

EAST AFRICA BIBLE COLLEGE
CONFERENCE CERTIFICATE PROGRAM

Theology II:
Jesus and Salvation

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Christology

Introduction

- I. What is Christology?
 - A. The Doctrine of Christ
 - B. It comes from two Greek words
 1. *Christos* (*χριστος*) meaning “the anointed one” and a title for Jesus in the New Testament
 2. *Logos* (*λογος*) meaning “word”
- II. Why Study Christology?
 - A. Jesus is an essential person in the universe.
 1. Colossians 1:15-20
 2. His name is above every other name. (Philippians 2:9-10)
 3. He is a member of the Trinity. (Philippians 2:6)
 - B. An essential person in salvation (Romans 10:9; Acts 4:8-12; John 14:4)
 - C. “Being a Christian does not mean, first and foremost, believing in a message. It means believing in a person.” – Gustavo Gutierrez
- III. IPHC Doctrine on Jesus (from the Articles of Faith)
 - A. Article 2: We believe that the Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead, and buried, to reconcile the Father to us, and to make atonement, not only for our actual guilt, but also for original sin.
 - B. Article 3: We believe that Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfections of man’s nature, and ascended into heaven and there sits until He shall return to judge all men at the last day.
 - C. Explanation of our doctrine will be addressed below.
- IV. Sources of Information
 - A. The Bible – Our Primary Source for Special Revelation and Information about God (see study of the Bible in Theology 1 for more information).
 1. There is information about Jesus in Old Testament Prophecies/Allusions
 2. The Gospels describe Jesus life, teaching, and activities.
 3. The Epistles describe the results and ongoing effects of Jesus’ ministry.
 - B. Early Church Writings
 1. Early Church Fathers/Historians
 2. Josephus (Jewish Historian)
- V. Biblical Names and Titles for Jesus

A. Jesus

1. Name given name in Matthew 1:21; Luke 1:13; 2:21
2. Meaning of “Jesus”
 - i. From Greek: Ιησους
 - ii. Hebrew and Aramaic: *Yesua* meaning “Yahweh Delivers (or rescues)”
 - iii. A form of the name Joshua
 - iv. In Jesus day, the name “Jesus” meant “God’s Salvation”
 - v. The name Jesus was very common in the 1st century in the region of Israel.
3. The name of Jesus can be pronounced differently based on the language of the country where it is being spoken.

B. Christ

1. A title, not a name.
2. Matthew 16:16
3. Greek Χριστος meaning “anointed one”
4. The Greek version of “Messiah”

C. Messiah

1. A title, not a name.
2. John 1:41
3. From the Hebrew meaning “anointed one”
4. References are found throughout the Old Testament to a Messiah who would deliver and redeem the children of Israel.

D. Emmanuel or Immanuel

1. Isaiah 7:14 and Matthew 1:23
2. From the Hebrew meaning “God with us”

E. Jesus of Nazareth

1. Used 17 times in the New Testament (Mark 10:47, for example)
2. Refers to Jesus’ hometown, Nazareth

F. Lord

1. A title
2. Matthew 17:4, for example
3. From the Greek *kurios* meaning “master”

G. Savior

1. A title
2. Luke 2:11, for example
3. From the Greek *soter* meaning “savior or deliverer”

H. God

1. Describes the deity of Jesus
2. John 20:28, for example

3. From the Greek *theos* meaning “god”

I. Other Names and Titles (not an exhaustive list)

1. The Son of God (and other variants, Luke 1:35 for example)

2. Son of Man (Matthew 8:20)

3. Logos

i. Greek for “Word”

ii. John 1

iii. Logos has special meaning for both the Greeks and the Jews

a. For the Greeks

i. This word is associated with Greek philosophy and describes the ultimate principle in the Universe.

ii. By calling Jesus the “Word” John is describing Jesus as the ultimate being of the Universe, the greatest which exists.

b. For the Jews

i. In the beginning God created the world with his word (Genesis 1-2) and God’s word has been spoken specifically to Israel in various ways ever since (Hebrews 1:1-4). Jesus, however, is the greatest “Word” to have come to God’s creation.

ii. That Jesus is the “Word” from God means that Jesus conveys the message, character, nature, and will of God to all people.

iii. He is a form (the greatest form) of Special Revelation.

4. Lamb of God (John 1:29)

5. The Good Shepherd (John 10:11)

6. Light of the World (John 8:12)

7. Bread of Life (John 6:35)

8. Rabbi

i. Mark 9:5, for example

ii. Aramaic for “teacher”

9. King of the Jews (Matthew 2:2)

10. King of Kings and Lord of Lords (Revelation 17:14)

11. Great High Priest (Hebrews 4:14)

Christology

The Deity of Christ Jesus

Here we seek to answer the question, “Was Jesus Divine?” It is essential that we view Jesus as God. If Jesus is who the Church says He is, and if Jesus can do what the Church says He can do, He must be God. How can we prove that?

I. Biblical Evidence for the Deity of Christ

A. Christ Existed Eternally Before Creation

1. Biblical Evidence

- i. Genesis 1:26 – “Let *us* make man. . .”
- ii. John 1:1 and 1 John 1:1 – Jesus existed “from the beginning”
- iii. John 1:1-2 – Jesus was with God in the beginning
- iv. John 17:5 – Jesus was before the world was

2. Jesus is not a created being and was not created at his birth. He always has been in existence. This eternity is an attribute of God.

B. Christ Participated in the Creation of the World

1. John 1:3 – “Through him all things were made. . .”
2. John 1:10 – “the world was made through him . . .”
3. Colossians 1:16-17 – “For by him all things were created. . .”
4. 1 Corinthians 8:6 – “there is but one Lord, Jesus Christ, through whom all things came and through whom we live.”

C. Christ Appeared After Creation (before the incarnation)

1. These appearances are called theophanies.
2. Scripture: Genesis 18; Judges 6; Daniel 3:25

D. Christ Possesses Divine Attributes:

1. Holy (Acts 3:14)
2. Eternal/Uncreated (John 1:1; 8:58; 17:5; Colossians 1:15)
3. Omnipresent (Matthew 28:20; Ephesians 1:23)
4. Omniscient (John 16:20; 21:17)
5. Omnipotent (John 5:19)
6. Immutable (Hebrews 1:12; 13:8)

E. Christ Possesses Divine Authority

1. Creator (John 1:3; Colossians 1:16)
2. Sustainer (Colossians 1:17)
3. Ruler (Ephesians 1:22)

F. Christ Possesses Divine Rights

1. Able to forgive sin (Matthew 9:2; Luke 7:47)
2. Able to perform miracles and healings (Luke 9; Mark 6:56)
3. Able to raise the dead (Mark 5:41-42; John 5:21;11:25)
4. Able to judge mankind (John 5:22)

G. Christ Identified Himself with the Old Testament Name for God, I AM (John 8:58)

H. Christ Possesses Other Divine Names

1. Revelation 22:13 – Alpha and Omega
2. Mathew 1:22 - Immanuel/Emmanuel
3. Matthew 7:21 – Lord
4. John 10:36 – Son of God
5. 2 Peter 1:1 – God
6. John 1:1 – Word (logos) – associated with Greek philosophy as the ultimate principle in the Universe.

I. Christ Demonstrated Divine Knowledge and Authority in Teaching (Matthew 7:28-29)

J. Christ Demonstrated Divine Relationship with the Triune God

1. He expresses the image of God (Colossians 1:15; John 14:9; Hebrews 1:3)
2. He is one with the Father (John 10:30)
3. Divine Sonship revealed at Baptism (Matthew 3:13-17)

K. Christ is Included in the Trinity

1. In Baptism Instructions - Matthew 28:19
2. In Epistles – 2 Corinthians 13:14

L. Christ Accepts Divine Worship

1. Matthew 14:33; 28:9
2. John 20:28-29

M. Christ Claimed to be God

1. Examples are found in John 8:58; John 10:30; John 17:5
2. He claimed deity in the face of Satan (Matthew 4:7)
3. His prayers reflected equality with God (John 17:11; 22)
4. He made these claims at all levels of society
 - i. To the Religious Leadership (Luke 5:20-26)
 - ii. To the Governmental Leadership (Mark 15:2)
 - iii. To the General Population (John 4:25-26; 9:35-38)
 - iv. To the Disciples (Matthew 16:13-17)

N. Christ was recognized as God by multiple witnesses (John 1:1, Titus 2:13; 1 John 5:20)

O. Christ hears and answers prayer (John 14:13-14)

P. Christ had authority over supernatural beings (angels, demons, and Satan): Matthew 13:41-42; 26:53

Q. The Overwhelming Biblical Evidence

1. Individually, these claims and examples can be ignored but when they are seen in their totality, they speak very clearly of the deity of Jesus.
2. C. S. Lewis: “I am trying here to prevent anyone saying the really foolish thing that 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 a lunatic — on the level with the man who says he is a 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, 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 intend to. ... Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God.”

II. Historical Evidence for the Deity of Christ

- A. Every early church creeds contained a declaration of Christ’s deity after much discussion, prayers, study, and debate.
 1. The Apostles Creed
 2. The Nicene Creed (325 AD)
 3. Chalcedon Creed (451 AD)
- B. The early church affirmed the deity of Christ in the face of heretics.
 1. Those who denied the deity of Christ were characterized as heretics and their teaching was condemned.
 2. The notion or doctrine of Christ’s deity was not formulated later in the history of the church as some today claim.
- C. Animal Sacrifice and Temple Dedication ceased among Christians
 1. Jesus was seen as the ultimate sacrifice (once and for all) – Hebrews 7:27
 2. Jesus was seen as the great and eternal High Priest – Hebrews 4:14
 3. God’s presence is no longer contained in a building, but in our bodies – John 4:21-24; 1 Corinthians 6:19
- D. People died for the Gospel of Christ Jesus.
 1. Martyrdom began in Acts 7 with Stephen and has been a reality for many Christians throughout the history of the church.
 2. People do not give their lives for a lie.

III. Jesus as Son in the Trinity

- A. A larger study of the Trinity if found in Theology I.

B. Overview of the Trinity

1. The Christian doctrine of the Trinity is our attempt to properly understand God in light of the totality of Scripture.

i. God Is One

a) Old Testament: Deuteronomy 6:4; 20:2-3

b) New Testament: Mark 12:29; 1 Timothy 1:17; 1 Corinthians 8:4-6;
James 2:19

ii. God Exists in Three Distinct Persons

a) Old Testament: Genesis 1:1-2, 26

b) New Testament: Matthew 3:16-17; 28:19

2. Essential Elements of the Doctrine of the Trinity

i. God is One

ii. God Exists in Three Distinct Persons

iii. Each Person in the Trinity is Equally Divine

iv. The Trinity is Eternal, not created

v. Each Member of the Trinity is of the Same Essence and is not inferior or superior to the others in Essence

vi. The Trinity is a mystery that we will never be able to fully understand and must be accepted with faith.

vii. See Diagram of the Trinity in the Theology I workbook.

3. Members of the Trinity

i. God, the Father

ii. God, the Son

iii. God the Holy Spirit

C. Jesus as “Son of God” in Scripture

1. Old Testament Allusions to the Son of God

i. Even though the members of the Trinity are not explicitly described in the Old Testament, allusions and references are made to the Trinity. The Son may be the least alluded to but there are references in Old Testament scripture nonetheless including Psalms 2:6-7; Isaiah 7:14 and 9:6).

2. New Testament Scripture concerning God the Son

i. In the New Testament we begin to see explicit references to the Members of the Trinity including God the Son and God the Holy Spirit.

ii. Jesus is explicitly called the “Son of God” throughout the New Testament

a) In all four Gospels and Acts

b) Five of Paul’s Letters (Rom., 1 and 2 Cor., Gal., and Eph.)

c) Four General Epistles (Hebrews, 2 Peter, 1 and 2 John)

d) Revelation

3. Specific New Testament References to Jesus as “the Son of God”

- i. References made by God the Father: Matthew 3:17; 17:5; Mark 9:7; Luke 9:35; 2 Peter 1:17
- ii. References made by Jesus: Matthew 26:63-64; 27:43; 28:19; Luke 22:70; John 3:16-17; 5:25; 19:7
- iii. Reference made by the Disciples in Matthew 14:33
- iv. References made by Peter in Matthew 16:16 and 2 Peter 1:17
- v. References made by Roman Soldiers in Matthew 27:54 and Mark 15:39
- vi. Reference made by the Gospel Writer Mark in Mark 1:1
- vii. References made by the Angel Gabriel in Luke 1:32; 35
- viii. Reference made by Martha in John 11:27
- ix. Reference made by Nathanael in John 1:49
- x. Reference made by John the Baptist in John 1:34
- xi. References made by the Apostle Paul: Acts 9:20; Romans 1:4, 9; 8:3, 29; 1 Corinthians 1:9; 2 Corinthians 1:19; Galatians 2:20; 4:4, 6; Eph. 4:13
- xii. References made by the Apostle John: John 20:31; 1 John 3:8; 4:9-10, 15; 5:5, 9-13, 20 ; 2 John 1:3, 9; Revelation 2:18
- xiii. References made in Hebrews 1:5; 4:14; 5:5; 6:6; 7:3; 10:29
- xiv. References made by Satan in Matthew 4:3; 6 and Luke 4:3; 9
- xv. References by demons in Mat. 8:29, Mark 3:11; 5:7, and Luke 4:41; 8:28

4. Scripture is clear that while Jesus is God, his identity in the Godhead is the Son.

D. The Nature of God the Son

1. The Nature of His Sonship

i. Begotten

a) John 3:16

1) NKJV: For God so loved the world that He gave His *only begotten Son*, that whoever believes in Him should not perish but have everlasting life.

2) NIV: For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

3) Greek: μονογενες

1. only begotten

2. unique child

b) Rom. 8:29 and Col. 1:15 speak of Jesus being the first born of God

1) Greek: πρωτο τοκος

2) Meaning: firstborn

c) Does this mean that God the Son is a created being?

- 1) The words “begotten” and “firstborn” carry the implications of a beginning, if something is begotten or born, it is created and temporal.
- 2) Yet scripture teaches that Jesus, God the Son, is eternal, he always was and always will be.
- 3) The totality of John’s writings support the eternity of the Son of God (John 1:1; John 8:58)
- 4) John most likely used the term “only begotten” in reference to the uniqueness of Jesus and not the creation of Jesus. John is emphasizing that Jesus is the only Son of God.
- 5) Paul also makes this same emphasis in Romans 8:3, 32.
- 6) Paul most likely used the term “firstborn” to refer to Jesus’ authority and unique dominance as God the Son.

d) The Importance of Uniqueness

- 1) A distinction must be made between the sonship of Jesus (God the Son) and the sonship of all believers.
- 2) The sonship of all believers is described in John 1:12; Philippians 2:15; and 1 John 3:1-2.
- 3) Ephesians 1:5 and Romans 8:15, 23 describe the sonship of believers as a sonship achieved by adoption.
- 4) We are not the sons of God as Jesus is the Son of God.
- 5) The Sonship of Jesus is unique, natural, and eternal.
- 6) The sonship of all believers is achieved through adoption and grace.

e) Conclusion

- 1) Jesus is unique as the one and only eternal Son of God.
- 2) The terms “begotten” and “first born” are not intended to diminish his deity but describe his sonship as unique and authoritative.
- 3) We should not view these verses as proof of Jesus’ creation. Jesus is eternal as we will see below.

ii. Eternality

a) Jesus, as a member of the Godhead (Trinity), is eternal.

- 1) John 1:1-2; 17:5
- 2) God the Son transcends time.
- 3) Jesus was not merely a human who became like God, He was God who took on flesh. We call this the Incarnation.

- b) God the Son was a participant in the creation event (John 1:10; Colossians 1:16-17; 1 Corinthians 8:6) He existed before time.

2. Equality with God the Father

- i. The Issues:
 - a) Is God the Son equal with or less than God the Father?
 - b) If God the Son is less, can he be a member of the Trinity?
- ii. The Equality of God the Son and God the Father
 - a) Scripture teaches that God the Son and God the Father are Equal
 - 1) John 10:30-33
 - 2) Some distort this and say that Jesus never intended to say he was the same as God, only that he and God were one in purpose. Yet it is clear in John 10 that the religious leaders and Jesus knew that he was claiming to be the same as God.
 - b) Scripture teaches that God the Son and God the Father are one not only in purpose but also in nature or essence. (Philippians 2:6; John 1:1; Colossians 1:15-19; 2:9)
 - c) Scripture teaches that the Son shares the same attributes as the Father.
- iii. There are scriptures that seem to indicate that Jesus and God the Father are not equal such as Matthew 24:36; John 5:19; 14:28, and 1 Cor. 15:24-28
 - a) However, these verses actually describe a voluntary and temporary subordination or humility as part of the Incarnation.
 - 1) Compare Genesis 3:4-5 with Philippians 2:6-7
 - 2) Mankind, who did not have equality with God, tried to obtain it through rebellion and disobedience to God
 - 3) Jesus, who had equality with God, willingly relinquished it (temporarily set aside) for the benefit of Man
 - 4) Man tried to grasp equality with God through disobedience, Christ, in obedience, let go of the equality he had for a season.
 - b) By becoming flesh (incarnation) God the Son did not become inferior to God the Father but he did lay aside for a season his continual use of divine attributes, power, and glory.
 - c) God the Son became equal with God the Father in nature but subordinate to God the Father in work and activity.
 - 1) Jesus was subordinate in terms of his incarnate state, not in terms of his nature. He remained a member of the Trinity throughout the incarnation.
 - 2) His subordination was function and temporary. He has since been exalted (Philippians 2:9).

- iv. Early Church Statements on Equality and Subordination
 - a) The Apostles Creed and Nicene Creed firmly hold that God the Son was and is equal with the Father in nature (of the same essence) even though they are distinguishable in activity.
 - b) Throughout Church History (from the beginning) the equality of God the Son with God the Father in nature has been affirmed.
- v. Key Verses Explained
 - a) John 14:28 – God the Father is greater than the incarnate God the Son in glory prior to his exaltation. Both remain eternally glorious afterwards.
 - b) John 5:19 – As one sent by the Father, the Son relies on the instructions of the Father; the Son yields to the Father completely even though they are the same in nature (and essence).
 - c) Matthew 24:36 – Jesus set aside his omniscience at the incarnation. Although it is clear that Jesus has supernatural knowledge in some instances, he did not continuously operate out of his divine attributes.
 - d) 1 Corinthians 15:24-28 – The Son does not retain any authority for himself, even though he has all authority; the Son relinquishes it all to the Father.
 - e) Even though these verses support temporal subordination, none support eternal subordination. Scripture remains clear that God the Son and God the Father are eternally equal in nature even though they are distinguishable in activity.

3. The Chosen One of God

- i. Scripture: Isaiah 42:1 and Luke 9:35
- ii. This identifies Jesus as the One designated by God to fulfill God's mission. This does not mean that Jesus was merely a special human God chose to use.
 - a) Israel is also identified in scripture as special humans who became God's chosen people (Deuteronomy 14:1-2)
 - b) Yet Israel proved to be an unfaithful servant of God
 - c) Where Israel failed to be faithful as God's chosen people, Jesus succeeded in faithfulness as the chosen One of God.
 - d) Israel could not fulfill God's mission on earth because of their unfaithfulness but Jesus did fulfill God's mission.
- iii. Since believers are now identified with Jesus, the Chosen One of God, they are now members of the chosen people of God (1 Peter 2:9)

4. The Beloved Son

- i. Scripture: Matthew 17:5 and Mark 9:7
- ii. Reveals the love relationship between God the Father and God the Son.

Christology

The Humanity of Christ Jesus

Here we seek to answer the question, “Was Jesus Human?” It is essential that we view Jesus as fully God and fully man.

I. Incarnation

A. What is Incarnation?

1. Literal Definition: To be embodied by flesh or to take on flesh.
2. From Greek, σαρκοσις
3. From Latin, *incarnatus*
4. Definition in Christianity: The belief that God the Son became flesh when He was miraculously conceived by the Holy Spirit in the womb of the Virgin Mary.
5. Thomas C. Oden – “Incarnation means enfleshing, or becoming flesh, the union of human nature with the divine in one person. In the fullness of time, the eternal Son assumed human nature without ceasing to be God.”
6. J. Rodman Williams – “This is the mystery of the Incarnation, namely, that the Word who was ‘with God, and . . . was God’ took upon Himself flesh: He became man. Without ceasing to be God through whom all things were made, He concurrently became man by assuming our flesh.”
7. Terry Tramel (IPHC Theologian) “At the heart of the Gospel is the good news of God becoming a man in order to rescue and redeem His creation.”

B. Scriptures Describing the Incarnation: John 1:14; 1 Timothy 3:16; Philippians 2:7-8; Colossians 2:9; Galatians 4:4; Hebrews 2:9

II. Evidence for the Humanity of Christ

A. Biblical Evidence that Jesus was not only fully God but also fully human:

1. Jesus had a human birth (Matthew 1:18-2:11 and Luke 1:30-38).
2. Jesus experienced normal human development (Luke 2:50-52).
3. Jesus appeared as a man (John 4:9).
4. Jesus experienced normal human weakness (Isaiah 53:4).
 - i. He became weary (John 4:6 and Matthew 8:24).
 - ii. He became hungry (Matthew 4:2; 21:18).
 - iii. He became thirsty (John 19:28).
 - iv. He was tempted (Matthew 4:1-11 and Hebrews 2:18; 4:15).
 - v. He suffered physical pain (Hebrews 13:2).
 - vi. He suffered emotional pain (Luke 22:44).
5. Jesus experienced normal human emotions
 - i. Grief (John 11:35)

- ii. Anger (Mark 3:5)
 - iii. Humor (Mark 3:17)
 - iv. Compassion (Matthew 9:36)
 - v. Frustration (Luke 9:41)
 - vi. Stress (Matthew 26:37)
 - vii. Sorrow (Matthew 26:38)
 - viii. Joy (Luke 10:21)
 - ix. Affection
 - a) Mark 10:16
 - b) friendship, not romantic
6. Jesus was called human by those who knew him:
- i. By John the Baptist (John 1:30)
 - ii. By the Apostle Paul (1 Timothy 2:5)
 - iii. By those to whom He ministered - John 4:29
7. Jesus claimed to be man and accepted and used the title “Son of Man” (Luke 4:4; Matthew 16:13; Mark 10:33; John 6:53)
8. Scripture is clear that Jesus was fully God but also fully human.

B. Historical Evidence

1. Every early church creeds (statements of faith) affirmed both the deity and humanity of Jesus.
2. However, some heretical teachings did arise in the early church that denied the humanity of Jesus.
 - i. Docetism – Jesus was not human, his physical body was only an illusion. He never physically suffered or died because he is purely God and God cannot suffer or die.
 - ii. Gnosticism – An extension of Docetism; Jesus was not human because the physical world is evil and Jesus cannot be evil. He was purely spirit and only appeared to be in the flesh as an illusion.
 - iii. Modalism – Jesus was human in form but not in nature. He can take on the form but never retains it.
 - iv. Nestorianism – The human Jesus and the divine Christ were not the same person but were loosely untied for a time.
 - v. Apollinarianism – Jesus was only partly human; he had a human body but a divine mind and spirit.
 - vi. Eutychianism - He was not fully divine, nor fully human, but a composite being; a mixture of the two.

III. The Historical Jesus

A. Most scholars (secular and Christian) accept that the person of Jesus was an actual, living human being. While most secular scholars do not accept his divinity, they do agree that he was a real person.

1. Independent, non-Christian writers spoke of Jesus including Josephus, a Jewish Roman historian.
2. Even the Bible is viewed as reliable by secular scholars in a historical sense so most believe Jesus actually lived.

B. The Historical Facts About the Man Jesus

1. Date of Birth – Debated between 5 BC and 4 AD
2. Place of Birth – Bethlehem, in Judea
3. Hometown – Nazareth, in Galilee
4. Ethnicity – Jewish
5. Occupation – Carpenter and traveling teacher
6. Social Standing – Not a member of the upper class
7. Length of Ministry – Three Years (based on the three Passovers mentioned in John 2:13, John 6:4, and John 12:1)
8. Date of Death – Debated between 30 to 33 AD
9. Place of Death – Jerusalem
10. Manner of Death – Crucifixion
11. Roman Judge – Pontius Pilate

C. While the person of Jesus is accepted as a literal human being who lived and died, his deity and his power to save are under attack and rejected by secular (and some “Christian”) scholars. Yet we firmly believe in the truthfulness and reliability of the Bible and therefore accept Jesus as not only a historical person but also God in flesh, member of the Trinity, God the Son; Jesus is the Word that became flesh, the God whose fullness also dwelled in man.

IV. Birth of Jesus

A. Prophecy Concerning Birth and Life of Jesus

1. The coming and birth of Jesus was foretold in prophecy hundreds and even thousands of years before his actual birth. (Genesis 3:15, Genesis 12:2-3; Deuteronomy 18:15)
2. The Psalms are filled with references to God’s Chosen One. Two examples are Psalm 2:7 and Psalms 110:4. This was written 1,000 years before Jesus’ birth.
3. The Prophets focused on the coming Messiah as a major theme of hope in their messages.
 - i. Isaiah spoke the most of the coming Messiah. He wrote 750 years before Jesus’ birth in Bethlehem. References include Isaiah 7:14; 9:1-7; 40:3-5; 42:1-4; 49:1-7; 50:4-9; 52:13 – 53:12; 61:1-2
 - ii. Micah prophesied of Jesus’ birth in Micah 5:2 600 years before the event.

iii. Other prophets foretold of the events fulfilled in the birth, life, and death of Jesus.

- a) Jeremiah (31)
- b) Daniel (9)
- c) Hosea (11)
- d) Zechariah (9,11, 12)
- e) Malachi (3)

B. Conception

1. Jesus was not conceived as normal humans are conceived.

2. Jesus was conceived through the Holy Spirit (Matthew 1:18-20; Luke 1:26-38).

i. These scriptures do not describe sexual activity between God and woman but rather a work of the Holy Spirit.

- a) The Holy Spirit is described as the agent through whom the conception comes and the source of the conception.
- b) Michael Wilkins – “Jesus Messiah is God incarnate, whose miraculous conception and origin are only explained through the work of God the Holy Spirit.”
- c) Thomas Oden – “The birth of Jesus is viewed. . . as the creative act of the Triune God through the initiating agency of God the Spirit.”

3. Mary was a virgin at the conception and remained a virgin during the pregnancy (Matthew 1:23-25; Luke 1:27; 1:34). Thus, the conception was more miraculous than the birth.

4. Significance of the Virgin Conception

i. Parallels (compares) Jesus with Adam

- a) Adam was created in the absence of a human family; he was not conceived by the normal means of human conception.
- b) Jesus was created in the absence of a human father, like Adam, he was not conceived by the normal means of human conception.
- c) Jesus is compared with Adam in other scriptures of theological significance: 1 Corinthians 15:21-22 and Romans 5:12-19.

ii. The virgin birth fulfills prophecy (Isaiah 7:14).

iii. The virgin birth highlights the divine nature of Jesus. Even though Jesus was completely human, his conception is designed to demonstrate his divine nature.

iv. The virgin birth indicated the eternal nature of Jesus. Jesus is not a created being, thus he did not form as human babies form.

v. The virgin birth indicated that the true father of Jesus was God.

- a) Luke 2:49; Luke 3:23; John 10:37

- b) We know who Jesus was truly talking about when he spoke of his Father because of the virgin birth.
- vi. The virgin birth reveals that the incarnation was truly initiated by God and not the result of human work or effort.
 - a) The salvation God provides is a work of God, not human effort. This is demonstrated even in the coming of Jesus, not by human will or effort, but only by the choice, work, and grace of God.
 - b) Humans cannot earn salvation but Jesus makes a way for us and comes to us even when we are powerless to come to him.

5. The Issue of Immaculate Conception

- i. The Catholic Church teaches that Mary was also a product of a miraculous virgin conception. They teach that in order for Jesus to be free from the sin nature, he has to be conceived through the Holy Spirit of a woman who was also conceived through special means through a virgin mother. This doctrine is called “immaculate conception.”
- ii. This doctrine is not supported in scripture and rejected by the vast majority of evangelical and Pentecostal scholars.

C. The Birth

1. Scripture References: Galatians 4:4; Matthew 1:18 – 2:23; Luke 2:1-40

2. Sequence of Events

- i. Announcement to Mary
 - a) Luke 1:26-38
 - b) Over nine months before the birth
- ii. Conception
 - a) Matthew 1:18
 - b) Nine months before the birth
- iii. Announcement to Joseph
 - a) Matthew 1:19-24
 - b) Between nine months and one month before the birth
- iv. Call for Census/Taxation in the Roman Empire
 - a) Luke 2:1-3
 - b) Unknown in relation to Jesus’ birth
- v. Journey to Bethlehem
 - a) Luke 2:4-5
 - b) Approximately one month before the birth
- vi. The Birth of Jesus (Luke 2:6-7; Matthew 1:25)
- vii. The Announcement to and Visit from the Shepherds
 - a) Luke 2:8-20

- b) Same night as the birth
- viii. Circumcision
 - a) Luke 2:21
 - b) Eight days after birth in accordance with Old Testament regulations.
- ix. Presentation in the Temple
 - a) Luke 2:22-40
 - b) Around 40 days after the birth of Jesus
 - c) Offerings were made by the family to honor God and his plan.
 - d) Confirmation was given of the importance of Jesus through prophecy in the temple.
- x. The Visit of the Magi
 - a) Matthew 2:1-12
 - b) Identity
 - 1) Religious scientists who were employed by the government to perform a variety of tasks from political maneuvers to future telling. Regarded as people who were able to read the stars.
 - 2) Men from the East, most likely Persia.
 - 3) Although tradition says there were three, the Bible indicates no number, just more than one (Magi is plural for Magus).
 - 4) Knew the Old Testament prophecies (including Numbers 24:17) and came looking for the promised one, the “king of the Jews.”
 - c) Timeline/Storyline
 - 1) The Magi started their journey many months before the birth of Jesus but did not arrive in Bethlehem until several months after Jesus’ birth.
 - 2) They followed a star that was set before them, possibly a sign from God.
 - 3) They alerted King Herod to the presence of Jesus in Bethlehem. This began the attempt of Herod to kill the baby Jesus.
 - 4) Upon finding Jesus they worshipped him and presented costly gifts to the family including gold, frankincense (perfume and alter incense) and myrrh (a rare and expensive perfume often used for burial).
 - d) Significance of the Magi
 - 1) Shows the worldwide importance of Jesus’ birth.
 - 2) Indicates the readiness and willingness of the Gentiles to accept Jesus.

- xi. Fleeing to Egypt
 - a) Matthew 2:13-18
 - b) Instructed by an angel to escape to Egypt to avoid the murder of Jesus by Herod's soldiers.
 - c) The family returned to Nazareth after Herod's death.

V. Kenosis: Method of Incarnation (How did this happen?)

A. See Diagram of the Incarnation

B. Understanding Kenosis has become a major part of studying the nature of the incarnation

1. Word Meaning: From the Greek adjective *κενος* meaning *empty* and Greek verb *εκενοσεν* meaning *to make empty*.

2. Theological Meaning: Paul writes in Philippians 2:7 that Christ "emptied himself" (literal from the Greek) in order to become incarnate.

C. The Theological Nature and Meaning of Kenosis: To what extent did Jesus empty himself?

1. Refers to the self-emptying of Christ in the incarnation, as well as his conscious acceptance of obedience to the divine will that led him to death by crucifixion.

2. Many theologians see in the term a reference to Jesus' choice not to exercise the prerogatives and powers that were his by virtue of his divine nature.

3. Later theologians speak of the incarnation as the self-emptying of the preexistent, eternal Son to become a human Jesus. This self-emptying involved the setting aside of certain divine attributes, or at least the independent exercise of his divine powers.

4. Roger Olsen – Kenosis is "laying aside his privileges as God in order to take on the form of a servant."

5. J. Rodman Williams

i. Kenosis is "the surrender of His heavenly glory and riches and the taking on of the form of a menial servant or slave.

ii. The self-emptying of Christ should not be understood to mean that Jesus emptied Himself of His divinity or of such attributes as omnipotence, omniscience, and omnipresence. In regards to these attributes, it would be better to say that there was a functional limitation in their use by Christ in His humanity."

6. Ben Witherington – Kenosis meant that "Jesus emptied himself of prerogatives and glory of being divine, or of the right to claim such prerogatives."

7. Terry Tramel (IPHC Theologian) – Kenosis is "that Christ surrendered the independent use of his deity at the incarnation. Thus, while still remaining God, He nevertheless lived His entire earthly life in complete submission to the will of the Father who sent Him and to the Holy Spirit who guided Him."

D. Paul's Understanding in Philippians 2:7

1. Context

- i. This verse of scripture is part of a larger context (verses 6-11) that is believed to be an early hymn or song of the church.
 - ii. Verlyn Vebrugge writes that the overall purpose of the passage is to illustrate Paul's point in verses 1-5 "that Christians should be unselfish, humble, and outgoing in their relationships, and thus have the mind of Christ."
2. The problem is that Paul does not tell us what Christ emptied himself of or how much he emptied himself.
3. Interpretation
- i. Verse 6 makes it clear that Jesus is divine, he shares the same nature as that of God the Father.
 - ii. Paul makes it clear that Jesus emptied himself willingly. Nothing was taken from him by force but he chose to be emptied. It was a selfless act of love.
 - iii. Jesus did not subtract from him anything. Rather, he added humanity (flesh) to Himself and for a time set aside the continual use of his divine attribute in order to live in his humanity.
 - iv. Thus, the emptying does not mean that Christ gave up his divinity. Rather, set aside independent, uninterrupted use of his deity for a time in order to be made in human likeness. The Gospels indicated that Christ had all authority but only used the power of that authority in accordance with the will of God and the guidance of the Holy Spirit (Matthew 28:18; John 10:18; Matthew 4:3-4; Luke 22:42; Mark 4:41).
 - v. Summary: Frank Thielman – "Paul both states the equality and the substantial unity of Christ with God and then describes one way in which Christ expressed his deity. He did not exploit this status but manifested it in humble service by becoming a slave and a human being. To use the words of Jesus himself, 'For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many.' (Mark 10:45; cf. Matthew 20:28)."

E. Understanding Kenosis

- 1. Not to be taken as proof that Jesus gave up his deity, even for a short time. He has always been and will always be divine.
- 2. The scripture should be understood as a reference to the extreme humiliation of Christ in both his being "made in human likeness" and his "death on a cross."
- 3. This demonstrates the great love and power of Jesus who freely lowered himself, made himself of no account, for us. He had all authority but submitted it all in order to live as a servant/slave and die a criminal's death.

Christology

The Life and Ministry of Christ Jesus

I. Jesus as the Son of Man

A. Usage

1. The phrase appears 82 times in the Gospels, mostly from Jesus referring to himself.
2. We also find one reference in Acts 7:56 and two references in Rev. 1:13 and 14:14.

B. Meaning

1. The basic definition of “son of man” is any human. We are all sons (offspring) of man (mankind, humanity) in terms of our nature.
2. The term is used in the Old Testament to speak of humanity.
 - i. Psalms 8:4; 80:17 and Isaiah 51:12
 - ii. The most frequent use of “son of man” in the OT is in Ezekiel. It is used over 90 times by God addressing the prophet Ezekiel.
3. The phrase is an unquestionable reference to humanity of Jesus.

C. Prophetic Meaning

1. The term “son of man” is used to identify Jesus with the prophecy from Daniel 7:13-14. Matthew 24:30 has a very close connection with the Daniel passage.
2. Even though Jesus is fully human, he is no ordinary human being. He has prophetic significance, he is the Messiah foretold in Scripture.

D. Significance

1. The title emphasizes the humanity of Jesus.
2. Jesus identifies himself with all mankind in his voluntary incarnation (Hebrews 2:14 and Mark 10:45).
3. Jesus represents all humanity in his work and ministry in salvation and redemption (Romans 5:15-19; Hebrews 9:28; 1 Corinthians 15:21-22; John 3:16).
4. Jesus was a real man; he did not just appear to be as man.
5. As a man, he can be our ultimate . . .
 - i. Mediator (1 Timothy 2:5)
 - ii. High Priest (Hebrews 2:17)
 - iii. Second Adam (Romans 5:18-19)
 - a) The first Adam brought the corruption and destruction of man.
 - b) The second Adam (Jesus) brought about hope and salvation.

E. Misunderstandings

1. One misunderstanding is as follows: Humanity is sinful so if Jesus is human he must also be sinful.

- i. This is not true according to the Bible that teaches that even though Jesus was tempted, he did not sin (Hebrews 4:15).
- ii. Jesus was holy and died in the place of sinners as the perfect sacrifice, the blood of the innocent shed for the redemption of sinners (Ephesians 1:7 and 2 Corinthians 5:21).
 - a) If he was unholy (with sin) his sacrifice would not be able to redeem mankind.
 - b) Because he was holy, his blood can redeem eternally.

2. Jesus was a perfect man

- i. He followed the Old Testament Law and moral codes perfectly (Micah 6:8; Matthew 5:17).
- ii. He perfectly kept the golden rule which is the summation of the law and the prophets (Matthew 7:12).
- iii. He perfectly kept the Shema with the addition of loving neighbors (Matthew 22:37, Luke 10:27).
- iv. Jesus always pleased God (John 8:29).
- v. When faced with temptation he did what Adam could not do, he always resisted temptation (Matthew 4:1-11).
- vi. He always endured suffering with faithfulness (Hebrews 2:10).
- vii. He was perfectly obedient (Philippians 2:8).
- viii. He was completely sinless (Matthew 3:14; 1 Peter 2:22; 1 John 3:5).

II. The Union of Christ's Two Natures

A. The Issue:

1. Christ had a Divine Nature
2. Christ had a Human Nature
3. How did these two natures exist in the same person?

B. Biblical Examination:

1. While some heresies have tried to deny that Christ possessed each of the natures, either fully or in part, the Biblical record is clear that both natures existed within Jesus.
2. We have already examined extensive Biblical evidence for both the Humanity and Deity of Christ.
3. But how are we to understand this union of a complete divine nature and a complete human nature in one person?

C. Nature of the Union

1. Biblical Record: John 1:14; 1 John 2:1-2; 4:2, 14-15; Romans 9:5; 1 Corinthians 2:8; Galatians 4:4; Ephesians 2:16-18; Philippians 2:6-11; 1 Timothy 2:5; 3:16; Hebrews 1:2; 2:14; 4:14-16; 3:1; 9:14

2. These verses show one unified person who possesses and operates with both a divine and human nature.
3. The Necessity of the two natures:
 - i. If the possibility of redemption accomplished by Jesus on the cross is to benefit humankind, it must be the work of a human Jesus – a sinless human sacrificed for sinful humans. Death is only possible if Jesus is truly human.
 - ii. If the redemption accomplished by Christ is to have the infinite value necessary to atone for the sins of all human beings in relationship to an infinite and perfectly holy God, then it must be the work of a divine Jesus – one sacrifice to cover the sins of all humanity past, present, and future. Eternal work is only possible if Jesus is truly God.
 - iii. In summary, Jesus had to be fully human so that he could truly die but he must also be fully divine (God) so that he can apply the blood of his sacrifice to all who believe in all places and at all times for eternity.
4. Biblical Facts:
 - i. Christ is truly God.
 - ii. Christ is truly human.
 - iii. Christ is one person with both natures.
 - iv. Christ had two distinct natures, divine and human, clearly distinguishable and different yet undivided, inseparable, and unconfused.
5. John's Understanding
 - i. The Word became flesh and dwelled among humanity (John 1:1-18)
 - ii. The Word was not diminished by the flesh but added to himself the nature of humanity. Thus, to behold the son is to behold God (John 14:9).
 - iii. The Son, who is susceptible to human weaknesses, had divine authority.
6. Paul's Understanding
 - i. Jesus is Son of God and Son of man at the same time (Romans 9:5).
 - ii. Crucified Deity – He died but He lives forever; the one who cannot die has died voluntarily for us (1 Corinthians 2:8).
 - iii. Under the law/fulfilled the law – The one who gave the law came to live under it and fulfill it (Romans 8:3).
 - iv. Jesus does his work in Heaven and on the Cross (Colossians 1:15-20).
 - v. Jesus exists in the form of God and in the form of a servant (Philippians 2:6-8).
7. Apparent Paradox
 - i. How can Jesus be all the things above; how can he be “before Abraham” yet “born in a manger?”
 - ii. Some say these are contradictory or absurd statements and therefore cannot be believed.

- iii. Yet this is possible when we understand that Jesus was one person consisting of two natures permanently united.

D. Misunderstandings

1. Nestorianism

- i. Denies total unity of the divine nature and the human nature.
- ii. Teaches that Jesus the human was only the person God the used to reveal himself. God gave Jesus special powers but he did not have a divine nature.
- iii. However, Scripture indicates that Jesus was both fully human and fully God.

2. Eutychianism

- i. Taught that Jesus was neither fully human nor divine. He was a third nature that consisted of a mix between his human nature and his divine nature. He possessed some divine qualities and some human qualities. Yet he did not have the full nature of either after the incarnation.
- ii. While scripture supports temporary, voluntary limitation to the use of divine power, the Bible make it clear that Jesus was fully human and fully divine and he never completely abandoned his deity or his humanity.

3. Kenoticism

- i. A misunderstanding of Kenosis
- ii. Taught that Jesus' divinity was completely abandoned during his earthly incarnation. He was fully human but not divine for a time.
- iii. However, Scripture is clear that Jesus retained his divine nature during the incarnation although he was functionally limited in his use of his divine abilities.

4. Each of these misunderstandings is proven wrong in view of a proper study and understanding of Scripture.

E. Conclusion

1. Jesus the Christ is truly, fully God and truly, fully human.
2. We must never try to explain this by diminishing either Christ's deity or his humanity because both are essential in his work to redeem and reconcile humanity with God.

III. Jesus as the Messiah

A. Description

1. The titles of Jesus, Christ and Messiah, mean "Anointed One."
2. Jesus began his ministry with a pronouncement of his anointed status in Lk 4:18.
3. Peter declared the anointed status of Jesus in his sermon in Acts 2.

B. Meaning

1. The anointed status of Jesus was for earthly ministry as seen in his anointed preaching, teaching and miraculous ability (Mat. 7:28-29; Luke 5:17; Acts 2:22).
2. The anointed status of Jesus was seen in his lifestyle as someone who was totally committed to the plan and will of God (Matthew 4:1 and Luke 4:14).

IV. The Earthly Ministry of Jesus

A. Why an Earthly Life and Ministry?

1. To prepare the way for the salvation and redemption of humanity.
 - i. The lifelong obedience of the man Jesus even to the final act of crucifixion on the cross brought about our redemption from sin and salvation from death.
 - ii. The perfect Jesus sacrificed on the cross for us makes a way for us to be saved. He bore our punishment and took our judgment so we could be forgiven and redeemed.
 - iii. When the divine Son of God took upon himself the flesh of humanity in the man Jesus and lived out a perfect life ending in a selfless sacrifice, he fulfilled everything needed for our salvation.
 - a) His humanity enabled him to die as our sacrifice.
 - b) His deity enables him to apply that atoning work into eternity.
2. To be our Example of Christian Living
 - i. Jesus says, "Follow Me" (Matthew 4:19; 8:22; 9:9; 10:38; 16:24; 19:21; Mark 1:17; 2:14; 8:34; 10:21; Luke 5:27; 9:23, 59; 14:17; 18:22; John 1:43; 10:27; 12:26; 21:19, 22).
 - ii. Jesus declares that we are to accept him as our example for holy living (John 13:15).
 - iii. His earthly ministry and life reveals to us how God expects us to behave, inside and out.
 - iv. The Apostles affirmed this in their teaching (Philippians 2:4; 1 Peter 2:21)

Christology

The Death and Resurrection of Christ Jesus

- I. Importance
 - A. The cross is the primary reason God sent Jesus into the world (John 3:16; Mat 20:28; Mark 10:45). Jesus lived his life with the cross in mind (Mat 20:17-19; Luke 24:6-7).
 - B. The Heart of the Gospel
 - 1. Death and Resurrection are essential to bringing about our salvation (Hebrews 9:22; Romans 8:11)
 - 2. This is the primary focus of all theology and Christian teaching.
 - C. The Greatest Event in World History
 - 1. This one is the single most important event in human history.
 - 2. Death and Resurrection are equally important because you cannot have a resurrection without a death.
- II. The Cross
 - A. Historical Meanings
 - 1. The cross was used in a process called crucifixion as an ancient means of capital punishment (death) especially by the Romans.
 - 2. Crucifixion was a shameful and painful death reserved for criminals and enemies of the state.
 - 3. The cross was not only used for execution but also as a means of deterrence. It was done so that those who saw the cross and the person hanging from it would know that they should not do what that person did or they may die like that person died.
 - B. Theological Meanings
 - 1. The means of salvation for all humanity.
 - 2. The restoration of human relationship with God through the death of Jesus on the cross because Christ's shed blood atones for our sins.
- III. Good Friday
 - A. The Friday before Easter Sunday is called "Good Friday" and is the day Christians commemorate the crucifixion of Jesus.
 - B. Significance
 - 1. A day of spiritual significance for all people; past, present, and future.
 - 2. The day when God's plan of Salvation was fulfilled (Acts 2:23)
 - 3. The tearing of the Temple curtain (Matthew 27:51)
 - i. The presence of God moved from a place in the Temple to dwell in the hearts of people.
 - ii. The sacrificial system ended.

- iii. The place of worship shifted from the Temple to happening in everything we do (John 4:21-24; Romans 12:1).
 - iv. The work and sacrifice of Jesus was sufficient and accepted by God.
4. Passover fulfilled for all eternity (Exodus 12:13).
 5. Isaiah 53 and numerous other prophecies were fulfilled.
 6. Salvation was achieved:
 - i. Jesus bore the punishment for our sins.
 - ii. Jesus was our substitute; he died in our place.
 - iii. Jesus' sacrifice and blood satisfied the law, the justice of God, and atoned for our sins.
 7. Summary: R. T. Kendall writes, "The relevance of all this for us is that what happened on Good Friday is the way – and the only way – we are saved. We should honor what Jesus did by recalling these words from Paul: 'For I resolved to know nothing while I was with you except Jesus Christ and him crucified' (1 Corinthians 2:2). This is the heart of the Gospel. It is God's way of saving us.

IV. The Death and Burial of Jesus

A. Biblical Facts

1. Jesus literally on a cross after being crucified; he did not just fall asleep or appear to be dead as some have proposed but he actually died (Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30; Acts 2:23).
2. He was buried in the tomb of Joseph of Arimathea (Luke 23:50-53; John 19:38).
3. A stone was rolled over the entry and guards were placed at the tomb to prevent the body from being stolen (Matthew 27:59-65).

B. Theological Significance

1. The burial proves that Jesus died, if he had not died they would not have wrapped and buried the body of Jesus.
2. The actual death of Jesus made his sacrifice complete. Jesus' giving of himself achieved atonement for all humanity at his death.

V. The Resurrection

A. Biblical Record: Matthew 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-18; Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30; Romans 4:24; 1 Corinthians 6:14; 15:3-8; 1 Tim. 4:14; 1 Peter 1:21.

B. Biblical View of the Resurrection

1. Jesus actually died on the cross, was buried, and remained dead from Friday to Sunday.
2. Jesus was literally resurrected from the dead by the power of God.
3. Jesus showed himself to many of his disciples and followers in public places.
4. There was no body in the tomb.

C. Nature of the Resurrection of Jesus

1. Resurrection of His physical body:

- i. People could touch Jesus (Matthew 28:9)
- ii. The resurrected Jesus was eating and drinking like normal people (Acts 10:41; Luke 24:42-43).
- iii. People recognized Jesus; he looked like Jesus and he retained the scars of the crucifixion (John 20:25).

2. Transformation of His physical body:

- i. Able to do what his former physical body could not do:
 - a) Appear and disappear (John 20:19; Luke 24:31)
 - b) Defy gravity (Acts 1:9)
- ii. A body that will never die again (Rev 1:18).

D. Significance of the Resurrection of Jesus

1. Confirms the Ministry and Identity of Jesus

- i. He is who he said he was
- ii. He can do what he said he could do

2. Gives Hope to Believers

- i. If Jesus was resurrected we will be also (1 Cor. 15:20; Romans 8:11).
- ii. We will be resurrected like Jesus, with bodies that are recognizable but transformed.

VI. Status of Jesus Today

A. He is Alive (Revelation 1:18)

B. He is exalted at the right hand of the Father in Heaven (Philippians 2:9-11; Acts 7:55).

C. He is coming again (Revelation 22:20).

Christology

The Ascension, Exaltation, and Second Coming of Christ Jesus

- I. Post-Resurrection Appearances of Jesus: Jesus remained on the earth for 40 days after the resurrection appearing to various people at various times.
- II. The Ascension
 - A. Definition
 1. From the Greek word ἀναβαίνω meaning “to arise from the depths to the heights.”
 2. Christian Definition: The physical transportation of Jesus from the earth into the presence of the Father at the conclusion of his earthly ministry.
 - B. Scripture References: Mark 16:19; Luke 24:51; Acts 1:9; John 6:62; Hebrews 1:3; 4:14; Ephesians 1:20; 4:8; Philippians 2:9; Colossians 3:1; 1 Thessalonians 1:10; 1 Timothy 3:16; 1 Peter 3:22; Psalms 16:8-11; 110:1; Luke 22:69.
 - C. The Nature of the Ascension
 1. This was a literal event.
 2. Approximately 40 days after the resurrection (Acts 1:3).
 3. It was unexpected by the disciples (Acts 1:6).
 4. Jesus ascended with this human body.
 5. Most likely ascended into Heaven from the Mount of Olives (Acts 1:12; Luke 24:50-52; Mark 11:1).
 - D. Significance
 1. Marked the end of the earthly ministry of Jesus and his return to Heaven.
 2. Prepared the way for the coming of the Holy Spirit (John 16:7; Acts 1:4).
 3. Initiated the formation and ministry of the Church.
 4. Demonstrated the exalted status of Jesus as the one who now sits at the right hand of the Father where he reigns as Lord and serves as our Eternal High Priest (Hebrews 7:24; 8:2; Acts 7:55).
 5. Reminds the church that Jesus is preparing a place for us to be with him and will once again appear visibly in the sky at his second coming (Acts 1:11; 1 Thessalonians 4:16-17; John 14:2).
 6. Reminds us that Jesus is standing for us in the presences of God as our mediator and intercessor.
 7. Fulfills prophecy (Psalms 110:1; John 14:2).
- III. Exaltation
 - A. Definition: The ascension of the resurrected Jesus into heaven to take up the seat at the right hand of the Father in glory and power.

B. Scripture References: Acts 2:33; Philippians 2:9-11; Acts 5:32; Hebrews 1:13; 7:26; 8:1; 10:12; 12:2; Psalms 110:1; Colossians 3:1; Ephesians 1:20; Romans 8:34

C. Nature of the Exaltation

1. Restored to the place of honor, glory, and power that He had before the incarnation.
2. Exalted in Heaven but not on the earth.
 - i. The world still rejects him.
 - ii. Only believers exalt him on earth.
3. Sits at the right hand of the Father.
4. Given the name that is above every other name (Philippians 2:9).

D. Significance

1. Restoration of glory to Jesus.
2. Confirms that Jesus reigns as King.
 - i. Reigns at the right hand of the Father
 - ii. He will reign over the whole earth at his second coming.
3. Confirms his work as the eternal High Priest who intercedes and makes atonement for us by applying the blood to us in Heaven.

IV. The Second Coming of Christ Jesus

A. Definition: The promise and the assurance that Jesus will come again to the earth gather living believers, resurrect the bodies of deceased believers, ultimately defeat the enemy, and redeem the world.

B. Scripture References: Matthew 24:2-30; Luke 12:35-36; John 14:3; 21:2-23; Acts 1:9-11; Romans 13:11-14; Colossians 3:4; Hebrews 9:28; 1 Thessalonians 4:13-18; 2 Thessalonians 1:7; Revelation 2:16; 3:3; 16:15; 22:7-20. Numerous other scripture references could be included here all promising or describing the second coming of Jesus. The Bible is clear on this issue: He will return again.

C. Nature of the Second Coming

1. Jesus will return personally (Acts 1:10-11; Revelation 22:20).
2. Jesus will return literally (Revelation 19:11-13).
3. Jesus will return visibly (Matthew 24:23-27).
4. Jesus will return suddenly (Matthew 24:27; Revelation 3:3).
5. Jesus will return dramatically (Matthew 24:29).
6. Jesus will return gloriously (Matthew 24:30; 2 Thessalonians 1:7).
7. Jesus will return triumphantly (Revelation 19:19-21).

D. Purpose of the Second Coming

1. Jesus will overcome the enemy forever (Revelation 19:19-21).
2. Jesus will gather the faithful to be with Him forever (Romans 11:26).
3. Jesus will bring about the judgement of the living for eternity (Mat 25:31-46).
 - i. Those saved through faith in Jesus will be saved.

- ii. Those who have rejected Jesus will be condemned.
- 4. Jesus will bring about the resurrection the dead (Revelation 20:4-6).
- 5. Jesus will establish his Kingdom forever (Revelation 19:6).

E. Significance

- 1. Believers have hope for the future
- 2. Believers have motivation for evangelism.
- 3. Believers have motivation for faithfulness.

Soteriology

I. Introduction

A. What is Soteriology?

1. The Doctrine of Salvation
2. It comes from two Greek words
 - i. *Soter* meaning save or savior
 - ii. *Logos* meaning word

B. Soteriology answers 4 questions

1. Does mankind need to be saved (and why)?
2. How can a person be saved?
3. What does it mean to be saved?
4. Can a person lose his/her salvation?

C. Why Study Soteriology?

1. An essential doctrine of Christianity
 - i. People must understand salvation in order to be saved
 - ii. Ministers must be able to teach salvation so people can be saved
2. An essential work of Jesus

I. Anthropology (the study of mankind)

A. A longer teaching on anthropology is found in Theology I.

B. Introduction

1. Genesis 1-2 describe how mankind is part of God's creation
2. Among all of God's creation, mankind is special.

C. The creation of mankind

1. Genesis 1:26-31
2. Created by God
 - i. Formed from the dust of the ground.
 - ii. Received the Breath of Life from God (Genesis 2:7).
 - iii. All animals have the breath of life (Genesis 1:30).
 - iv. Only Mankind received the breath of life directly from God breathing into him.
3. Created in the image of God (Image Dei), this makes humanity special.
 - i. Humans are spiritual beings.
 - ii. Humans desire to worship and interact with the creator.
 - iii. This indicates that humans are above the animals.
4. Humans are created with free will (Genesis 2:16-17)
 - i. Power to choose
 - ii. Able to sin

D. State of Mankind before the fall

1. Free from Sin

- i.** Genesis 2:25
- ii.** Unhindered Relationship with God
- 2.** Free from Death (Romans 5:12; 1 Corinthians 15:21 Genesis 2:9, 17)
- 3.** Special Dominion over the Earth
- 4.** Special dominion over Animals
- 5.** Special Dominion Over the Land
- 6.** Painless childbirth (Gen 3:16)

E. The Fall of Man

- 1.** Genesis 3
- 2.** Factors in bringing about the fall.
 - i.** Succumbing to Temptation (from Satan)
 - ii.** Disobeying God (result of succumbing to temptation)
 - iii.** Selfishness (target of the enemy's temptation)
 - iv.** Discontentment (target of the enemy's temptation)
 - v.** Self-Exaltation (target of the enemy's temptation)
 - vi.** Self-Righteousness (target of the enemy's temptation)

F. Results of the fall

- 1.** Guilt and Shame (Genesis 3:7, 10)
- 2.** Separation from God (Genesis 3:8)
- 3.** Fear (Genesis 3:10)
- 4.** Death (Genesis 2:17)
 - i.** Immediate Spiritual Death (Ephesians 2:1-3)
 - ii.** Eventual Physical Death
- 5.** Punishment
 - i.** Women - Pain in Childbirth
 - ii.** Men - Pain in Work, must toil for Sustenance
- 6.** Universal Consequences
 - i.** The Fall of the Whole Human Race.
 - ii.** Sin Nature Imparted too all people - Original Sin
 - iii.** The Image of God in mankind was marred.
 - iv.** Need for redemption or restoration
 - v.** Separation and Awareness of God

G. State of Man after the fall

- 1.** Biblical Description of the Condition of Mankind
 - i.** All the results of the fall are still felt by mankind today – Because of our sin nature (original sin) everyone commits personal sin.
 - ii.** Romans 3:23 – For all have sinned and fall short of the glory of God.
 - iii.** All live with a sin nature – inclination to sin

iv. All are in need of salvation

2. Incorrect Worldly Views on the Condition of Mankind

- i.** Mankind is not in trouble – mankind is fine the way we are because we cannot improve upon our basic human nature.
- ii.** Mankind is improving – through evolution and education mankind is improving gradually and working out/solving its own problems.
- iii.** Mankind is too ignorant – mankind does not have the knowledge to change or improve its condition.
- iv.** Mankind has an attitude problem – Mankind can change their condition by changing their attitude. If man has a positive attitude rather than a negative attitude he can improve himself.

3. Summary of the Biblical view: Mankind is sinful and in need of salvation and reunion with God.

Soteriology

Hamartiology

- I. What is Hamartiology?
 - A. The Doctrine of Sin
 - B. It comes from two Greek words
 1. *Harmartia* meaning sin
 2. *Logos* meaning word
- II. What is Sin?
 - A. Any evil action or evil motive that is in opposition to God. (Erickson: Evangelical)
 - B. The placement of something or someone in God's rightful place of supremacy. (Erickson: Evangelical)
 - C. The personal act of turning away from God and His will. (Williams: Charismatic/Pentecostal)
 - D. Sin is any failure to conform to the moral law of God in act, attitude, or nature. (Grudem: Evangelical)
 - E. Class Definition: Sin is any act of defiance towards God; pursuing one's own will and way over God's whether by deviating from his commands or openly rebelling against God.
 - F. Two Types of Sin
 1. Sins of Commission – Sins Committed through action.
 2. Sins of Omission – Sins Committed through inaction.
- III. Origins of Sin
 - A. The Garden of Eden
 1. Romans 5:12 and Genesis 3
 2. Sin preceded from Satan
 - i. Not God (James 1:13-15)
 - ii. Not Man (Genesis 1)
 - iii. Not Creation (Genesis 1)
 - iv. Satan in the primary source of sin
 - a. Isaiah 14 (often associated with the character of Satan)
 - b. Luke 10:18
 3. Sin was Made Possible by human free will.
 - i. God created man with free will: the ability to choose for ourselves in many situations including the decision to love God or reject God.
 - ii. Adam and Eve succumbed to the temptation of Satan to disobey God.
 - iii. Sin entered the world with this very bad decision.
 - B. Mankind's Free Will

1. Mankind does not sin simply because Adam and Eve sinned. Each person chooses using their God given free will.
2. God allows mankind to have free will so God permits mankind to sin. Permission here does not mean God approves of sin. But in order to freely choose God there must also be an option to reject.
 - i. God's plan is for all people to live in unity with God (John 3:16; 2 Pt. 3:9)
 - ii. God can still demonstrate his glory and grace in a world where sin and evil exists.
 - iii. God can take a terrible situation and bring about good (Gen 50:20)
3. Humans are responsible for their decisions and must choose whom they will love and serve. (Joshua 24:15, Deuteronomy 30:19)
 - i. We can choose God
 - ii. We can choose something or someone else.

IV. The Nature of Sin

A. Three Components of Sin

1. Unbelief (Genesis 3:1)

- i. The root of sin in unbelief – not believing God or His Word
- ii. John makes it clear that Jesus desires for us to believe in Him and in His Word (John 3:16; 6:29; 9:35; 12:44; 16:9; 17:20; 1 John 3:23)
- iii. Paul also emphasizes belief as essential to the life of a believer (Acts 19:4; Romans 4:24; 10:9)
- iv. The Opposite of Unbelief is Faith.
 - a. To Believe in God is to Have Faith in God
 - b. Faith and Belief in God will be Demonstrated in Living by God's Word.
 - c. A Lack of Faith in Unbelief in God will be Demonstrated by a Disregard and/or disobeying God's Word (Sin).

2. Pride (Genesis 3:5)

- i. What is Pride?
 - a. Self-Centeredness
 - b. Arrogance or Egocentricity
 - c. Acting upon Selfish Desires
- ii. The Root of Satanic Evil is Pride
- iii. Mankind Operated in Pride in Attempting to Become like God.
 - a. Mankind was already made in God's image.
 - b. Mankind Wanted to be Like God in the Wrong Way – By be exalted to the place of God.
 - c. This Attempt to Make Oneself God is Sin
- iv. Scripture is Clear that Pride Leads to Sin

- a. Old Testament Examples: Proverbs 16:18 and Isaiah 2:11
- b. New Testament Examples: Luke 14:11, James 4:6, 1 Peter 5:5
- v. The Opposite of Pride is Humility (Luke 18:14 and Matthew 23:12)
- vi. Jesus sets the Example – Though He was the Only Man Who Could be Like God He Choose to Humble Himself (Philippians 2:1-8)

3. Disobedience (Genesis 3:6)

- i. Two Aspects in Relation to Sin
 - a. Disobedience Helped to bring about the Fall.
 - b. Disobedience is a product of the Fall (Romans 5:19; 11:32 and Ephesians 2:2; 5:6).
- ii. What is Disobedience?
 - a. A deliberate act
 - b. The result of unbelief and pride.
- iii. The Object of Disobedience
 - a. The moral law of God found in the Old Testament.
 - b. The teachings of Jesus found in the New Testament
 - c. God is the one being disobeyed.
- iv. The Opposite of Disobedience is Obedience.
 - a. Love of God produces obedience (John 14:23-24; 1 John 5:3; Psalm 119:105).
 - b. Love is the cure for sin.

Soteriology

God's Plan for Salvation

I. Why Does Mankind Need to Be Saved?

A. The Effects of the Fall

B. The Effects of Personal Sin

1. Separation from God (Ps. 5:5; 11:15; 18:40; 69:4; Rom. 1:18)
2. Guilt (Genesis 3:8)
3. Punishment (Gen. 9:6; Is. 1:24; 61:2, 63:4; Jer. 46:10)
4. Death
 - i. Physical Death (Romans 8:18-23)
 - ii. Spiritual Death (Romans 6:23)
 - iii. Eternal Death (Matthew 25:41-46)
5. Enslavement (Romans 6:17)
6. Self-Denial – Refusal to Believe You are Wrong or in Trouble (Genesis 3:12-13; Matthew 7:3)
7. Self-Centeredness (James 1:14)
8. Broken Relationships with Other People (Philippians 2:3-5)

II. Old Testament History of God's Plan for Salvation

A. Genesis 3:15

1. First Promise of Salvation
2. Shows the Heart of God – From the moment mankind fell, God has been working out salvation for mankind.

B. Covenants

1. What is a Covenant?
 - i. A formal, solemn, and binding promise between two parties.
 - ii. God demonstrated his plans of salvation through covenants with people in the Old Testament.
2. Covenant with Adam
 - i. Promise of Life (Genesis 1-2)
 - ii. Promise of Salvation (Genesis 3:15)
 - iii. For all Mankind
3. Covenant with Noah (Genesis 9)
 - i. Promise of Salvation
 - ii. Promise to Never Flood the World Again
 - iii. For all Mankind
4. Covenant with Abraham (Genesis 15; 17:1-8)
 - i. Promise of Salvation

- ii. Promise of Blessing
 - iii. Condition of Circumcision (Genesis 17:9-14)
 - iv. Jewish Emphasis but with provision for all Mankind (Genesis 12:3)
- 5. Covenant with Israel (Exodus 19:3-6, Deuteronomy 5:2-3)
 - i. Promise of Salvation
 - ii. Promise of Blessing
 - iii. Condition of Keeping the Law of God
- 6. Covenant with David (2 Samuel 7:12-16)
 - i. Promise of Salvation
 - ii. Promise of Eternal Rule of David over Israel
 - iii. Fulfilled by Jesus as the Eternal King and a descendent of David
- C. Moses and the Law
 - 1. God honored his covenant with Abraham by delivering his descendants from Egypt in Exodus 13 to live in the promised land.
 - 2. God renewed his covenant with the children of Abraham and gave Moses and the Israelites His Law for them to Obey as the people of God (Exodus 20 – Deut. 31)
 - 3. Sacrificial System
 - 4. Weakness of the Law to Save
- D. The purpose of the Law
 - 1. To set before the people God's model for living and worship
 - 2. To show the people how to live before God
 - 3. Later we will see that the purpose of the law was also to make people aware of the sinfulness and their need for a savior to save them
- E. Salvation Under the Law
 - 1. Observing the Law
 - 2. Sacrificial System
 - i. Shedding of blood to cover sins
 - ii. Must be practiced yearly
 - iii. Limited in power (Hebrews 9:7; 10:3)
- F. Paul's New Testament View of the Law
 - 1. Romans 3:19-24
 - i. No one is able to keep the law perfectly (this is supported by the rest of the Old Testament in light of Israel's history and the message of the prophets.
 - ii. The law was given to make us aware of our sinfulness
 - 2. Galatians 2:15-16 – No one can be justified by the law
 - 3. Romans 8:3-4 – God sent Jesus who fulfilled the law for us so that we can stand righteous before God
 - 4. Galatians 3:19-25 – the purpose of the law is to point us to Jesus

- i. We need a savior who can do for us what we can not do for ourselves.
- ii. The law gives us an eager expectation/ anticipation for Jesus
- iii. The law (recognizing our sinfulness) and our inability to keep it (recognizing our depravity) leads us to faith in Jesus Christ who can keep the law and give us his righteousness.

G. Jesus and the Law of Moses

1. Christ was prophesied in the law (Deut. 18:18; Micah 5:3; Isaiah 53; Acts 3:22-23)
2. Christ fulfilled the law (Matthew 5:17; Romans 10:4; Ephesians 2:14-16)
3. Christ became the ultimate sacrifice (Matthew 26:8; Romans 3:23-26; Ephesians 1:7; Mark 10:45; Revelation 1:5b; Hebrews 9:11 – 10:29)
4. Christ lived under the law to redeem those under the law (Gal. 4:4-5)
5. Christ recognized the authority of the law (Luke 10:25-26) but also the weakness of the law and the need for a new covenant (Luke 22:20)
6. Christ kept the law perfectly (John 8)

III. God's Plan for Salvation in the New Testament

A. The New Testament Describes Salvation as:

1. Faith in Jesus

- i. John and Paul make it clear that salvation is available to those who believe in Jesus and put their faith in His work, ability, and promise
- ii. Religious systems that make human works a requirement for salvation are unable to save, salvation can only come from God through faith in Jesus

2. Preaching the Gospel

- i. This "good news" is made known through the preaching and testimony of saved people
- ii. Scripture: Matthew 28:16-20; Romans 10:14-15; Philemon 1:6

3. Freedom from sin and to do good works

- i. A product of salvation is the ability and desire to live a Christian lifestyle characterized by love and good works.
- ii. Scripture: Ephesians 2:10; Galatians 6:9-10; James 2:17; John 14:12

B. Salvation has Three Aspects

1. Remission: Salvation is made possible by Jesus Christ – the covering of sin by his blood

- i. Sin must be covered before relationship with God can be restored
- ii. Sin has no place in the presence of God's holy nature
- iii. Humans must be free from their sin nature to stand before God
- iv. The price to be paid for the forgiveness of sins is blood
- v. Jesus died as the ultimate sacrifice for the forgiveness of sins (Matthew 26:28; Ephesians 1:7; Colossians 1:14; 1 John 2:2)

- vi. Sins covered by the blood of Jesus are forgiven forever (Psalms 103:6-18 (especially verse 12); Isaiah 43:25; Romans 8:1-2)
 - vii. The theological term for this is Remission
2. Regeneration: The actualization of Salvation in the life of the individual
- i. Regeneration is process of being Born Again
 - a. Regeneration (being born again) is the inward work of the Holy Spirit applying the blood of Christ to the individual and making that individual a new creature in Christ (2 Corinthians 5:17)
 - b. Regeneration deals with personal sin and original sin by reversing the effects of Adam's sin at the Fall
 - c. In John 3 Jesus explains the necessity of being born again
 - d. Regeneration is the true transformation needed to save sinful humanity (Ephesians 2:1-10)
 - ii. How is Regeneration Accomplished
 - a. Regeneration is a product of God's grace
 - 1) God choose to reach out to fallen mankind with a plan for salvation (John 15:16)
 - 2) This grace is called prevenient grace (Romans 5:8)
 - b. Regeneration is a Personal Decision
 - 1) It is not accomplished by association with a church, family, or culture
 - 2) Regeneration is accomplished when an individual confesses personal sins and accepts Jesus Christ as Lord and Savior (Romans 10:9, 13; John 3:16)
 - c. Regeneration comes by Faith
 - 1) Regeneration is not and can not be accomplished by human ability or works
 - 2) Regeneration is only made possible by faith in Jesus Christ
 - 3) Nothing humanity does can change our sinful nature or make us righteous before God.
 - d. Through the Holy Spirit (John 3:3-8)
 - 1) This is accomplished by a work of the Holy Spirit
 - 2) The Spirit then enables mankind to overcome the sinful nature so that people can live a Christian lifestyle.
 - iii. Regeneration in Scripture: Matthew 21:22; Mark 2:5; 16:16; Luke 5:20; 7:50; John 3:15-18, 36; 6:47; 11:25-26; Acts 10:43; 13:39; 16:31; 20:21; Romans 1:16; 3:22-28; 5:1-2; 10:4-10; 1 Corinthians 1:21; Galatians 2:16; 3:7, 22-26;

5:6; Ephesians 2:8; Philippians 3:9; 1 Thessalonians 4:14; 1 Timothy 1:16; 4:10;
2 Timothy 1:12; Hebrews 11:6; 1 John 1:9; 5:1-13.

3. Deliverance: Salvation results in freedom and forgiveness from sin

- i. The applied work of Jesus in the life of the believer results in a life justified and made righteousness before God
- ii. Scripture: Romans 6:11-16 and 1 John 3:7-9

C. Atonement

1. Definition:

- i. Overcoming a serious breach between two parties in order to restore unity; taking action that can make satisfactory reparation for an offense or injury and to cancel out the evil effects so that the two parties can be united again.
- ii. Definition in Christian Theology – The work of Jesus Christ on the cross to reconcile humankind to God by being the ultimate sacrifice for sins against God.

2. Scriptures : 2 Corinthians 5:19 and Romans 5:10-11

3. The death of Jesus atones for our sins so that we can be reconciled to God and saved from sin, guilt, and condemnation.

- i. Jesus' work saves us from the sin nature that is in every person at birth since Adam (original sin).
- ii. Jesus' work saves us from the guilt and punishment from the actual, personal sin that we commit.

IV. How Does a Person Be Saved?

A. Frank Tunstall's ABC Method

1. Admit Your Condition

- i. Admit you are a sinner (Romans 3:23)
- ii. Admit your need for Jesus, the Savior

2. Believe that Jesus Died, was Buried, and Rose from the Dead – for You

- i. Believe in Jesus as your Savior
- ii. Have faith in God and His ability to save

3. Confess Jesus Christ as Savior and Lord

- i. Make a declaration from the heart of faith in Jesus
- ii. Romans 10:9-10

B. The Roman Road Model (using Paul's Letter to the Romans)

1. Believe that You Have Sinned (Romans 3:10; Romans 3:23)

2. Believe that there is a Penalty for Sin (Romans 5:12; Romans 6:23)

3. Have Faith that God has Provided Salvation for all Sinners (Romans 5:8 and 1:16)

4. Receive Jesus as Lord and Savior by Faith (Romans 10:9-14 and Romans 3:24)

5. Pray and Ask Jesus to Forgive and Save You (Romans 10:13; 5:1; 8:1, 38-39)

V. What Does it Mean to be Saved

A. A Person has Repented

1. Repentance has two aspects
2. A feeling of deep regret for sins against God
3. A turning around and moving in a different direction
4. A person who is saved is repentant meaning they are both sorry for their previous sins and now living a different way as to avoid future sins
5. A penitent person seeks to honor God by altering their lifestyle, with the help of the Holy Spirit, in a way that is pleasing to God.

B. A Person is Redeemed

C. A Person Embraces Love

1. God calls people into loving relationship with Him, not legalistic rule following
2. A saved person not only accepts God's love but also expresses Godly love towards God and others

D. A Person is Converted

1. A saved person begins to identify himself with Jesus Christ
 - i. Water Baptism
 - ii. Communion
 - iii. Church Attendance
 - iv. Maturity
2. A saved person participates in the things of God and abstains from the aspects of their culture that are contrary to God's word and will

E. A Person is Justified

1. Justification is the process of being made innocent
2. A saved person is able to stand blameless before God
3. A saved person has been made righteous by the work of Jesus and can live holy and acceptable before God
4. A saved person avoids the eternal punishment and penalty of sin which is hell

F. A Person is Born Again (Regenerated)

1. Born of the Spirit (John 3)
2. Made a new creation in Christ Jesus (2 Corinthians 5:17)

G. A Person is Adopted

1. Romans 8:15-17 - A saved person has been spiritually adopted as a son or daughter of God
2. A saved person has opportunity to enjoy the spiritual blessings of God
3. A saved person will be granted entry into heaven to live with God forever

VI. Can A Person Lose Their Salvation?

A. Salvation is for eternity

1. John writes about eternal life through Jesus (John 3:16)
 2. Paul writes about salvation being for eternity (Romans 8:18)
- B. God does not abandon saved people (John 10:27-29 and Hebrews 13:5)
- C. However, a person can abandon God
1. John 8:31 – Jesus says that a believer must continue to “hold on to my teaching” which means that a person could let go of his teachings and reject salvation.
 2. Colossians 1:21-23 and Romans 11:22 – Paul writes that justification depends on the people continuing in the faith. It appears that a person, once blameless, can become full of blame for sin once again.
 3. Peter 2:20-22 – Peter writes that saved people can become entangled in sin, then overcome by sin, and finally in a worse condition than they were before being saved. People can fall back into bondage to sin.
 4. 1 Timothy 4:1 – Paul writes that people can “abandon the faith.”
- D. Salvation is not lost but thrown away. People do not lose their salvation, they reject it.
1. People can reject salvation by continuing to live in a way that is contrary to the word and will of God.
 2. Salvation is not taken away every time you sin but if the pattern of your life reflects a life of sin you have let go of your salvation.

VII. Arminianism vs. Calvinism in terms of God’s plan for salvation:

Calvinism: (emphasis on God’s sovereignty)

1. God chose (elected) those who would be saved.
2. God created the world.
3. The world fell into sin.
4. God sent Jesus to die for those chosen for salvation.
5. Those chosen for salvation will respond to Jesus.

Arminianism: (emphasis on human free will)

1. God created the world.
2. The world fell into sin.
3. God sent Jesus to die for everyone.
4. Some respond to the work of Jesus.
5. God chose those who respond for salvation.

Historically, the IPHC has taken an Arminian standpoint in terms of God’s sovereignty and plan for salvation.

Diagram of the Incarnation

