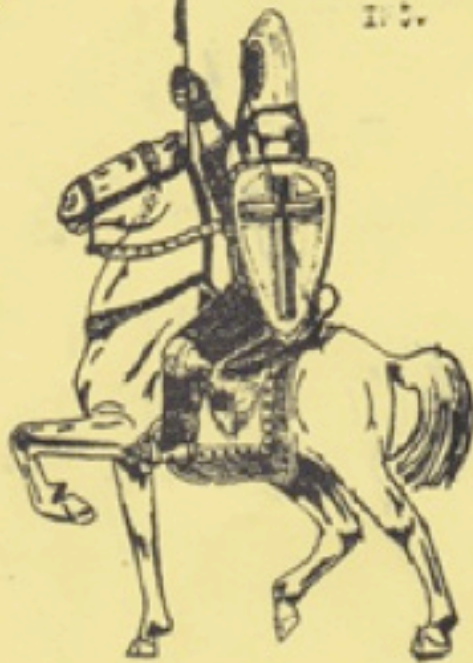


Christian Training Center



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

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BOOK TWENTY-THREE

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SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

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DEDICATION

These books are purposely written and dedicated to the Layman, who desires to enter into a Teaching Ministry.

They are therefore written simply with the paragraphs broken up in order that teaching from these books can be made easy for the Teacher to read.

Our motto is stated in 2 Timothy 2:2, "And the things that thou has heard from me, the same commit thou to faithful men who shall be able to teach others also".

The questions at the end of each lesson can be used by the Teacher to give tests to the students. We recommend the writing out of answers in order that the material may be implanted into the minds of the students. Any other type of questioning does not accomplish this purpose.

May the Lord, therefore, bless the truths presented in these studies.

Dr. Albert Grimes

Book 23: The Doctrine of Christ

Lesson 1: Old Testament Predictions Concerning Christ

By Dr. Albert Grimes

The Bible came into existence as God revealed Himself to human beings in such a manner, that they, the men whom God had chosen, recorded accurately, and free from all human error, whatever God divinely revealed to them.

This is the statement of the scriptures as in 2 Timothy 3:16, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Those who are called into a ministry, and desire to teach the Bible, as it is the Word of God, are exhorted through the same scriptures to study the same as is stated in 2 Timothy 2:15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

The study of God’s Word will prepare us for our ministry as stated in 2 Timothy 3:17, “That the man of God may be perfect, thoroughly furnished unto all good works.”

The term in 2 Timothy 3:16, “All scripture”, relates to the thirty-nine Books of the Old Testament, and the twenty seven Books of the New Testament.

So we have a divine library of sixty-six Books which are all because of the different principles of truth revealed through them yet one Book.

The Old Testament came into existence from 1400 B.C., the time of Moses to 400 B.C., the time of Malachi.

The New Testament was produced during the last two-thirds of the first century, from about A.D. 33 to A.D. 100.

Thus the entire Bible was produced over a period of about one thousand and five hundred years, from 1400 B.C. to A.D. 100.

The main theme is Christ, the Redeemer, and its one purpose is the record of human redemption. This is the theme of this study, Old Testament Predictions concerning Christ.

A Prediction is a foretelling concerning a person, place, a thing. It is a revelation, and the truth is contained in the words concerning the prediction, being uttered, or unuttered.

As we have stated, Christ is the central theme of the Bible, and in the study of this truth is this principle understood, that the New Testament is enfolded in the Old Testament. Or as Augustine states, “The New is in the Old contained, the Old is by the New explained.”

In the study of this main theme “Christ”, we will find that there are two branches in the stream of Messianic Prediction.

There are the prediction of the suffering Messiah, or the First Advent of Christ. Then there are the predictions of the kingly Messiah, or the Second Advent of Christ.

So, in the principle of connecting the Old Testament, we will discover that the prediction is first made in the Old Testament, then its fulfillment brought about in the New Testament.

THE FIRST ADVENT OF CHRIST THE SEED OF THE WOMAN

The first statement regarding Christ, is made in regards to the fact that He is to be the seed of the woman as in Genesis 3:15, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

God here is talking to Satan. The enmity spoken of was first to be directed against the woman. Satan has degraded women wherever possible.

Then this enmity has been directed by Satan’s seed, or the unregenerated, against those who are God’s seed.

The “he” in Genesis 3:15 – the woman’s seed, was Christ on the cross, which would relate to the statement “he shall bruise thy head”. This relates to Christ on the cross, bringing about Satan’s defeat. The term

“and thou shalt bruise his heel” refers to the fact that Satan would be the actual person that placed Christ on the cross. But, in doing so, he brought about his own defeat.

The fulfillment of this promise is brought out in Galatians 4:4, “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.”

Having now related in the Old Testament scripture the method of how Christ was to come, through the woman, the Old Testament reveals further, through whom Christ was to come forth.

HE WAS TO BE THE PROMISED SEED OF ABRAHAM

Genesis 12:1-3, “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

This statement, “And in thee, shall all families of the earth be blessed,” this promise is fulfilled in Abraham’s seed, Christ, and in all the spiritual seed of Abraham, who like Abraham was, they also would be justified by faith in Abraham’s seed, who was Christ as is stated in Romans 4:16, “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.”

The fulfillment of this promise is made in Peter’s statement in Acts 3:25, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”

HE WAS TO BE THE PROMISED SEED OF ISAAC

Genesis 17:19, “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” Now the seed, Christ, was to come through Isaac. This was fulfilled in the statement made in Matthew 1:2, “Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.”

HE WAS TO BE THE PROMISED SEED OF JACOB

Numbers 24:17, “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”

So the seed of the woman of Genesis 3:15 was to descend from Abraham, Isaac, and Jacob. This scripture is fulfilled in regards to Jacob in Luke 3:34, the reference here begins at verse 23, “And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.”

Then verse 34, “Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.”

In the tracing of the seed of the woman, we now come to the twelve, from which this seed, Christ was to come.

HE WAS TO COME FROM THE TRIBE OF JUDAH

Genesis 49:10, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

The word “Shiloh” refers to the Messiah’s reign, and the prophecy of Ezekiel 21:27, “I will overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” The LORD Jesus is the only one whose right it is, when he finishes, overturning men’s affairs, and thrones. He will

take His own throne, and rule over the world from Jerusalem, and he will come from the tribe of Judah.

There will never be any more Kings rule in Israel, until Christ comes in the Revelation as the King of Kings, Revelation 19:16.

This was fulfilled in Luke 3:33, "Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda".

From the son of Judah, came the tribe of Judah, from whom Christ came. As Christ was to rule as king, he was to be the heir to the throne of David, he had to be the son of David.

HE WAS TO BE HEIR OF THE THRONE OF DAVID

Isaiah 9:7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." This is fulfilled in Matthew 1:1, "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

THE PLACE OF HIS BIRTH

We must remember that we are dealing with predictions that were made long before they came to pass.

Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Christ comes forth from Bethlehem, in time, in the flesh, but his activities have been from eternity. The eternal pre-existence of the Messiah is here strongly put forth.

This was fulfilled in Matthew 2:1, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem."

HE WAS TO BE BORN OF A VIRGIN

Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prediction of the virgin birth of the LORD Jesus Christ is not only addressed to the faithless Ahaz the king, but to the whole house of Israel.

The objection that such a far off event as the birth of Christ could be no sign to Ahaz is therefore not correct. It was a continuing prediction addressed to the family of David.

This was fulfilled in Matthew 1:18, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

THE MASSACRE OF THE CHILDREN AFTER HIS BIRTH

This relates to when Herod tried to kill Jesus.

Jeremiah 31:15, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not."

This was fulfilled in Matthew 2:16, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men..."

THE FLIGHT OF JESUS' PARENTS INTO EGYPT

In order to save Jesus alive, his parents left the place of his birth as stated in Hosea 11:1, "When Israel was a child, then I loved him, and called my son out of Egypt."

This is a statement not only to the exodus of Israel from Egypt, but also to the fact that all God's

dealings with Israel were based upon the love that He would show in calling His Son, the LORD Jesus Christ, back from the safety of Egypt, in order that he might suffer and die to accomplish the great work of redemption.

This was fulfilled in Matthew 2:14, “When he arose, he took the young child and his mother by night, and departed into Egypt.”

THE MINISTRY OF THE LORD

This relates to the regions in which the LORD would minister. Isaiah 9:1-2, “Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations...”

Isaiah, the Prophet, points out that the very region where Assyrian Armies brought darkness and death would be the first to rejoice in the light brought by the preaching of the LORD.

This was fulfilled in Matthew 4:13-16, “And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

The ministry that Jesus was anointed to perform was also predicted by the same prophet, Isaiah.

Isaiah 61:1-2, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.”

This was fulfilled in Luke 4:17-19, “And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.”

Moses himself predicted that God would raise up a prophet like unto himself as in Deuteronomy 18:15, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”

This was fulfilled in John 6:14, “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”

Then also in Acts 3:22, “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” (Peter said this.)

HE WAS TO BE A PRIEST AFTER THE ORDER OF MELCHIZEDEK

In Genesis 14:18, a brief history is given of Melchizedek. He was king of Salem, priest of the most high God, had no recorded parents, no recorded date of birth or of death. A type therefore of the Messiah in His Eternal Priesthood, as stated in Psalm 110:4, “The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”

This was fulfilled in Hebrews 6:20, “Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

HE WAS REJECTED BY MEN, AND HIS OWN PEOPLE

Isaiah 53:3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

This was fulfilled in John 1:11, "He came unto his own, and his own received him not."

John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

Luke 4:29, "And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

Then Jesus own statement in Luke 17:25, "But first must he suffer many things, and be rejected of this generation."

Then finally in Luke 23:18, "And they cried out all at once, saying, Away with this man, and release unto us Barabbas."

HE OFFERED HIMSELF AS THEIR KING AND WAS REJECTED

Zechariah 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Then Isaiah 62:11, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

This was fulfilled in John 12:13-14, "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written." Also Matthew 21:1-11.

HE WAS TO BE BETRAYED BY A FRIEND

Psalms 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

This was fulfilled in Mark 14:10, "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them."

HE WAS SOLD FOR THIRTY PIECES OF SILVER

Zechariah 11:12-13, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver..." This was fulfilled in Matthew 26:15, "And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

After Jesus was betrayed and arrested, and Peter tried to help him, Jesus made the statement that neither man, nor angels could now help us, because the scripture must be fulfilled. Matthew 26:54, "But how then shall the scriptures be fulfilled, that thus it must be?"

Then Matthew 26:56, "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

Judas repented, and returned the money, Matthew 27:3-5, to the Priests. After which the Priests bought with it the potter's field. This was even predicted in Zechariah 11:13, "And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

The fulfillment of this scripture is related to in Matthew 27:6-7, "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in."

Judas' office, as an Apostle, was to be taken by another. This was also predicted in Psalm 109:7-8, "When he shall be judged, let him be condemned: and let his prayer become sin. 8 Let his days be few; and let another take his office."

This was fulfilled in Acts 1:18-20, “Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein...”, and his work be given to someone else.

There were fake witnesses who accused Jesus, and this was also predicted in Psalm 27:12, “Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.” This was fulfilled in Matthew 26:60-61, “But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.”

Jesus was silent before those who accused him. This was predicted in Isaiah 53:7, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

This was fulfilled in Matthew 26:62-63, “And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.”

Jesus was smitten and spat upon. This was predicted in Isaiah 50:6, “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

This was fulfilled in Mark 14:65, “And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.”

Jesus was hated without a cause. This was predicted in Psalm 69:4, “They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.” This was fulfilled in John 15:23-25, “He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”

That Jesus suffered for others is predicted in Isaiah 53:4-5, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

These predictions were fulfilled in Matthew 8:16-17, “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

It was predicted that he would be crucified with sinners as in Isaiah 53:12, “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

This was fulfilled in Matthew 27:38, “Then were there two thieves crucified with him, one on the right hand, and another on the left.”

It was also predicted that his hands and feet would be pierced as in Psalm 22:16, “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”

This was fulfilled in John 20:27, “Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”

It was predicted that he would be mocked and insulted. This was stated in Psalm 22:6-8, “But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.”

This was also fulfilled in Matthew 27:39-40, “And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.”

It was predicted that he would receive while on the cross, gall and vinegar to drink, Psalm 69:21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

This was fulfilled in John 19:29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

It was predicted that he would pray for his enemies, as in Psalm 109:4, "For my love they are my adversaries: but I give myself unto prayer."

This was fulfilled in Luke 23:34, "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

It was also predicted that they would pierce his side as in Zechariah 12:10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

This was fulfilled in John 19:34, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

It was predicted that they would cast lots for His coat. Psalm 22:18, "They part my garments among them, and cast lots upon my vesture."

This was fulfilled in Mark 15:24, "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take."

It was also predicted that not a bone was to be broken, a custom when on the cross. Psalm 34:20, "He keepeth all his bones: not one of them is broken."

This was also fulfilled in John 19:33, "But when they came to Jesus, and saw that he was dead already, they brake not his legs."

Then it was predicted that he was to be buried with the rich as in Isaiah 53:9, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

This was fulfilled in Matthew 27:57-60, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock..."

The resurrection of Christ was also predicted by Psalm 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

This was fulfilled in Matthew 28:9, "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

His ascension was also predicted in Psalm 68:18, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

This was fulfilled in Luke 24:50-51, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

These predictions, and their fulfillment, begin the doctrine of Christ.

Then there is the Highway of the seed, those from who Christ in the flesh, descended from. There are: Able, Seth, Noah; Genesis 6:8-20; Shem; Genesis 9:26-27; Abraham; Genesis 12:1-4; Isaac; Genesis 17:19-21; Jacob; Genesis 28:10-14; Judah; Genesis 49:10; David; 2 Samuel 7:5-17; Immanuel Christ; Isaiah 7:10-14; Matthew 1:1, 20:23; John 12:31-33; 1 John 3:8.

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 1

1. Who is the main theme of the Word of God?
2. What two branches are to be found in this theme concerning Christ?
3. In what scripture does the seed of the woman begin?
4. He was to be the promised seed of whom? Give scripture.
5. What tribe was he to come from? Give scripture.
6. In what scripture was the place of his birth predicted?
7. What scripture relates the fact that he was to be born of a virgin?
8. In what scripture was the massacre of the children related to, after Christ's birth?
9. What does Hosea 11:1 relate to?
10. In what scriptures is the ministry of Jesus spoken of?
11. Explain Isaiah 53:3.
12. Did Jesus actually offer himself as the King of Israel? What scripture predicted it?
13. What two scriptures predict his betrayal?
14. What did Jesus say when Peter tried to help him? Explain.
15. What did the Priests do with the money Judas returned?
16. In what Psalm was it predicted that someone else would take Judas' ministry?
17. What kind of witnesses were they who accused Jesus?
18. What scriptures predict Jesus last experiences upon the cross? What happened?
19. What Old Testament scripture predicted his resurrection?
20. Explain the highway of the seed, which was Christ?

Book 23: The Doctrine of Christ

Lesson 2

Hebrews 6:1

By Dr. Albert Grimes

We have already in our study on the Doctrine of God, spoken of Christ's equality with the Father in the Godhead. John 1:1-2, "In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God."

Jesus makes mention of the fact of his being with the Father in John 17:5,24, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was...24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

CHRIST WAS ORDAINED AS THE REDEEMER OF MANKIND

Christ as one of the persons in the Godhead was chosen to become the redeemer of mankind, for God in His foreknowledge foresaw sin, and He also prepared for it in Christ. 1 Peter 1:20, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," and in this same sense, Christ was also slain, as in Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Thus, the whole plan and purpose of God was ordained before the foundation of the world, at which time God chose those who He was to redeem in Christ.

This is the plain statement of scriptures, Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Having chosen us, he adopted us through Christ as children into his family. Ephesians 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

So Christ as being ordained, and slain before the world's foundation was delivered by the determinate counsel of God, as in Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

THE PURPOSE OF THE INCARNATION

The purpose of the incarnation is made very clear when we understand that Adam as the head of the human race, sold the whole race into slavery, and sin, as stated in Romans 5:12,15-19, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verses 15-19, "15...For if through the offence of one many be dead...16...for the judgment was by one to condemnation...17 For if by one man's offence death reigned by one...18 Therefore as by the offence of one judgment came upon all men to condemnation...19 For as by one man's disobedience many were made sinners..."

The conclusion in regards to the whole race is made in Romans 3:23, "For all have sinned, and come short of the glory of God." Because of this condition there must be found a redeemer, outside of the human race. Thus Christ was chosen.

THE LAW OF REDEMPTION

In order to redeem mankind, according to the Old Testament law of redemption, the redeemer must be related to the one being redeemed. Leviticus 25:47-49, "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.”

Christ in His position of being one with the Father, could not in that position redeem mankind, for he was not related to them. So in order to become related to the human race in order that He might become their redeemer, He left heaven, and took upon Himself the likeness of man. Then the unit of Deity and humanity took place.

THE VIRGIN BIRTH

Christ had always been with the Father in past eternities, one with Him in position and essence. But He had never before taken a human body. He had been upon the earth in a celestial body in the Old Testament, as in Genesis 18:1, “And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day.” And as the Angel of the LORD he had often appeared upon the earth, but to become man’s redeemer He Himself must become man.

This event of Christ coming into the world as a man, was spoken of in scripture long before it took place, and how it was to take place, as stated in Genesis 3:15, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

From this scripture is revealed the fact that a woman would produce a seed that would bruise Satan’s head. This seed was Christ. More understanding is given to us in Isaiah 7:14, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Further light is given to us regarding this in Matthew 1:23, “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

There was to be a union of Deity and humanity in one person, or Christ was to unite Himself as God to humanity in one person.

How this miracle took place is brought out in scripture. Luke 1:35, “...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Verse 31, “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.”

God was the Father of Jesus, brought about by the power of the Holy Ghost, as stated in Hebrews 1:5, “Thou art my Son, this day have I begotten thee.”

THE UNION OF GOD AND MAN

Jesus was just not another man, born of woman, but scripture clearly states that Jesus was both human and divine. The fact that He as God existed before, proves His Deity, and the union of that deity with humanity is pointed out in John 1:14, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

The “Word” is Christ, who eternally existed with the Father. He was made flesh or took on human nature, as pointed out in Philippians 2:5-8, “Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

The clear fact of His preexistence is brought out in the words, “Who, being in the form of God,” “But made Himself.” Then the union of Deity and Humanity is described in the words, “took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man.”

Thus, Christ who existed with the Father, was united to Jesus in the womb of a virgin. And the person who came forth was divine, yet one person, God and Man, in one person, with one distinct personality, one being.

And while in the flesh He talked about His preexistence with the Father as one person. John 10:30, “I and my Father are one.”

Then He speaks of going back to the Father, as He was in the flesh, John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

So while Christ was in the flesh he fully understood the fact of his preexistence and His position, and place with the Father, and that he would return to that same position and place.

It must be understood that Christ, after His incarnation, would not be as He was before His incarnation, manifest in a celestial body, but he will forever be man in a glorified body yet God.

HIS EARTHLY MINISTRY

If the LORD, one with God, became man and God in one being, how did he minister upon the earth?

Although in the flesh, He was God, all powerful, with all knowledge, and everywhere present, and at no time did He put off, or lay aside these attributes, yet His divine nature became subject to His humanity, and He was made to suffer its limitations.

As God, He could do anything He wanted to, but as a man, He could only do what God the Father had ordained for him to do. So as man, He became subject to the Holy Spirit.

So He grew and learned as man does. Luke 2:40,52, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him...52 And Jesus increased in wisdom and stature, and in favour with God and man."

Because of the fact that He grew as other human beings, He did not come into the knowledge of His deity until He was about twelve years old, as stated in Luke 2:42,49, "And when he was twelve years old, they went up to Jerusalem after the custom of the feast." It is possible at this time when He came into the full knowledge of who He was, and what He was to do in this world. Luke 2:49, "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

He grew up until at the age of thirty, He was baptized in the Holy Ghost as pointed out in Luke 3:21-23, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph..."

THE TEMPTATION OF JESUS

After Jesus was baptized with the Holy Spirit, He was ready to begin His earthly ministry.

He was the Prophet spoken of by Moses in Deuteronomy 18:18, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

The question has often been asked, why was Jesus tempted of the devil, what was the purpose in it? When we understand that Christ who was one with God, and was God, was now united with humanity and as man, He could still exercise all his power as God, yet as man, He must limit himself to the limitations of his humanity, and for the first time in his existence minister not as God, but as man absolutely depending upon the Holy Ghost. He must minister through the Holy Spirit, and give up the independent exercise of His own deity.

The whole plan of Satan's temptation was to try and get the LORD to act independent of the Holy Spirit. This is the whole truth of Luke 4:1-13.

Before Jesus overcame Satan it is stated in Luke 4:1, "And Jesus being full of the Holy Ghost..." After he overcame Satan it is stated in Luke 4:14, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about."

The whole purpose of Jesus' ministry will be misunderstood if we do not understand that Jesus ministered as a man in the power of the Holy Spirit. All His miracles, His guidance, words, everything He did, He did by the power of the Holy Spirit. And in this sense he sets before us the pattern of ministry that we are to follow.

This sevenfold ministry is pointed out in Luke 4:18-19, "The Spirit of the Lord is upon me, because he

hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.” He was anointed by God to minister in the power of the Holy Spirit as stated in Acts 10:38, “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

And if we believe on him, and understand just how he ministered, we will also be able to minister in the same way, as in John 14:12, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

THE DEATH OF JESUS CHRIST

The death of Christ can be set forth in four ways.

1. As a Ransom: We have already pointed out the fact that Christ in his incarnation became related to the human race in order to become their redeemer. Leviticus 25:47-49, “...48 After that he is sold he may be redeemed again; one of his brethren may redeem him...” And as the redeemer he must pay the ransom price. This Christ did as He gave His life as pointed out in Matthew 20:28, “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

He gave himself a ransom for all is the statement of scripture, as in 1 Timothy 2:6, “Who gave himself a ransom for all...” Being redeemed by His blood we are actually bought by His blood, as a slave is bought out of the slave market.

So we are bought by his precious blood, out of the slave market of sin and out of the hands of Satan who was our master, as in 1 Peter 1:18-19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot.” Not only did he redeem us from the power of Satan, and from sin’s power, but He also redeemed us from the curse of the law as stated in Galatians 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

Having then been redeemed we are taken out of the kingdom of darkness and we have been placed into the kingdom of His Son, as in Colossians 1:13, “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

2. A Propitiation: The word means “Mercy seat” or “covering.” It is that by which God covers, overlooks, and pardons the sinner. Christ in His death became our propitiation, or covering, that which comes between. Romans 3:25, “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

Having been set forth as our propitiation by God, He becomes the propitiation not only for our sins, but for the sins of the whole world as stated in 1 John 2:2, “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

So God because of His love for us, sent His Son to become the propitiation for our sins. He came between our sins and God, and bore them away, and God can forgive the sinner because of what Christ has done.

3. As a Reconciliation: Because of the fact that we were by nature children of the devil, as in Ephesians 2:1-3, “...3...were by nature children of wrath...” Being children of the devil we were enemies of God. Also, because of a broken law, there was enmity between God and man. But the reconciliation was brought about by the death of Christ, as pointed out in Romans 5:10, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

Christ also fulfilled, and put to one side the law which we had broken, and in doing so, put away the enmity between God and man, as in Ephesians 2:15-16, “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

Not only are we reconciled to God, but we have also been given the ministry of reconciliation, as stated

in 2 Corinthians 5:18, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.”

4. As a Substitution: In this sense we must understand that Christ took our place. His life was given for another. He died instead of us. So, in this sense, it was one life given for another.

The truth of the Passover Lamb reveals the truth of substitution, as in Exodus 12:27, “That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.”

Christ was our Passover lamb slain in our stead, as stated in 1 Corinthians 5:7, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.”

Christ died in my place. I should have died, but He became my substitute is the truth of the scripture. The truth of substitution can never become real to me, until I understand that Christ gave his life for mine, as stated in Isaiah 53:5-6, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

The cross is that place where Christ gave His life for mine, as in 1 Peter 2:24, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” He died, the just for the unjust, that He might bring us to God, as in 1 Peter 3:18, “or Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

He was made to be sin for us, that we who accept him as our substitute, might be the righteousness of God in him, as in 2 Corinthians 5:21, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Christ then became what we were, and we became what He is, righteous before God. What has Christ done for me then? As a ransom, He bought me back from the slave market of sin. As my propitiation He is the covering over my sin. As my reconciliation He brings me into peace with God. And as my substitute He takes my place. He became what I was, and I become what He is.

THE EXTENT OF CHRIST'S DEATH

The death of Christ is to benefit all mankind. Redemption is world wide in its scope, as pointed out in the following scriptures: Isaiah 53:6, “... and the Lord hath laid on him the iniquity of us all.” This same thought is carried on into the New Testament, as in 1 Timothy 2:6, “Who gave himself a ransom for all...” Then again 1 John 2:2, “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Also in 2 Corinthians 5:19, “To wit, that God was in Christ, reconciling the world unto himself...”

And we must understand that from this provision to all mankind is also revealed the will of God, as in 2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

THE EFFECT OF CHRIST'S DEATH

It must be understood that the death of Christ, had its effect not only in the world of mankind, but also upon the creation itself, and also in the underworld. This was one of the purposes of the death of Christ, that through his death He might destroy the devil, who had the power of death in the underworld.

This truth is stated in Hebrews 2:14-15, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.”

In order to be able to do this, Christ himself must descend into the underworld, which he did, after his death on the cross, as stated in Ephesians 4:9, “Now that he ascended, what is it but that he also descended first into the lower parts of the earth.”

After his descent into the lower regions he overcame Satan, and obtained the keys of hell, and death, and release those righteous prisoners out of paradise, as in Ephesians 4:8, “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” In leading forth the captives out of paradise he overcame the underworld, as stated in Revelation 1:18, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

THE CREATION WILL BE RELEASED FROM BONDAGE

The reason why Christ bore the crown of thorns upon his head, as he died upon the cross, is that in doing this he was bearing the curse, which came upon the creation because of Adam’s sin.

This restoration of creation from its bondage has in a sense to do with the Manifestations of the Sons of God, but it is through Christ’s death that this is possible, as in Romans 8:21, “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

The relation to this event to the cross, is brought out in Colossians 1:20, “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

This reconciling of all things would no doubt even refer to the New Heaven and the New Earth, as in 2 Peter 3:13, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

IN ITS RELATIONSHIP TO THE WORLD OF MEN

Christ’s death removed the enmity that existed between God and man. Christ by his death reconciled man to God as stated in Romans 5:10, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

His death makes it possible for us not only to be reconciled to God, but also we can be presented to him, as holy, unblameable and unproveable in his sight, as brought out in Colossians 1:20-22, “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.”

Thus through the death of Christ peace and reconciliation is made between God and man.

A PROPITIATION FOR THE WORLD’S SIN HAS BEEN PROVIDED

Christ in his death became the atonement. He assumed that guilt and paid the penalty in his own blood and thus removed the cause of alienation. Now a holy and righteous God can bestow mercy upon a believing sinner, on the basis that justice has been satisfied in the propitiation. 1 John 2:2, “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

It was God’s love for us that provided this propitiation through sending His own Son. Then also in 1 John 4:10, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

SATAN’S POWER OVER THE HUMAN RACE HAS BEEN NEUTRALIZED

The unregenerated man can be completely delivered from Satanic power, by the acceptance of Christ. The child of God is delivered from Satan’s kingdom, and has been translated into the kingdom of Christ, as stated in Colossians 1:13, “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” This is all brought about through the death of Christ.

Jesus referred to this judgment before His death in John 12:31-32, "Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me." Then again in John 16:11, "Of judgment, because the prince of this world is judged."

At His death and resurrection, He overcame all principalities and powers, as stated in Colossians 2:10,15, "And ye are complete in him, which is the head of all principality and power...15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

Through death He destroyed Satan, who had the power of death, and freed them who were in bondage to death as stated in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Through the death of Christ, Satan's works were destroyed, as in 1 John 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Thus through the death and resurrection of Christ the kingdom of Satan is overcome, Satan himself, as a power is destroyed, and his power over the sinner is broken, as the sinner accepts Christ as Saviour.

THE QUESTION OF THE WORLD'S SIN HAS BEEN SETTLED

This means that all sin, past, present and future, the sin question, is then settled. Christ appeared to put away sin by the sacrifice of himself, as in Hebrews 9:26, "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

This one sacrifice dealt with the sins of the whole world as stated in 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Because Christ's sacrifice was for the sins of the whole world, he becomes then the Saviour of the whole world, as pointed out in 1 John 4:14, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

THE CLAIMS OF A BROKEN LAW HAVE BEEN MET; AND THE CURSE RESTING UPON MAN, BECAUSE OF A BROKEN LAW, HAVE BEEN REMOVED

Through the cross of Christ the law was abolished, which means "to render inoperative." Thus has our LORD abolished the law by this death on the cross. This is the teaching of Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

The same thought is brought out in Colossians 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Not only was the law abolished, but we have been redeemed from its curse. We are then free from the law by the death of Christ, as in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Regeneration, the change in our nature, Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Justification, the change in our relationship with God, Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons."

Sanctification, the progressive changing of our nature, Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Because of Christ's death we have access to God, Hebrews 10:19-20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

Through His death the fear of death has been removed, Hebrews 2:14-15, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.

Through His death we have an eternal inheritance, Hebrews 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.”

All these things revealed have been accomplished by the death of Christ. And all these things can be appropriated by the believer and he through the Word and the Holy Spirit is brought into an understanding of these things.

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 2

1. What Scriptures speak of Christ's equality with the Father?
2. What was Christ foreordained to become?
3. Explain the purpose of the incarnation.
4. Explain the law of redemption.
5. Give scripture to prove that Christ had been on the earth before his incarnation.
6. How was the virgin birth brought about?
7. In the virgin birth what was united together in one person?
8. In Christ's earthly ministry, what was His divine nature subject to?
9. At what age did Christ as a child realize who he was?
10. What was the purpose of His temptation?
11. What must we understand about Jesus' ministry?
12. In what three ways can the death of Christ be set forth?
13. Explain the principle of Christ being a ransom.
14. Explain the principle of Christ being a Propitiation.
15. Explain the principle of Christ being a Substitution.
16. What was the extent of Christ's death?
17. What were the effects of Christ's death?
18. In what way did the death of Christ effect the creation?
19. What relationship did His death have upon the whole world of men?
20. Explain what four things have been accomplished through Christ's death.

Book 23: The Doctrine of Christ
Lesson 3: The Resurrection of Christ
1 Corinthians 15:12-20
By Dr. Albert Grimes

The important place that this doctrine holds in the Christian religion, is brought out in the scriptures, 1 Corinthians 15:12-19, “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.”

Without the resurrection the whole structure of Christianity would fall. There would be no hope for the sinner, nor for those who have died believing in Christ. The whole message of Christianity would be vain, and a lie. So, without the resurrection there would be no hope for us.

But Christ is risen. His resurrection then was, next to His death, the main theme of the Apostles’ preaching.

Peter taught it: Acts 2:24, “Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” Acts 2:32, “This Jesus hath God raised up, whereof we all are witnesses.” Acts 3:15, “And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.” Acts 4:10, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.” Acts 5:30, “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

Peter spoke with authority on this matter of the resurrection, because he witnessed what he taught.

Paul taught it: Acts 13:30, “But God raised him from the dead.” Acts 3:34, “And as concerning that he raised him up from the dead, now no more to return to corruption...”

Acts 17:31, “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” 1 Corinthians 15:20, “But now is Christ risen from the dead, and become the firstfruits of them that slept.” Philippians 3:21, “Who shall change our vile body, that it may be fashioned like unto his glorious body...”, speaking about Christ’s glorified body after his resurrection.

**IT MUST BE UNDERSTOOD THAT CHRIST’S WHOLE REPUTATION WAS BASED
UPON THE FACT OF HIS RESURRECTION**

Jesus likened himself to Jonas, and as a sign to Israel, that as Jonas was delivered from the fish, so shall he be delivered from the underworld, as stated in Matthew 12:39-40, “But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

The resurrection was to prove the truth of these words. Then Jesus made a clear statement regarding the fact that he would destroy his temple (or his body) and raise it up again in three days, as in John 2:19-22, “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.” The disciples believed because of his resurrection.

The resurrection was to prove Christ’s Sonship. He was declared to be the Son of God, because of the resurrection, as in Romans 1:4, “And declared to be the Son of God with power, according to the spirit of

holiness, by the resurrection from the dead.”

THE NATURE OF THE RESURRECTION

There are different theories regarding the actual death of Christ. These theories try to disprove that he died, but according to the Word of God, Christ died.

Experienced soldiers would never make a mistake in this regards, and it is stated in John 19:33-35, “But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.”

And also Pilate would not release the body of Jesus to Joseph, until he knew that he was dead, as in Mark 15:43-45, “Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph.”

Then we have the words of Jesus himself, as he appeared unto John, after his resurrection in Revelation 1:18, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

JESUS' BODY WAS ACTUALLY RAISED FROM THE DEAD

First we are confronted with the fact of the empty tomb, and with the testimony of the angels which proves the tomb empty, as in Matthew 28:6, “He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

The women who came to prepare his body testify to an empty tomb, in Luke 24:3, “And they entered in, and found not the body of the Lord Jesus.”

Then we have the fact of the lie which was told regarding the empty tomb from the soldiers themselves, who guarded the tomb, as in Matthew 28:11-15, “Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done...” This statement refers to the earthquake and the angel, who rolled away the stone from the tomb, as in Matthew 28:2-4, “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow. 4 And for fear of him the keepers did shake, and became as dead men.”

Matthew 28:12-15, “And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”

THE APPEARANCES OF CHRIST PROVE A LITERAL PHYSICAL RESURRECTION

The first appearance of Jesus after his resurrection was doubtless to Mary, in John 20:14-17, “And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Jesus could not allow human hands to touch him, for as the Old Testament High Priest, he could not be defiled, until after he had gone into God's presence in heaven.

He appeared again to his disciples in Matthew 28:9, “And as they went to tell his disciples, behold, Jesus

met them, saying, All hail. And they came and held him by the feet, and worshipped him.”

Then also in Luke 24:36-43, “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them.” These scriptural instances are absolute proof of Jesus’ resurrection.

THE NATURE OF THE RESURRECTION BODY OF CHRIST

That the body of Christ after his resurrection was a real body is without question. It was a glorified body, as stated in Philippians 3:21, “Who shall change our vile body, that it may be fashioned like unto his glorious body...”

IT WAS A BODY OF FLESH AND BONES

This is stated in Luke 24:39, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

IT WAS A BODY THAT COULD BE TOUCHED

Jesus makes the statement, “handle me, and see.” Then in John 20:17, “Touch me not.” Then also in Matthew 28:9, “And held him by the feet.”

IT WAS A BODY THAT BORE THE MARKS OF HIS DEATH

It was like the former body in that it bore the marks of the cross, as stated in John 20:27, “Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side...”

The likeness to his earthly body was not wholly parted with, and it is quite evident, that Christ will retain these same marks for all eternity, as pointed out in Revelation 5:6, “stood a lamb as it had been slain,” and as the song, we shall know him by the nail prints in his hands.

YET THE BODY OF JESUS WAS SOMETHING MORE THAN A MERE NATURAL BODY

It was a body that belonged to the celestial or supra-terrestrial sphere. It could pass through barred doors, John 20:19, “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” The body of Jesus after his resurrection transcended physical limitations.

IT WAS NOT RECOGNIZABLE AT TIMES

John 20:15, “She supposing him to be the gardener...” Then also in Luke 24:13-31, “...15 Jesus himself drew near, and went with them...” They walked and talked with him, yet did not know him.

This fact may be accounted for in two ways. First, supernaturally their eyes were holden, as in Luke 24:16, “But their eyes were holden that they should not know him.” Second, in the glorified body, the Spirit controls the material, so that the Spirit could change the outward form of the body at will, and at any given time.

This same principle is to be found in the angel who rolled away the stone from the tomb in Matthew

28:3, "His countenance was like lightning, and his raiment white as snow." Yet without this glow of glory they were seen again, as in John 20:12, "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

YET IN HIS GLORIFIED BODY JESUS MADE HIMSELF KNOWN BY LITTLE ACTS WHICH HIS DISCIPLES HAD KNOWN OF

Christ made Himself known through the breaking of bread, as in Luke 24:30-31, "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him..."

He made himself known through the sound of his voice, as in John 20:16, "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." She turned to him, and called him Master. She knew him. It seems to imply that we carry with us into the glorified state these little characteristics.

IN HIS GLORIFIED BODY JESUS COULD EAT AND DRINK

We would not eat in order to live. Neither did Jesus. But as a means of fellowshiping one with the other, as in Luke 24:42-43, "And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them."

Then also in Mark 14:25, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God," referring to the glorified state.

IN HIS RESURRECTION BODY, JESUS HAD THE POWER TO APPEAR AND DISAPPEAR

Luke 24:31, "And their eyes were opened, and they knew him; and he vanished out of their sight."

As he disappears, so he appears also in John 10:19, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

IN HIS RESURRECTION BODY HE DEFIED ALL THE KNOWN LAWS OF GRAVITY

For in a body of flesh and bones, that could be handled, he ascended up into heaven, before the eyes of his wondering disciples, as in Acts 1:9-10, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up..." Can we explain these facts? Not fully, yet we must not be so materialistic as to totally disbelieve them.

In our day, we are being forced to recognize that the world holds more mysteries than they formally imagined it to do. The Bible is not a book on the subject of Science, but wherever it makes a scientific statement, it has always been proven to be true. For example, in Leviticus 17:14, "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof..."

This was written before it was even known to be a truth by man, that it was discovered to be as written in the Bible.

Then again in 2 Peter 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

This section of scripture has been ridiculed for hundreds of years, but now in the atomic age in which we live, everyone knows of its possibility, for it is a scientific fact.

THE RESURRECTION BODY OF CHRIST WAS IMMORTAL

In this sense, we mean that the glorified body of the LORD, cannot be subject to death. It is eternal, as in Romans 6:9-10, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Then we have Christ's own statement in Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Then also in 1 Corinthians 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

THE RESULTS OF THE RESURRECTION OF CHRIST

The first thing to consider is, what the resurrection means to Christ Himself. It is an absolute proof, of the fact that Christ is without a doubt the Son of God. The resurrection declares him to be such, as in Romans 1:4, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

It was a sign to Israel of the fact that he was their Messiah, as in Matthew 12:39-40, "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," after which he came out of the lower earth and was resurrected. This was the sign to Israel.

Then again in John 2:18-22, "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

Thus the disciples themselves believed, because of the resurrection of Christ, which declared Him to be the Son of God.

Then secondly, as to the believer, the resurrection of Christ assures us of our being accepted by God. Christ was put to death because of our offences, but was resurrected in order that we might be justified, as in Romans 4:25, "Who was delivered for our offences, and was raised again for our justification."

The resurrection also assures the believer of an interceding High Priest in the heavens, as stated in Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Then also in Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The accusations of Satan still need to be answered, and as our advocate, Christ who is risen, takes our case, as in 1 John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

As my advocate, he takes my case when I sin, and because of his redemption work, I am brought back into fellowship with the Father. And because he is risen, and is our High Priest in God's presence, He is always heard by the Father, as in John 11:42, "And I knew that thou hearest me always."

He prays constantly for us, that our faith fail not, as stated in Luke 22:31-32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Peter failed Christ in the hour of trial. Luke 22:34, "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." But through Christ's intercession he was restored as stated in Luke 22:31-32.

The resurrected Christ assures the believer of all the needed power for life and service, as in Ephesians 1:19-22, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power..." The same power that raised Christ, to the right hand of God, and that has put all things

under Christ, is working on our behalf, because of Christ. This is the thought of the following scriptures. Ephesians 1:20 “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church...”

The resurrected Christ assures the saint of his own resurrection and immortality, as in 1 Thessalonians 4:14-17, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the LORD.”

The same power that raised up Christ will also raise us up and present us to God, as in 2 Corinthians 4:14, “Knowing that he which raised up the LORD Jesus shall raise up us also by Jesus, and shall present us with you.”

Then we have the words of the LORD, Himself, in relationship to this same truth, as in John 14:19, “Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”

The certainty of Christ’s resurrection reveals the certainty of judgment, coming upon the world, as stated in Acts 17:31, “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

The certainty of Christ’s resurrection reveals the certainty of the resurrection of all who believe in Him, as stated in 1 Corinthians 15:22-24, “For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end...”

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 3

1. How important is the resurrection of Christ?
2. In what way was Jesus' reputation based upon his resurrection?
3. How do we know that Jesus really died?
4. How do we know that Jesus actually was raised from the dead?
5. What do the appearances of Christ after his resurrection prove?
6. Explain the nature of Christ's resurrection body.
7. What extraordinary things could Jesus do in his glorified body?
8. What little acts did Jesus do, that make him known?
9. In what sense did Jesus in his glorified body defy the laws of gravity?
10. What is meant by the fact that the glorified body of Christ was immortal?
11. Explain the results of Christ's resurrection.

Book 23: The Doctrine of Christ
Lesson 4: The Ascension and Exaltation of Jesus Christ
Philippians 2:9-11
By Dr. Albert Grimes

The ascension refers to our LORD after His resurrection, going into heaven. The exaltation of Christ refers to our LORD, being raised and seated at the right hand of the Father in heaven.

Now in relation to his ascension, the Word of God clearly reveals the fact that Christ departed visibly from his disciples and went into heaven, as stated in Acts 1:9-11, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel (angels). 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Now the same Word of God is equally clear in revealing the fact that after Christ ascended into heaven, that he was exalted to the right hand of God, as stated in Philippians 2:9-11, “Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is LORD...”

Then exalted to the right hand of God as in Ephesians 1:20, “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” Then verses 21-22, “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church.”

THE NATURE OF THE ASCENSION AND EXALTATION OF CHRIST

In the days when many are spiritualizing truth, and turning it into myth, we need the sure Word of Truth. The Word of God declares that Christ’s ascension was a bodily, and visible ascension, as stated in Acts 1:9-11, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up...”, and as he left this earth in his glorified body, he passed through the first heaven of clouds, and the second heaven of stars into the third heaven, as stated in Hebrews 4:14, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, (confession of faith).”

Then also in Hebrews 7:26, “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens,” or as it is in Ephesians 4:10, “He that descended is the same also that ascended up far above all heavens, that he might fill all things.”

After passing through the heavens in a glorified body, He took his place at the right hand of God. In other words, Christ was exalted, as stated in Ephesians 1:20, “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.”

He is now sitting on the right hand of God, as in Colossians 3:1, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”

What are we to understand by the term, “the right hand of God?” It is the place of authority, of power. The raising of Christ to God’s right hand was followed by the placing of all things under his feet, and making him sovereign over all.

**THE PURPOSE OF THE ASCENSION AND
EXALTATION OF JESUS CHRIST**

Christ has entered into heaven as a forerunner, as in Hebrews 6:20, “Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

The word “forerunner”, speaks of one who has gone before to prepare a way for others to follow. The High Priest in the Old Testament did not enter into the Holy of Holies as a forerunner, but only as a people’s representative. He entered a place where the one in whose behalf he ministered, could not follow him. He entered the Holy of Holies instead of the believer, not as one cutting a pioneer path for him. But Christ, as our High Priest, has opened a way for us to go into the holy of holies. He is then our forerunner.

He has gone to prepare a place for his people, as in Hebrews 9:24, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

And with John 14:3, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” While Christ is in heaven preparing a place for us, He is also appearing in the presence of God on our behalf, as in Hebrews 9:24, “...but into heaven itself, now to appear in the presence of God for us.”

In the presence of God, Christ is performing two functions, that of Mediator and Advocate, as in 1 Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Then also in 1 John 2:1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

While performing these functions in heaven, Christ has taken his place at the Father’s right hand, that he may fill all things, awaiting the day when He shall have universal dominion, as stated in Ephesians 4:10, “He that descended is the same also that ascended up far above all heavens, that he might fill all things,” or complete all things in relationship to the church.

But he is also waiting until his enemies be made his footstool, as in Hebrews 10:12-13, “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.”

When this takes place, it will be what the scripture describes as the “restitution of all things.” All that Adam lost, will be given back to the rightful owners.

It was the ascended and exalted Christ that bestowed the Holy Spirit upon the church, as in Acts 2:33, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

Evidence of this same fact is also pointed out in John 7:38-39, “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.”

It was the Ascended and Exalted Christ who gave the ministry gifts to the church in order that the church might be brought to completion, as stated in Ephesians 4:8, “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.”

These men, after receiving these gifts from Christ, were then given as a gift to the church as stated in Ephesians 4:11, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

All these ministries working together are to complete the church, as in Ephesians 4:12-16, after which he will present it to himself, Ephesians 5:27.

So now exalted to God’s right hand with all things subject to him in order that God’s purposes may be worked out in the church and in the earth, He is the head of the church in an exalted position with all authority, and the Holy Spirit is completing the work of redemption in the earth. We have an exalted head, who is also our High Priest in God’s presence.

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 4

1. What does the ascension of Christ refer to?
2. Explain the nature of the ascension.
3. What was the purpose of the ascension and exaltation of Christ?
4. What were the results of the ascension and exaltation of Christ?

Book 23: The Doctrine of Christ
Lesson 5: The High Priestly Work of Christ
Hebrews 4:14-16
By Dr. Albert Grimes

The High Priestly Ministry: The Priest in the Old Testament represented the people before God. He was the one to whom the offering of sacrifices was especially committed. Also, he may intercede with God on behalf of the guilty, who themselves had no access to God's presence. He was at certain times able to find the will of God for the people, as stated in Hebrews 5:1-4, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

The tabernacle service is pointed out to us in relation to the offering and his going into the presence of God in Hebrews 9:6-7, "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God," referring to the Holy Place, "7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

NOW THESE CONTINUAL SACRIFICES ONLY COVERED SIN

So it must be understood in these Old Testament offerings, it only covered sin, and because sin was only covered, those who came with their offerings were not made perfect. There still remained a conscience of sin. This is pointed out in Hebrews 10:1-4, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins."

THE OLD TESTAMENT SYUSTEM WAS A SHADOW OF THINGS TO COME

The whole of the Old Testament system of law and tabernacle and priesthood and offering were only shadows of better things which were to come, and to try and reproduce these things into the better things of the New Testament is absolutely unscriptural, as stated in Hebrews 10:1, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

It was then a system, a covenant which was to pass away, as stated in Hebrews 8:13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

**WITH THE VANISHING OF THE OLD COVENANT CAME A NEW COVENANT
AND A NEW PRIESTHOOD, WITH A BETTER OFFERING**

This new covenant is spoken of in Hebrews 8:8-12, "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

And with the new covenant came a new priesthood, as pointed out in Hebrews 10:9-12, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 11 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

THE NEW PRIEST AND HIS RELATIONSHIP TO US

This Priest, which now is at the right hand of God, on our behalf, is one of us. He is related to us, for He partook of flesh and blood. He is one with the human race, as stated in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

It must be understood that the Christ who is our High Priest, has already through partaking of flesh and blood become kinsman to the human race. He is our redeemer. He has redeemed us from Satan's power. In that He took upon Himself a human nature, and was made like unto his brethren, he can, and is now our merciful and faithful High Priest, because He himself, has suffered temptation. He is also able to succor them that are tempted, as stated in Hebrews 2:17-18, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 19 For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Believers must understand then, that Christ, because of His relationship with the human race, is still a man, yet God, on the right hand of God, on our behalf, as in 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

THIS NEW PRIEST BRINGS A NEW OFFERING

The difference between the Old Testament offerings and the New Testament offering is brought out in scriptures. The Old Testament offerings never made those who offered them perfect. They were never purged from sins. There always remained a conscience of sins. And there must be a continual offering made every year. Therefore it was necessary that a new offering be made that could do all these things that the Old Testament offerings could not, as stated in Hebrews 10:1-4, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins."

The offering that Christ, as our High Priest made is brought out in scripture. It was his own body, and what that one offering accomplished is also described to us in Hebrews 10:10-14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected forever them that are sanctified."

The Old Testament priest made a continual offering every year, but scripture states that Christ made a once for all sacrifice, as in Hebrews 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Also in Hebrews 9:26, "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

CHRIST AS OUR HIGH PRIEST ENTERS INTO THE HEAVENLY TABERNACLE

That there is a Tabernacle, or Temple in heaven is without question, for it is spoken of in scripture, as in Revelation 11:19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament..." Also in Revelation 14:15,17, and Revelation 15:5,8.

It is in the temple of God that Christ ministers as our High Priest, as stated in Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The ministry of Jesus is then divided into three separate ministries. On earth he was the Prophet who should come, as stated in Deuteronomy 18:18, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

After Jesus' resurrection he became High Priest, as in Hebrews 7:17, "For he testifieth, Thou art a priest for ever after the order of Melchisedec."

Now as our High Priest he is appearing in the presence of God for us, but when His Priestly ministry is finished, He will come to this earth the second time as King of Kings, as stated in Hebrews 9:24,28, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Then in Revelation 19:16, "And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords."

NOT ONLY IS OUR HIGH PRIEST IN GOD'S PRESENCE BUT HE HAS OPENED THE WAY FOR US TO ENTER

When Jesus died on the cross, the veil in the temple was rent, that kept out all but the High Priest, once a year, as in Hebrews 9:25, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others."

It was rent from top to bottom, thus opening the way into the presence of God for us, as in Matthew 27:50-51, "Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

Now we as children of God can enter into the presence of God, with boldness as we have need, as stated in Hebrews 10:19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Verse 22 states, as the priests were sprinkled with the sacrificial blood, and washed with water, before ministering, so do you and I who have this privilege of standing in God's presence as priests.

So we must be priest-like in our approach to God. We must have experienced the New Birth, and the cleansing of the blood in relationship to our Christian walk. In other words, we must have experienced the full provision of Christ's offering before we can stand in God's presence.

WHAT KIND OF A PRIEST IS JESUS CHRIST?

It is absolutely necessary as a child of God, to understand just what kind of a High Priest we have in heaven. The scriptures are very plain in this.

Christ, as our High Priest, suffered because he was tempted. So we are coming to one who fully understands us and our problems, as in Hebrews 2:18, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Also in Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Because he was tempted and suffered he can have compassion as stated in Hebrews 5:2, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." This verse relates to the earthly high priest in his relationship to men. How much more will Christ have compassion on us for his suffering. This is described in Hebrews 5:7-8, "Who in the days of his flesh,

when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered.” We should never be afraid to come into the presence of our great High Priest, as pointed out in Hebrews 4:14-16, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

CHRIST AS OUR HIGH PRIEST HAS TWO OFFICES IN HEAVEN

As Christ ministers in heaven, He does so in two offices, that of Mediator and that of Advocate.

THE OFFICE OF MEDIATOR: This office of Christ is spoken of in 1 Timothy 2:4-6, “Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.”

The word “mediator” is one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or covenant.

Christ is a mediator in that he in His death bore man’s sin, and made possible the restoration of harmony between God and man which had been broken because of sin.

So Christ as the mediator restores the sinner who accepts Him and He reconciles him with God, Romans 5:1. So Christ is the Mediator for the sinner.

THE OFFICE OF THE ADVOCATE: This office is spoken of in 1 John 2:1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

The child of God is often guilty of actual sin, which would separate him from God, were it not for his Advocate, and what He wrought in His death.

The effect of the Christian’s sin upon himself is that he loses his fellowship with God, his joy, peace, and his power. And if he continues to walk in sin he loses his rewards, as stated in John 13:8, “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.”

The word “part” relates position or place, or rewards. But these experiences are restored if he confesses his sin, as stated in 1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

So the child of God may get out of fellowship with the Father because of sin, but our Advocate is always in fellowship with the Father in order that if the saint loses fellowship with Him through cherished and unconfessed sin, He might plead our cause on the basis of His precious blood, and bring us back into fellowship again.

THE ACCUSER OF THE BRETHREN ACCUSES US BEFORE GOD, BUT CHRIST AS OUR ADVOCATE, PLEADS OUR CAUSE

Not too much is understood in relationship to Satan as our accuser, but this we do know, that Satan does have the authority, because in a sense he takes Adam’s place, to appear in the presence of God, as the accuser. This fact is seen in Job 1:6, “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.”

The Sons of God refers to angels. Satan then came before God’s throne in order to seek permission to tempt Job.

Satan then tempts us to sin, as pointed out in James 1:14, “But every man is tempted, when he is drawn away of his own lust, and enticed.”

This same principle of seeking permission from God to tempt the saints still exists in the New Testament ages, as suggested in Luke 22:31-32, “And the LORD said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art

converted, strengthen thy brethren.”

Christ as our Advocate prays for us that our faith fail not. So, as our Advocate before the Father, He pleads a finished work on our behalf ever living to make intercession for us, as in Romans 8:34, “Who is even at the right hand of God, who maketh intercession for us.” And Hebrews 7:25, “seeing he ever liveth to make intercession for them.”

Because of this continuous intercession he can keep us from falling and present us faultless before God’s presence, Jude 24, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.”

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 5

1. Explain Christ's High Priestly Ministry. What does he do?
2. What did the Old Testament sacrifices do?
3. Explain what the Old Testament system really was.
4. When the Old Covenant was done away with, what took its place?
5. What is the relationship of Christ as our new priest to us?
6. What did Christ as our new High Priest offer for sin?
7. How many times did Christ offer this offering?
8. Is there a temple in heaven? Give scripture.
9. What has Christ as our High Priest opened for us?
10. What kind of High Priest is Christ?
11. What two offices has Christ in heaven?
12. Explain the office of the Mediator.
13. Explain the office of the Advocate.
14. How does Satan accuse us before God?
15. What does Christ do when Satan accuses us before God?

Book 23: The Doctrine of Christ
Lesson 6: Christ as the Coming King
By Dr. Albert Grimes

While Christ has been exalted and He is now our High Priest in the presence of God the Father, He is also waiting until certain events take place. Then He will return to this earth as King of Kings and LORD of LORDS. Hebrews 1:13, "...Sit on my right hand, until I make thine enemies thy footstool."

So Christ is already exalted above all principalities and powers, and might and dominion in this world, and that which is to come, as in Ephesians 1:20-22, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church..."

This exaltation of Christ is also revealed in Philippians 2:9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Christ himself made reference to this same power after his resurrection, as in Matthew 28:18, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

God the Father has bestowed upon Christ all power in heaven and in earth, and he has given him the kingdom.

The Kingdom has already been given. This is what Christ is now waiting in heaven for until all is fulfilled. Then as King He will return, and take possession of the same as stated in Daniel 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Although Daniel saw Christ in vision receive this kingdom, the actual event is still a future event, for the scripture teaches that the bestowing of the kingdom will take place after the Rapture of the Saints, as described in Revelation 5:7,9, "And he came and took the book out of the right hand of him that sat upon the throne."

This book is the title deed of the whole earth, which Christ received from the Father, the kingdom of Daniel 7:13-14, as further revealed in Revelation 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

These elders are representative of the Raptured saints, clothed and crowned in heaven with the LORD before the throne of God, the redeemed from every nation. So Christ, now as our High Priest, will receive it after the church is Raptured. Judgment and the Marriage has been consummated. Then the LORD will come in His Revelation as described in Matthew 24:29-30, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," with Revelation 19:16, "And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords."

He will first come to set up his Kingdom upon the earth for a thousand years, as in Revelation 20:4,6, "...and they lived and reigned with Christ a thousand years...6 and of Christ, and shall reign with him a thousand years."

After this thousand years' reign is finished, Christ will turn over the kingdom to the Father as stated in 1 Corinthians 15:24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

It is evident that the Kingdom that was set up upon the earth, will not end after the thousand years but will continue on upon the New Earth, on into eternity, as is stated in Daniel 2:44, "And in the days of these

kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Then also in Daniel 7:27, “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

But all will be subject to the Father, as stated in 1 Corinthians 15:28, “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

THE DOCTRINE OF CHRIST
BOOK 23
QUESTIONS ON LESSON 6

1. What is Christ waiting for in heaven, while he ministers as High Priest?
2. Above what has Christ been exalted?
3. Has He already been given a kingdom? Give scripture.
4. When will Christ receive the title deed of the whole world?
5. What scriptures speak of Christ coming down to this earth as King?
6. How long will his kingdom last upon the earth? How many times is the word thousand years mentioned?
7. After this kingdom what will Christ give to the Father?
8. Explain why he will do this.