

# THE PERSON, STATES, AND WORK OF CHRIST

## I. THE DOCTRINE OF THE PERSON OF CHRIST.

### A. THE TRUE DEITY OF CHRIST.

#### 1. Direct Bible proofs

- a) John 1:1
- b) John 10:30-33
- c) Colossians 2:9
- d) John 20:28 (Jesus accepts worship as God)
- e) 1 Timothy 2:3
- f) Isaiah 9:6

#### 2. His deity is seen in that Scripture ascribes to Him . . .

- a) Divine attributes
  - (1) Eternity, John 1:1-2
  - (2) Unchangeableness, Hebrews 13:8
  - (3) Omniscience, John 21:17
  - (4) Omnipotence, Matt. 28:18
- b) Divine works
  - (1) Creation, John 1:3
  - (2) Preservation, Hebrews 1:3
  - (3) Power to forgive sins, Matthew 9:6
  - (4) Power to execute judgment, John 5:27
- c) Divine honor and glory
  - (1) John 5:23
  - (2) Hebrews 1:6

#### 3. Errors with respect to this doctrine

- a) Arianism
  - (1) Arius held that the Son of God was a created being.
  - (2) Arius taught that the Son of God was subordinate to the Father.
  - (3) The Nicene Creed (A.D. 381) was the Church's response.
    - (a) The role of Athanasius (A.D. 296-373).

(b) Specific refutations of Arianism in the Creed.

b) Modern forms of Arianism

- (1) Jehovah's Witnesses
- (2) Mormons
- (3) Christian Science
- (4) Unitarianism

c) Modernism

- (1) Historical-Critical Method
- (2) Religious Liberalism

4. Consequences of denying Christ's Deity, 1 John 2:23.

## B. THE TRUE HUMANITY OF CHRIST.

1. Direct Bible proofs

- a) 1 Timothy 2:5
- b) John 1:14

2. His true humanity is seen in that Scripture ascribes to him:

- a) True body and soul, Luke 24:39; Matt. 26:38
- b) Human feelings and actions

- (1) He slept, Mark 4:38
- (2) He got hungry, Matt. 4:2
- (3) He got thirsty, John 19:28
- (4) He cried, John 11:35
- (5) He increased in wisdom and knowledge, Luke 2:52

3. Errors with respect to this doctrine.

- a) Gnosticism, the belief that matter is evil and only spirit is good. Gnosticism denied that the Son of God could become incarnate or that the Christ could really be true man.

(1) The Scriptural witness against incipient gnosticism.

- (a) John 1:1,14
- (b) 1 John 4:2-3

(2) The early Christian Church's witness.

(a) Ignatius of Antioch (died, c. A.D. 110-115)

(b) Irenaeus of Lyons (mid-late 2nd Century)

b) Docetism, an outgrowth of Gnosticism. Docetists believed that Christ only appeared to be a human. They believed that since matter was evil, the Son of God could not become truly incarnate. Jesus only appeared to be like a man. In actuality, they taught that Jesus was only a phantom or that He adopted a human form in which His deity was not really in communion with the flesh. The heretic Valentius said that the body of Christ was of celestial origin.

(1) The Scriptural witness against Docetism.

(a) 2 John 7

(b) 1 John 1:1-4

(2) The early Christian Church's witness.

"Jesus Christ was of the race of David, the child Mary, who was truly born and ate and drank, was truly persecuted under Pontius Pilate, and was truly crucified and died."

-Ignatius of Antioch (c. A.D. 110)

4. Consequences of denying Christ's true humanity.

5. Peculiarities of Christ's human nature.

a) Supernatural conception, Matt. 1:18; Luke 1:35.

b) Perfect sinlessness, 1 Peter 2:22; 2 Cor. 5:21.

c) Consequences of His sinlessness

(1) Immortality, John 10:18

(2) Greater natural gifts, Luke 2:52

d) Impersonality of His human nature, Gal. 4:4. At no time did the human nature of Christ exist for and by itself, constituting in itself a person; but from its beginning it had its existence in the person of the Son of God. Nor were the two natures merged into one new person, but the eternal person,

God, the Son, assumed the human nature. Hence, we see the impersonality of His human nature.

### C. THE PERSONAL UNION

1. Christ is one person with two natures.
2. Personal Union as distinguished from other unions.
  - a) Not a *general* union (God's union with His creation).
  - b) Not the *mystical* union (The mystical union is the union of God with the believer, 1 Cor. 3:16).
  - c) Not the *sacramental* union.
  - d) Not a *natural* union (e.g., the union of body and soul).
  - e) The *personal* union is the union of the *divine* and *human* natures of Christ in one person.
3. The communion of natures.
  - a) What this means.

- (1) The divine nature entered into a real union with the human nature, Col. 2:9.

The orthodox theologian Hollaz writes as follows:

The communion of natures in the person of Christ is the mutual participation of the divine and human natures in Christ, through which the divine nature of logos, having become participant of the human nature pervades, perfects, inhabits, and appropriates this to itself; but the human nature, having become participant of the divine nature, is pervaded, perfected, and inhabited by it.

- (2) In Christ there is a profound interpenetration in which the divine nature permeates the human nature, just as the soul permeates the body.
- (3) Because of the personal union of the divine and the human nature in Christ, it is perfectly proper to say not only "Christ is God" (1 John 5:20), and "Christ is man" (1 Tim. 2:5), but also to say of Him, "This man is God," or the "Son of Man is the Son of God."

(4) The communion of the two natures in Christ is a profound mystery (1 Timothy 3:16).

b) What this does not mean.

(1) The error of Eutyches: mixing the two natures.

Eutyches (5th century A.D.), an influential monk and theologian, taught that the divine and human natures in Christ form a single, hybrid nature. Thus, following this reasoning, Jesus was not truly God and not truly man, but something midway between. He was a single person with a *single* nature. This nature had its origin in both God and man, but was neither in actuality. The error of Eutyches was this, that he mixed the two natures in such a way that it was no longer possible to distinguish between the two. This heresy is known as Eutychianism. Later in Church history, those who thought of Christ in this way became known as monophysites (from Greek: *mono* = one; *physis* = nature).

The error of Eutyches was that, in seeking to preserve the unity of Christ, he obliterated the distinction between the two natures. Eutychianism was officially condemned at the Council of Chalcedon (A.D. 451).

(2) The error of Nestorius: separating the two natures.

Nestorius (died A.D. 451) was a contemporary of Eutyches. He taught that the divine and human natures in Christ were not to be merely distinguished but radically separated. That is to say, he conceived of the personal union much like two boards (of different compositions) being glued together. In practice, however, his teaching made it appear that he held Christ to be constituted of two persons (not two natures). He, for example, refused to say that when Christ suffered, the divine nature suffered. He refused to admit that Mary was the Mother of God" (Gk: *theotokos*) because he, in practice, constantly ruptured the personal union.

In his effort to keep the two natures in Christ distinct, he obliterated the unity of Christ (one person). Nestorianism was officially condemned at the Council of Chalcedon (A.D. 451).

(3) The error of Ulrich Zwingli (1484 - 1531).

Zwingli was a Swiss reformer and a contemporary of Luther. Zwingli proved that old heresies can be born again. His famous axiom was "what is finite cannot contain what is infinite." In saying this, he, like Nestorius, destroyed the personal union, for he could not conceive how a finite human body could contain the infinite deity and attributes of the divine nature.

c) The Church reacts to error.

(1) The Council of Chalcedon (A.D. 451)

". . . Following the holy Fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same person, that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and human body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born into the world of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son of God, must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably united, and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us."

-From *The Definition of the Faith of the Council of Chalcedon*

(2) *The Formula of Concord* (A.D. 1577)

"In connection with the controversy on the Holy Supper a disagreement has arisen between the authentic theologians of the Augsburg Confession and the Calvinists (who have misled some other theologians also) concerning the person of Christ, the two natures in Christ, and their properties.

"The chief question has been, because of the personal union in the person of Christ, do the divine and human natures, together with their properties, really (that is, in deed and truth) share with each other, and how far does this sharing extend?

"The Sacramentarians have asserted that in Christ the divine and human natures are personally united in such a way that neither of the two really (that is, in deed and truth) shares in the properties of the other but have in common only the name. They declare boldly that the 'personal union makes merely the names in common,' so that God is called man and man is called God, but that God really (that is, in deed and in truth) has nothing in common with the humanity and that the humanity really has nothing in common with the deity, its majesty, and its properties.

". . .Therefore we believe, teach, and confess that God is man and man is God, which could not be the case if the divine and human natures did not have a real and true communion with each other. For how could the man, Mary's Son truly be called or be God, or the Son of the most high God, if his humanity were not personally and truly united with the Son of God and hence really (that is, in deed and in truth) shared only the name of God with the divine nature?

"Therefore we believe, teach, and confess that Mary conceived and bore not only a plain, ordinary, mere man but the veritable Son of God; for this reason she is rightly called, and truly is, the Mother of God.

". . . Accordingly we reject and condemn as contrary to the Word of God and our simple Christian Creed the following erroneous articles:

1. That in Christ God and man are not one person, but that the Son of God is one person and the Son of man another, as Nestorius foolishly asserted.
2. That the divine and human natures are mingled into one essence and that the human nature has been changed into the deity as Eutyches dreamed.
3. That the personal union achieves only common names and titles.
4. That it is a sheer matter of words when we say that the Son of God died for the sins of the world or that the Son of man has become almighty.
5. That because of the property of the human nature it is impossible for Christ to be present at the same time at more than one place, still less to be present with his body everywhere.
6. That only the mere humanity suffered for us and redeemed us, and that in the passion the Son of God had no communion with the human nature in fact, as though it did not concern him at all.

*-Formula of Concord, Epitome VIII*

#### 4. The communication of attributes.

- a) What this means.
- b) The communication of attributes in detail.

#### (1) The First Genus

- (a) Definition: The first genus is this, that all of the attributes of the divine and of the human nature belong to the entire person of Christ.
- (b) Illustration: John weighs 150 pounds and he is happy about that. To weigh 150 lbs. is properly said only about his body; to be happy is a property of his soul. Yet, we ascribe both weight and happiness to the entire person of John because in John there is a personal union of both body and soul.
- (c) As seen in Scripture.
  - i) Psalm 2:7 and Galatians 4:4
  - ii) Luke 3:23 and John 8:58
  - iii) Romans 1:3
  - iv) 1 Corinthians 2:8

#### (2) The Second Genus

- (a) Definition: The second genus is this, that the divine nature of Christ, personally united with His human nature, has imparted to the human nature its full majesty.
- (b) Illustration: The human body in itself is dead; but when joined to the living soul, this soul imparts and communicates life to the body. The body, however, does not impart anything to the soul.
- (c) As revealed in Scripture: When the Son of God assumed the human nature, He imparted and communicated to the human nature divine majesty, glory, and power. The majesty of the divine nature, however, was not thereby lessened or divided but remained fully intact. However, in the state of humiliation,

Christ did not always and fully manifest this divine majesty in His human nature (Phil. 2:6-8).

- i) Col. 2:9
- ii) John 1:14, 2 Peter 1:17-18, Matt. 17:1-2
- iii) Matt. 18:20
- iv) Matt. 28:18, 20
- v) Romans 18:34, Eph. 1:19-23

(d) Application: The Lord's real presence in the Sacrament of Holy Communion, Matthew 26:26-28.

### (3) The Third Genus

(a) Definition: The third genus is this, that in the execution of His office as Christ, Jesus does not act and work in, with, through, or according to only one nature, but in, with, through, and according to both natures.

(b) Illustration: When a person performs a voluntary act, not only his body, nor only his soul acts, but both act conjointly, each contributing its part.

(c) As revealed in the Scriptures.

- i) 1 John 3:8
- ii) Hebrews 2:14
- iii) Galatians 4:4-5
- iv) Acts 20:28
- v) 2 Corinthians 5:19

## D. WHY DID THE SAVIOR HAVE TO BE TRUE GOD AND TRUE MAN?

1. Why true God? That the atonement would be sufficient to cover the sins of all humanity.
2. Why true man? That he might take our place under the law and that he might suffer and die in our place.

## II. THE DOCTRINE OF THE STATES OF CHRIST.

### A. THE HUMILIATION OF CHRIST

1. What it is not

- a) Not identical with His incarnation.
- b) Not kenoticism.
- c) Not mere concealment of the use of the divine nature, but real renunciation of the divine nature communicated to His human nature.

2. What it is.

- a) Christ's state of humiliation consisted in this, that according to his human nature, Christ *did not always, and did not fully use* the divine attributes communicated to His human nature.
- b) His humiliation pictured in Scripture, Isaiah 53.
- c) Examples (in His state of humiliation) where Christ did, in fact, use his divine glory communicated to His human nature.
  - (1) His miracles
  - (2) His transfiguration, Matthew 17:1-9.

THE PURPOSE OF CHRIST'S MIRACLES ACCORDING TO SCRIPTURE.

"And many other signs did Jesus in the presence of His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

. . . John 20:30-31

d) His humiliation is taught in Scripture.

- (1) "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).
- (2) An explanation of the text.

"Jesus really was in the 'form of God.'" This does not mean an external form; but it means that in Him dwelled the fullness of the Godhead bodily (Col. 2:9) and that the divine attributes had been communicated to His human nature, and that, therefore, He was truly 'equal with God.' The expression 'to think a thing robbery' is not very familiar to us in our day. When in those days a victorious general returned from wars he would publicly show and display the spoils of battle. Thus did the Roman emperor Titus, who, after the destruction of Jerusalem and its temple, returned home, and, entering the city of Rome in a triumphant procession, publicly displayed the spoils of conquest. To think or treat a thing as robbery means to make a public show of it. The meaning of our text, therefore, is: Although Christ was in 'the form of God,' He did not constantly show that He was 'equal with God'; in other words, although He possessed divine power and majesty, He did not always make use thereof in his human nature. Thus it was that people did not at once recognize Him as 'the Lord of glory.' Ordinarily, as He moved among men, He did not show 'the form of God,' but rather 'took upon Him the form of a servant,' showing Himself in the fashion of a common, lowly, and weak man. Occasionally, as when He performed miracles (John 2:11) and on the Mount of Transfiguration (Matt. 17:2), He, indeed, manifested 'the form of God,' flashing forth rays of hidden glory; but ordinarily He looked and acted like a common man, refraining to use the divine attributes He possessed. He was like a king, who hides his royal garments beneath a beggar's cloak. He was like a strong giant, who does not use the strength he has, but allows little children to capture and to crucify him.

- Source: Edward Koehler, *A Summary of Christian Doctrine*

### 3. The stages (not steps) of Christ's humiliation.

- a) Conception and birth, Luke 1:35; Is. 7:14, Matt. 1:23
- b) His life on earth
  - (1) Circumcision, Luke 2:21.
  - (2) Education, Luke 2:51-52.
  - (3) His baptism, Matt. 3:13-17.
- c) His suffering, crucifixion, death, and burial.
- d) The humiliation of Christ in the Apostles' Creed.

We speak of his humiliation when we say in the Apostles' Creed:

*"He was . . . conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried."*

## B. THE EXALTATION OF CHRIST

### 1. What it is:

- a) Clearly taught in Scripture, Phil. 2:9-11, Eph. 1:20-23
- b) Not exaltation of the divine nature
- c) The exaltation consists in this, that, according to His human nature, Christ always and fully uses the divine attributes communicated to his human nature.
- d) The exaltation as proof of our reconciliation.

### 2. The stages (not steps) of Christ's exaltation.

#### a) The descent into hell.

##### (1) What this does not mean

- (a) Not a part of Christ's humiliation, i.e., suffering the pangs of hell for us as part of His redemptive work.
- (b) Not a preaching of the Gospel to those in hell.

##### (2) What it means

- (a) Christ's proclamation that He had defeated all of his enemies (and ours) on the cross, i.e., sin, death, and the power of the devil 1 Peter 3:18-20.
- (b) Christ's descent into Hell foreshadows the final judgment.

#### b) The resurrection of Christ.

##### (1) The resurrection of Christ was an historical event.

##### (a) The testimony of Flavius Josephus

Flavius Josephus (born A.D. 37) was a Jewish historian. He became a Pharisee at age 19. In A.D. 66 he was the commander of Jewish forces in Galilee against the Roman invaders. After being captured, he was attached to the Roman headquarters. He never became a Christian, yet he writes the following about

Jesus (c. A.D. 100) in the standard text of the *Antiquities XVIII*, 63.

Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

But scholars have long suspected this to be a spurious reading because "Josephus would not have believed Jesus to be the Messiah or in his resurrection and have remained as he did, a non-Christian Jew."<sup>1</sup>

But Paul L. Maier, a well-respected authority on Josephus, calls attention to a recent manuscript discovery in which the original Josephus text appears.<sup>2</sup> This text reads:

At this time there was a wise man called Jesus, and his conduct was good, and he was known to be virtuous. Many people among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive. Accordingly, he was perhaps the Messiah, concerning whom the prophets have reported wonders. And the tribe of the

---

<sup>1</sup>Paul L. Maier, *Josephus: The Essential Writings* (Grand Rapids: Kregel Publications, 1988), p. 265n.

<sup>2</sup>Paul L. Maier notes:

In 1972, however, Professor Schlomo Pines of the Hebrew University in Jerusalem announced his discovery of an Arabic manuscript by the tenth-century Melkite historian Agapius, in which this Josephan passage is expressed in a manner appropriate to a Jew, and which corresponds so precisely to previous scholarly projections of what Josephus originally wrote . . . p. 265n.

Christians, so named after him, has not disappeared to this day.<sup>3</sup>

(b) The testimony of Frank Morison, British journalist and lawyer.

- i) Skeptic turned defender of the resurrection.
- ii) Wrote the best seller, *Who Moved the Stone?* (London: Faber and Faber), 1966.

(c) The testimony of Christ's enemies

- i) The silence of the Jews, Acts 2:22-38
- ii) King Agrippa and Festus in Caesarea, Acts 26:23-28.
- iii) The attempted bribe, Matt. 28:11-15

(2) The meaning of Christ's resurrection.

(a) Christ's claim to be the Son of God is true, Rom. 1:4.

(b) His teachings are truth, John 2:19.

(c) God accepted Christ's death as payment-in-full for the world's sins.

- i) 1 Cor. 15:17
- ii) Rom. 4:25

(d) All believers shall rise unto eternal life.

- i) John 14:19
- ii) John 11:25-26

c) The forty days between Christ's resurrection and ascension.

The information which Holy Scripture gives with regard to the forty days between Christ's resurrection is only fragmentary. After His triumphant victory over death our Savior no longer associated with His disciples as He did in the days of His flesh, Luke 24:44, yet He continually appeared to them, Acts 1:3; 1 Cor. 15:4-8, conversed and ate with them, Luke 24:41-43, and convinced them that He was the Christ, the Son of God, John 20:19-31.

---

<sup>3</sup>Maier, p. 264.

d) The ascension of Christ, Acts 1:9.

- (1) Certifies that He is the Savior of the world.
- (2) Assurance to believers that they shall follow Christ into heaven, John 14:2.
- (3) His coronation as King.

e) Sitting on the right hand of God.

- (1) The right hand of God is everywhere, Eph. 1:23.
- (2) To sit at the right hand of God means to occupy a position of supreme power and dominion, Ps. 110:1, I Pet. 3:22.

f) Christ's second and final advent (the parousia).

- (1) His coming shall be visible, Matt 24:30.
- (2) He will come in power and great glory, Matt. 24:30.
- (3) His holy angels shall accompany Him, Matt. 25:31.
  - (a) They announce His coming, 1 Thes. 4:16.
  - (b) They gather the resurrected dead and living before the judgment seat of Christ, Matt. 24:31.
  - (c) They separate the wicked from the just, Matt. 13:49, 25:32-33.
  - (d) They cast the damned into hell, Matt. 25:32-33.
- (4) He comes as judge, Acts 10:42.

### III. THE DOCTRINE OF CHRIST'S WORK

#### A. THE PROPHETIC OFFICE

**Note:** A prophet, in the New Testament sense, is one who brings the Word of God to the people. A prophet is a forth-teller, not a foreteller, 2 Cor. 5:20.

##### 1. In the state of humiliation

a) He is the unique prophet

- (1) Deuteronomy 18:15-18
- (2) Luke 7:16
- (3) John 6:14
- (4) Matt. 17:5

b) His message

(1) Announced Himself as the Savior

- (a) Matthew 20:28
- (b) John 3:14-15

(2) Announced His vicarious atonement

- (a) Luke 18;31-34
- (b) Matt. 16:21-23

c) He is not a new law-giver

2. In the state of exaltation

a) He proclaims the Gospel *mediately* through the Church

- (1) Matt. 28:19-20
- (2) 2 Tim. 4:2

b) Only His Word is to be proclaimed.

- (1) John 8:31-32
- (2) 1 Peter 4:11

## B. THE PRIESTLY OFFICE

1. What is a priest?

- a) One who by intercession and sacrifice reconciles man to God.
- b) One who deals with God for man.
- c) One who represents man before God.

## 2. Christ is our High Priest.

### a) His priesthood taught in the Old Testament.

- (1) Psalm 110:14
- (2) Zech. 6:13

### b) The Levitical priesthood was a foreshadowing of Christ's priesthood.

- (1) Hebrews 7:26-28
- (2) Hebrews 10:1-2
- (3) Hebrews 9:12
- (4) Hebrews 10:14

### c) The meaning of the Old Testament Sacrifices.

- (1) They were foreshadowings of Christ's sacrifice.
- (2) They pointed to Christ's sacrifice.

## 3. The work of our High Priest

### a) The ransom

- (1) To reconcile sinful man to God, Christ had to give a ransom that was sufficient and acceptable to God.

- (a) 2 Corinthians 5:29
- (b) 1 Peter 1:18

- (2) The value of Christ's ransom is infinitely great because Christ is truly God.

### b) The satisfaction

Note: To reconcile man unto God, Christ had to do two things: He had to satisfy the demands of God's holiness by living a perfect life (His active obedience) and also the demands of God's justice and wrath over sin (His passive obedience).

- (1) The **active obedience** of Christ (perfectly keeping the Law)

(a) Without a perfect fulfillment of the Law a reconciliation with God is impossible.

- i) Gal. 4:4-5
- ii) 2 Cor. 5:21
- iii) 1 Peter 2:22

(b) Only Christ has ever fulfilled the Law.

(2) The **passive obedience** of Christ (His vicarious atonement)

Without a full atonement for sin a reconciliation with God is impossible. Since man cannot do this, Christ takes man's place.

(a) The *imputation* (Man's sins are imputed to Christ)

- i) 2 Cor. 5:21
- ii) Galatians 3:13
- iii) Isaiah 53:6

(b) God punishes Christ for our sins.

- i) Matt. 27:46
- ii) Matt. 16:21-22

c) Universal Redemption of the World.

(1) Christ Redeemed all men.

- (a) Not just the elect as Calvin wrongly taught.
- (b) All people.

- i) John 1:29
- ii) 1 John 2:2
- iii) 2 Cor. 5:19
- iv) 1 Tim. 2:4-5
- v) Luke 2:29-32

(2) Christ redeemed us from sin. Christ did not free us from sin in the sense that He committed the act of sin for us; for the fact that we sinned cannot be undone. We must distinguish the act of sin from the guilt of sin. As we committed the act, the guilt really was ours, but our *guilt* was laid upon, and charged to Christ, who assumed all blame and

responsibility for our transgressions. Christ has, thus, redeemed us from guilt and condemnation of sin.

- (a) Galatians 3:13
- (b) Romans 5:19

(3) Christ redeemed us from death.

Christ has overcome death. Now we need not fear temporal death, since eternal death has no power over us.

- (a) Hebrews 2:14-15
- (b) 1 Corinthians 15:55-57
- (c) 2 Timothy 1:10

(4) Christ redeemed us from the power of the devil. Christ has overcome the devil and conquered him. Therefore, he can no longer successfully accuse us, and now we can overcome his temptations.

- (a) 1 John 3:8
- (b) Hebrews 2:14-15

d) The priestly office in the state of exaltation.

- (1) He is our advocate, 1 John 2:1-2.
- (2) He intercedes for believers, Romans 8:26, 33-34.

## C. THE KINGLY OFFICE

1. Christ's threefold kingdom

a) The Kingdom of power.

The kingdom of power is not limited to any geographic region on earth, but it comprehends the entire universe, and extends to all creatures, visible and invisible. Christ says, "All power is given unto Me in heaven and in earth," Matt. 28:18, and Paul writes, "God hath put all things under His feet, Ephesians 1:22. He controls the forces of nature and the destiny of nations; without His will not a sparrow falls to the ground, nor a hair from our head. Good and evil are subject to Him (Ps. 110:2). He is the "Lord of lords and the King of kings," Rev. 17:14.

b) The Kingdom of Grace.

- (1) It is the Holy Christian Church on earth.
- (2) It is the rule of Christ in the heart of believers, Luke 17:20-21.
- (3) It is the Church Militant.

c) The Kingdom of Glory.

- (1) It is everlasting life.
- (2) It is heaven.
- (3) It is the Church Triumphant.

2. Errors regarding the Kingly Office of Christ.

- a) The papists and the Reformed err when they separate the human nature from the divine nature by denying the communication of attributes and consider Christ to be king only according to His divine nature.
- b) Those who deny that Christ is King in His state of humiliation err.
- c) Millennialists and Dispensationalists err when they teach that Christ as King will reign on earth for 1000 years.
- d) All subordinationists err when they teach that Christ is not truly God, and, hence, not a King in the same sense as the Father is a King.

THE PURPOSE OF THE WORK OF CHRIST:

“To make us wise unto salvation”

2 Timothy 3:15.

**Soli Deo Gloria!**