>204</sup> Acts 2:22

<sup>205</sup> John 1:14

<sup>206</sup> John 2:11

<sup>207</sup> John 2:23;3:2;6:2,26; 10:41; 9:2

<sup>208</sup> John 9:16;11:47;12:37

<sup>209</sup> Matt. 9:2,8

<sup>210</sup> Matt. 9:23-26

3. Healing of the blind men.<sup>211</sup>  
Result: Pharisees accused Him of casting out devils by the prince of devils.
4. The saving of Peter from drowning.<sup>212</sup>  
Result: It confirmed to the disciples that Jesus was the Son of God.
5. The stopping of the storm.<sup>213</sup>  
Result: The disciples wondered over what manner of man He was.
6. The casting out of the demoniac.<sup>214</sup>  
Result: The multitude begged Him to depart from their area.
7. Woman with the issue of blood.<sup>215</sup>  
Result: n/a

Many of the people that followed the Lord became hooked on the miracles.<sup>216</sup> Others followed Him because of the food itself.<sup>217</sup> As seen in the survey above miracles, miracles were not the reason that most people followed the Lord. The miracles were enough to give the Jewish hierarchy pause for concern, but they were not enough for them to declare that He was Messiah.<sup>218</sup> Most of His followers didn't understand the sign that the miracles the Lord performed were pointing to. They were more interested in filling their bellies than the point that was being made.<sup>219</sup> In fact, most of the people who followed the Lord during His earthly ministry turned away and never followed Him again.<sup>220</sup>

- F. The suffering of the Son was a significant part of the Father's will during His earthly ministry.
  1. The Lord's suffering was prophesied by Old Testament prophets. Isaiah prophesied that the Servant of Jehovah would suffer.<sup>221</sup>
  2. The Lord prophesied His suffering on numerous occasions in the Gospels.<sup>222</sup>

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<sup>211</sup> Matt. 9:28-3

<sup>212</sup> Matt. 14:29-33

<sup>213</sup> Lk. 8:24-25

<sup>214</sup> Lk. 8:32-37

<sup>215</sup> Lk. 8:43

<sup>216</sup> John 4:48

<sup>217</sup> John 6:25-27

<sup>218</sup> John 3:2; 7:

<sup>219</sup> John 6:26-35

<sup>220</sup> John 6:60-66

<sup>221</sup> Isaiah 53:1-5; Ps. 22:1,7-8

<sup>222</sup> Matt. 17:22-23; Mk. 8:31; 9:12; Lk. 9:22; 17:25; 24:46

3. The word for “suffer” is the Greek word *pathos* translated in the English to mean passion. Joseph Thayer in his lexicon describes passion as in a bad sense, of misfortunes, to undergo evils, to be afflicted.<sup>223</sup> The suffering that Christ endured is outlined by Him in the gospel of Luke. Dr. Luke records several things the Lord said He would be:
  - a) “Mocked” – (empaizo) ***to make fun of someone by pretending that he is not what he is or by imitating him in a distortive manner.***<sup>224</sup>
  - b) “Spitefully entreated” – (hubrizo) ***to mistreat through abusive actions, punish in a humiliating way.***<sup>225</sup>
  - c) “Spitted upon” – (emptuo) ***understood as a gesture of extreme contempt.***<sup>226</sup>
  - d) “Scourged” – (mastigo) ***to beat severely with a whip; flogging.***<sup>227</sup>
  - e) “Having scourged Him, they shall “kill” (apokteino) – ***to cause someone’s death, normally by violent means, with or without intent and with or without legal justification.***<sup>228</sup>
4. The Lord continually announced to the disciples that He would be *delivered* into the hands of the Gentiles.
  - a) The word *delivered* is the Greek word *paradidomi* which means to give into one’s power or use. The word is used in Matthew, Mark and Luke’s Gospels to emphasize betrayal of the Lord by His own people.<sup>229</sup>
  - b) The Jews were allowed a certain amount of autonomy by Rome to execute their law. They were limited in matters concerning a capital offense.<sup>230</sup>

There is a lot of speculation today concerning who is responsible for the death of Christ. Scripture implicates Israel in the betrayal of Christ of Christ, as well as the Gentiles. Christ was betrayed by Judas to the Jews and by the Jews to the Gentiles. The chief priest and Scribes plotted to

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<sup>223</sup> Joseph Thayer Greek Lexicon (Bible Works 2006)

<sup>224</sup> Louw-Nida Greek Lexicon (Bible Works 2006); cf. Heb. 11:36; 2 Pet. 3:3; Lk. 23:36

<sup>225</sup> Friberg Greek Lexicon (Bible Works 2006) cf. Matt. 22:6; 1 Thess. 2:2

<sup>226</sup> Friberg Greek Lexicon (Bible Works 2006) cf. Matt. 26:67; 27:30

<sup>227</sup> Louw-Nida Greek Lexicon (Bible Works 2006) cf. Acts 22:25; John 19:1

<sup>228</sup> Louw-Nida Greek Lexicon (Bible Works 2006) cf. Matt. 10:28

<sup>229</sup> Joseph Thayer Greek Lexicon (Bible Works 2006) cf. Matt. 20:18; Mk. 10:33; Lk. 18:32; Vines – to give over; in the sense of delivering a person or thing to be kept by another, to commend; to deliver over treacherously by way of betrayal; Scripture – one who undercuts or turns on one who is close to them. (ill. Matt. 24:10; Mk. 13:12; Lk. 21:16)

<sup>230</sup> John 18:31; Layman’s Handy Commentary on the Bible (Copyright 1957; pp. 376)

entrap Christ for the purpose of delivering Him to the authorities.<sup>231</sup>

Five independent witnesses implicated the Jews in the betrayal of Christ.

1. The Lord Himself implicated the Jews in the betrayal of Christ.<sup>232</sup> Peter implicated the Jews in the betrayal of Christ.<sup>233</sup>
2. Pilate implicated the Jews in the betrayal of Christ.<sup>234</sup>
3. Two believers on the road to Emmaus implicated the Jews in the betrayal of Christ.<sup>235</sup>
4. Stephen implicated the Jews in the betrayal of Christ.<sup>236</sup>
5. Scripture cites two reasons for the Jews' betrayal of Christ.
  - a. They were envious of Him.<sup>237</sup>
  - b. They were ignorant of who Christ was.<sup>238</sup>

The Jews sought Judas to carry out their betrayal by stealth. The Jews didn't want to take Christ openly because they feared a *disturbance* among the people.<sup>239</sup> Judas' help was necessary if the Jewish leaders were to take Christ without incident. Judas was one of the 12 disciples.<sup>240</sup> Judas could alert the Jews to the *proper time* to seize Jesus.<sup>241</sup> Judas could alert the Jews to the *proper place* to seize Jesus.<sup>242</sup>

The Gentiles are implicated in Scripture for conspiring with the Jews to put the Lord to death.<sup>243</sup> The Gentiles inflicted the majority of the punishment to Christ.<sup>244</sup>

5. The Son's death is significant to God's plan and purposes.
  - a) The apostle Paul writes in the book of Hebrews that it was necessary for the Lord to "taste" death. The word "taste" is *geuomai* which means ***to sample a product for the purpose of determining its legitimacy.***<sup>245</sup>

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<sup>231</sup> Lk. 20:21-26

<sup>232</sup> Matt. 16:21; 20:17-19

<sup>233</sup> Acts 3:13

<sup>234</sup> John 18:35

<sup>235</sup> Lk. 24:20

<sup>236</sup> Acts 7:52

<sup>237</sup> Matt. 27:18

<sup>238</sup> Acts 3:15-17

<sup>239</sup> Lk.20: 19; 22:2,6; Mk. 14:2 (ill. Matt. 27:24; Acts 20:1; 19:28-40

<sup>240</sup> Matt. 26:21,23; Jo.13: 21

<sup>241</sup> Matt. 26:16; Mk. 14:11

<sup>242</sup> John 18:2

<sup>243</sup> Acts 4:25-28

<sup>244</sup> Matt. 20:19; They *mocked (to ridicule or make fun of—Reinecker/Rogers)*

<sup>245</sup> Cf. John 2:9 (wine tasted)

- b) The purpose for the Lord taking on death is explained in Hebrews 2:10. The apostle uses the phrase “For it became Him”. That statement is better understood “*it was fitting, proper, suitable*”.<sup>246</sup> The suitability is seen in God the Father making the “captain of their salvation *perfect* through suffering”. Consequently, His death was another way of causing the Son to be made like unto His brethren – that He might be a “faithful and merciful” high priest.
6. There are several terms used in Scripture to emphasize the Son’s substitutionary death.
- a) The common word used is the Greek word *apothnesko* which is used in Scripture to denote the act of one dying a violent death. The word is used numerous times in the New Testament concerning the death of Christ. The word is used several times in the book of Romans to emphasize the death of Christ. The word is used to emphasize whom Christ died for.<sup>247</sup> The word is used to emphasize the sufficiency of the death of Christ to the believer’s security.<sup>248</sup> *Apothnesko* is used to emphasize the purpose for why Christ died.<sup>249</sup> A result of Christ’s suffering such a violent death is that believers can live.<sup>250</sup>
- b) The term “lay down His life” is used several times in the New Testament to emphasize the voluntary nature of the Son accomplishing that which pleased the Father. The word “lay” is the term *tithemi* which means *to place aside something*.<sup>251</sup>
- c) The term “crucified” is used to emphasize the type of death that Christ died. *Crucifixion among the Romans was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation. If he was nailed to the cross, at least in Judea, a stupefying drink was given him to deaden the agony. The number of nails used seems to have been indeterminate. A tablet, on which the feet rested or on which the body was partly*

<sup>246</sup> Friberg Lexicon (BibleWorks; copyright 2006)

<sup>247</sup> Rom. 5:6,8 (ungodly are those without dedication to God; sinners are those in open lawlessness to God).

<sup>248</sup> Rom. 8:34

<sup>249</sup> 1<sup>st</sup> Co. 15:3 (The word “for” is the Greek preposition *u`pe.r* which denotes substitution cf. Gal. 1:4)

<sup>250</sup> 2 Co. 5:15; 1 Thess. 5:10

<sup>251</sup> Cf. Acts 4:35,37; John 10:15,17,18;13:37,38;15:13; 1<sup>st</sup> John 3:16.

*supported, seems to have been a part of the cross to keep the wounds from tearing through the transfixed members (Iren., Adv. haer., ii.42). The suffering of death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with insignificant bleeding of the jagged wounds produced traumatic fever, which was aggravated by the exposure to the heat of the sun strained of the body and caused insufferable thirst. The swelling about the rough nails and the torn lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths. Tetanus not rarely supervened and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and the victim sank to unconsciousness and death. The sufferings were so frightful that "even among the raging passions of war pity was sometimes excited". The length of this agony was wholly determined by the constitution of the victim, but death rarely ensued before thirty-six hours had elapsed. Instances are on record of victims of the cross who survived their terrible injuries when taken down from the cross after many hours of suspension (Josephus, Vita, 75). Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the armpit before crucifixion.<sup>252</sup>*

7. One of the fundamental differences between Christianity and other world religions lies in the resurrection of the Lord Jesus Christ. Buddha is not around. Nor is Confucius, Muhammad or any other leaders of the world's religions. The difference between Christianity and other religions is not in the fact that the leader of other religions died. Christ also died. But, the fundamental difference is that no other religion can make the claim that they serve a Savior who rose from the grave and is now seated at the right hand of the Father in heaven.
  - a) The Greek word for "resurrection" is egeiromai which means *to get up, normally from a lying or reclining position but possibly from a seated position (in some contexts with the implication of some degree of previous incapacity<sup>253</sup>)*. The word egeiromai is

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<sup>252</sup> International Standard Bible Encyclopedia (Bible Works; Copyright 2006)

<sup>253</sup> Louw-Nida Lexicon (BibleWorks; Copyright 2006)

used of rising from a position of sitting.<sup>254</sup> The word egeiromai is used of rising from the dead in Scripture.<sup>255</sup>

- b) Christ's resurrection from the dead is a fact of Scripture. The Lord taught His impending death, burial and resurrection before it occurred.<sup>256</sup> Belief in the resurrection of Christ is key to salvation. The apostle Paul preached the resurrection as key to salvation.<sup>257</sup> The apostle Paul suffered for teaching the resurrection of Christ. Questioning of the resurrection of Christ began immediately.<sup>258</sup> There are proofs that validate Christ's resurrection from the grave. A plot by the Jews to cover up Christ's resurrection proves Christ was raised.<sup>259</sup> The empty tomb.<sup>260</sup> There were witnesses to Christ's resurrection from the grave.<sup>261</sup> He appeared to Cephas. He appeared to the 12 disciples. He appeared to 500 other believers. He appeared to Paul on the road to Damascus. Christ once again showed His deity through His resurrection. Peter in his message on the Day of Pentecost noted that the Lord was raised from the dead having loosed the "pains."<sup>262</sup> Both the Father and the Son are seen in Scripture as having a hand in the Son's resurrection.<sup>263</sup> The fact of Christ's resurrection is essential to His current work for believers according to the apostle Paul.<sup>264</sup> Scripture provides proof of the resurrection of Christ.<sup>265</sup>
- c) Christ's resurrection from the grave is key to the believer's initial salvation. Christ's resurrection affects the believer's initial salvation because it is the basis for faith and doctrine of believers.<sup>266</sup>
- (1) Christ's resurrection was key to the believer's justification.<sup>267</sup>

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<sup>254</sup> cf. Matt. 26:46; Acts 10:26

<sup>255</sup> Acts 3:7, 15; 4:10; 5:30; 10:40; 13:30

<sup>256</sup> John 2:19-20; Lk. 18:31-34; Matt. 17:22-23

<sup>257</sup> 2 Tim. 2:8-9

<sup>258</sup> 1 Co. 15:12

<sup>259</sup> Matt. 28:12-15

<sup>260</sup> John 20:1-9; Matt. 28:6

<sup>261</sup> 1 Co. 15:5-8

<sup>262</sup> "*the final agonies before death*" – Louw Nida Lexicon (BibleWorks; copyright 2006)

<sup>263</sup> Acts 2:30; 3:22; John 2:19; Lk. 18:33 (middle voice denotes He shall raise Himself)

<sup>264</sup> 1 Co. 15:13-14

<sup>265</sup> 1 Co. 15:5-8

<sup>266</sup> 1 Co. 15:14

<sup>267</sup> Rom. 4:25

- (2) Christ's resurrection affects the believer's present salvation. The believer is seen in Scripture as being raised together with Christ into a new position.<sup>268</sup>
- (3) Christ's resurrection is key to believer's having victory over our sins.<sup>269</sup> The believer is able to overcome the sin nature through identification with Christ's resurrection<sup>270</sup> Due to his resurrection, the believer can order his manner of life in a new kind of life.<sup>271</sup>
- (4) Christ's resurrection is a sampling of the future resurrection of the saints. The term first fruits is the word for sampling-- ***the first portion of something which has been set aside and offered to God before the rest of the substance or objects can be used.***<sup>272</sup> The believer possesses hope of a future resurrection of saints who die before the rapture.<sup>273</sup> The bodies of believers who died before the rapture will be raised as incorruptible.
- (5) The believer under Grace has a living Hope as a direct result of Christ's resurrection from the dead.<sup>274</sup>

## VI. THE SON EXISTS IN HEAVEN EXECUTING HIS RESPONSIBILITIES AS HIGH PRIEST.

- A. Christ is seated at the right hand of the Father interceding for the believer today.<sup>275</sup> Having endured the cross, and being raised from the grave, the Son has *taken a seat* at the right hand of the throne of God where He now conducts His high priestly ministry. He went through all three heavens with a human body, and now resides behind the veil.<sup>276</sup> The apostle Paul used this fact to encourage the Jewish believers of Hebrews to hold to the confession of their faith based upon the fact of Christ's role as a high priest. Unlike the earthly high priest the Jews had under the Mosaic Law, Christ functions as a better high priest.

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<sup>268</sup> Eph. 2:5; Rom.6:5

<sup>269</sup> 1 Co. 15:17

<sup>270</sup> Rom. 6:5; Phil. 3:10-11

<sup>271</sup> Rom. 6:4

<sup>272</sup> Louw-Nida 1 Co. 15:20

<sup>273</sup> 1<sup>st</sup> Co. 15:42

<sup>274</sup> 1Pet. 1:3;

<sup>275</sup> Rom. 8:34; Heb. 7:25

<sup>276</sup> Heb. 7:1 Heb. 4:14; 6:19

- B. Each high priest under law was *appointed*.<sup>277</sup> There were certain qualifications for the office.<sup>278</sup>
1. No one could *make themselves high priest*. Each high priest under law was *called* by God; like Aaron was appointed.<sup>279</sup>
  2. Each one was *taken out (chosen from one or more alternatives)*<sup>280</sup> from among men.
  3. They were *appointed* to sit *on behalf* the things pertaining to God.
  4. The *purpose* of each high priest under law was to make offerings of *gifts*<sup>281</sup> and *sacrifices* on *behalf* of sins.<sup>282</sup>
  5. The advantage of the high priest under law was their *continuous ability* to *suffer alongside of the ignorant*. **He was not allowed to be caught up in his passion and pity for the sinner, but to have controlled feelings of sympathy**<sup>283</sup> with those under law.<sup>284</sup>
  6. He also could have *compassion* on those who *were being led astray*. The basis for the high priest under law's *compassion* was his own failings. He also had *weaknesses* set before him as did the rest. Consequently, he had an *obligation* to offer sacrifices for his own sins as he did for the nation Israel.<sup>285</sup>
  7. Only the High Priest was allowed to enter into the Holy of Holies – the place behind the veil in the temple where the Glory dwelt.<sup>286</sup> The High Priest would enter *once a year*.<sup>287</sup>
    - a) He had to enter with *blood*.<sup>288</sup> He would take the blood and offer up sacrifices for *themselves*<sup>289</sup> and for the *ignorances* of the people.<sup>290</sup>
    - b) The Hebrew word for *ignorances* is *Shagga, an error or fault committed through inadvertence*.<sup>291</sup> The Greek word for

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<sup>277</sup> The Greek word *katistatai* denoting to assign to someone a position of authority over others. cf Matt. 24:45

<sup>278</sup> Heb. 5:4

<sup>279</sup> Heb. 5:4

<sup>280</sup> Friberg Lexicon

<sup>281</sup> Cf. Matt. 2:11; *presents*.

<sup>282</sup> Heb. 7:27; 8:3; 10:11

<sup>283</sup> Reincker/Rogers

<sup>284</sup> Heb. 5:2

<sup>285</sup> Heb. 5:3

<sup>286</sup> Heb. 9:7

<sup>287</sup> Heb. 9:7; (Lev. 16:1-13; Ex. 30:10)

<sup>288</sup> Heb. 9:7 (Lev. 16:14-15)

<sup>289</sup> Heb. 9:7 (Lev. 16:17)

<sup>290</sup> Heb. 9:7

<sup>291</sup> Lev. 4:2, 22, 27; 5:15-18

ignorances is *agnoema*; **which means to be lead by conclusions**.<sup>292</sup>  
Death prevented priests under law from continuing in office.

c) Maturity could not be obtained through the Levitical priesthood.<sup>293</sup>  
Nor could the offerings under the Levitical priesthood *take*<sup>294</sup>  
*away sins*.

C. Christ's high priestly ministry is superior to those under law. The book of Hebrews presents evidence of the superiority of Christ's High Priestly ministry over the High Priestly ministry under law.

1. Firstly, Christ did not *glorify* himself to *become* a high priest.<sup>295</sup> The Father glorified Him.<sup>296</sup> The Father made Him a priest: Forever (into an age).<sup>297</sup>
2. The Lord's high priestly ministry is distinct from that under law in that it is after the *order of Melchisedec*.<sup>298</sup> Christ's high priestly ministry was not after Aaron's. He was designated high priest by the Father. His superiority as high priest is also seen in His being without the weaknesses of the Old Testament priest.<sup>299</sup> Those priests were subject to their own corrupt desires and had the propensity to sin.<sup>300</sup> Absent of those weaknesses He is able to advocate, ***one called for or sent for to assist another***, for the grace believer as High priest.<sup>301</sup>
3. Christ's earthly ministry made Him uniquely qualified to be high priest.
  - a) During His earthly ministry He *suppliated* and made petitions. His communication to the Father was emotional.
    - (1) It included strong cryings.<sup>302</sup>
    - (2) It included tears.<sup>303</sup>
  - b) The object of His communication was the one *able to save* Him *out from death*. His communication to the Father was heard by the Father because of His devotion.<sup>304</sup>
4. Christ's suffering prepared Him to be high priest.

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<sup>292</sup> Heb. 7:19

<sup>293</sup> Heb. 7:11,19

<sup>294</sup> Heb. 10:11

<sup>295</sup> Heb. 5:5

<sup>296</sup> Ps. 2:2

<sup>297</sup> Heb. 5:6

<sup>298</sup> Heb. 6:20

<sup>299</sup> Heb. 7:28

<sup>300</sup> Heb. 5:2

<sup>301</sup> 1 John 2:1

<sup>302</sup> Heb. 7:7

<sup>303</sup> Heb. 7:7

<sup>304</sup> (Eulabeiah - ***marks that careful and watchful reverence which pays regard to every circumstance in that which it has to deal.***)

- a) He suffered *even though* He was a Son.<sup>305</sup>
  - b) His suffering taught Him *obedience*.<sup>305</sup>
  - c) Christ suffered temptation.
    - (1) He was tempted (per. Pass part.)<sup>306</sup> as men are tempted (absent the sin nature).
    - (2) Christ was tempted according to all respects.
    - (3) Christ was tempted according to the likeness (of men -- apart from the sin nature).
    - (4) The result of Christ's suffering is that He became the author of eternal having been perfected. He first had to be perfected He is the author of eternal salvation to everyone listening to Him.<sup>307</sup>
      - (a) Christ as high priest has *an ability to suffer together* with the *weaknesses* of believers. Paul exhorted the Jewish believers to approach the throne of grace with boldness.<sup>308</sup>
      - (b) Believers can approach the throne of grace for the purpose of *receiving* mercy in a *time of need*.
      - (c) Believers can approach the throne of grace with boldness for the purpose of finding *grace in a time of need*.
  - d) Christ's priesthood is a merciful priesthood.<sup>309</sup>
    - (1) The word *merciful* means that He is able to ***have pity on ones suffering as a result of sin***.<sup>310</sup>
    - (2) It is a merciful high priestly ministry because He is able to identify with our suffering from being tempted. He was *tempted, solicited to do evil*, in a similar way to mankind.<sup>311</sup> Christ was tempted at *all points* as we are except apart from the sin nature. He has a *shared experience* with the weaknesses of believers.<sup>312</sup>
5. <sup>313</sup> Christ currently performs His priestly service in the *heavenly tabernacle*.

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<sup>305</sup> Heb. 5:8

<sup>306</sup> Heb. 7:15

<sup>307</sup> Heb. 5:9

<sup>308</sup> Heb. 7:16

<sup>309</sup> Heb. 2:17

<sup>310</sup> Cf. Rom. 9:15,16,18

<sup>311</sup> Heb. 4:15

<sup>312</sup> Heb. 4:15

<sup>313</sup> Heb. 4:16

- a) Christ took His *own blood* into the heavenly tabernacle.
  - b) The use of Christ's own blood differs from that used by the High Priest under law. They would use the blood of bulls and goats to sprinkle the tabernacle and all the "*vessels of ministry*" for purification.<sup>314</sup>
  - c) Christ, on the other hand, as the heavenly high priest, purifies things in the heavenly tabernacle with his "own" blood. The word "own" is the Greek word *idios* in the genitive case denoting that it belonged to Him.
  - d) Christ sprinkles His blood to cleanse believers.<sup>315</sup> There is some disagreement among good men as to whether Christ uses His own blood in heaven. The context of Hebrews is emphatic that it is. It is Christ's blood that is significant for the believer's initial salvation.<sup>316</sup> It is that same blood that is significant for present tense salvation. The term "sprinkling of blood" is the Greek word *antismos* is used in the New Testament of the ***ceremonial sprinkling of blood for purification***<sup>317</sup>. Christ sprinkles His own blood on behalf of believers for the purpose of purging the believer's conscience from "dead works to serve the living God".<sup>318</sup> Christ as High Priest is *mediator*, (***one who interposes to reconcile two adverse parties***) of a better covenant based on better promises.<sup>319</sup> Christ advocates, intercedes, and offers His own blood on behalf of Grace Believers. He is the perfect mediator between God and man because He "ever liveth" to intercede on behalf of believers.
6. Christ has a faithful high priestly ministry.<sup>320</sup> Faithful means ***one that can be counted upon***.<sup>321</sup> Christ continually lives to *intercede, to plead the cause of*, for grace believers as High Priest to keep the believer saved.<sup>322</sup> Christ is able to *save* to the utmost.<sup>323</sup> Christ *saves* those come

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<sup>314</sup> Heb. 9:19-22

<sup>315</sup> 1 John 1:7; Heb. 12:24

<sup>316</sup> 1st Pet. 1:19; Rom. 3:25; 5:9; Eph. 2:13

<sup>317</sup> Abbott & Smith (Copyright Sept. 1936; pp 396) cf. Heb. 12:24; 1st Pet. 1:2; Numb. 19:9 (Septuagint)

<sup>318</sup> Heb. 9:13-14; The common thought is that the blood mentioned in Hebrews is not Christ's literal blood. The problem with that belief is that it ignores the fact that everything else in the context is literal (temple, holy place).<sup>#</sup> Therefore, it would be inconsistent with the context to make the blood "spiritual".

<sup>319</sup> 1 Ti. 2:5; Heb.8:6

<sup>320</sup> Heb. 2:17

<sup>321</sup> Cf. Heb. 10:23; 2 Ti. 2:13; 1 Ti. 4:9)

<sup>322</sup> Rom. 8:34; Heb. 7:25

<sup>323</sup> Heb. 7:25

to God through Him. He *lives continually* to save those come to God through Him.

7. Christ's sacrifice and ascension to high priest was symbolic of a change in God's program.<sup>324</sup> The Old Testament was *taken away*, (anipel) *which means to remove, repeal or abolish*. The New Testament was *established* (stese), *set in place*. It was the *will* of God believers be sanctified under the New Covenant.<sup>325</sup> Believers were *sanctified* once and for all through the *offering* of the body of Jesus Christ. While the priest under law offered sacrifices continually, Christ, on the other hand, offered *Himself* a sacrifice for sins *once* and then sat down at the right hand of the Father.<sup>326</sup> Christ's single offering has *perfected* into *perpetuity the ones* being *sanctified*.<sup>327</sup>
8. Christ's sacrifice provides benefits in this dispensation for Grace Believers. Grace Believers have confidence to enter into the Holy of Holies.<sup>328</sup> Believers can enter *by* the blood of Jesus. Believers can enter *through* the veil. The veil is a *new* and *living* way. The *veil* is the body of Christ.<sup>329</sup>
9. Christ is the Savior of His body as high priest.<sup>330</sup> He is dedicated to interceding to the Father on behalf of His body.<sup>331</sup> Christ cleanses the body by His intercession.<sup>332</sup> Christ nourishes His body, as its head.<sup>333</sup> Christ cherishes His body, as its head.<sup>334</sup>

## VII. THE SON WILL RETURN PRIOR TO THE TRIBULATION PERIOD TO RESCUE THE CHURCH FROM THE WRATH THAT WILL COME UPON THE WHOLE WORLD.

- A. The Lord's return prior to the Tribulation Period is what is seen in Scripture as the rapture. Some claim that the term doesn't occur in Scripture. It is not found as such in the English translation. The term, however, occurs several times in the

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<sup>324</sup> Heb. 10:7-9

<sup>325</sup> Heb. 10:10

<sup>326</sup> Heb. 10:12

<sup>327</sup> Heb. 10;14

<sup>328</sup> Heb. 10:19

<sup>329</sup> Heb. 10:20

<sup>330</sup> Eph. 5:23

<sup>331</sup> Eph. 5:25

<sup>332</sup> Eph. 5:26

<sup>333</sup> Eph. 5:29

<sup>334</sup> Eph. 5:29

Greek language. The Authorized Version translates the word rapture “*Caught up*” which is the Greek term *harpozo*. The word is used in Scripture to denote a seizure of one’s possessions.<sup>335</sup> The word is used of the seizure of people.<sup>336</sup> The word is used of one being taken from earth to heaven.<sup>337</sup> The word in this verse is a future passive which means one in the future will act upon the believer to seize him.

- B. The rapture of the Church differs from the second coming of Christ at the end of the Tribulation Period. There are many ways to prove this from Scripture, the primary truth being that the rapture was a mystery before it was revealed to the Corinthian church by the apostle Paul.<sup>338</sup> The apostle Paul provided more detail to the Thessalonians concerning the rapture. Paul asserts that the Lord Himself taught him the truth of the rapture.<sup>339</sup> As the steward of the dispensation of Grace, Paul was taught doctrine that differed from that received by some of the other apostles.<sup>340</sup> The Lord taught Paul personally.<sup>341</sup> So it was that the Lord informed Paul concerning the exit strategy of dead and living saints to end this dispensation.
- C. Paul explains the Lord will personally return for His church, a promise consistent with the promise that He made to the disciples.<sup>342</sup> The apostle explained the Thessalonians that the Lord Himself shall “*descend*”. The term “*descend*” means ***come down from a high place to a lower plain***.<sup>343</sup> Paul uses three prepositions to describe the Lord’s descent back to earth.
1. He shall descend from (apo – denotes source of His descent) heaven.
  2. He shall descend “*with*” (en) a “*shout*” (grammatically: an Instrument of manner, which explains a manner of how the Lord will descend. Reinecker/Rogers describes the word “*shout*” as ***that which was used in a variety of ways, e.g., it is the cry made by the ship’s master to its rowers, or by a military officer to his soldiers, or by a hunter to his hounds, or by a charioteer to his horses. When used to military or naval personnel, it was a battle cry. In most places it denotes a loud,***

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<sup>335</sup> Heb. 10:34

<sup>336</sup> John 6:15; 10:29

<sup>337</sup> 2 Co. 12:2

<sup>338</sup> 1<sup>st</sup> Co. 15:51

<sup>339</sup> 1<sup>st</sup> Thess. 4:15

<sup>340</sup> 1 Co. 13:9; 2 Pet. 3:15-16

<sup>341</sup> Gal. 1:12,17; 1 Co. 11:23

<sup>342</sup> John 14:2-4

<sup>343</sup> 1<sup>st</sup> Thessalonians 4:16; cf. Matt. 8:1; 17:9

**authoritative cry, often one uttered in a thick of a great excitement.**<sup>344</sup>

The “*shout*” is possibly a command to Satan and his minions who control the spiritual air space.<sup>345</sup>

3. He shall descend “*with the voice of an archangel*”. Archangels are the highest form of angels (***the word arch means to be head, chief***).<sup>346</sup> The word “*of*” is a voice consisting of an archangel. “*Voice*” is the word *phonee* is ***an articulate sound; language***. The voice is likely unlike any human articulation.
4. He shall descend “*with the trump of God*”. Trumpets were used in Scripture ***to announce or to summon to battle; to instituted a new program from God***.<sup>347</sup> The trumpet in verse 16 is anartharous, meaning ***a quality of a trumpet belonging to deity***. Paul calls it the “*last*” trump in his letter to the Corinthians.<sup>348</sup> Last can be last in a sequence of events.<sup>349</sup> It can also be used with reference to importance.<sup>350</sup>
5. Paul describes the sequence in which the rapture will occur.
  - a) The dead “*in Christ*” will rise.<sup>351</sup> The word for dead is *vekroi* which mean ***those existing in a state of death***.<sup>352</sup> “*In Christ*” limits those included in the rapture. “*In Christ*” is a phrase used in Scripture to denote those baptized in to the Body of Christ.<sup>353</sup> Believers since Pentecost were baptized into the Body of Christ.<sup>354</sup> No other group of people before the Day of Pentecost is classified as being “*in Christ*”. Those in the nation Israel are promised a different destiny than that of the Church.<sup>355</sup> The unsaved are promised a different destiny than that of those in the Church.<sup>356</sup>
  - b) Paul continues stating that “*then*” is an adverb of time that emphasizes “***after that, in the next place, afterwards We which are alive***” -- shall be “*Caught up*” (raptured) “*together with*

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<sup>344</sup> cf. Matt. 8:18, 28

<sup>345</sup> cf. Daniel 10:12-13; Eph. 2:2; 6:12; Col. 1:16

<sup>346</sup> cf. Jude 9

<sup>347</sup> cf. 1 Co. 14:8; Heb. 12:19

<sup>348</sup> 1 Co. 15:52

<sup>349</sup> 2 Pet. 2:20

<sup>350</sup> 1 Co. 4:9

<sup>351</sup> vs.16

<sup>352</sup> cf. Lk. 20:37; John 5:25

<sup>353</sup> cf. 2 Co. 5:17, 19

<sup>354</sup> 1 Co. 12:13; Gal. 3:26, 28

<sup>355</sup> cf. Dan. 12:1-3

<sup>356</sup> cf. Rev. 20:12

them **in** the clouds”. “*Clouds*” is used elsewhere in Scripture to emphasize dead saints.<sup>357</sup>

#### VIII. THE SON WILL BE INVOLVED IN SEVERAL JUDGMENTS FOLLOWING THE RAPTURE OF THE CHURCH

- A. Immediately following the rapture, the Church will take part in the Bema Seat Judgment. The apostle Paul told the Thessalonians that that judgment would take place immediately after the rapture. The apostle noted that believers will be raptured “to meet” the Lord.<sup>358</sup> The word “to” is the Greek preposition *eis* which carries the idea of entry into a place.<sup>359</sup> “Meet” is better translated **an encountering** when used with the *eis* preposition.<sup>360</sup> The *sis* ending on the term for meet, *apanateesis*, emphasizes **the act of meeting, hence a meeting**.<sup>361</sup> The meeting is one **generally concerning the Lord** -- one who is master.<sup>362</sup>
1. Every Grace Believer will have their works judged as to whether they were consistent with those works foreordained by God.<sup>363</sup> These works are those planned for the Grace Believer before the foundation of the world in order that the believer might “walk in them”.
  2. All works not consistent with God’s plan and purpose will be consumed by fire<sup>364</sup>. The grace believer will receive rewards for those works not consumed<sup>365</sup> and each believer will have praise from God.<sup>366</sup>
- B. The Lord will also take part in the Judgment of the world of unbelieving mankind and Israel in what we know from Scripture as the Tribulation Period. The Son’s involvement is seen in the book of Revelation. After the seal judgments those upon the earth are looking for refuge from the “wrath of the Lamb”. John writes during that time that they will hide in “dens”<sup>367</sup> and “rocks.”<sup>368</sup> The dignitaries

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<sup>357</sup> cf. Heb. 12:1; 1 Thess. 4:17

<sup>358</sup> 1<sup>st</sup> Thess. 4:17

<sup>359</sup> cf. Acts 11:26

<sup>360</sup> cf. Matt. 25:1, 6; Acts 28:15

<sup>361</sup> cf. 2 Co. 5:10; Rom. 14:10; 1 Co. 3:11-15

<sup>362</sup> cf. Rom 10:9; 1 Pet. 3:15; John 20:28

<sup>363</sup> 1Thess. 4:17; 2 Co. 5:8-10.

<sup>364</sup> 1 Co. 3:13, 15

<sup>365</sup> 1 Co. 3:14

<sup>366</sup> 1 Co. 4:6

<sup>367</sup> according to Louw-Nida, **generally (a room)large enough for at least temporary occupation by persons; often used for habitation or refuge by those who were refugees or thieves**. Heb. 11:38

<sup>368</sup> **a bedrock (possibly covered with a thin layer of soil, rocky crags, or mountain ledges, in contrast with separate piece of rock**. – Louw-Nida cf. Matt. 7:25; Mk. 15:46 – The rocks were part of the mountains.

and ordinary men, alike, begged the mountain and rocks to protect them because the “great day of His wrath has come”.<sup>369</sup> “*The day*” denotes a specific period in which God has established to use the Son to show forth his wrath.<sup>370</sup> “*His wrath*” notes that it is the Lord who is bringing judgment upon the earth and no one has the ability to hold their ground against Him. The wrath of the Lamb will culminate in the Battle of Armageddon.<sup>371</sup> Paul informs the Thessalonians that this day occurs when the Lord appears near the end of the Tribulation Period to take control of the kingdoms of the earth at *the revelation* of the Lord Jesus.<sup>372</sup> The word “*revelation*” means an “*unveiling*”. The term “the revelation” is used several times in the New Testament to denote the unveiling of the Lord at His second coming.<sup>373</sup> He comes at that time “*with his mighty angels*” – denotes angels belonging to the Lord – this is only said of Him coming with angels at His second coming.<sup>374</sup> He comes “*in flaming fire*” -- emphasizing *the glory of the appearance of the Lord*.<sup>375</sup>

- C. Following the Tribulation Period, the Lord will gather all the Gentile nations together for the “*sheep and goats judgment*”. The time frame of this judgment differs from that of the Bema Seat and Great White Throne judgments.<sup>376</sup> It will occur when the Son of Man comes in His glory. The time frame of the sheep and goats judgment is established by the fact the Son sits upon his throne.<sup>377</sup> The time frame is also seen in the Son being called “King”.<sup>378</sup>
1. The Son gathers all (the) nations (Gentiles) and separates<sup>379</sup> them into two distinct categories --- sheep and goats.
  2. The sheep are accepted into the kingdom based upon how they treated the “brethren” of the Lord.<sup>380</sup>
  3. The goats are sent into eternal fire prepared for the devil and his angels.
  4. The standard of measurement for their judgment is their lack of response to “*the least of these*” – “*in the case of a Greek superlative the meaning*”

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<sup>369</sup> Rev. 6:17

<sup>370</sup> cf. Zeph. 1:14; Acts 17:31 Ps. 2:12; 21:9

<sup>371</sup> Rev. 16:15-16

<sup>372</sup> 2 Thess. 1:7

<sup>373</sup> cf. 1 Pet. 4:13; 1 Co. 1:7

<sup>374</sup> cf. Matt. 16:27; 13:41; 24:31

<sup>375</sup> vs. 8 Reinecker/Rogers

<sup>376</sup> Matt. 25:31

<sup>377</sup> Matt. 25:31

<sup>378</sup> Matt. 25:34

<sup>379</sup> The word “*separate*” means to “*remove someone from an association – to exclude*” -- Louw-Nida lexicon. Matt. 25:32; cf. 1<sup>st</sup> Co. 5:13; Matt. 13:49

<sup>380</sup> Matt. 25:34

*is not the smallest but simply “very small.”*<sup>381</sup>

- D. The Kingdom from the Heavens is seen in Scripture as governmental rule. In the Kingdom from the Heavens, Christ will come to the earth after the Tribulation Period and set up governmental rule over all the earth. This period has a couple of names. Paul in the first chapter of Ephesians calls it the Dispensation of the Fullness of Times. It is also known as the Millennial Kingdom. This kingdom was offered to and rejected by the Nation Israel. But, God is adamant that the Son will “sit upon the holy hill of Zion”.<sup>382</sup>
1. The kingdom was prophesied by Old Testament prophets.<sup>383</sup>
  2. It was proclaimed by John the Baptist and Jesus.<sup>384</sup>
  3. The institution of the Kingdom from the Heavens was prophesied in the Old Testament. It was prophesied to occur during the days of the revised Roman Empire.<sup>385</sup>
  4. God is seen as sovereign over all the earth during that time.<sup>386</sup> Christ will be judge over the entire world in that day.<sup>387</sup>
  5. The nation Israel will be regathered into the land.<sup>388</sup>
  6. Christ will be in control of the government.<sup>389</sup>
- E. The Lord will also judge Israel during the Tribulation Period. The Scripture teach that during that time, He will turn “ungodliness from Jacob”.<sup>390</sup> By the time Israel reaches the end of the Tribulation Period, all of the non-elect will be purged from the nation and all of “Israel will be Israel”.<sup>391</sup>
- F. The Son will preside over the Great White Throne judgment. This judgment occurs at the end of the Millennial Kingdom.<sup>392</sup> Those who appear before this throne will be the dead from all periods of time who have not been judged. Those gathered at this judgment will be judged according to the works they did while

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<sup>381</sup> (brethren – cf. Matt. 12:49-50; Rev. 6:12; 19:10; 14:2-5). – Louw-Nida

<sup>382</sup> Ps. 2:6

<sup>383</sup> Zech. 8:1-3; Is. 65:25

<sup>384</sup> Matt. 3:2; Matt. 4:17; 9:35

<sup>385</sup> Dan. 2:44-45

<sup>386</sup> Ps. 47:1-9

<sup>387</sup>

Is. 11:1-9

<sup>388</sup> Mic. 4:6-8; Zech. 14:1-9

<sup>389</sup> Is. 9:7

<sup>390</sup> Rom. 11:26; Is. 59:20; Ps. 14:7; Jerm. 30:7-8

<sup>391</sup> Rom. 9:27; Is. 10:22

<sup>392</sup> Rev. 20:11

upon the face of the earth.<sup>393</sup> The works they did will determine the degree of the punishment they will receive. Those appearing at this judgment will participate in the “second death” where they will be eternally separated from God.<sup>394</sup>

IX. THE SON’S SUBJUGATION TO THE FATHER’S PLAN WILL BE REVERSED AFTER THE PLAN IS COMPLETED.

- A. According to the apostle Paul, the Son will return to His original relationship with the Father and the Holy Spirit. The Son has always been an equal member of the Godhead. He, however, took on a subservient role in the relationship for the outworking of the decree.<sup>395</sup>
- B. The Son will return to the role that He had before the world began. This will occur when He finishes the Father’s will for Him by putting “all enemies under His feet”.<sup>396</sup>
  - 1. Death is the last enemy that will be destroyed.<sup>397</sup>
  - 2. Death shall be subjugated when it is tossed into the Lake of Fire at the end of the Millennial Kingdom.<sup>398</sup>

CONCLUSION

The Lord Jesus, the second Person of the Godhead subjugated Himself to accomplish the Father’s will upon the earth. Though He is equal with God, He took on Himself the form of a servant, to carry out the Father’s plan and purposes for the ages. The Son progressively unveiled the Father’s plan over the course of several dispensations. The Son made many appearances in the Old Testament (Angel of Jehovah; Burning bush; temporary human flesh; the Glory in the temple). The Son accelerated the Father’s plan by taking on human flesh and experiencing life as a Man. He gave His life to make possible the Father’s plan for salvation and other aspects of the decree. Today, the Son serves as High Priest, interceding for believers to keep the believer in the Father’s will. His future plans include judgment of the works of those in the Body of Christ at the Bema Seat judgment. He will also conduct the Judgment of the sheep and goats and the Great White Throne judgment. He will reign for 1,000 years over the earth. After He puts down all enemies of the Father, He will return to the relationship He had with the Father and the Holy Spirit before the World began.

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<sup>393</sup> Rev. 20:12

<sup>394</sup> 2 Thess. 1:9

<sup>395</sup> Phil. 2:7

<sup>396</sup> 1<sup>st</sup> Co. 15:25.

<sup>397</sup> 1<sup>st</sup> Co. 15:26

<sup>398</sup> Rev. 20:14