
a *Grace Notes* course

Doctrines of the Christian Faith
Doctrine 100

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Lesson 5 of 10

Redemption
The Essence of God
The Glory of God
The Deity of Christ
The Resurrection of Christ

Grace Notes

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Redemption

Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the Redeemer.

There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.

Old Testament Background and Typology

Redemption of Firstborn Sons, Firstlings of the Flock, Firstfruits

The word "redemption" in the Old Testament is the translation of the Hebrew word *pädäh*, meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.

However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.

A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).

The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight

days after their birth, and sacrificed (Num. 18:17). The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself (Ex. 13:12 ff; 34:20). Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus 20%, according to the priest's valuation (Lev. 27:27; Num. 18:15).

The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Ex. 23:19). These were given to the priest to be presented in offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.

Later in Jewish history, the children of Israel began to be called the Redeemed of the Lord, after they had been set free from the Babylonian captivity (Isa. 35:9; 51:11; 62:12).

The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. *go-el*). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.

2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).

3. The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.

4. The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.

READ Ruth 3:9-13; 4:1-11.

The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.

Redemption in the New Testament

Slavery to Sin

In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.

Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin."

Acts 8:23 uses the phrase "the bond of iniquity".

READ John 8:31-36

READ Romans 6:12-18

See also Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19.

Furthermore, all people are helplessly condemned to die.

Ezek. 18:4, "Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."

1 Cor. 15:22, "As in Adam all die..."

See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

The Principle of Redemption

The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from

its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".

The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word λυω (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Titus 2:14, "Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The noun (lutron) means "the price paid; the ransom", as in -

Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".

1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.

Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."

See also 2 Pet. 2:1; Rev. 14:3.

The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".

Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

The word (apolutrosis) means "to dismiss for ransom paid; redemption".

1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Rom. 8:22,23, "For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15 above.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption.

Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The doctrine of redemption is used to orient believers in time of stress.

Job 19:25, "I know that my Redeemer liveth..."

At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

The Essence of God

The phrase "Essence of God" is a theological term used to refer to God's personal characteristics, or to the facets of His personality. Sometimes the term "Attributes of God" is used to refer to God's essence. The "attributes", or the "essence", of God are His primary characteristics, so they cannot be completely communicated to man. They can be described to a degree, but they cannot be fully defined.

Finite man cannot define the infinite. The Bible is the Word of God, and as such it reveals those facts about the Creator that He has seen fit to reveal about Himself.

Man suppose that God thinks like a man. We think God wants revenge, because when we're insulted, we want revenge. When we are cheated, we want immediate justice and retribution. We are indignant and shocked at the behavior of others, so we expect God to be shocked.

But God does not feel insulted. He does not feel cheated - He owns everything. He is not indignant, temperamental, or emotional. He does not throw tantrums (or lightning bolts). He is not

surprised or shocked by anything. He is never depressed or moody.

God is not arrogant or egotistical. He knows Himself, is self-assured, and is humble.

God is a rational, logical, stable-minded, patient; and all of His thinking is backed up by His omniscience. And He approaches every issue from the basis of His perfect character, the subject of this study.

God approaches every issue regarding human beings out of His love for all men. His thinking toward man takes all of His attributes into consideration - but Love is always present. It is God's thinking about us, in love, that is His perfect Grace thinking. He is always gracious, always thinks Grace.

Spirituality is one of God's primary attributes. God is immaterial, in a universe that is made up of both material and immaterial. God has revealed something of what He is in the Word, but only He knows Himself fully. We must rely on what is written in the Bible for any understanding of what God is like.

The fact that God is a spiritual being means that He lives. Spirituality implies life. Jer. 10:10 and 1 Th. 1:9 tell us that God is alive and well. The life of God has no beginning and no ending. God is eternal. The Christian shares God's eternal life, but since his eternal life has a beginning at the time he accepted Jesus Christ as Saviour, his eternal life is properly called "everlasting life".

All of the characteristics of the divine essence are present in God at all times, but not all are manifest at the same time, just as while all colors are present in a ray of white light, the individual colors can be seen only under certain conditions of reflection or refraction. Various attributes of God can be seen in certain situations. For example:

- In salvation, God's love and eternal life are apparent.
- In judgment, His righteousness and justice are manifested.
- In God's faithfulness, His immutability and veracity are shown.

- In God's Plan, His omniscience and sovereignty are seen.
- In God's will, sovereignty is paramount.
- In God's revelation, veracity, love, and omniscience are obvious.

The rest of this paper is devoted to a description of the ten characteristics of the Essence of God as seen in the various Bible passages that describe them.

Sovereignty

GOD IS THE SUPREME BEING OF THE UNIVERSE.

Deut. 4:39 Know therefore this day, and consider it in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath; there is none else.

I Sam. 2:6-8 The Lord killeth, and maketh alive; he bringeth down to Sheol, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the refuse, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

I Chron. 29:11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. This is the kingdom, O Lord, and thou art exalted as head above all.

II Chron. 20:6 And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the nations? And in thine hand is there not power and might, so that none is able to withstand thee?

Psalm 83:18 That men may know that thou, whose name alone is the Lord, are the Most High over all the earth.

Isaiah 45:5,6 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Acts 17:24 God, who made the world and all things in it, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands.

God has a will. He is eternal, infinite, and self-determining. He makes decisions, policies, sets up principles. This is divine volition.

Daniel 4:35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

Heb. 6:13 For when God made a promise to Abraham, because he could swear by no greater, he swore by himself.

Psalms 47:7 For God is the King of all the earth; sing ye praises with understanding.

Psa 115:3 But our God is in the heavens; he hath done whatsoever he pleased.

In His sovereignty, God decided to give man a free will. The meeting place of Man's will and God's will is the Cross. (John 3:16)

God's sovereign plan for the human race is first, salvation, "Believe on the Lord Jesus Christ" (Acts 16:31); second, during life on earth as a believer, to be filled with the Holy Spirit and to grow in Christ (Eph 5:18; I Peter 3:18); and third, to have eternal life in heaven, in a resurrection body.

RIGHTEOUSNESS

God is absolutely holy, or righteous.

Psalms 145:17 The Lord is righteous in all his ways, and holy in all his works.

Lev. 19:2b Ye shall be holy; for I, the Lord your God, am holy.

I Sam. 2:2 There is none holy like the Lord; for there is none beside thee, neither is there any rock like our God.

Psalms 22:3 But thou art holy, O thou who inhabitest the praises of Israel.

Ps. 111:9 He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

God is good.

Ps. 25:8 Good and upright is the Lord; therefore will he teach sinners in the way.

Ps. 34:8 Oh, taste and see that the Lord is good; blessed is the man who trusteth in him.

Ps. 86:5 For thou, Lord, are good, and ready to forgive, and plenteous in mercy unto all those who call upon thee.

God is free from sin.

II Cor. 5:21 For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him.

I John 1:5 This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is perfect in His character and Person.

Deut. 32:4 He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he.

Ps. 7:9 Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the minds and hearts.

Rom. 1:17 For in it is the righteousness of God revealed from faith to faith; as it is written The just shall live by faith.

Psalms 11:7; 97:6; 111:3; 119:137

Jer. 23:6

John 17:25

Rom. 10:3

I John 2:29.

God is righteous in all His attitudes and actions

Deut. 32:4

2 Sam. 22:31

Ps. 119:137; 145:17

Dan. 9:14

Rev. 19:2

In the application of the concept of God's righteousness (+R) to the unbeliever, it is important to remember that His righteousness is

absolute. This means that He cannot fellowship with sin. He must demand the same perfection of His creatures. Man's concept of righteousness is relative (Isa. 64:6); but no one can measure up to the divine standard nor achieve absolute righteousness by self-effort. However, the righteousness of God is freely available to all who believe. Psalm 14:3; Rom. 3:23; Tit. 3:5; Rom. 3:22

JUSTICE

God is Just, and cannot be unfair. His justice demands that disobedience against His laws be punished. Justice administers the penalty that righteousness demands.

Psalm 19:9 ...the judgments of the Lord are true and righteous altogether.

Psalm 50:6 ...for God is judge himself.

Psalm 58:11 ...verily he is a God that judgeth in the earth.

Rom. 3:26 To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Heb. 10:30,31 For we know him that hath said, Vengeance belongs unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Heb. 12:23

1 John 1:9

Rev. 15:3

God's justice is satisfied because of His grace provision of redemption. The Lord Jesus Christ, through his substitutionary, effective death on the Cross, transferred the guilt of the sinner onto Himself, thus satisfying the justice of God. God is now free to pardon the sinner and justify the one who accepts His saving grace. God is equally free to justly condemn all who reject salvation. The basis of their indictment is works, never sins.

1 Pet. 2:24

Rom. 5:12; 6:23; 3:21-28; 4:5; 8:1

John 3:18,36; 5:28-30.

Grace always precedes judgment.

LOVE

God is eternal and unchangeable love.

Jer. 31:3 The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

God, in His sovereignty, decided to treat man in grace. It is His love that motivates His grace. Righteousness and Justice stood in the way because of the sin barrier between man and God. In Love, God the Father sent His Son to the cross to die for the sins of the whole world.

Righteousness and Justice are thus satisfied, the barrier is removed, and love and grace can be given to men.

Eph. 2:8,9

Isa. 59:2

John 3:16.

ETERNAL LIFE

God is absolute existence.

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

God has neither beginning nor end.

God existed in eternity past, and He will exist forever.

Gen. 1:1 In the beginning, God...

Isa. 43:13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Col. 1:17 And He is before all things, and by him all things consist.

Deut. 32:40; 33:27

Job 36:26

Psa. 9:7; 90:2; 102:37; 135:13

Lam. 5:19

Hab. 3:6

John 1:1-4

1 Tim. 1:17

1 John 5:11

Rev. 1:8; 21:6; 22:16

The believer in Christ has everlasting life.

John 3:16 For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

John 10:28,29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

1 John 5:11

John 8:51: 14:1-3

The unbeliever will experience everlasting punishment.

Matt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

OMNISCIENCE

God is all-knowledge.

1 Sam. 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed.

Job 26:6 Hell is naked before him, and destruction hath no covering.

Job 31:4 Doth he not see my ways, and count all my steps?

Job 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalm 139:1-12

Psalm 147:4 He telleth the number of the stars; he calleth them all by their names.

Jer. 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Matt. 10:29,30 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Job 37:16; 42:2

Eze. 11:5

God is infinite in wisdom and understanding.

1 Sam. 16:7 ...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Psalm 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Prov. 3:19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Jer. 17:10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. 51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Matt. 6:8 ...for your Father knoweth what things ye have need of, before ye ask him.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Psalm 147:5

Prov. 17:3

Isa. 40:13,14

Nahum 1:7

Rom. 11:33

1 John 3:20

God knows the end from the beginning (foreknowledge).

Isa. 41:26; 42:9; 43:9

Isa. 46:10

Acts 2:23; 15:18

1 Pet. 1:2

As God, the Lord Jesus Christ knew all things and all men.

Matt. 9:4

John 2:24; 19:28; 21:17

Application to believers:

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Matt. 6:31-33 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

OMNIPRESENCE

God is ever-present, neither limited by time nor space, immanent and transcendent.

Jer. 23:24

Acts 17:27

The heavens cannot contain God.

1 Kings 8:27

Acts 17:24

Heaven is His throne, the earth His footstool.

Deut. 4:39

Isa. 66:1

Man cannot escape the presence of God.

Job. 34:21,22

Psalm 139:7-10

Prov. 15:3

The Christian can take great comfort in the presence of God.

Gen. 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land/ for I

will not leave thee, until I have done that which I have spoken to thee of.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Ex. 33:14

Psalm 121:3,4

Matt. 18:20

1 Cor. 3:16

Heb. 13:5

OMNIPOTENCE

God is all-powerful and limitless in ability.

Gen. 17:1; 18:14

Job 26:7; 42:2

Psa. 24:8; 93:1; 147:5

Isa. 40:26; 50:2

Jer. 27:5; 32:27

Matt. 19:26

Mark 14:36

Luke 1:37

Rev. 4:8

God is limitless in authority.

Psa. 33:9

Rom. 13:1

Heb. 1:3 He upholds all things by the word of His power.

Rev. 19:6

Scriptures show the manifestation of God's power.

2 Chron. 16:9; 25:8

Psa. 74:13

The power of God's Son.

Matt. 9:6; 28:18

John 10:18; 17:2,3

The application of God's omnipotence to the Christian Way of Life.

1 Sam. 17:47

Psa. 27:1

Doctrine: Section I, Lesson 5

Isa. 26:4; 40:29

Jer. 33:3

Acts 1:8

1 Cor. 15:43

2 Cor. 9:8

Eph. 1:19; 3:20

Phil. 4:13

2 Tim. 1:12

Heb. 7:25

1 Peter 1:5

IMMUTABILITY

God is neither capable of nor susceptible to change.

Psa. 102:26,27; Mal. 3:6; Heb. 1:12

God is absolute stability.

Isa. 40:28

James 1:17

God's Word and His works are unchanging.

Psa. 119:89

Eccl. 3:14

Isa. 40:8

God's great faithfulness is a product of His immutability.

Psa. 36:5; 89:33; 119:90

Lam. 3:23

He is faithful to keep His promises.

Num. 23:19

1 Kings 8:56

2 Cor. 1:20

Tit. 1:2

Heb. 10:23; 11:11

He is faithful to forgive, 1 JOHN 1:9.

He is faithful to keep us saved, 2 TIM. 2:12,13.

He is faithful to deliver in times of pressure, 1 COR. 10:13.

He is faithful in suffering, 1 PET. 4:19

He is faithful to provide in eternity, 1 THESS. 5:24.

He is faithful to stabilize the believer, 2 THESS. 3:3

The faithfulness of Christ.

Heb. 3:1,2; 13:8

Rev. 1:5; 19:11

VERACITY

God is absolute Truth, DEUT. 32:4

God's truth is manifested:

- in His ways.

Psa. 25:10; 86:15

Rev. 15:3

- in His works

Psa. 33:4; 111:7,8

Dan. 4:37

- in His Word

2 Sam. 7:28

1 Kings 17:24

Psa. 19:9; 119:142,151; 138:2

John 8:45; 17:17

2 Cor. 6:7

Eph. 1:13

The Veracity of the Godhead:

The Father -

Psa. 31:5

Isa. 65:16

Jer. 10:10

John 3:33; 17:3

Rom. 3:4

The Son -

John 1:14; 8:32; 14:6

1 John 5:20

Rev. 16:7; 19:11

The Holy Spirit -

John 14:17; 15:26; 16:13

1 John 5:6

Application of God's Veracity to the Christian.

Prov. 6:16,17

Matt. 5:37

2 Tim. 2:15

1 John 4:6

The Trinity

There are three distinct Persons of the Godhead, each possessing the entire essence of deity. The three Persons comprise what the Scripture represents as the ONE TRUE GOD. In the unity of the Godhead (Acts 17:29; Rom. 1:20; Col. 2:9) there are three Persons on one substance, power and eternity (Isa. 48:16; Luke 3:22; John 14:16; Rom. 15:30; 1 Cor. 12:4-6; 1 John 4:13,14)

The full title of God is "God the Father, God the Son, God the Holy Spirit". (Matt. 28:19; 2 Cor. 13:14). Each Person is made up of the same divine characteristics, making each equal to either of the other two (John 10:30; 16:15) Therefore, when the Bible speaks of God as being One, it is a reference to Essence; when speaking of the members of the Godhead, it is a reference to the Persons.

The Glory of God

The following is a selection of comments on the word "glory", (doksos), as used in the Bible.

Glory is used to describe the Essence of God: ROM. 3:23; EPH. 1:17; DEUT. 5:24; PS. 21:5; MT. 16:27; LK. 2:9.

The Lord Jesus Christ is said to possess glory: MK. 10:37.

Glory is used to describe the edification structure in the believer's soul: EPH. 3:21; COL. 1:27; 1 PET. 1:8; 2 THESS. 2:14. As a believer receives doctrine, he reflects the Glory of God.

A wife is said to be the glory of her husband: 1 COR. 11:7, 15.

The Grace of God is described as his glory: EPH. 1:6.

The provision of God's grace is also called wealth, "the riches of His glory": EPH. 1:18; 3:16; PHIL. 4:19.

There is a glory in the future which is beyond human knowledge, namely, the glory of eternity: 1 TIM. 3:16; HEB. 2:10; 1 PET. 5:10; 2 PET. 1:3.

Human glamour is described as glory, though often in the negative sense: 1 PET. 1:24; PHIL. 3:19; MT. 6:29.

Glory is used to describe the wonders of the universe: 1 COR. 15:40,41.

Glory is used to describe the resurrection body of the believer: 1 COR. 15:43; 2 THESS. 2:14.

The word glory is associated with the presentation of the Church to the Lord Jesus Christ: HEB. 2:10; MT. 19:28; 24:30; 25:31.

The Deity of Christ

Jesus Christ is eternal God. As a member of the Trinity, He is co-equal with God the Father and with God the Holy Spirit. That is, He has the same essence as God the Father. (See Topic: Essence of God) Jesus Christ has all of the divine attributes that God the Father has, including :

Eternity -- Isa. 9:6; Micah 5:2; John 1:1,2; 8:58.

Immutability -- Heb. 1:10-12, (cf. Mal. 3:6 and Ps. 102:25-27); Heb. 13:8

Omnipotence -- Phil. 3:21; Rev. 1:8; I Cor. 15:25

Omniscience -- John 2:25; 6:64; 10:15; 21:17.

Omnipresence -- Eph. 1:23; John 14:23 (cf. Lev. 26:12); Mt. 18:20;

Life -- JOHN 1:4; 5:26; 10:10; 14:6; HEB. 7:16.

Truth -- JOHN 14:6; REV. 3:7

Righteousness -- LUKE 1:35; JOHN 6:69; HEB. 7:26

Love -- JOHN 13:1,34; I JOHN 3:16.

In addition, the prerogatives of deity are ascribed to Jesus Christ :

He is the creator of all things, JN. 1:3,10; COL. 1:16; HEB. 1:10.

He is the preserver of all things, HEB. 1:3; COL. 1:17.

He pardons sins, LUKE 5:24; COL. 3:13.

He raised the dead, and He will raise the dead, II COR. 1:9; JOHN 5:21 JOHN 5:28,29; 11:25

He rewards the saints, II COR. 5:10

The judgment of the world is committed to Him, JN 5:22; REV. 20:12

Worship belonging only to God is freely rendered to Christ: JOHN 5:22; LUKE 24:52; I COR. 1:2; JOHN 14:13,14.

JOHN 5:18-23 expresses the equality of Jesus Christ with the Father.

v 18, equal in being

v 19, equal in works (what the Father does, the Son does)

v 21, equal in power (in terms of giving life)

v 22, equal in authority,

v 23, equal in honor.

The Resurrection of Christ

Introduction

The death, burial, and resurrection of the Lord Jesus Christ are the most important events in human history. That Jesus Christ rose from the dead is an established historical fact verified by many eyewitnesses and by a great deal of corroborating evidence.

This paper provides a concise outline for studying this important topic, including the circumstances surrounding the resurrection of Christ, the various proofs of the resurrection as a historical event, the resurrection of Christian saints of different dispensations, and the importance of the Doctrine of Resurrection to the church age believer.

In studying this topic, look up all of the scripture verses and read the complete context of each passage. These notes are just a guide for studying the Bible; so the really important information is found in the Bible itself.

Resurrection Order of Events

- After Christ is taken down from the Cross, Pontius Pilate orders His body turned over to Joseph of Arimathea for burial. Matt. 27:57-60.
- Pilate then orders a military guard to be placed at the tomb. Matt. 27:62-66.
- Jesus Christ has voluntarily laid aside the powers of His own deity, with respect to His human body. Therefore, in accordance with the Divine Decrees, God the Father gave the orders

for Christ's resurrection from the dead. 1 Cor. 15:15.

- God the Holy Spirit was the agent of the resurrection in that He used his power to bring Christ to life. 1 Pet. 3:18
- Jesus Christ leaves the grave under His own power. John 10:18.
- After Christ leaves the tomb, God sends an angel to roll away the stone to demonstrate to the world that Christ had risen. This is accompanied by a great earthquake. Matt. 28:1,2
- It is at this point that Satan is once again made aware of the victory of Jesus Christ over death and the grave and His triumph in the angelic warfare. 1 Cor. 15:54-57.
- Mary (the mother of James), Mary Magdalene, and Salomé come to the tomb. Mark 16:1
- Mary Magdalene, upon seeing the stone rolled away, runs to tell the disciples. John 20:1,2
- Mary and Salomé then see the angel who tells them that Jesus had risen. Mark 16:5,6.
- Peter and John come to the tomb after hearing Mary Magdalene's report.
- Peter is told that Jesus Christ had risen from the dead, he enters the tomb, and he wonders at what he had seen. Luke 24:10-12.
- Mary Magdalene, who had not heard the angel's report, returns to the tomb, and does not recognize Christ when she sees Him. John 20:11-18.
- It is to Mary Magdalene that Christ first reveals Himself in resurrected power. He starts by establishing that He is now operating on a higher level than she is, even though He has not yet been glorified at the Ascension. John 20:17

A Description of the Resurrection

Christ was physically dead before being taken down from the Cross; He was not merely unconscious, as some critics have claimed (the "swoon" theory).

- The soldiers declared Him dead! They would have suffered severe punishment for not making sure that any prisoner was dead before being removed from the cross. Mark 15:45; John 19:33.

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- The blood and water flowing from His side is a medical indication of physical death.
- After being taken from the Cross he was prepared for burial and locked in a tomb, eliminating all possibility of His receiving medical attention.
- The women came to the tomb prepared to anoint a dead body. Mark 16:1
- If He had not died physically, He would not have been worthy to be a sin offering to God. Matt. 26:12 with Lev. 2:1-16

Christ's body could not have been removed by His followers, as some have claimed. There are too many contradictory facts against that conclusion.

- The disciples of Christ were afraid and had already deserted Him. Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:15-27.
- Their boldest leader, Peter, had denied Him three times.
- The tomb was sealed with the Imperial Seal of Rome; to break it and enter the tomb would itself be punishable by death.
- The tomb was guarded by Roman soldiers. To attack them would have been suicidal; such an attack was considered an act of insurrection, to be punished by crucifixion. Matt. 27:62-66
- The followers who buried Christ, Joseph of Arimathea and Nicodemus, would not have arranged to bury Him in such a prominent place if they had intended to hide His body.
- His followers believed that he was still in the tomb on resurrection morning, indicating that there was no plot to steal His body.

Christ's resurrection was a bodily resurrection. He came out of the tomb, not as a wounded, crippled man, but as a mighty conqueror. He showed no after-effects from the terrible ordeal He had gone through.

- Christ had personally declared before His death that He would be resurrected bodily. John 2:19-21; Matt. 12:40 with Rev. 1:18
- The angels at the tomb declared that He had been resurrected. Luke 24:6-8 The tomb was empty, and the grave clothes were folded and in

order only minutes after the tomb was opened. Mark 16:6; John 20:5-7

- Christ declared that He was flesh and bone, eliminating the "spirit" theory and the "vision" theory. Luke 24:39-40
- The five women to whom he appeared touched his feet and held him. Matt. 28:9
- Christ ate food after His resurrection. This would have been impossible if it was just a vision or a psychological mass delusion. Luke 24:41-45
- His body was described in detail after the resurrection by various witnesses. John 20:25,27,28; 21:7; Luke 24:34,37-40
- It would be impossible to understand several other Bible passages except from the standpoint of a literal, bodily resurrection. John 5:28,29; 1 Cor. 15:20; Eph. 1:19,20

Several other individuals had been raised from the dead; but in each case the person died again. Christ's resurrection was thus unique in that He "ever lives to make intercession for us."

- The son of the widow of Zarephath, 1 Kings 17:17-24
- The Shunammite's son, 2 Kings 4:17-27
- Jairus's daughter, Mark 5:22-43
- The young man of Nain, Luke 7:11-17
- Lazarus, John 11
- Tabitha, Acts 9:36-43
- Eutychus, Acts 20:7-12

The Resurrection Body of Christ

- The risen Christ had a real human body that was recognizable as such. Luke 24; John 20:26-29
- His body was composed of flesh and bones but had no blood. Luke 24:39,40
- His body could be handled and touched, therefore it had to have substance. Matt. 28:9; John 20:27
- However, His body was able to pass through solids (the tomb and closed doors, etc.). John 20:19/26; Luke 24:36
- His body was such that He was able to make Himself appear and disappear. Luke 24:17

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- His skin showed scars and nail prints; His body retains the scar of the wound in his side and hands. (The believer's resurrection body will not have any imperfections!) This was prophesied in Zech. 12:10 and Psa. 22:16; the fulfillment of the prophecies is recorded in John 20:25-27.
- He breathed; but He did not necessarily need to breathe. John 20:22
- He carried on conversations, so He had to have vocal cords and the use of air. His voice was immediately recognizable. Luke 24; John 20:16, 26
- He ate, so His body had a digestive system; but He did not have to eat to live eternally. Luke 24:30
- Christ is able, in His resurrection body, to travel through space. Acts 1:9 with Heb. 1:3.
- His resurrection body is indestructible and eternal. Rev. 19:11-21; John 14:6

The Appearances of Jesus Christ After His Resurrection

- To Mary Magdalene - John 20:15-17; Mark 16:9-11
- To five other women - Matt. 28:9-10
- To Peter (the afternoon of the resurrection) - 1 Cor. 15:5
- To two Christians on the road to Emmaus (Cleophas and Mary) - Luke 24:13-33; Mark 16:12
- To ten disciples - John 20:19-25
- To eleven disciples (including Thomas) - John 20:26-29; Mark 16:14
- To seven disciples by the Sea of Galilee - John 21:1,2
- To five hundred Christians - 1 Cor. 15:6
- To Jesus' half-brother James, who had been an unbeliever until the resurrection - 1 Cor. 15:7; John 7:3; Acts 1:14
- To eleven disciples on a mountain near Galilee - Matt. 28:16-20
- To the believers at the Ascension - Acts 1:3-11
- To Stephen (after the Ascension) - Acts 7:55,56

- To the Apostle Paul on several occasions after the Ascension - Acts 9:1-8; 18:9; 22:17; 23:11; 27:23; 1 Cor. 15:8; Gal. 1:12-17.
- To John on the Island of Patmos - Rev. 1:12-20; 22:20.

Proofs of Facts Surrounding the Resurrection of Jesus Christ

The proof that the resurrection of Jesus Christ actually occurred as a historical event is established by numerous supporting facts or evidences. Two of the best study sources for extensive historical information about the resurrection are two books by Josh MacDowall entitled *Evidence That Demands a Verdict* and *More Evidence That Demands a Verdict*. These books are available at Christian bookstores and are highly recommended.

The most important proof is that of the testimony of the people who were actual eyewitnesses to the resurrection of Christ. It is important to note that the following people would be qualified eyewitnesses in any court of law, either in Roman or Hebrew courts of the time or in modern American courts. To qualify formally to give eyewitness testimony, the witness must be shown to be mentally competent as well as having been competent at the time the events occurred. The witness must also be able to withstand an examination of his own character as a basis for accepting his testimony.

- The Roman soldiers assigned to guard the tomb were objective witnesses to the resurrection, even though they did not believe in the deity of Christ. Matt. 28:12-15
- The unbelieving chief priest and the elders of the Sanhedrin were eyewitnesses to the empty tomb. Matt. 28:11-12
- Mary Magdalene, Matt. 28:1,6; John 20:15-17; Mark 16:9-11
- Five other women, including Mary (the wife of Cleopas), and Salomé, Matt. 28:9-10; Mark 16:1-6
- Peter, Luke 14:12
- Matthew, by written testimony, Matt. 28:6.

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- John, by written testimony, John 20:1-8
 - The written testimony of facts as given by witnesses, Mark 16:1-8; Luke 24:3. All people, in fact, mentioned in the previous section, to whom Christ appeared after His resurrection, were eyewitnesses.
 - The fact of the resurrection of Christ may also be inferred from a number of other sources. For example, Josephus, in his Antiquities of the Jews, chapter 3:3, states that Jesus Christ was resurrected and had made appearances on the earth.
 - The Word of God is the written testimony that Christ was resurrected from the dead. 1 Cor. 15:3,4.
 - God Himself is a witness to the resurrection. 1 Cor. 15:15; John 10:18; 1 Peter 3:18.
 - Christ's resurrection is testified to by angels. Matt. 28:5,6; Mark 16:6; Luke 24:5,6; Acts 1:10,11
 - The resurrection was a fulfillment of Old Testament prophecy. Job 19:25-27; Psalm 16:10 (David); Isaiah 52:13-15; Zech. 12:10
- Importance of the Doctrine of the Resurrection of Christ
- The facts of Christ's resurrection are part of a full presentation of the gospel to unbelievers, 1

Cor. 15:1-4. Christ died for our sins, was buried, and rose again.

- An understanding of the resurrection is necessary as a believer begins to learn basic doctrines, especially those related to salvation. Rom. 10:9,10

- The doctrine of the resurrection supports all of Christian faith, so much so that every aspect of Christianity depends on the fact of the resurrection. 1 Cor. 15:12-19. Apostolic preaching is worthless without it. Without the resurrection the believer's faith is without substance and his hope is in vain. Without the resurrection, no man can be reconciled to God (Rom. 5:8-10).

In application, the doctrine of the resurrection supports many of the features of the Christian life. The resurrected Christ is the head of the Church (Eph. 1:19-23). His resurrection must predate the Baptism of the Holy Spirit and the beginning of the Church Age (John 1:33; Acts 2:32,33 with John 15:26 and 16:7). Without Christ's resurrection there would be no spiritual gifts (Eph. 4:8-13). Without resurrection, He cannot be the Prince and the Savior offered to the nation of Israel. Acts 5:31 with Daniel 12:1-3.