

## McKinney Memorial Bible Church Statement of Faith

*We believe that Jesus Christ is fully God and fully man, conceived of the Holy Spirit and virgin-born to Mary. He died on the cross as our substitute, taking upon Himself the penalty for our sin. He was buried and was physically resurrected to prove the completeness of His work, providing our victory over sin and death.*

Today we are going to talk about the most popular guy of all time, the most talked about guy of all time, the one who has more books written about him, more songs sung to him, he has been on the cover of Time Magazine more than anybody else, and also the most controversial and significant person in history. Who is he?

### JESUS CHRIST

What does it mean to be fully divine? Was Jesus fully human? Was Jesus God?

#### I. **FULLY GOD:**

##### A. Jesus Christ represents humanity and deity in indivisible oneness.

1. His name is very indicative of his ministry
  - a. “Jesus” is an OT derivative “Joshua” means “Yahweh God saves”
  - b. “Christ” means “anointed one of God”
2. **Colossians 1:15** He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
3. **Colossians 2:9** For in him the whole fullness of deity dwells bodily,
4. **John 5:23** that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

##### B. **Deity of Christ**

1. Ebionism (Heresy)
  - a. Early Jewish believers who believed the “one-ness” of God. No need for God to reveal himself more because Old Testament is

sufficient.

2. Dynamic Monarchianism (Heresy)

- a. The deity of Christ came on Jesus at his baptism. Adoptionistic view. “Mono” absolute one.

3. Arianism (Arius – ca. AD 250–336) (Heresy)

- AD 325 Council called at Nicea in Bithynia.
- The Arian Creed (heterodox-heresy):

*We know that there is one God, the only unbegotten, only eternal, only without beginning...unalterable and unchanging....Before everlasting ages he begot his unique Son, through whom he made the ages and all things....[T]he Son, begotten timelessly by the Father and created before ages and established, was not before he was begotten—but, begotten timelessly before all things, he alone was constituted by the Father. He is neither eternal nor coeternal nor co-unbegotten with the Father, nor does he have his being together with the Father...God is thus before all. Therefore he is also prior to the Son...*

*So therefore, as he has his being and glories from God, and life and all things were given him, accordingly God is his source. ...But if the [phrases] “of him” and “out of the womb” and “I came forth from the Father and am come” are understood by some as [meaning] a part of the consubstantial himself and a projection, then according to them the Father is compound and divisible and alterable and a body, and according to them presumably, the bodiless God [is thought of as] suffering what belongs to a body.<sup>1</sup>*

- **The Creed of Nicea** (Orthodox—biblical) (325 AD)-

*“We believe in one God, the Father Almighty, Maker of all things visible and invisible.*

*And in One Lord Jesus Christ, the Son of God, begotten of the Father of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance (homoousios) with the Father; by whom all things were made [both in heaven and on earth]; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead.*

*And in the Holy Ghost.*

*[But for those who say: “There was when he was not;” and “He was not before he was made;” and “He was made out of nothing,” or “He is of another substance (HYPOSTASIS)” or “essence (OUSIOS),” or “The Son of God is created,” or “changeable,” or “alterable” —they are condemned by the holy catholic and apostolic church.”<sup>2</sup>*

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<sup>1</sup>The Confession of the Arians, Addressed to Alexander of Alexandria, cited in Hardy, Christology of the Later Fathers, 332–334, brackets in citation

<sup>2</sup>Philip Schaff, ed., *The Creeds of Christendom*, 6<sup>th</sup> ed., 3 vols. (New York: Harper, 1931; Grand Rapids:

Council of Constantinople, AD 381.

- **Niceno-Constantinopolitan Creed. (A.D. 381)** (Orthodox)

*We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.*

*And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, [God of God], Light of Light, Very God of Very God, begotten, not made, being of one substance [essence] with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.*

*And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father [and the Son (filioque)], who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.<sup>3</sup>*

- CONCLUSION:

1. Jesus Christ is coequal, consubstantial (i.e., having the same substance, nature, or essence), and coeternal with the Father.
2. Mat 16:15-16 “Who do you say that I am?”
  1. The ultimate most important question
  2. Lunatic, liar, or Lord

## II. FULLY HUMAN:

- A. **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- B. **John 1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
- C. **John 8:58** Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”
- D. **John 10:30** I and the Father are one.”<sup>31</sup> The Jews picked up stones again to stone him...<sup>33</sup> do The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.”

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Baker, 1990 reprint), 2.60, K. Kennedy, Translation.

<sup>3</sup>Schaff, ed., *The Creeds of Christendom*, 2:58–59.

E. **John 14:9** Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

F. **John 20:28** Thomas answered him, "My Lord and my God!"

G. **Micah 5:2** But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

#### H. The Humanity of Christ

1. Docetism (from the Greek verb ***dokeo***, "to seem.") (Heresy)

a. Jesus only appeared to be human; phantom-like

2. Gnosticism. (Heresy)

a. All physical existence is evil

b. Jesus could not be God because to have a human body is evil

3. Apollinarianism (Heresy)

a. Jesus took on human flesh

b. "What you cannot assume you cannot redeem."

- Application:

- Madeline Layangle "To be a Christian is to believe in the impossible."
- If you look at the pictures of Jesus as a baby you can always tell it's him, a nice white and shining dress, a wave perm, and he had a halo
  - Contrary, Jesus looked like a blue collar guy: we was a carpenter, he had blisters on his hands and carried a lunch box
  - **Isaiah 53:2** says "he had no form or majesty that we should look at him, and no beauty that we should desire him"
- Is Jesus a Clark Kent/Superman? If so then he is a faker and so will you.
- Jesus put aside his divine attributes, though he used them sparingly, because he humbled himself so that he can identify with us, see Hebrews 4:14-15:
  - *Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin*
  - He can relate—his friends left him, His mom turned on him, God did not always answer his prayers (let this cup pass another way—not my will but yours)

○ THE COUNCIL OF CHALCEDON, A.D. 451 (Orthodox)

THE STATEMENT: *We, then, following the holy fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhood and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhood, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhood, and in these latter days, for us and for our salvation, born of the virgin Mary, the Mother of God, according to the manhood; one and the same Christ, Son Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person (prosopon) and one subsistence (hypostasis), not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the Fathers has handed down to us.*<sup>4</sup>

**III. CONCEIVED OF THE HOLY SPIRIT AND VIRGIN BORN TO MARY:**

- A. **Genesis 3:15** I will put enmity between you and the woman, and between your seed and her seed he shall bruise your head and you shall bruise his heel. (Gal 4:4-5 cf.—Scripture starts lineage with Male father but the virgin birth inferences do not list a father)
- B. **Isaiah 7:14** Therefore the Lord himself will give you a sign. Behold, the virgin [or young woman] shall conceive and bear a son, and shall call his name Immanuel [which means “God with us”]. (Isa 9:6-7 cf.)
- C. **Matthew 1:18** Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.<sup>19</sup> And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.<sup>20</sup> But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.<sup>21</sup> She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."<sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet:<sup>23</sup> "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us) [Isaiah 7:14].<sup>24</sup> When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife,<sup>25</sup> but knew her not until she had given birth to a son. And he called his name Jesus.
- D. **Luke 1:26** In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,<sup>27</sup> to a virgin betrothed to a man whose name was

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<sup>4</sup> Schaff, *Creeds of Christendom*, Vol. 2, pp 62-63.

Joseph, of the house of David. And the virgin's name was Mary.<sup>28</sup> And he came to her and said, "Greetings, O favored one, the Lord is with you!"<sup>29</sup> But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.<sup>30</sup> And the angel said to her, "Do not be afraid, Mary, for you have found favor with God."<sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.<sup>32</sup> He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David,<sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end."<sup>34</sup> And Mary said to the angel, "How will this be, since I am a virgin?"<sup>35</sup> And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy- the Son of God."<sup>36</sup> And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren.<sup>37</sup> For nothing will be impossible with God."<sup>38</sup> And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

- What is the significance of having a virgin birth?
  - Problems:
    - Mormonism—God had sex with Mary; she bourn Lucifer, the half-brother of Jesus
    - Immaculate conception—Mary was sinless
  - Significance:
    - It's in Scripture—if it's important enough for God to talk about then it is important for us
    - A thread of prophecy/sign about the coming of Jesus the Messiah (Isa 7:14)
    - Mary would know better than anybody if Jesus was with sin
      - No one could prove he sinned, see the trials in the gospels
    - We would lose her testimony and credibility about Jesus

#### IV. ***HE DIED ON THE CROSS AS OUR SUBSTITUTE, TAKING UPON HIMSELF THE PENALTY FOR OUR SIN:***

A. On the basis of the efficacy (effectiveness) of the death and resurrection of our Lord Jesus Christ, every genuine believer is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he/she is declared righteous (justified), given eternal life, and adopted into the family of God.

1. DIED—human death, excruciating pain
2. CROSS—do any of you have a cross on? The early church chose this as

their sign/logo; modern equivalent—an electric chair, lynching, needle (capital punishment device); it's like wearing the electric chair around your neck!

3. **2 Corinthians 5:21** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God
  - a. Great Exchange
4. **1 Peter 3:18** For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,
  - a. Gap illustration.
5. **Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, "Cursed is everyone who is hanged on a tree"
  - a. James says that if you break one law you are guilty of breaking it all. The curse is that we deserve to die. None of us are good enough to overcome our sin. So many people think that they are good enough and deserve to go to heaven. We have this balance system that if my good deeds outweigh my bad deeds then I'll get to go to heaven. Is anyone amazed that they are in church right now or that they are even saved?
  - b. Testimony—I lived 17 years for myself and there was nothing in me that desired God or wanted to go to church. I knew there was nothing good inside me or anything I could offer to God that we would accept me.
6. **Isaiah 53:5** But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed
7. **Romans 3:25** Jesus Christ, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.<sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
  - a. Propitiation
  - b. Expiation
    - a. Scapegoat in the Old Testament Atonement

8. **Romans 5:8** but God shows his love for us in that while we were still sinners, Christ died for us.<sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

B. Extra verses for study:

1. **2 Corinthians 5:14** For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died;<sup>15</sup> and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

2. **1 Peter 2:24** He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

3. **John 15:13** Greater love has no one than this, that someone lays down his life for his friends.

4. **John 17:19** And for their sake I consecrate myself, that they also may be sanctified in truth

5. **John 11:49** But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all."<sup>50</sup> Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."<sup>51</sup> He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation,<sup>52</sup> and not for the nation only, but also to gather into one the children of God who are scattered abroad.

6. **Ephesians 5:2** And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God

C. **Atonement** (Wayne Grudem): the work Christ did in his life and death to earn our salvation.

D. **Propitiation** (Grudem): A sacrifice that bears God's wrath so that God becomes "propitious" or favorably disposed toward us; "To appease the wrath of God." – Dr. Kevin Kennedy

E. **Expiation** – the removal of sin; it's like a dirty shirt getting bleached

F. **Reconciliation** (Grudem): The removal of enmity and the restoration of fellowship between two parties.

G. **Penal Substitution Atonement** "Penal"—sin is punishable [by death—Romans 6:23], "Substitution"—Jesus died in our place and took the penalty that we deserve, "Atonement"—"at one ment," sin has separated us from God and we



need to be reconciled

V. **HE WAS BURIED AND WAS PHYSICALLY RESURRECTED TO PROVE THE COMPLETENESS OF HIS WORK, PROVIDING OUR VICTORY OVER SIN AND DEATH:**

- A. **1 Corinthians 15:3** for I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance to the Scriptures
- B. **1 Corinthians 15:13** But if there is not resurrection from the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, then our preaching is in vain and your faith is in vain.... <sup>17</sup> And if Christ has not been raised, your faith is futile and you are still in your sins.... <sup>19</sup> If in this life only we have hoped in Christ, we are of all people most to be **pitied**.
1. I've heard several interviews were a Christian was asked if this whole Jesus thing wasn't real what would you do? An Abbot in one interview said, "I've lived a good life, helped people, and I would do it anyway if God didn't exist."
  2. Paul is saying something totally different. Paul says if Christ's resurrection was not true he said he would have wasted his life, Christians are the most to be pitied. Paul gave up everything, life, prestige, family, money, his body—he was persecuted several times (almost to death), ultimately was martyred for believing in Christ. That is why Paul said later in verse 32, "Eat, drink, be marry." If there is no Christ then live it up in this world, otherwise find the most satisfying thing in all the universe—Jesus.
- C. **Romans 6:9** We know that Christ being raised from the dead will never die again; death no longer has dominion over him. <sup>10</sup> For the death he died he died to sin, once for all, but the life he lives he lives to God.
- D. **2 Corinthians 5:21** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
- E. **Hebrews 7:25** Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.
- F. **Hebrews 9:28** so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
- G. **APPLICATION:** He is our example
1. **1 Peter 2:21** For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his

steps.<sup>22</sup> He committed no sin, neither was deceit found in his mouth.<sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

2. **Matthew 20:28** even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."
3. **Philippians 2:5** Have this mind among yourselves, which is yours in Christ Jesus,<sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>7</sup> but made himself nothing, taking the form of a servant, being born in the likeness of men.<sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

H. *APPLICATION:* He is provider and intercessor:

1. **Romans 8:32** He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?
2. **Romans 8:36** As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."<sup>37</sup> No, in all these things we are more than conquerors through Him who loved us.
3. **Hebrews 9:24** For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.
4. **John 17:20-26** that we can be one with God and the world may know that He exists

I. *APPLICATION:* He has taken away our shame and guilt:

1. **Hebrews 12:2** "Let us fix our eyes on Jesus the author and perfecter of faith, who for the joy before Him endured the cross, scorning its shame and sat down at the right hand of the throne of God"
2. Sympathize—Jesus experienced the sting of sin, he was abandoned, abused, he suffered shame, lost, and he died
3. **Hebrews 12:3** Consider Him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted
4. **1 John 1:7** If we walk in the light as he is in the light we have fellowship with one another
5. **1 John 1:9** If we confess our sins he is faithful and just to forgive us of our sins and to cleanse of all unrighteousness
6. **Revelation 19:7-8**, we can wear a white bride's dress because Jesus the

bride-groom has cleansed us

PLAY VIDEO – “That’s My King”

[http://youtube.com/watch?v=yX\\_7j32zgNw&feature=related](http://youtube.com/watch?v=yX_7j32zgNw&feature=related)

### Systematic Theology Notes:

#### THE ATONEMENT

- A. How does Penal-Substitution relate to the other theories? (Millard Erickson)
- i. The Atonement as example.
    1. Unless the cross *accomplishes* something objective, then how is it a good example? It’s just stupidity to die when there was no need for anyone to be saved. Illustration: fire man
  - ii. The Atonement as a demonstration of God’s love.
    1. Jesus dying on the cross is an example of love; however, unless it actually accomplishes something, there is no love.
    2. It is stupidity to say “I love you,” then jump into the river and drown. Illustration: a drowning person
  - iii. The Atonement as a demonstration of God’s justice.
    1. Did not cover our sins only satisfy God’s wrath for sinners.
  - iv. The Atonement as triumph over evil.
    1. Satisfies Satan’s ransom. God took our souls from Satan’s legal claim. What about our sin debt to God? Does not account for God’s justice or our weight of sin and God’s wrath against it.
    2. **Romans 8:1** There is therefore now *no condemnation* for those who are in Christ Jesus.<sup>2</sup> For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.
    3. **Romans 8:32** He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?<sup>33</sup> *Who shall bring any charge against God's elect?* It is God who justifies.<sup>34</sup> *Who is to condemn?* Christ Jesus is the one who died- more than that, who was raised- who is at the right hand of God, who indeed is interceding for us.
- B. The implications of Substitutionary Atonement

- i. Confirms the biblical truth of the extent of human sin and total depravity
  - 1. We can do nothing about it—we need help
- ii. Recognizes that God's nature is one sided
  - 1. God is love (1 John 4:13)
  - 2. God is just (Rom 3:26)
- iii. Salvation is by grace only
  - 1. Every other view fails to answer, "Why the God-man?"
  - 2. If you want to be saved, it must be God's work
- iv. The security of the believer
  - 1. Did *I* do everything I needed to do to be saved? or
  - 2. Did Christ's work on the cross ensure our salvation?
- v. We can never take lightly what our salvation cost
  - 1. It is *free* to us, but it was *costly* to God

#### V. The extent of the Atonement.

##### A. For whom did Christ die?

##### 1. Particular Atonement.

- a. **John 10:11** I am the good shepherd. The good shepherd lays down his life for the *sheep*.
- b. **Ephesians 5:25** Husbands, love your wives, as Christ loved the *church* and gave himself up for her,
- c. **John 6:37** All that the Father gives me will come to me, and whoever comes to me I will never cast out.<sup>38</sup> For I have come down from heaven, not to do my own will but the will of him who sent me.<sup>39</sup> And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.
- d. **John 17:9** I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.
- e. **John 17:20** "I do not ask for these only, but also for those who will believe in me through their word,
- f. **Mark 10:45** For even the Son of Man came not to be served but to serve, and to give his life as a ransom for *many*."
- g. **Mark 14:24** And he said to them, "This is my blood of the covenant, which is poured out for *many*.
- h. **Hebrews 9:27** And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of *many*

- i. **John 15:13** Greater love has no one than this, that someone lays down his life for his *friends*.<sup>14</sup> You are my friends if you do what I command you.
- j. Particular—VS--Universal
  - 1. Particular Redemption—VS—General Redemption
  - 2. Definite Atonement—VS—Possible Atonement
  - 3. Limited Atonement—VS—Universal Atonement
  - 4. Actual Atonement—VS—Theoretical Atonement
  - 5. Particular Redemption—VS—Make Redeemable
- 2. Universal Atonement.
  - a. **John 1:29** The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the *world*!"
  - b. **John 3:16** "For God so loved the *world*, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
  - c. **1 John 2:2** He is the propitiation for our sins, and not for ours only but also for the sins of the *whole world*.
  - d. Rebuttal
    - i. **John 11:52** He prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad.
      - 1. The this verse is as close equivalent to 1 John 2:2 in the Bible
    - ii. **John 10:15-16** I lay down my life for the sheep. And other sheep I have that are not of this fold; I must bring them also.
      - 1. Jesus lays down his life for the sheep not the wolves
    - iii. In other words there are children of God, or sheep, scattered through the whole world. Not just ones here like in John's church (1 John), but Christians all over the world. Revelation 5:9 "from every tongue, tribe, people, and nation." And the last commandment of Jesus was, "Go make disciples out of them from every people."
  - e. **2 Peter 2:1** But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought *them*, bringing upon themselves swift destruction.
  - f. **1 Timothy 2:5** For there is one God, and there is one mediator between God and men, the man Christ Jesus,<sup>6</sup> who gave himself as a ransom for *all*, which is the testimony given at the proper time.
  - g. **1 Timothy 4:10** For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of *all people, especially of those who*

*believe.*

- h. **2 Corinthians 5:14** For the love of Christ controls us, because we have concluded this: that one has died for *all*, therefore all have died;<sup>15</sup> and he died for *all*, that those who live might no longer live for themselves but for him who for their sake died and was raised.
- i. **Isaiah 53:6** All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us all.
- j. Rebuttal
  - i. “Sufficient for all, but effectual only for the Elect”
  - ii. “All” does not always mean “all”. Paul used it to describe “Jews and Gentiles” (Romans 3:9)
  - iii. Peter used it to describe his audience the church (2 Peter 3, also the word “you” is talking about his church/ the ones reading his letter— “To those who have obtained a faith of equal standing with ours by the righteousness of God and Savoir Jesus Christ” 2 Pet 1:1)
  - iv. Particular Redemption people believe that “God desires all to be saved” (1 Tim 2:6), but the problem is that not all are saved. Both schools of thought still have to figure that problem out.
  - v. “World” does not always mean “every person on earth”. BDAG (Greek Lexicon) says that “world” in John 3:16 is better understood “God loves the world, especially those who believe”.
- 2. Implications of a universal atonement.
  - a. Jesus offered to the world
  - b. God is off the hook
  - c. I can say “Jesus died for you”
  - d. Prevenient Grace
  - e. Separate Christ’s work (Jesus’ prayers to the Father and atoning sacrifice)
  - f. Faith is not a work

## VI. The Two Natures

### A. Nestorianism (Heresy)

- 1. Emphasized the two natures to the point of losing his unity

### B. Eutychianism. (Eutyches, AD 375-454) (Heresy)

- 1. Emphasized the unity of his natures that the two came together to form a third; *tursum quid*.

### C. See Chalcedon Creed

## VII. **The Apostle's Creed** (Orthodox)

I believe in God the Father, Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son, our Lord:  
 Who was conceived by the Holy Ghost, born of the Virgin Mary:  
 Suffered under Pontius Pilate; was crucified, dead and buried: He descended into  
 hell:

The third day he rose again from the dead:

He ascended into heaven, and sits at the right hand of God the Father Almighty:

From thence he shall come to judge the quick and the dead:

I believe in the Holy Ghost:

I believe in the holy catholic church: the communion of saints:

The forgiveness of sins:

The resurrection of the body:

And the life everlasting. Amen.

### VIII. More on Creeds

- A. The Latin word *credo* means simply “I believe.” Creedal statements are an attempt to show a coherent and unified understanding of the whole scope of Scripture. Creeds were also used to summarize content to exclude the heretics of the fourth century. The trouble is a unifying creed cannot unify. It is, by its very nature, divisive. The first creed in the church was “Jesus is Lord.”
- B. The three forms of unity are: Creeds/Confessions, Catechism, and Covenants.

### THE WORK OF CHRIST

- I. Introduction to the work of Christ.
  - A. The Work of Christ related to the Person of Christ.
    - i. Soteriology is closely related to Christology
  - B. The Implication of Heretical views of the Person of Christ.
    - i. Heretical views regarding the full deity of Christ.
      - 1. limits the infinite value
    - ii. Heretical views regarding the full humanity of Christ.
      - 1. If not human how can he redeem humans? (Heb 9)
    - iii. Heretical views regarding the two natures of Christ.
      - 1. Christ becomes a third person
- II. Summaries of the Work of Christ. The “offices” of Christ
  - A. The three Offices/Functions of Christ
    - i. PROPHET.
      - 1. Proclaimed the good news and The Word to us

2. Revealed the Father to us.
  3. Told us *what* to do
  4. **Matthew 13:57** And they took offense at him. But Jesus said to them, "A *prophet* is not without honor except in his hometown and in his own household."
  5. **John 14:9** Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"
  6. **John 1:18** No one has ever seen God; the only God, who is at the Father's side, he has made him known.
  7. **Hebrews 1:1** Long ago, at many times and in many ways, God spoke to our fathers by the prophets,<sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
  8. **Matt 13** preaches the kingdom of heaven
- ii. KING.
1. Jesus Christ rules the earth, the universe, and the church
  2. Jesus is Lord, get over it. Either join his team or get trampled (Phil 2:10-11)
  3. **Hebrews 1:8** But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.
  4. **Matt 19** teaches that the Son of Man will come to judge
  5. **Matt 28:19** All authority on earth has been given to me
  6. The most important question of all time:
    - a. "Who do you say that I am?" (Matt 16:)
- iii. PRIEST. (Intercessor)
1. Prayed on behalf of his people (John 17)
    - a. "High Priestly Prayer" (John 17)
    - b. Luke 22:32 Jesus prayed for Peter
    - c. **Romans 8:34** Who is to condemn? Christ Jesus is the one who died- more than that, who was raised- who is at the right hand of God, who indeed is interceding for us.



- d. **Hebrews 7:25** Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.
2. Christ as Reconciler
    - a. Offered atonement for sin
    - b. Sanctification: conforming us to his image and brings us to God
    - c. Justification: intercession on our behalf; declared right
    - d. **Hebrews 10:19** Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus,<sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh,<sup>21</sup> and since we have a great priest over the house of God,<sup>22</sup> let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.
    - e. **Hebrews 4:14** Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.
    - f. **Hebrews 9:24** For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.
    - g. Gives us grace and intercedes to the Father on our behalf
  3. **Philippians 2:5** Have this mind among yourselves, which is yours in Christ Jesus,<sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>7</sup> but made himself nothing, taking the form of a servant, being born in the likeness of men.<sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.<sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name,<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.