

**THS 501 OUTLINE
CHRISTOLOGY**

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Note: These are outlines that I use in my classes. You are welcome to use them in any way that honors the Lord Jesus Christ. If you have comments at any point, I'd welcome them.

The original language fonts used in these notes are available for free from www.Bibleworks.com. You can download them and install them so you can see the original language stuff in Greek and Hebrew fonts.

"What is striking about the literal-minded scholars of the Jesus Seminar," Beam writes, "is how irrelevant their findings have been ... What these people don't understand, and what Mel Gibson and his ilk don't understand, is that the literal truth of Jesus' story isn't what animates Christian belief ... Many of us are awed by the figurative beauty of a story that created a system of values and beliefs that has survived for 2,000 years and has a reasonable possibility of surviving even Italian vamp Monica Bellucci's depiction of Mary Magdalene in Gibson's vanity outing."

Alex Beam, a *Boston Globe* columnist,
writing of Mel Gibson's film, *The Passion*

- I. Names of Jesus
 - A. Jesus
 - 1. OT Joshua: YHWH is salvation
 - 2. **Matt. 1:21**, Jesus shall save people from their sins.
 - 3. Parallel to Joshua who led people over the Jordan to the promised land
 - 4. Very common name of the day
 - 5. Jesus is Germanized version of *Yeshua*
 - 6. Why didn't the disciples call Him Jesus?
 - B. Emmanuel
 - 1. God with us
 - 2. **Isaiah 7:14; Matt. 1:23**
 - 3. Note difference with totally transcendent Allah
 - C. Rabbi
 - 1. Teacher, Master
 - 2. **John 13:12-17**
 - D. Lord
 - 1. Person possessing power, authority
 - 2. Slaves to masters, students to teachers
 - 3. Used of pagan gods too.
 - 4. **Rom. 10:13 & Joel 2:32**
 - 5. YHWH (LORD, personal name of God) → *Adonai* → *Kurios* = Lord
 - 6. **Marana-tha 1 Cor. 16:22; Rev. 22:20**

E. Christ

1. Greek translation of Hebrew, Messiah (מָשִׁיחַ; *ymim'*), anointed one
2. Kings, prophets anointed to show God's choosing and their consecration
3. Hope for one like David to rule Israel
4. Many claimed to be Messiah
5. Identified with one who will overthrow Roman domination
6. Only three times (?) did Jesus accept Messiah: **John 4:25, 26; Mark 14:61, 62; Matt. 16:16-18**
7. **Luke 4:16-21; Matt. 8:27-28**
8. Disciples expected Him to be Messiah **Acts 1:6**
9. Title became a name in the early church
10. Perhaps associated with *Chrestos*, good or kind

F. Logos

1. Jews: the word of *creation*. **Genesis 1; Psalm 33:6; Proverbs 8**; word of *revelation* **Jer. 1:4, Deut. 8:3, Psalm 119:105**; and of *deliverance/redemption* **Is. 2:3, 55:11; Jer. 15:16**
2. Greeks: the rational principle behind the world's natural law and order. [Kinda like the "Force"]
3. Your word is the means by which you reveal what you are thinking, that part of you that cannot be seen, but must be conveyed to others in order to live in society.

G. I Am

1. **Exodus 3:14**
2. **John 8:58**

H. Son of God

1. Does not particularly indicate divinity
2. We are sons of God, but only Jesus is eternal Son
3. Messianic Son
 - a. **Matt. 3:16-17; 17:5**
 - b. Parallel to OT king **2 Sam. 7:14; Psa. 2:7; Psa. 89:26-37**
 - c. Demons= address? **Mark 5:7**
4. Obedient Son
 - a. **Mark 14:36; John 5:12ff**
 - b. As Israel should be
5. Trinitarian Son
 - a. **Matt. 11:27**
 - b. Jesus claims equality with Father
6. monogenh, j (monogenes)
 - a. Only begotten son vs. Unique, One and only
 - b. **Luke 7:12; 8:42; 9:38; John 1:14, 18; 3:16, 18; Heb. 11:17; 1 John 4:9**

I. Son of David

1. People seeking help **Matt. 9:27; 15:22; 20:30,31**
2. Is this Messiah? **Matt. 12:23**

J. Son of Man

1. OT
 - a. Synonym for "human"? Ps 8:4
 - b. Suffering Prophet Ezekiel 2:1, etc
 - c. Heavenly Messiah Dan. 7:13,14
2. NT
 - a. Human (who is more than human!) Matt. 8:20
 - b. Suffering Son of Man Mark 10:45
 - c. Incarnate Son of Man John 3:13,14
 - d. Apocalyptic Son of Man Matt. 26:64

II. Starting Point of Christology

A. Images of Jesus

1. Jesus in Literature and Art
2. "Every generation tends to build an image of Jesus in response to its deepest quest. When they are writing about Jesus, they are really writing about themselves." Virgilio Elizondo, Priest at San Fernando Cathedral, San Antonio, TX
3. If we are intellectuals, God is a cosmic Phi Beta Kappa; if we are laborers, God is a union organizer (remember his Son was a carpenter); if we are entrepreneurs, God is for free enterprise (didn't his Son say, "I must be about my Father's *business*?"); if we are poor, God is a revolutionary; if we are propertied, God is a night watchman over our goods. Cornelius Plantinga, *Not the Way It's Supposed to Be!*, 109.

B. "From Above"

1. Begins with *Logos* who becomes incarnate
2. John & Epistles

C. "From Below"

1. Begins with the Rabbi who did impossible things
2. Begin with Jesus who is both human and divine and ask, "How can this be?"
3. Synoptics

D. Historical Jesus vs. Christ of Faith

1. Historical Jesus is the man naturalistic historical studies can prove
2. Christ of faith is the mythical God-man, miracle worker invented by the early church

E. Historic Jesus

F. Quests for the historical Jesus

1. First Quest: 19th Century
 - a. Scientific Rationalism
 - b. Romantics
 - (1) The gentle teacher of love, beauty & joy
 - (2) Moral teacher of kindness
 - c. Teacher of 19th century cultured morality
 - (1) Fatherhood of God
 - (2) Brotherhood of man

- (3) Infinite value of the human soul
 - (4) Ethic of love
 - d. Jesus is the ideal human
 - e. Discover God within vs. God disclosed in revelation or taught by church/tradition
 - f. Discard the husk of apocalyptic miracle worker
- 2. Second Quest: mid 20th Century
 - a. Existentialism: Jesus mediates God's presence to humanity directly
 - b. E. Kasemann
 - c. post Bultmann who needed no Jesus at all.
 - d. Abortive
- 3. Third Quest: late 20th Century
 - a. Sociological & cultural
 - b. Sees a sophisticated, tolerant "cynic sage"
 - (1) Teaches by using stories and pithy statements that force people see themselves and their world thereby overturning the accepted traditions.
 - (2) Nathan the prophet in confronting David.
 - c. Eliminate
 - (1) any messianic consciousness
 - (2) apocalypticism
 - (3) miracles other than psychosomatic or psychic ones common to "Faith healers"
 - (4) saving significance to the crucifixion
 - (5) bodily resurrection
 - d. Jesus
 - (1) is radically egalitarian (no classism, sexism, racism)
 - (2) destroys Jewish moral purity codes (Sabbath observance, washing of the hands, eating of the foods) in relation to religion
 - (3) shows us what a life full of God looks like
 - e. Key assumptions:
 - (1) Radically naturalistic in method and admissible evidence
 - (2) Church is the creator and corrupter, not custodian, of tradition
 - (3) Passionate people distort the story
 - (4) Jesus is dissimilar or discontinuous with Jewish and Christian context
 - (5) Church elevated Jesus to divine status
 - f. **BUT**
 - (1) Is it really scientific to rule out God *a priori*?
 - (2) High regard for tradition
 - (a) Eyewitnesses
 - (b) role of rote memory
 - (c) distinction in style and substance from gospels to

- Acts and epistles
 - i) Son of Man
 - ii) Body of Christ
 - (3) Holocaust survivors
 - (4) Jesus *is* a Jew and founder of the church
 - (5) Divine Jesus wins no points
 - (a) Jewish monotheism
 - (b) Gentiles despised
 - g. Questions to ask about the "Jesus project"
 - (1) Where is the coherent story to grip the minds and hearts of the disciples?
 - (2) Why write Gospels rather than a collection of sayings?
 - (3) Why did the Jews kill Jesus?
 - (4) Why would inventors of a hoax die for it?
 - (5) Why does the whole NT focus on the Cross rather than the moral teachings of Jesus?
 - (6) How is it that Christianity grows into a major religion in the first generation after the death of Jesus?
- 4. Jesus Seminar
 - a. Robert Funk & Marcus Borg
 - b. *The Five Gospels: What Did Jesus Really Say?*
 - c. 18% sayings (90 of 500) got red or pink votes
 - (1) none in John.
 - d. 3% of the sayings (15 of 500) got red votes
 - (1) In Mark only 12:17, Give to Caesar what is Caesar's

III. Incarnational Christology

The Logos, the second person of the Trinity, who is fully equal with God in every way, emptied Himself of the independent use of His divine attributes and took a fully human nature submitting Himself to the will of the Father, and the leading of the Holy Spirit in order to reveal the Father, redeem the world, and become the messianic king.

"As God condescends to man and becomes man, man himself is exalted, not as God, or like God, but to God, being placed at His side, not in identity, but in true fellowship with Him" (Karl Barth, *CD*, IV/2, p. 6).

O Holy Night

This [Christmas] night bestowed peace on the whole world;
 so, let no one threaten;
 this is the night of the Most Gentle One—
 let no one be cruel;
 this is the night of the Most Humble One—
 let no one be proud.
 Now is the day of joy—
 let us not revenge;

now is the day of good will—
let us not be mean-spirited.
In this day of peace let us not be conquered by anger ...

Today the Bountiful impoverished Himself for our sake;
so, rich one, invite the poor to your table.
Today we received a gift, for which we did not ask;
so let us give alms to those who implore us and beg.

This present day cast open the heavenly
door to our prayers:
let us open our door to those who
ask our forgiveness.

Now the Divine Being took upon
Himself the seal of humanity,
in order for humanity
to be adorned by the
seal of Divinity.

—Saint Isaac of Syria; 7th c. "Christmas Sermon"

A. John 1:1, 14

TRANSLATION NOTES:

John 1:1a

In the beginning: At the time when all created things were created.

the Word: the Logos

“...as Jesus gives life and is life, raises the dead and is the resurrection, gives bread and is bread, speaks truth and is truth, so as he speaks the word he is the word.” (C.H. Dodd, quoted in Word Commentary on John)

Deut. 8:3 “...every word that comes from the mouth of the LORD.”

was: was in continuing existence (i.e., the Word *was not* created!)

John 1:1b

God: *The* God

with: in face to face relationship with

John 1:1c

God: Two possibilities:

a God (one of several)
having the same characteristics as the God

John 1:14

became: changed His way of living to be fully conformed to concrete humanity

flesh: concretely human just like Adam and Eve

Unpacked Translation:

In the beginning was the Word: At the time when all created things were created, the Logos was already in continuing existence

The Word was with God: And the Logos was already in face to face relationship with the God

And the Word was God: And the Logos was already existing with the same characteristics of the God

John also asserts deity of incarnate Christ in v. 18, and risen Christ in 20:28—there was never a time when the Word was separate from Jesus.

The Word became flesh: And the Logos changed His way of living (at a point in time in history) to be fully conformed to concrete humanity, just like Adam and Eve.

Cf. 8:58 to compare “was” and “became”

G. Philippians 2:6-11

⁵Have this attitude in yourselves which was also in Christ Jesus, ⁶who, although He existed in the form of God (*evn morfē/| qeou/, en morphe theou*), did not regard equality with God a thing to be grasped, ⁷but emptied Himself (*e` auto.n evke, nwsen, eauton ekenosen*), taking the form of a bond-servant (*morfē.n dou, lou, morphen doulou*), and being made in human likeness (*evn o`moiō, mati avnqrw, pwn en homoiōmati anthron*). ⁸Being found in appearance (*sch, mati a; nqrwpoj, skemati anthros*) as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

H. Purposes of Incarnation

1. Reveal the Father
2. Reconcile the World
3. Become Messianic King

I. Definition of Key Terms

1. Person: possessing self-consciousness and continuity of identity, who is able to understand self and world, to initiate loving relationship, and to make free, moral and responsible choices
2. Nature: The sum of the essential qualities or attributes of thing; that which makes it what it is

- J. Essentials of Incarnational Christology
 - 1. One Eternal Person: The *Logos*
 - 2. Same Eternal Deity as the Father
 - 3. Same Temporal Humanity as We
 - 4. Full Unity of the Person of Jesus

- IV. One Eternal Person: The *Logos*
 - A. The Second Person of the Trinity
 - B. The Eternal Logos

- V. Same Eternal Deity as the Father
 - A. Attributes of Deity (1 Tim. 1:17; 6:16)
 - 1. Immortal (John 19:30)
 - 2. Invisible (1 John 1:1)
 - 3. Immutable (Luke 2:52)
 - 4. Omniscient (Matt: 24:36)
 - 5. Omnipresent (John 11:21)
 - B. Biblical Teaching on Jesus' Deity
 - 1. Gospel statements of deity
 - a. John 1:18
 - b. John 8:58
 - c. John 17:3
 - d. John 20:28
 - e. Matt. 11:27
 - 2. Epistles' statements of deity
 - a. Rom. 9:5
 - b. Titus 2:13
 - c. Col. 2:9
 - d. Heb. 1:8
 - e. 1 Cor. 8:6
 - f. Col. 1:15
 - 3. Jesus does divine things
 - a. Creation
 - (1) YHWH alone created Isa 37:16; 44:24
 - (2) Jesus created John 1:3; Col. 1:16; Heb. 1:2
 - (3) Therefore Jesus is YHWH
 - b. Worshiped
 - (1) Only YHWH worshiped Matt. 4:10; Rom. 1:23; Rev. 19:10; 22:9; Acts 10:25-26; 14:13-15
 - (2) Jesus is worshiped John 5:23; 9:38; 20:28; 1 Cor. 1:2; Heb. 1:6
 - (3) Therefore Jesus is YHWH
 - c. Forgives
 - (1) Only God forgives Mark 2:7; Isa. 43:25
 - (2) Jesus forgives Mark 2:5, 9; Luke 5:20-24; 7:48

- (3) Therefore Jesus is God
- d. Jesus identified as YHWH
 - (1) And everyone who calls on the name of the LORD will be saved
 - (a) Joel 2:32 = YHWH
 - (b) Rom. 10:13 = Jesus
 - (2) Phil. 2:10-11 = Isa. 45:23
 - (3) Heb. 1:8, 10
- e. Lord of the Sabbath
 - (1) YHWH institutes Sabbath Exo. 20:8-11
 - (2) Jesus claims lordship over it Mark 2:27-28
- f. To believe Jesus is to bring salvation
 - (1) John 14:1
 - (2) Acts 16:31
 - (3) Rom. 10:9-10
 - (4) 1 Cor. 15:3-7
 - (5) 1 Cor. 12:3
- g. Judge
 - (1) Matt. 25:31-46
 - (2) John 5:24-28
 - (3) John 9:39-41
 - (4) Acts 10:42
 - (5) Acts 17:31
 - (6) 2 Tim. 4:1
 - (7) 1 Pet. 4:5
- h. Miracles & Prophecy
 - (1) Jesus' Miracles Demonstrate His Deity
 - (2) Fulfilled Prophecy Show His Identity as Messiah

C. Views Denying Jesus' Deity

1. Only a Man (Ebionite, Liberal)
2. Angelic Incarnation (Arian, Jehovah's Witness)
3. Acted as God's Representative (Functional)
4. Earned the Right to be Messiah (Adoptionism)
5. Emptied Himself of Divinity (Kenoticism)

D. Objections to Jesus' Deity

1. Problem Passages
 - a. Prov. 8:22
 - b. Matt. 28:18 Jesus has messianic authority, not divine authority
 - c. Mark 13:32 Jesus surrendered the independent use of His divine attributes
 - d. Luke 18:19
 - e. John 5:19
 - f. John 14:28

- g. John 17:3
 - h. 1 Cor. 15:28
 - i. Col. 1:15
 - (1) prwto, tokoj (prototokos = firstborn)
 - (2) prwtokti, sij (protoktisis = first created)
 - j. Heb. 3:2
 - k. Rev. 3:14
2. Incompatible with true humanity
- E. Significance of Deity
- 1. God with us
 - 2. God did not send an ambassador, a surrogate
 - 3. Only the love of God could love *all* of us
 - 4. Only the holiness of God could purify *all* of us
 - 5. Only the power of God could defeat *all* the cosmic evil

VI. Same Temporal Humanity as Us

- A. Biblical Teaching on Christ's Humanity
- 1. Lived a normal human life from birth to death
 - a. Born & grew, developing normally
 - b. Hungry, thirsty, tired
 - c. Socialized
 - d. Family Matt. 13:54-58
 - e. Obeyed
 - (1) Parents Luke 2:51
 - (2) Traditions Luke 2:42
 - (3) Government Matt 17:25-27
 - f. Religious
 - (1) Worshiped Luke 4:16
 - (2) Prayed Mark 1:35; 6:46; Luke 3:21; 6:12
 - (3) Trusted God Matt. 27:43
 - 2. Normal emotional life
 - a. Desire for friendship Luke 22:15; Matt. 26:40
 - b. Love Mark 10:21; John 11:3,5; 15:13
 - c. Compassion Mark 1:41 (leper); Luke 7:13 (widow)
 - d. Joy Luke 10:21-24; John 15:11; 17:13; Heb. 12:2, 22
 - e. Grief Luke 19:41; John 11:33-36
 - f. Complex emotions
 - (1) Mark 3:5
 - (2) John 11:33-38
 - g. Negative emotions
 - (1) Anger Mark 3:5; 10:14; John 2:17
 - (2) Anguish Matt. 26:36-46; Luke 22:44
 - h. Astonished
 - (1) Luke 7:9 (faith of centurion)
 - (2) Mark 6:6 (unbelief in Nazareth)

- 3. Learned obedience **Heb. 5:8**
 - 4. Suffered **Heb. 2:10; 5:2, 8**
 - 5. Spatial finiteness **John 11:15, 21**
 - 6. Ignorance
 - a. Asked for information **Mark 9:16, 21 (contrast 10:3)**
 - b. 2nd coming **Mark 13:32**
 - 7. Tempted
 - a. **Matt. 4:1-10**
 - b. **Heb. 2:18; 4:14-16**
 - c. Contrast **James 1:13**
 - B. Views Denying Christ's Humanity
 - 1. Appeared to be a Man (Docetism, New Age)
 - 2. Only Partially Divine (Appolinarian)
 - 3. Deity Overwhelmed Humanity (Eutychian, Fundamentalist)
 - C. Objections to Christ's Humanity
 - D. Significance of Humanity
 - 1. True priesthood
 - 2. Example for us
- VII. Full Unity of the Person of Christ
- A. Biblical Teaching on the Unity of the Person
 - B. Views Denying the Unity of the Person
 - 1. Dual Natures = Duality of Person (Nestorian)
 - 2. God Indwelling a Man (New Age)
 - C. Anhypostasy - Enhypostasy
- VIII. The Chalcedonian Formulation
- A. **Unconfused, Unchangeable, Indivisible, Inseparable**
 - B. Opposing
 - 1. Denial of Full Deity
 - 2. Denial of Full Humanity
 - 3. Division of the Person
 - 4. Suppression of Either Nature
- IX. Contemporary Challenges to Orthodox Christology
- X. Problems in Orthodox Christology
- A. How Can Jesus Be Both Divine and Human?
 - 1. Omniscience
 - 2. Infinity
 - A. Attempts to Solve the Problem
 - 1. He Gave Up His Divine Attributes
 - 2. He Gave Up Some Divine Attributes
 - 3. He Gave Up Use of Some Divine Attributes
 - 4. He Gave Up Self-Determined Use of Divine Attributes

XI. Life of Jesus

A. Virgin Birth

1. Significance
 - a. Mary's child is *truly* man, but not *only* man.
 - b. It signifies the divine initiative in salvation.
 - c. This is not a new person, but an incarnation, God becoming flesh.
2. False Explanations
 - a. A virgin birth explains a divine messiah. But the connection between the divine nature and the conceiving work of God is not made in Scripture.
 - b. A virgin birth explains sinlessness (no sin nature) of Jesus.
 - (1) Sin comes from the male line. If Jesus has no male human parent, there will be no sin nature.
 - (2) Cloning a female would result in a sinless child.
 - (3) My position explains Jesus' sinlessness. You must prove my position wrong from Scripture. This is terrible theological method. The burden of proof is always on the one making a claim, before it is on the one refuting it.
3. Mary, the Mother of God (*theotokos*)?
 - a. That which was in Mary's womb is divine and therefore she is the Mother of God. It affirms the full deity of Jesus.
 - b. But that sounds like God has his origin in her womb. Nestorius proposed "Mother of Christ" (*Christokos*).
 - c. But to deny that she is mother of God sounds like denial of the deity of Jesus.
 - d. The problem is that it moves from being a statement about Jesus to being a statement about the special status of Mary.
4. Nazareth
 - a. Word comes from rc, nE *netzer*, Branch **Isa. 11:1**
 - b. Unrelated to the Nazirite vow from rzIn , *nazir* **Num. 6**
 - c. He is from "branch-town", "Messiah-town"
 - d. This explains "He went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene." **Matt. 2:23**

B. Sinless Life

1. Passages
 - a. **2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 John 3:5; Acts 3:14; John 8:46**
2. Temptation
 - a. **Matthew 4**
 - b. **Hebrews 2:18**
 - c. **Hebrews 4:14-16**
 - d. **James 1:13**
 - e. Jesus' Temptations Were Far Worse than Ours
3. Impeccability

- a. Define impeccable
 - (1) sinless, flawless, faultless
 - (2) incapable of committing sin
- b. Actual sins?
 - (1) Lost temper **John 2**
 - (2) Disrupted business
 - (3) Breaks Sabbath **Mark 2**
 - (4) only God is Good **Mark. 10:18**
 - (5) Jesus developed and therefore was imperfect **Luke 2:40, 52; Heb. 2:10; 5:9; 7:28; 12:2**
- c. Sin Nature?
 - (1) Eastern Church: Jesus, to be in full solidarity with our humanity, has assumed our fallen human nature
 - (a) **Isa. 53** He accepts all the consequences of Adam's sin, physical (pain, illness and death) and moral (loneliness, alienation and inner conflict).
 - (b) **Heb. 2:17-18; 4:15** He was made like us and tempted exactly as we are, not as Adam was. Therefore he had to have a fallen nature.
 - (c) **Heb. 2:17; Rom. 8:3** He was made in the likeness of sinful flesh.
 - (d) **2 Cor. 5:21** He was made sin (i.e., sin nature) for us.
 - (2) Western Church: Jesus, to be morally qualified to be the spotless sacrifice, cannot have a fallen nature. If so, he would have deserved death in himself.
 - (a) **Gen. 1:26-31; 2:7-25** A truly human person does not have a sin nature.
 - (b) **Gen. 3:1-6** A human with no sin nature can be tempted and fall to that temptation.
 - (c) **Mark 7:21-23** If Jesus had a sin nature, he would also have had evil thoughts and acts.
 - (d) **Heb. 7:26-27** One who is holy, blameless, pure, set apart from sinners, exalted above the heavens, unlike the other high priests, not needing to offer sacrifices for himself cannot share in Adamic depravity.
- d. Could Jesus have sinned?
 - (1) Logic
 - (a) God cannot sin.
 - (b) Jesus is God.
 - (c) Therefore Jesus Couldn't Sin.
 - (2) The syllogism fails not because logic is bad but because the second proposition is wrong. The problem is the period at the end of the second proposition. Jesus is not *just* God, but is the God-man.

- (2) My "Resolution"
 - (a) Real Question Is "How Divine Is Jesus"
 - (b) Able to Obey of His Own Will and Character. As a human Jesus had the ontological ability to make free moral choices
 - (c) Absolutely Certain That He Would Obey. No Uncertainty in Scripture as to the Outcome
- C. Miraculous Ministry
 - 1. Reasons for Miracles
 - a. Compassion **Matt. 14:14; 15:32; 20:34**
 - b. Glorify God **John 9:3; 11:4**
 - c. Validate Claims to be Messiah **Mark 2:8-10; John 10:38**
- D. Death
 - 1. Meaning of Death
 - a. Physical = separation of material & immaterial
 - b. Spiritual = personal and moral separation from God
 - c. Same death as ours
 - d. *Not* cessation of existence
 - 2. Did God die on the Cross?
 - a. God some times means the Trinity, sometimes the Father.
 - b. The Father did not die on the Cross
 - c. The one who died on the Cross was truly God.
- E. Descent into Hell?
 - 1. Proposed Views:
 - a. Proclaimed triumph to Satan or captive spirits
 - b. Jesus was a hostage that Satan couldn't hold
 - c. Jesus went to hell for me
 - d. Jesus went to Hades to get the OT believers
 - e. Jesus preached the gospel to those who never heard it clearly.
 - f. Jesus entered into death, Hades, the grave.
 - 2. 1 Peter 3:18-20
 - a. When did Jesus preach?
 - b. To whom did Jesus preach?
 - c. What did Jesus preach?
 - d. Where did Jesus preach?
- F. Resurrection
 - 1. Raised to the same physical body He lived in at least partially glorified
 - 2. **Luke 24:37-43**
 - 3. Evidence to Consider
 - a. Jesus died by crucifixion
 - b. Jesus was buried
 - c. Disciples despaired and lost hope
 - d. Disciples claimed to see Jesus alive in his body
 - e. People following failed Messiahs either go back to normal life or look for another Messiah. The disciples did neither. Their lives

were changed dramatically

- (1) Afraid to be identified with Jesus and hid from people
- (2) Publicly proclaimed their identification with Jesus
- f. Resurrection proclaimed in Jerusalem
- g. Resurrection central to the gospel
- h. The tomb is empty
- i. The church exists
- j. Worship on Sunday
- k. Conversion of Saul
- l. Conversion of James
- m. Jesus' prophecy
- n. Simple accounts in Bible
 - (1) No legendary accretions
 - (2) Normal variety in accounts
 - (3) Women as first witnesses
 - (4) Foreign to contemporary religions
- 4. Ascension
- G. Return

XII. Significance

- A. God with Us
- B. Our High Priest
- C. Demonstrates God's Love
- D. A Model for our Life