

### 3 - Doctrine of Christ

#### I. Introduction

***A. No study of theology can be considered complete without a thorough consideration of Christ.***

- 1. Jesus Christ stands as the foundation of the Church, the provider of salvation and the hope of all believers.**
- 2. It is not an understatement that a wrong view of Christ can have eternal consequences.**

***B. Throughout the history of the Church there have been important Church councils, works of godly men and countless debates to arrive at a clear and biblically accurate understanding of Christ.***

***C. As is true with any theological study, the current generation of believers is privileged to stand upon the shoulders of those men and women who have labored diligently to deliver the faith to us in a faithful manner.***

***D. The key to a study in theology is a proper understanding of Christ is His Preincarnate existence, incarnation, offices, sinless nature, death, burial and resurrection and finally the work of Christ as our ascended Lord and this is what this chapter aims to demonstrate.***

#### **II. The Preincarnate Christ**

***A. While most believers are familiar with the earthly ministry of Christ during His thirty-three years on earth, Christ's preincarnate ministry should not be overlooked.***

- 1. The preexistence of Christ, His eternal nature, His past works are all valuable and rewarding studies of who He is.**
- 2. Failure to properly understand these theological aspects of Christ's life will not only leave the student of Scripture without the fruitful reward of such a study but will also leave them vulnerable to false claims concerning His nature.**

## **B. The Preexistence of Christ**

1. The discussion concerning the preexistence of Christ is one that focuses on the biblical teaching that Christ was in existence before he was born in Bethlehem—He preexisted (John 3:13, 31; 17:5).

John 3:13 (NKJV) <sup>13</sup> No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

John 17:5 (NKJV) <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

2. John 1:1-3 teaches that Jesus the λόγος was in the beginning with God and that the λόγος was God.

John 1:1–3 (NKJV) <sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through Him, and without Him nothing was made that was made.

a) Andreas J. Köstenberger says of “beginning” in John 1:1 that it “points to a time prior to creation. Yet while John’s first readers would have expected the phrase ‘In the beginning *God*,’ the evangelist instead speaks of ‘the Word’. The focus of this verse is to show the Word’s preexistence.”<sup>1</sup>

3. Down through the ages heretical groups have made a faulty distinction between the preexistence of Christ and His eternal nature.

a) John Arius “insisted that if Christ was the Only Begotten He must have had a beginning.”<sup>2</sup>

b) Arianism, a heresy condemned at the Council of Nicea in 325 A.D., claimed that although Jesus preexisted He was not an eternal being—fully divine.

c) Failing to learn from history the Jehovah’s Witnesses hold to a similar error of heretical Arianism.

d) They claim that Jesus preexisted as Michael the angel but deny the eternality of Christ which affirms His Deity.

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<sup>1</sup> Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 25.

<sup>2</sup> Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 274.

### **C. The Eternality of Christ**

1. The eternality of Christ goes one step beyond Christ's preexistence, noting that not only did Christ exist before the incarnation but He has eternally existed and is thus divine.

2. Micah 5:2 teaches of the coming Messiah.

Micah 5:2 (NKJV) <sup>2</sup> “But you, Bethlehem Ephrathah, *Though* you are little among the thousands of Judah, *Yet* out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth *are* from of old, From everlasting.”

3. Consider Paul's words concerning Christ's eternal nature in Colossians 1:17-18 which says,

Colossians 1:17 (NKJV) <sup>17</sup> And He **IS** before all things, and in Him all things consist. <sup>18</sup> And He **IS** the head of the body, the church, who **IS** the beginning, the firstborn from the dead, that in all things He may have the preeminence.

a) Commenting on this verse Paul Enns writes that Paul is “**stressing once more eternality and pre-existence of Christ through the use of the present tense.**”<sup>3</sup>

4. Jesus also made a proper and bold claim in John 8:58 that “before Abraham was, I Am.”

a) Turning again to Köstenberger's commentary on John, he writes, “**Jesus does not merely claim preexistence—otherwise he could have said, ‘before Abraham was born, I was’—but deity.**”<sup>4</sup>

5. We must be careful when affirming the preexistence of Christ to likewise affirm His eternality which is to affirm His Deity.

### **D. The Activity of Christ**

1. Having established the preexistent eternal nature of Christ consideration will now be given to the activities and works of Christ.

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<sup>3</sup> Paul P. Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), WORDsearch CROSS e-book, 216.

<sup>4</sup> Köstenberger, *John*, 273.

a) Each of the following three notations of Christ's preincarnate work will not only highlight His activity but further affirm that the one doing these works was fully God.

b) First among the activities of the preincarnate Christ is His work as Creator.

*(1) Scripture records that Jesus is the Creator of all things (John 1:1-3; Col 1:15-17).*

Colossians 1:15–17 (NKJV) <sup>15</sup> He is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. <sup>17</sup> And He is before all things, and in Him all things consist.

*(2) Colossians 1:15-17 not only declares that everything was created by Him but that it was all created for Him.*

c) This addition not only places Christ as the means of creation but also as the focus of creation.

d) This is Douglas Moo's conclusion who writes of this passage that "Christ stands at the "beginning" of the universe as the one through whom it came into being, and he stands at its end as the goal of the universe."<sup>5</sup>

e) The preincarnate Christ is present in Genesis 1:26 where God says, "Let us make man in our image."

2. A second great work of the preincarnate Christ is found in sustaining His creation.

a) Again we turn to Colossian 1:17 that states "And He is before all things, and in Him all things consist."

b) According to BDAG, the Greek word συνέστηκεν (consist) states that its meaning is, "to come to be in a

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<sup>5</sup> Douglas J. Moo, *The Letters to the Colossians and to Philemon*, The Pillar New Testament Commentary (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008), 124.

condition of coherence, continue, endure, exist, hold together.”<sup>6</sup>

c) Moo expounds upon the Greek syntax saying, “the use of the perfect tense suggests a stative idea: the universe owes its continuing coherence to Christ.”<sup>7</sup>

d) So not only was Christ responsible for all of creation He has also been the sustainer of this created world (Heb 1:3).

Hebrews 1:3 (NKJV)<sup>3</sup> 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 at the right hand of the Majesty on high,

### 3. A final consideration on the activities of the preincarnate Christ are the Old Testament appearances of Christ.

a) At times these visitations are introduced as an Angel.

*(1) The word angel in both Greek and Hebrew means messenger.*

*(2) These can be angelic beings, humans or a Divine visitation.*

*(3) Context is key to understanding the “messengers” identity.*

*(4) Charles Ryrie comments on the Angel of the LORD (Yahweh).*

Clearly the Angel of Yahweh is a self-manifestation of Yahweh, for He speaks as God, identifies Himself with God, and claims to exercise the prerogatives of God (Gen. 16:7–14; 21:17–18; 22:11–18; 31:11–13; Exod. 3:2; Judg. 2:1–4; 5:23; 6:11–22; 13:3–22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). Yet He is distinguished from Yahweh (Gen. 24:7; Zech. 1:12–13). That He is a Member of the Trinity is indicated by the fact that the appearances of the Angel of Yahweh cease after the Incarnation. This is confirmed by the Old Testament statement that the Angel of God accompanied Israel when they left Egypt (Exod. 14:19; cf. 23:20) and the

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<sup>6</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 973.

<sup>7</sup> Moo, *The Letters to the Colossians and to Philemon* 125.

New Testament statement that the Rock who followed Israel was Christ (1 Cor. 10:4).<sup>8</sup>

- b) Theophanies speak to the Divine nature of the preincarnate Christ who visited Old Testament saints.
- c) Thus before Christ took on human flesh in Bethlehem as Jesus, He appeared in the Old Testament to man.
- d) In these appearances, the Holy visitor is called God.

*(1) Consider for example Genesis 32:30 when Jacob encountered a theophany and said, "For I have seen God face to face, and my life is preserved."*

*(2) Other instance is Genesis 16:13 where those who had these encounters also noted that they had seen God.*

### **III. The Incarnation of Christ**

**A. The incarnation is a well-documented event in Scripture which denotes when the eternal Christ took on human flesh and was born of the virgin Mary (John 1:14; 6:38; Phil 2:6-7; 1 John 4:2, 2 John 7).**

1. According to Walter D. Draughon III writing for the Holman Bible Dictionary, the incarnation is **"the affirmation that God, in one of the modes of His existence as Trinity and without in any way ceasing to be the one God, has revealed Himself to humanity for its salvation by becoming human."**<sup>9</sup>

2. **The word incarnation means to take flesh and it is a term that is based upon the Latin version of John 1:14.**

**John 1:14 (NKJV) <sup>14</sup> And the Word became 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.**

### **B. The Means of Incarnation**

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<sup>8</sup> Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 275–276.

<sup>9</sup> Trent C. Butler, ed., "INCARNATION," in *Holman Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 1991), WORDsearch CROSS e-book, Under: "INCARNATION".

**1. The means by which the Christ took on human flesh was the virgin birth.**

a) Approximately 650 years before the birth of Jesus, the prophet Isaiah announced that the Messiah would be born of a virgin (Isa 7:14; Matt 1:22-23).

Isaiah 7:14 (NKJV) <sup>14</sup> Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

**2. When Mary was informed she was to be with the Christ child she inquired how this could be.**

Luke 1:35 The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy the Son of God.

### **C. The Purposes of the Incarnation**

**1. This miraculous event speaks in some important ways.**

**2. The first way in which the incarnation speaks is heard in the promise of redemption (*protoevangelium*) as Genesis 3:15 was nearing its fulfillment.**

Genesis 3:15 (NKJV) <sup>15</sup> And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

a) God had promised that the Seed of the woman would crush the head of the serpent and now the long-awaited Seed of the woman had come.

**3. A second purpose for the incarnation was to unite both the divine and the human in one person—Jesus.**

a) The work of Christ in redeeming man from his sin would require death.

b) As a man Jesus would be able to make the offering.

c) Ryrie notes how important this is, saying “the Savior must be human in order to be able to die. But the death of an ordinary man would not pay for sin eternally, so the Savior must also be God. We must have a God-man Savior.”<sup>10</sup>

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<sup>10</sup> Ryrie, *Basic Theology*, 281.

4. A third reason for the incarnation is found in the model life that Jesus gave us.

a) In 1 John 2:6 we are told that we ought to walk just as Jesus walked.

b) Jesus came as the perfect man living a sinless life thus living as an example of how the Father would have men conduct themselves in this present age.

#### **D. The Full Deity of Christ Incarnate**

1. Jesus was fully divine and in no way diminished in His Deity.

a) This truth is asserted by Paul in Colossians 1:19 where we read,

*Colossians 1:19 For it pleased the Father that in Him all the fullness should dwell.*

b) The importance of having a clear understanding of the Deity of Christ cannot be overemphasized.

c) Many heretical teachings have been established not understanding that Jesus was God in flesh.

*Matthew 1:23 (NKJV) <sup>23</sup> "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."*

2. Scripture is clear in declaring that Jesus was God as seen in the following three declarations made concerning Him:

a) The first of these comments comes from God the Father who calls Jesus God in Hebrews 1:8.

*Hebrews 1:8 (NKJV) <sup>8</sup> But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom."*

b) A second statement comes from His disciple Thomas in John 20:27-29.

*(1) Thomas was struggling to believe that Jesus was risen from the dead until he could see his risen Lord.*

*(2) When Jesus met with Thomas He showed him His wounds and invited him to touch the*



*wound He received during the crucifixion as proof that He had risen from the dead.*

*(3) Thomas responded to Jesus saying, “**My Lord and My God!** (John 20:28b)” Jesus did not correct Thomas in this amazing declaration and actually told Him that others who would come to have this same belief.*

c) A third example is found in the unlikely declaration from the enemies of Jesus.

*(1) In John chapter 5 Jesus and the religious leaders were having one of their familiar conflicts and Jesus stated in verse 17 that, “**My Father has been working until now, and I have been working.**”*

*(2) The significance of this statement did not escape the understanding of the Jews and so we read,*

*John 5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.*

*(3) While these leaders did not believe Jesus was equal with God it is clear that Jesus was making such claims.*

d) From declarations of the Father to the disciples to even the enemies of Christ, it is clear in Scripture that Jesus was fully divine.

### ***E. The Perfect Humanity of Christ Incarnate***

1. Another important teaching on the nature of Christ is that He was not only fully God but He was also truly human.

a) While the Deity of Christ is quickly identified as an important doctrine the believer should also understand the significance of the teaching that Christ was fully human.

b) Simply stated, Jesus needed to be human if He was going to represent fallen humanity on the cross.

c) Louis Berkhof reminds his readers that Gnosticism, Docetism, and Apollinarianism were all early Church heresies that denied the humanity of Christ.<sup>11</sup>

**2. As evidence of Christ's humanity, Scripture contains three affirmations that Christ was a man.**

a) First, Christ was born into a human family. Matthew 1:2-15 and Luke 3:23–28 trace the lineage of Christ showing that He was physical descendent of a particular human family.

b) Second, Jesus had a normal human body.

*(1) Jesus developed and grew in a manner that is common to all of humanity (Luke 2:52).*

*(2) In His death He bled, experienced pain and died in manner consistent with having a human body.*

c) Lastly, Jesus functioned within the norms of humanity, experiencing hunger (Matt 4:2), sorrow (John 11:35), displeasure (John 2:15), and compassion (Mark 8:32).

d) He was part of a family, developed as a man and had the normal functions of a human—He was fully man.

### **F. The Hypostatic Union of Christ**

1. Having established that Christ was both fully human and fully God attention will now be given to the character of these two natures.

2. This discussion is known as the Hypostatic Union. Wayne Grudem gives the following helpful background for this theological term:

When the Chalcedonian Definition says that the two natures of Christ occur together “in one Person and one *Subsistence*,” the Greek word translated as “Subsistence” is the word *ὑπόστασις* “being.” Hence the union of Christ's human and divine natures in one person is sometimes called the *hypostatic union*. [This](#)

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<sup>11</sup> L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans publishing co., 1938), 318.

phrase simply means the union of Christ's human and divine natures in one being.<sup>12</sup>

3. The Chalcedonian Creed A.D. 451 addressed this union of Christ's humanity and divinity as a mixture **“without change, without division and without separation.”**<sup>13</sup>

4. Thus, the attributes of Deity and humanity are fully maintained in each person yet united in Christ since the time of His incarnation.

### **G. The Self-emptying (or kenosis) of Christ**

1. A false teaching that began in 1860 in Germany.

a) It comes from Philippians 2:6-7 and claims that Jesus was not fully God .

b) It states Jesus emptied Himself of certain divine attributes.

c) This is incorrect and should be rejected.

2. In Philippians 2:6–7 Paul writes that Jesus “emptied” (*kenosis*) Himself.

a) The theological debate that ensues from this passage focuses on what Jesus “emptied” Himself of.

b) Some have wrongly concluded that Christ divested Himself of certain aspects of His Deity or elements of His attributes.

c) The passage in focus “does not elaborate a doctrine of *kenosis* and as such radical departures from established orthodoxy are not warranted.”<sup>14</sup>

d) Berkhof warns that an improper understanding of *kenosis* is “altogether subversive of the doctrine of the immutability of God” and brings “virtual destruction of the Trinity.”<sup>15</sup>

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<sup>12</sup> Grudem, *Systematic Theology*, 558.

<sup>13</sup> Ryrie, *Basic Theology*, 288

<sup>14</sup> Ibid., 287.

<sup>15</sup> Berkhof, *Systematic Theology*, 328.

e) I agree with the following conclusion on this matter offered by Erickson, “**While he did not cease to be in nature what the Father was, he became functionally subordinated to the Father for the period of his earthly life.**”<sup>16</sup>

### **3. Further emphasizing a proper understanding of kenosis Charles Feinberg writes,**

- a) When the préexistent and eternal Logos took on humanity, He gave up the visibility of His glory.
- b) Men could not have looked upon unveiled deity.
- c) The kenosis, furthermore, implies that Christ gave up, as Strong aptly suggests, the "independent exercise of the divine attributes." Christ was possessed of all the essential attributes and properties of deity, but He did not use them except at the pleasure of the Father.
- d) We believe just this is meant when Christ declares: **"The Son can do nothing of himself" (Jn. 5.19).**
- e) A proper explanation and understanding of Philippians 2:5–11, then, as well as the issues involved in a scriptural view of the kenosis, are indispensable bases for any Christological discussion.<sup>17</sup>
- f) While it is agreed there were limitations associated with the incarnation of Christ it must also be stated emphatically that there was no diminishment of Deity or divine attributes in the incarnation.

## **IV. The Offices of Christ**

### ***A. The offices of Christ as Prophet, Priest and King find their basis in the ministry that was provided in the Old Testament.***

#### **1. Prophets were the mouthpiece of God, declaring His word to the people of God.**

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<sup>16</sup> Erickson, *Christian Theology*, 670.

<sup>17</sup> Charles Feinberg, “The Hypostatic Union Part 2,” – *Bibliotheca Sacra* 092, no. 368 (Oct), WORDsearch CROSS e-book: 418.

- a) Scripture foretold that a prophet like Moses would be raised up in the future (Deut 18:1; Acts 3:22–24).
2. The priest served as a mediator to offer sacrifices and offerings to God on behalf of the people.
  - a) Likewise, the writer of Hebrews points out Jesus was a priest according to the order of Melchizedek (Heb 6:20).
3. The king ruled over the nation of Israel on behalf of the Lord.
  - a) Finally, Jesus was declared to be king (2 Sam 7:12–16; Luke 1:32–33).
4. A.H. Strong states, “The prophet, the priest, and the king, of the Old Testament, were detached but designed prefigurations of him who should combine all these various activities in himself, and should furnish the ideal reality, of which they were the imperfect symbols.”<sup>18</sup>

## **V. The Sinlessness of Christ**

*A. Regarding Christ's sinlessness it can be said that Jesus lived a perfect life.*

1. With regard to Christ's Deity He was Holy and as man, Jesus was fully compliant to the Law of Moses.
2. Jesus was not just without sin in regard to acquired defect but was likewise without sin in regard to inherited defect.

## **VI. The Crucifixion, Resurrection, and Ascension of Christ**

*A. Any serious theological consideration of Christ must emphasize the crucifixion, resurrection and ascension of Christ.*

1. These three events in the ministry of Christ represent the very purpose for which Christ came in human flesh (Mark 10:45).

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<sup>18</sup> Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 710.

2. All three of these events as described in Scripture have been challenged and undermined by false prophets, cults and liberal theologians.

### **B. Christ's Crucifixion**

1. Jesus declared in Mat 20:28, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

a) The reality that Jesus was born to give His life for the sins of mankind was clearly stated by the angel when announcing the birth of Jesus Christ (Matt 1:21).

Matthew 1:21 (NKJV) <sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”

b) His death upon the cross for man's sins is known as the substitutionary sacrifice for sin (2 Cor 5:21).

2 Corinthians 5:21 (NKJV) <sup>21</sup> For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

2. This substitutionary element of Christ ministry was clearly prefigured in Isaiah 53 where we read repeatedly that the Servant of the Lord endured suffering for man.

a) This substitutionary atonement of Christ upon the cross resulted in justification for those who confess Jesus as Lord (Rom 10:9–10).

b) The only hope man has for being acquitted before God is to receive the justification, provided by Jesus in His death, through faith (Eph 2:8–9).

### **C. Christ's Resurrection**

1. The historical reality that Jesus rose bodily from the dead is clearly emphasized by the Apostle Paul in 1 Cor 15:12–19.

a) The Apostle declares that

1 Cor 15:17 if Christ is not risen, your faith is futile; you are still in your sins.

2. Another vital element of the resurrection is the attestation it provides for who Jesus claimed to be.

a) When Jesus was challenged about His authority He declared that after being dead three days He would rise from the dead, thus giving evidence that He was the Son of God (John 2:19-21).

b) If Jesus did not rise from the dead then He not only cannot forgive sin but He also then made false claims as to His nature.

**3. Many have rejected the idea that Christ rose from the dead because their materialistic philosophy states the supernatural is not possible.**

a) Yet the clear testimony in the historical documents of the New Testament manuscripts is that Jesus did indeed rise from the dead.

b) Enns offers the following six proofs for the resurrection of Jesus Christ from the dead:

(1) the tomb was empty, (2) The shape of the burial cloths, (John 20:28), (3) eyewitness sightings of Jesus after the resurrection (Matt 28:11; Luke 24:13-35; 1 Cor 15:58), (4) transformed disciples, (5) keeping of Sunday worship services (John 20:26; 1 Cor 16:2), (6) Existence of the Church.<sup>19</sup>

#### **D. Christ's Ascension**

**1. Mark speaks of the ascension into heaven after completing the work of redemption by Jesus Christ.**

Mark 16:19 (NKJV) <sup>19</sup> So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

**2. The ascension happened forty days after His resurrection on the Mount of Olives with the promise that one day Jesus will return to that very spot at His Second Coming (Acts 1:9-11; Zech 14:4).**

Acts 1:9-11 (NKJV) <sup>9</sup> Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup> who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

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<sup>19</sup> Enns, *The Moody Handbook of Theology*, 234.

3. Psalm 16:10 is quoted by the New Testament writers as Old Testament prophecies concerning the resurrection of Jesus.

Psalm 16:10 (NKJV) <sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

4. Jesus referenced a time He would return to His Father and other New Testament writers speak of Christ's current glorified state.

## VII. The Post-Ascension Ministries of Christ

*A. Having fulfilled the ministry of atoning for the sins of the world Christ returned to the right hand of the Father and has continued ministering in His glorified state.*

Hebrews 1:3 (NKJV) <sup>3</sup> 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 at the right hand of the Majesty on high,

*B. One of the first works Christ accomplished after ascending to heaven was to fulfill the promise to send the Holy Spirit (John 7:39; 14; Luke 24:49).*

1. This Baptism with the Holy Spirit realized on the day of Pentecost (Acts 2:33).

*C. The ministry that Jesus is presently attending to is that of building (Matt 16:18), nourishing (Eph 5:29–30), gifting (Eph 4:8–13), and interceding (Rom 8:34; Heb 7:25) for His Church.*

*D. Currently, the Church is waiting for the coming of Jesus to reunite believers with Himself (1 Cor 15:51–58), rescue Israel during the Great Tribulation (Luke 13:35; Zech 14) and establish His millennial reign (Rev 20:1–3).*

## VIII. Conclusion

*A. Having considered the preincarnate life of Christ valuable insight was gained into the person and work of Christ before His earthly ministry began.*

1. Looking at Christ's incarnation informs of the unique nature of Christ as the God-man.



***B. Christ's faithful execution of the offices of prophet, priest and king give assurance that Jesus left no aspect of ministry unfulfilled.***

***C. His sinless nature reminded the reader that Jesus was an acceptable sacrifice for sin.***

***D. Christ's death, burial, and resurrection identified the central work of His ministry.***

***E. Finally, as the ascended Lord the believer can have a living hope that Christ is still attending to matters that are for the Church's benefit.***

***F. Christ is amazing both in His nature and work. May the Lord cause His Church to obey and serve Him until He returns.***