

The Doctrine of Christ
(Part 1 – The Person of Christ)
Trinity Baptist Church Discipleship Training

Introduction:

This study will consist of two parts. Part 1 will focus on the person of Christ and Part 2 will focus on the work of Christ. In this first part of our study we will focus on the nature of His deity and the nature of His humanity in the context of His unipersonality. In this study there is a presupposition that Christ is knowable but the only source of this knowledge is the Word of God as revealed by the Holy Spirit. This knowledge is the highest knowledge acquired by mankind.

1 Corinthians 2:2 – “For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

Section One - The Person of Christ

Christ in His incarnation possessed two distinct natures – Deity and humanity

- I. False Views of Christ
 - A. Ebionites – embraced by the Judaizers of the 2nd century
 - 1. They denied the deity of Christ
 - 2. Christ received the Spirit at Baptism – was not preexistent
 - B. Docetists – embraced by Basilides, Valentinus, Patripassians, Sabellians
 - 1. A heresy of the 1st century
 - 2. They denied the genuine humanity of Christ - Jesus only appeared to be human but was really only divine
 - C. Arians – represented by Arius, presbyter of Alexandria
 - 1. A heresy of the 4th century condemned at the Council of Nicea
 - 2. They denied the genuine deity of Christ – Jesus was of like substance with God not of the same substance - homoiousia, not homoousia
 - D. Appollinarians – embraced by Justin Martyr
 - 1. A 4th century heresy condemned by the Council of Antioch in 379 and the Council of Constantinople in 381
 - 2. They denied the completeness of Jesus’ humanity - The Divine Logos took the place of the human mind
 - E. Nestorians – represented by Nestorius, bishop of Constantinople
 - 1. A 5th century heresy condemned by the Synod of Ephesus in 431
 - 2. They denied the unity of the person of Christ – the union of Christ’s person was moral, not organic. The human was completely controlled by the divine
 - F. Eutychians – represented by Eutychius and Theodosius II
 - 1. A 5th century heresy condemned by the Council of Chalcedon
 - 2. They taught that the human nature was swallowed up by the divine to created a third nature – a tertium quid

II. The Deity of Christ

A. Was clearly taught in the Scriptures and in the self-disclosure of Christ

1. Jesus claimed equality with God

Matthew 10:40 – “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

Matthew 11:27 – “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.”

John 5:17 – “But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

John 8:19 – “Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.”

John 10:30 – “I and *my* Father are one.”

John 12:44 – “Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me.”

2. Jesus claimed the rights of God

a. To forgive sins

Mark 2:10-11 – “But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.”

Luke 7:48 – “And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?”

b. To give life

Mark 5:41-42 – “And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.”

John 5:21 – “For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.”

John 10:10 – “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.”

c. To judge mankind

John 5:22 – “For the Father judgeth no man, but hath committed all judgment unto the Son:”

John 8:15-16 – “Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.”

- d. To be Lord of the Sabbath
Mark 2:27 – “And he said unto them, The sabbath was made for man, and not man for the sabbath:”
3. Jesus accepted prayer, praise, and worship
Matthew 2:1-2 – “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, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”
Matthew 8:2 – “And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.”
Matthew 14:33 – “Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”
4. Jesus claimed to determine people’s eternal destiny
Matthew 7:21-23 – “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
Matthew 10:32 – “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”
Matthew 25:31-32 – “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:”
John 5:24 – “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”
- B. Jesus possessed all the attributes of the Godhead
1. Eternality
John 1:1-2 – “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”
Colossians 1:17 – “And he is before all things, and by him all things consist.”
2. Holiness
Mark 1:24 – “Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.”
Acts 3:14 – “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;”
Hebrews 7:26 – “For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”

3. Love

John 15:9 – “As the Father hath loved me, so have I loved you: continue ye in my love.”

Romans 8:35 – “Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”
 4. Mercy

Jude 1:21 – “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”
 5. Omnipotence

Matthew 28:18 – “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Colossians 2:10 – “And ye are complete in him, which is the head of all principality and power:”
 6. Omnipresence

Matthew 18:20 – “For where two or three are gathered together in my name, there am I in the midst of them.”
 7. Omniscience

John 2:23-25 – “Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man: for he knew what was in man.”

Acts 1:24 – “And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,”
 8. Immutable

Hebrews 13:8 – “Jesus Christ the same yesterday, and to day, and for ever.”
- C. In His incarnation, His deity was not at all diminished
- D. The necessity of His deity
1. That He might bring a sacrifice of infinite value
 2. That he might bear the wrath of God redemptively and apply his accomplished work to the elect

III. The Humanity of Christ – the nature of His humiliation

- A. Scripture Proofs
1. Declared by Christ

Matthew 8:20 – “And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.”

John 8:40 – “But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
 2. Peter called Him a man

Acts 2:22 – “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

3. Paul called Him a man
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.”
- B. The completeness of His humanity
1. He was born as a baby
Galatians 4:4 – “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,”
 2. He grew physically
Luke 2:41-42 – “Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.”
Luke 2:52 – “And Jesus increased in wisdom and stature, and in favour with God and man.”
Luke 3:23 – “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*,”
 3. He had physical limitations
 - a. He needed nourishment
Matthew 4:2 – “And when he had fasted forty days and forty nights, he was afterward an hungred.”
Matthew 21:18 – “Now in the morning as he returned into the city, he hungered.”
 - b. He needed rest
Mark 4:38 – “And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?”
John 4:6 – “Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.”
 - c. He experienced physical injury and pain
Matthew 26:67 – “Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,”
John 19:34 – “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”
 - d. He died
John 19:30 – “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”
 4. He shared with humanity an emotional nature
 - a. He experienced anger
Mark 3:5 – “And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.”

- b. He experienced sorrow
John 11:33-35 – “When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept.”
 - c. He experienced amazement
Matthew 8:10 – “When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”
 - d. He experienced love
- C. The sinlessness of Christ
- a. He was made under the law
Galatians 4:4 – “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
 - b. He was tempted as all men
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.”
 - c. Jesus remained sinless
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.”
1 Peter 2:22 – “Who did no sin, neither was guile found in his mouth:”
- D. The necessity of Christ’s humanity
- 1. Since man sinned it was necessary that the penalty be born by man
 - 2. It was essential that our Savior be born under the law and experience all the temptations of the human experience and yet remain sinless
- IV. The Unipersonality of Christ
- A. The two natures existed within a single personality and were not in conflict with each other – the hypostatic union
- 1. Council of Chalcedon (451 A.D.) – Respecting the person of Christ they declared Him “to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being in no wise taken away by the union, but rather the property of each nature being preserved, and occurring in one Person and one Subsistence, not parted or divided into two persons.
 - 2. One nature did not diminish the other
 - 3. From the earliest of times the church has understood this as mystery
The Chalcedon statement does not attempt to explain it
 - 4. The Divine person possessed a divine nature in eternity, assumed a human nature in the incarnation, and now possesses both natures – yet in a single personality. Thus we may say of Christ that He is both finite and infinite, ignorant and omniscient, that He was less than God and equal with God, that He was the Creator but also a man of sorrows.
 - 5. There is no evidence of a dual personality of Christ in Scripture
God refers to Himself in the plural – Christ never does
Both natures are presented as united in one person

- B. A threefold communication resulted from the incarnation
1. **Communicatio idiomatum (communication of properties)**
This means that the properties of both the human and divine natures are now properties of the person and are therefore ascribed to the person. Thus the person can be said to be almighty, omniscient, etc., but can also be called a man of sorrows, of limited knowledge and power, etc. It does not mean, however, that anything of the divine nature was communicated to the human nature or vice versa so that the divine nature was humanized or the human nature deified.
 2. **Communicatio operationum (communication of operation)**
This means that the redemptive work of Christ bears a divine-human character. It was brought about by the cooperation of both natures
 3. **Communicatio gratiarum (communication of grace)**
This means that the human nature of Christ, from the very first moment of its existence, was ordained with all kinds of rich and glorious gifts. By this, the human nature is elevated above creatures and even becomes the object of adoration.
- C. The impeccability of Christ
1. Louis Berkhof – “We ascribe to Christ not only natural, but also moral integrity or moral perfection, that is sinlessness. This means not merely that Christ could avoid sinning (potuit non peccare), and did actually avoid it, but also that it was impossible for Him to sin (non potuit peccare) because of the essential bond between the human and the divine natures.”
 2. Some hold that if it were impossible for Jesus to sin then His temptations could not have been genuine. The problem with this reasoning lies in trying to compare Jesus to our condition which is impossible. Jesus did not possess our sin nature. His temptations only came from without, not from within.

The Doctrine of Christ
(Part 2 – The Work of Christ)
Trinity Baptist Church Discipleship Training

Introduction:

In this second part of our study we will focus on the work of Christ. The work of Christ is that of a Mediator between God and man. In this one office as Mediator three offices are included, these being the Office of a Prophet, of a Priest, and of a King. John Calvin was the first to recognize the distinction of these offices. This focus of our study will be centered primarily upon these three offices.

The Work of Christ is founded upon the Person of Christ.

Christ in His incarnation came to accomplish the will of the Father. The union of His two natures qualified Him for this work. As man He was made under the Law, sympathizes with our condition, is accessible as our Mediator, and stands as our substitute. As God, He has ready access to the Father whom we have offended, has all the knowledge to communicate to us, had the power to lay down His life and take it again, and has all the priceless value to be offered on our behalf.

The name *Christ* implies His anointing for His three offices.

The Greek word for the name *Christ* is *Christos* (Χριστός) which means “Anointed.”

In the Old Testament prophets, priests, and kings were all anointed with holy oil.

Jesus Christ was anointed to carry out the office as our Mediator.

Luke 4:18 – “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,” (also **Isaiah 61:1**)

Other Introductory Statements:

- I. The Work of Christ is based upon an eternal covenant – The Covenant of Redemption
 - A. The Father sent the Son to fulfill the Covenant of Redemption
John 17:3 – “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”
John 17:18 – “As thou hast sent me into the world, even so have I also sent them into the world.”
Galatians 4:4 – “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,”
 - B. Jesus carried out the work God gave Him to do
John 17:4 – “I have glorified thee on the earth: I have finished the work which thou gavest me to do.”
 1. To humble Himself assuming our nature
 2. To be made under the Law fulfilling all righteousness
 3. To bear our sins as our Redeemer**Luke 19:10** – “For the Son of man is come to seek and to save that which was lost.”

- C. The Father promised to give the elect to His Son
John 17:2 – “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”
John 6:37 – “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”
John 6:39 – “And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”
Psalms 2:8 – “Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.”
- II. In His humiliation Christ came in submission to the Father
- A. Jesus came to do the will of the Father
John 6:38 – “For I came down from heaven, not to do mine own will, but the will of him that sent me.”
John 4:34 – “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”
Luke 22:42 – “Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”
- B. He obeyed the Father perfectly
Philippians 2:8 – “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”
1. As God's Servant He would fulfill His duty before God
 2. As God's Servant He would faithfully obey the law of God
 3. Every action of Jesus was motivated by a desire to honor the Father – never self-serving, never self-satisfying
- C. This obedience and submission of Christ was essential to qualify Him as our Redeemer

The Offices of Christ

- i. Spurgeon's Catechism:
 Q. What offices does Christ execute as our Redeemer?
 A. Christ as our Redeemer executes the offices of a prophet, of a priest, and of a king, both in His state of humiliation and exaltation.
- ii. The fact that Christ was anointed Prophet, Priest, and King points to God's original creation of man to hold these offices. Man was created with knowledge and understanding, with righteousness and holiness, and with dominion over the lower creatures.
- iii. Louis Berkhof:
 “As Prophet He represents God with man; as Priest He represents man in the presence of God, and as King He exercises dominion and restores the original dominion of man.”
 (Louis Berkhof, Systematic Theology, [Grand Rapids, Wm. B. Eerdmans Publishing Co., 1996], 357)

I. Jesus Christ as our Prophet

Spurgeon' Catechism:

Q. How does Jesus Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation.

A. Jesus was superior to all other prophets.

Hebrews 1:1-3 – “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

1. Moses was a great prophet

Deuteronomy 34:10 – “And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,”

Moses foretold One who would be greater than himself

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;”

2. Elijah was a great prophet and was taken into heaven without experiencing death.

3. At the mount of transfiguration both Moses and Elijah were eclipsed by Jesus as God spoke from heaven:

Matthew 17:5 – “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”

4. Jesus is the only true revealer of God

John 1:18 – “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.”

5. The last book of the Bible is called the “Revelation of Jesus Christ”

Revelation 1:1 – “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:”

B. Jesus was active as Prophet both before and after the incarnation

1. Before His incarnation He revealed the will of God as in special revelations of the angel of the Lord and in the teachings of the prophets in whom He acted as the spirit of revelation.

2. As our Prophet, Jesus opens our understanding and teaches us the will of God.

Luke 24:30-33 – “And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

- C. Sitting at the feet of Christ is our chief and best occupation.
Luke 10:41-42 – “And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

II. Jesus Christ our Priest

Spurgeon’s Catechism:

Q. How does Christ execute the office of a Priest?

A. Christ executes the office of a priest, in His once offering up Himself a sacrifice to satisfy divine justice, and to reconcile us to God, and in making continual intercession for us.

J. L. Dagg:

“Jesus Christ, as Priest, made an efficacious sacrifice for the sins of His people, intercedes for them at the right hand of God, and blesses them with all spiritual blessings.”

(J. L. Dagg, Manual of Theology, [Harrisonburg, Gano Books, 1990], 210)

- A. The office of priest was designated as follows:
1. He was taken from among men to be their representative
 2. He was appointed by God
 3. He was active in the interest of men in things that pertain to God
 4. His special work was to offer sacrifices for sins, to make intercession for the people, and to bless them in the name of God.
- B. As our Priest Jesus became our Redeemer by being all-sufficient sacrifice for the sins of the elect
1. How did this redemption take place?
 - a. Not by our self-efforts – we could never raise enough
(an eternity in hell will not be sufficient to redeem a soul)
 - b. Not by the blood of the old covenant sacrifices
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.”
 - c. Only through the Lord Jesus Christ
Romans 3:24-25 – “Being justified freely by his grace through the redemption that is in Christ Jesus: 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;”
Ephesians 1:7 – “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”
 2. Jesus as our Redeemer was able to meet the demands of a just and holy God
 - a. In pouring out His blood on the cross and surrendering His spirit into the hands of the Father, Christ expiated sin
 - b. At that very moment Jesus entered into heaven claiming redemption for His seed
 - c. This was demonstrated in the tearing of the Temple curtain

- d. His resurrection testified to the fact that His sacrifice had been fully received by the Father and that our justification was accomplished.
- C. The nature of Christ's atonement
 - It is a Propitiatory Atonement - "an offering and a sacrifice to God for a sweetsmelling savour."
 - The NT is a fulfillment of the Old
 - 1. The nature of OT Sacrifices
 - a. An animal offered by a priest upon an altar
 - b. It had to be a perfect animal - free from all blemish
 - c. The priest laid his hands upon the head symbolizing transfer of sins - atonement
 - d. The blood of the animal was placed in bowl and poured on & before the ark
 - e. The animal was then placed upon an altar in the outer court & burned - the smell rising up to the presence of God to satisfy His divine justice - propitiation
 - 2. This is what happened to Christ on Calvary
 - a. Jesus as our Priest became the perfect sacrifice
He was holy, harmless, and undefiled
 - b. A sweet smelling savour - one of God's own choosing
 - c. He took our sins upon himself becoming our substitute - atonement
 - c. It pleased God - more importantly, it satisfied Him - propitiation
 - d. The nature of propitiation
Definition - The satisfaction of God's anger and wrath by the covering over of our sins through the substitutionary sacrifice of Christ to God - thus securing our acceptance before God. Or, to satisfy or appease God's divine justice through the substitutionary work of Christ
 - e. As Jesus was lifted upon the cross He was consumed by God's wrath
- D. Jesus now continues to serve as our Mediator. He is in the immediate presence of God, ever living to make intercession for us.
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."

III. Jesus Christ Our King Spurgeon's Catechism:

- Q. How does Christ execute the office of a King?
- A. Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies."
- A. As King Jesus came to establish His Kingdom
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."

Psalm 89:35-37 – “Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.”

- B. Jesus is delivering His people from the kingdom of darkness, the dominion of Satan and actively subduing them to Himself
Acts 26:18 – “To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”
Psalm 110:3 – “Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”
John 6:37 – “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”
- C. Christ, armed with eternal power, protects the Church. In spite of the fact that the Church would be continually harassed and threatened with the greatest of enemies, yet by the power and protection of Christ it is effectually secured.
- F. The enemies of Christ will be defeated and laughed to scorn. **See Psalm 2**
Psalm 110:1-2 – “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.”
- G. As our King, Christ is our great Provider.
1. He provides all spiritual things needful for our prosperity
Ephesians 4:7 – “But unto every one of us is given grace according to the measure of the gift of Christ.”
(His Spirit, His Word, Pastors and teachers)
 2. He provides eternal life for our souls
 3. He provides us with armor and weaponry that we might stand against the attacks of Satan.
- H. Finally in the end Christ will deliver His mediatorial kingdom back to God that God may be all in all - **See 1 Corinthians 15:24-28**
1. Scripture speaks of a three-fold Kingdom as belonging to Christ
 - a. That which belongs to Him as a divine person of which He can never be divested. He owns all things as Creator – always has and always will
 - b. That which belongs to Him as the incarnate Son which extends over His people. This is an eternal kingdom. He shall never divest Himself of this kingdom
 - c. That kingdom which was committed to Him as Mediator at His resurrection and exaltation in which He continues to exercise authority in subduing every enemy.
Philippians 2:9-11 – “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the

earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

2. The Messianic Kingdom will end and God will reign supreme over a universe brought to order

Conclusion:

What think ye of Christ? We must receive Him in the fulness of His person – both human and divine. We must receive Him in the fulness of His work – He is Prophet, Priest, and King.

Children’s Catechism:

Q. Why do you need Christ as a Prophet?

A. Because I am ignorant.

Q. Why do you need Christ as a Priest?

A. Because I am guilty.

Q. Why do you need Christ as a King?

A. Because I am weak and helpless.