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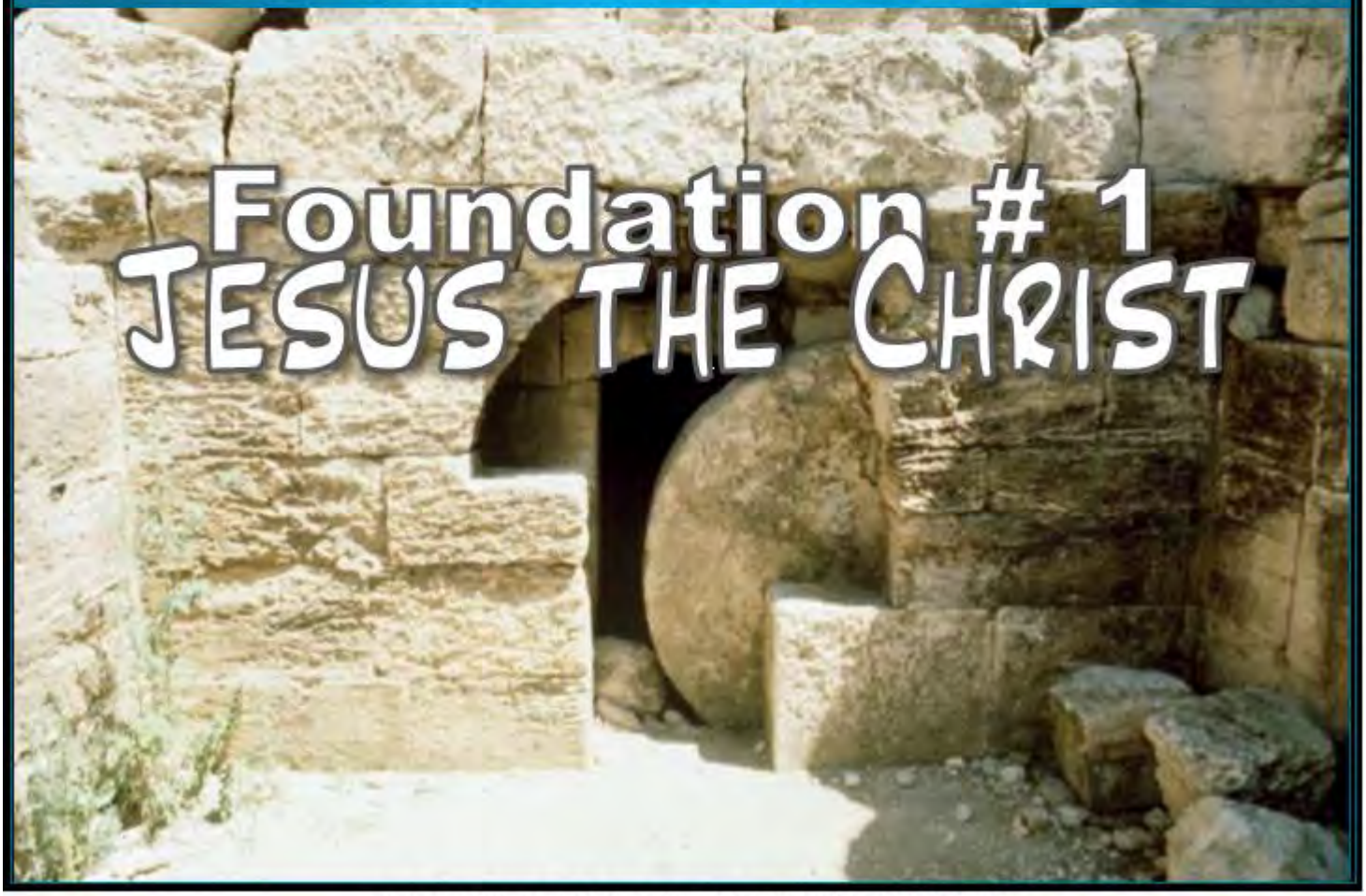
7 CHRISTIAN FOUNDATIONS

Series



JOYFUL HARVEST TEACHING SERIES

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

P. O. Box 367 Ironton Mo. 63650

7 CHRISTIAN FOUNDATIONS Series

Foundation # 1

JESUS THE CHRIST

By Pastor Larry Booth

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STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

STUDY: 7 CHRISTIAN FOUNDATIONS- #1 JESUS THE CHRIST

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 1

Introduction- A Sure Foundation

Text: Hebrews 6

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Let us go on not laying again....
One can't go on unless the foundation is laid first...Paul had done this. Also the Old Testament Hebrew faith had also laid particular foundations. First the foundations are laid, and to build taller buildings deeper foundations must be laid.

I. Shadows

A shadow is the reflection or image of something real, it is not the real thing but a distorted image of the real.

Believers today do not know Jewish background and do not understand some basic Hebrew concepts which were foundational to the beginnings of the Christian faith. Young Hebrews were taught these truths at a very young age. So good teaching will explain some of these "shadows" of the Old Testament and Jewish faith.

A. Feast days and Sabbaths

Colossians 2:16-17- AMP[1]
Therefore let no one sit in judgment on you in matters of food and drink, or with regard to a feast day or a New Moon or a Sabbath. SUCH [THINGS] ARE ONLY THE SHADOW of things that are to come, and they have only a symbolic value. But the reality (the substance, the solid fact of what is foreshadowed, the body of it) belongs to Christ.

B. Priests and sacrifices

Hebrews 8:4-5- AMP
If then He were still living on earth, He would not be a priest at all, for there are [already priests] who offer the gifts in accordance with the Law. [But these offer] service [merely] AS A PATTERN AND AS A FORESHADOWING OF [WHAT HAS ITS TRUE EXISTENCE AND REALITY IN] THE HEAVENLY SANCTUARY. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy (the model) which was shown to you on the mountain.

C. The law and sacrifices

Hebrews 10:1
For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

II. We must first rediscover our Christian foundations

"If we want to build a shed we lay a thin layer of concrete for a foundation, but if we want to build a skyscraper then we dig deep into the ground and lay an enormous amount of concrete." Dr. Lester Sumrall- *Christian Foundation teaching series*

In Matt 16:18 Jesus says to Peter "upon this rock" or upon this foundation I will build my church. That was in response to Peter calling Jesus the Christ, the son of the living God. This is what all the church and its doctrine are built upon.

The Confession that Jesus is the Christ and the son of God is the true foundation of Christianity and the church of God.

Two main scriptures that back this are: We should memorize these.

A. 1 John 5:1

[1] *The Amplified Bible*. La Habra, CA: The Lockman Foundation, 1987. Print.

1 John 5:1 AMP
EVERYONE WHO believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him (His offspring).

1 John 5:1 (KJV)
[1] Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1 Corinthians 3:11
For other foundation can no man lay than that is laid, which is Jesus Christ.

III. A sure foundation

A. A precious corner stone

Isaiah 28:16
Therefore thus saith the Lord God , Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Isaiah 28:16, 17-MSG
But the Master, God, has something to say to this: "Watch closely. I'm laying a foundation in Zion, a solid granite foundation, squared and true. And this is the meaning of the stone: a trusting life won't topple. I'll make justice the measuring stick and righteousness the plumb line for the building. A hailstorm will knock down the shantytown of lies, and a flash flood will wash out the rubble.

B. Built upon the foundation

Ephesians 2:19, 20
Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

IV. Count the cost now not later

A. Disciples count the cost to build high

Luke 14:27-30
And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost,

whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

B. Destroyed foundations

Psalms 11:3
If the foundations be destroyed, what can the righteous do?

C. Not two foundations but one

1 Corinthians 3:11-15
For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Fire brings refining, not hell. If the house burns, meaning our works that might be done with the wrong motives (like self-righteous works done out of the law), then our foundation is sure. Which is our faith in Jesus Christ. We will suffer loss, but not loose our salvation.

D. Good works and foundations

1 Timothy 6:18-19
That they do good, that they be rich in <u>good works</u>, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Conclusion:

In Matthew 16:18 it says: "**The gates of hell <u>shall not prevail</u> against my church**." Gates in general can represent *authority*. A dumb church is a vulnerable church to all the attacks of the enemy.
When we build upon the right foundation, it is our promise that the authority, or power of hell cannot win against us.

Luke 6:47, 48
Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and <u>laid the foundation on a rock</u>:

and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Luke 6:49

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

A well taught and a well-founded church will have miracles, healing, and favor including God's supernatural provision.

NOTES:

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 2

Jesus Christ the Foundation

Text: Hebrews 6:1-2

Therefore leaving the principles of the doctrine of Christ,

let us go on unto perfection; not laying again the foundation

of repentance from dead works,

and of faith toward God,

Of the doctrine of baptisms,

and of laying on of hands,

and of resurrection of the dead,

and of eternal judgment.

Introduction- Christian Foundations

I. Two general questions to ask

A. Is there seven or six foundations? –

Are all six "principle doctrines of Christ?" Or is "the doctrine of Christ" the first one of seven? Probably there are six foundations under the doctrine of Christ, but for this study the doctrine of "Jesus being *the Christ*" will be taught first, and as the first of seven foundations.

B. Is Hebrews 6 speaking of Jewish foundations or Christian foundations?-

Probably twofold because Christians then were primarily Jewish

II. Commentary explanations:

A. Enduring Word Commentary: David Guzik[2]

"Not laying again the foundation: Many people regard this as a Biblical list of important "foundations" for the Christian life. Bible study series have been taught developing each one of these topics, out of the thought that this is good list of basic doctrines. But that isn't the writer's point here at all.

To understand this list, you must ask a basic question: What is distinctively Christian about this list? Where is the specific mention of Jesus or salvation by grace alone? Can you believe or practice these things and not be a follower of Jesus Christ, believing Him to be the Messiah?"

"When we consider the 'rudiments' one by one, it is remarkable how little in the list is distinctive of Christianity, for practically every item could have its place in a fairly orthodox Jewish community. . . . Each of them, indeed, acquires a new significance in a Christian context; but the impression we get is that existing Jewish beliefs and practices were used as a foundation on which to build Christian truth." (Bruce)

"Not even baptisms, as it is used in this passage, is necessarily Christian. The specific ancient Greek word translated baptisms is not the word regularly used in the New Testament to describe Christian baptism. It is the word used on two other specific occasions (Hebrews 9:10 and Mark 7:4) to refer to Jewish ceremonial washings.

The New English Bible translation reflects this, translating doctrine of baptisms as "instruction about cleansing rites."

"In this case, the elementary principles to move beyond are all items in the "common ground" between Christianity and Judaism. This was a "safe" common ground these Jewish Christians retreated to.

Because Christianity did grow out of Judaism, it was a more subtle temptation for a Jewish Christian to slip back into Judaism than it was for a formerly pagan Christian to go back to his pagan ways.

Of course, these Jewish Christians did not want to abandon religion, but they did want to make it less distinctively Christian. Therefore, they went back to this "common ground" to avoid persecution. Living in this comfortable common ground, you would not stick out so much. A Jew and a Christian together could say, "Let's repent, let's have faith, let's perform ceremonial washings," and so forth. But this was a subtle denial of Jesus.

[2] http://www.studylight.org/commentaries/guz/view.cgi?book=heb&chapter=006

> This is entirely characteristic of those who feel discouraged, and wish to give up. There is always the temptation to still be religious, but not so "fanatical" about Jesus." *Commentary by David Guzik*

These possible Jewish doctrines were shadows of the real Christian truths and foundations we now understand and hold to. Possibly Paul is saying "let's go from here, these Jewish teachings and go further." This is *one* possible explanation of the context of this scripture.

B. Believer's Bible Commentary:

> "First of all, the readers are exhorted to leave **the elementary principles of Christ**, literally, "the word of the beginning of Christ" (FWG), or "the beginning word of Christ" (KSW). We understand this to mean the basic doctrines of religion that were taught in the OT and were designed to prepare Israel for the coming of the Messiah. These doctrines are listed in the latter part of verse 1 and in verse 2. As we shall seek to show, they are not the fundamental doctrines of Christianity but rather teachings of an elementary nature which formed the foundation for later building. They fell short of Christ risen and glorified. The exhortation is to leave these basics, not in the sense of abandoning them as worthless, but rather of advancing from them to maturity. The implication is that the period of Judaism was a time of spiritual infancy. Christianity represents full growth.
>
> Once a foundation has been laid, the next step is to build upon it. A doctrinal **foundation** was laid in the OT; it included the six fundamental teachings which are now listed. These represent a starting point. The great NT truths concerning Christ, His Person, and His work, represent the ministry of maturity.
>
> The first OT doctrine is **repentance from dead works**. This was preached constantly by the prophets as well as by the forerunner of the Messiah. They all called on the people to turn from **works** that were **dead** in the sense that they were devoid of faith. **Dead works** here may also refer to works which formerly were right, but which now are **dead** since Christ has come. For example, all the services connected with temple worship are outmoded by the finished work of Christ.[3]

C. My comment about this-

How stupid! If the OT doctrine was called "dead works" then it had NOTHING to do with Christ *because* it was OT. Where is this doctrine taught in the OT? This assumption that these are OT doctrines that we must leave behind and go on from is only added to bring about another assumption in a few verses later that *apostasy* is only about non-believers who stay in the OT doctrines and refuse to move on to maturity. This is one

FWG F. W. Grant's *Numerical Bible*

[3] MacDonald, William. *Believer's Bible Commentary: Old and New Testaments*. Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.

way of looking at apostasy but not probable. Now if the Hebrew writer said "salvation by works" that would be more fitting as an OT doctrine.

Truth is, these NT doctrines are fundamental to our growth as babes and should be taught first to Christians. Again, it is true that most of these have beginnings in OT doctrine and had changed in light of Christ's coming. Maturity is learning these and going on to deeper things. Verse 1 says "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" These are clearly *the principles of the doctrine of Christ*! Not all of them are possibly listed here, but some of the principle ones are listed. Should we assume this only means the O.T. viewpoint of "Christ" or the Messiah? There was no OT doctrine of Christ that included these six. They are NT doctrines that fall into a NT mindset under Christian beginnings.

III. We are God's building- Jesus is the foundation.

1 Cor. 3:9-11 NKJV
For we are Gods fellow workers; you are Gods field, YOU ARE GOD'S BUILDING. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

IV. "let us go on.... don't always be laying the foundations"

"We have here the apostle's advice to the Hebrews—that they would grow up from a state of childhood to the fullness of the stature of the new man in Christ. He declares his readiness to assist them all he could in their spiritual progress; and, for their greater encouragement, he puts himself with them: Let us go on. Here observe, in order to their growth, Christians must leave the principles of the doctrine of Christ. How must they leave them? They must not lose them, they must not despise them, they must not forget them. They must lay them up in their hearts, and lay them as the foundation of all their profession and expectation; but they must not rest and stay in them, they must not be always laying the foundation, they must go on, and build upon it. "[4]

Commentary by Matthew Henry on Hebrews 6:1

V. Is this a complete list? No.

[4] Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, WORD*search* CROSS e-book, 912.

Are there other foundations not mentioned here? "Teachings and doctrines"

Hebrews 6:1 (AMP)[5]
THEREFORE LET us go on and get PAST THE ELEMENTARY STAGE in the teachings and doctrine of Christ (the Messiah), advancing steadily toward the completeness and PERFECTION that belong to spiritual maturity. Let US NOT AGAIN be laying the foundation of repentance and abandonment of dead works (dead formalism) and of the faith [by which you turned] to God

Other teachings and doctrines of Christ: prayer, second coming, faith, Jesus as the messiah, Israel's hope, the judgement of the nations, etc.

1 Peter 2:1-8 (NKJV)
Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, AS NEWBORN BABES, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious. COMING TO HIM AS TO A LIVING STONE, REJECTED INDEED BY MEN, BUT CHOSEN BY GOD AND PRECIOUS, YOU ALSO, AS LIVING STONES, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame. Therefore, to you who believe, He is precious; but to those who are disobedient, THE STONE WHICH THE BUILDERS REJECTED Has become the chief cornerstone, and A stone of stumbling And a rock of offense. They stumble, being disobedient to the word, to which they also were appointed.

The pure milk of the word.... What about the inerrancy of Scripture? Grace, forgiveness, the cross, the finished work, many more fundamentals.

2 Peter 1:18-22
18 And this voice which came from heaven we heard, when we were with him in the holy mount.
19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

God's word is "more sure" than an audible voice. His word has to be foundational to our understanding of all doctrine.

[5] *The Amplified Bible*. La Habra, CA: The Lockman Foundation, 1987. Print.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 3

The Doctrine of Christ

I. Christ is the foundation

Text: Hebrews 6:1 (AMP) - The doctrine of Christ

THEREFORE LET us go on and get past the elementary stage in THE TEACHINGS AND DOCTRINE OF CHRIST (the Messiah), advancing steadily toward the completeness and perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance and abandonment of dead works (dead formalism) and of the faith [by which you turned] to God,

Two things manifest Christian maturity:

1. To leave the first principles -- cease to remain in the state of babes

2. Go on to perfection -- never rest until you are an adult capable of taking strong meat, of being a teacher, and of exercising all senses in righteousness (Heb. 5:13-14; 6:1) – *Dake's Annotated Bible*[6]

A. Definitions: "Christ"

In Hebrew: מָשִׁיחַ **Transliteration:** māshîaḥ - it means messiah or "the anointed one". The same word in Greek is "Christos" (or Christ)
That's why Christians call Jesus as "Jesus Christ," we acknowledge that Jesus is the Messiah the Christ when we do that.

[6] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 6".

B. Introduction to Christ:

1. Jesus is the Christ-

Matthew 2:1-5 (KJV)
1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 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.
3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them <u>where Christ should be born.</u>
5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Luke 2:25-33 (KJV)
25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
28 Then took he him up in his arms, and blessed God, and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy word:
30 For <u>mine eyes have seen thy salvation</u>,
31 Which thou hast prepared before the face of all people;
32 A <u>light to lighten the Gentiles</u>, and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of him.

2. Jesus is the foundation of the Apostles and Prophets (Church)- No other foundation can be laid but Christ

1 Corinthians 3:9-11
9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.
10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
11 FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.

Ephesians 2:19-22 (KJV)
[19] Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
[20] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
[21] In whom all the building fitly framed together groweth unto an holy temple in the Lord:
[22] In whom ye also are builded together for an habitation of God through the Spirit.

II. Two questions-

Matthew 16:13-20
When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, <u>Whom do men say that I the Son of man am?</u> And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, <u>BUT WHOM SAY YE THAT I AM?</u> And Simon Peter answered and said, THOU ART THE CHRIST, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou, Simon Bar–jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and <u>UPON THIS ROCK I WILL BUILD MY CHURCH</u>; and the gates of hell shall not prevail against it. AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

1. Who <u>do men</u> say I am? John the Baptist, Elias, Jeremiah, a prophet

Even if they were wrong, you have to give them credit. At least they were wrong on the right side of the issue. At least they knew that Jesus wasn't a bad man. One commentator said that when the common people gave these answers they were like "a moth hovering around the light." They were fascinated by what they could not understand.

There are two worthwhile points to note: First, the common people loved Jesus even though they did not fully understand him. Second, it is quite possible even with a very sincere heart to misunderstand who Jesus is. It is possible for a person to be very sympathetic to spiritual truth and still not understand who our Lord is.
That is, it is possible to misunderstand with the best of intentions.

2. Who <u>do you all</u> say that I am?

The following is adapted from **Dr. Ray Prichard's**- *"who do you say that I am?"* Christianity.com

"It is short and simple. **Everything necessary for salvation is included in that statement**

I think some people would read that statement and say, "Well, that's no big deal. I would say that, too." Sure, everybody here would probably stand up and say, "You are the Christ, the Son of the Living God." But Peter was the first person in human history ever to say it out loud. And he said it when few were with Jesus and many were against him. He deserves all the credit, for without his confession there would be no Christian church. Without Peter's confession, we wouldn't be here today."[7]

Robert Jenson- He's a professor at the University of Texas. He recently wrote an article called "*Why I Am a Christian (Sort Of).*" The article begins this way:

"I don't believe in God.

I don't believe Jesus Christ was the son of a God that I don't believe in, nor do I believe Jesus rose form the dead to ascend to a heaven that I don't believe exists.

Given these positions, this year I did the only thing that seemed sensible: I formally joined a Christian church."

He goes on to say that he joined a Presbyterian church in Austin, Texas. Then he adds these words:

"So, I'm a Christian, sort of. A secular Christian. A Christian atheist, perhaps. But, in a deep sense, I would argue, a real Christian."

There are millions of people who believe some version of Jensen's lowest-common-denominator Christianity, but they don't have the courage to say it publicly.

I want to make two points. First, there is no connection between what Jensen believes and the truth revealed in the New Testament. Second, too many people want a "taffy-pull" Christianity where they can take the words of Christianity and stretch them and stretch them and stretch them until the words bear no resemblance to their original meaning. If an atheist can be a Christian, why be a Christian at all? Why not just be an atheist?

Let's come back to the words of Jesus for a moment. These two questions tell us two things that have enormous significance for contemporary Christians:

1) We need to know what others think

2) We need to know what we believe

These are the words of C. S. Lewis from his book ***Mere Christianity****:*

[7] https://www.christianity.com/blogs/dr-ray-pritchard/who-do-you-say-that-i-am.html

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic-on the level with the man who says he is a poached egg-or else he would be the Devil of hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

"To be almost right about Jesus is to be totally wrong. Why? Because we are not saved by good opinions about Jesus. We not saved because we have a good feeling about Jesus. We are not saved because we like his moral teaching. That is not enough. Close only counts in horseshoes and hand grenades. If you almost-right about Jesus, you are really totally wrong. Does it matter what we believe about Jesus? Yes, it does. The truth about Jesus is the difference between heaven and hell." **Dr. Ray Prichard**- *"Who do you say that I am?"* Christianity.com[8]

III. The rock? (From Ray Prichard's "Upon the Rock" sermon)[9]

"For at least 400 years Christians have disagreed over the meaning of these words—you are Peter and upon this rock I will build my church.

A. The Roman Catholic Answer

The traditional Roman Catholic interpretation is that when Jesus said to Peter, "Upon this rock I will build my church," he was saying that Peter himself was the rock upon which the church would be built. That is, Peter was to be the primate and was to have primacy over the other apostles.

B. The Protestant Answer

Protestants have given a number of different answers over the centuries. One of the most popular evangelical answers goes something like this: There are two different Greek words used for "Peter" and "Rock." Peter is petros, which can mean a small

[8] https://www.christianity.com/blogs/dr-ray-pritchard/who-do-you-say-that-i-am.html
[9] https://www.keepbelieving.com/sermon/upon-this-rock/

stone and “rock” is petra which can mean a large rock. In that case, Peter is not the rock; the rock is his confession of faith. Jesus would be saying, “You are like a small stone, but I am building my church on your rock-like confession of faith.” Some interpreters have even suggested that Jesus was standing in front of that massive rock cliff and may have picked up a stone when he said, “You are Peter” and then gestured toward himself when he said, “Upon this rock I will build my church.”

There you have the two great answers to the question—What is the rock upon which the church is built? Is it Peter? Or is it his confession of faith?

C. A Third Answer

I would like to suggest that there is a third interpretation which is—at least to me—the most fitting and the easiest to understand. First, when Jesus said “Upon this rock I will build my church,” he was referring to Peter. I say that because the two Greek words—petros and petra—basically mean the same thing. They are different forms of the same word. One is masculine and the other is feminine. That’s the only real difference. Jesus was saying, “Peter, you are a rock-man.”

Second, when Jesus said, “Upon this rock I will build my church,” he said it after Peter made his great confession of faith. The timing is crucial. It’s not as if Jesus looks around and says, “Well, you’re the best I’ve got so you’ll have be the one.” No, Jesus wasn’t looking for some fall guy on which to build his church. Peter could not have been the rock until he made the great confession. That is, the rock is not Peter the doubter or Peter the denier. The rock is Peter the believer and Peter the confessor. The rock is Peter as he publicly confesses that Jesus is the Christ, the Son of the living God. Upon that rock Jesus will build his church.

Third, when Jesus said, “Upon this rock I will build my church,” he said it to Peter as representing all the apostles. Remember I mentioned that the question was in the plural—"Who do you (plural) say that I am?” Jesus wasn’t asking Peter alone; he was asking all of them. When Peter answered, he wasn’t answering only for himself; he was answering for all of them. And when Jesus said, “You are the rock,” he wasn’t speaking of Peter alone. He was speaking of all the apostles.

Yes, Peter was first. He was the leader. Give him all the credit. When no one would speak up, Peter said it loud and clear. Yes, Peter is the rock. And so are the other apostles.

I think Jesus was saying, “Peter, you are a rock. And upon you, and men like you, I will build my church.” Now to say that is not to agree with everything else that other people may say about Peter being the rock. But it is to say that Peter is the foundation of the church in the sense that, when he made that confession—and all

the apostles with him—he was the rock—and they were the rocks upon which the church is built.

Let me put it plainly. The church is not built on men alone; nor is it built on a confession alone. <u>The church is built on men confessing together that Jesus is the Christ, the Son of the living God.</u> That is the foundation of the church."[10]

IV. The Solid Rock foundation is <u>the revelation</u> that Jesus is the Christ

While I agree with Prichard, I still think the specifics of what Jesus is saying is that the *church* will be built upon the revelation to *every individual* in it that Jesus is the Messiah, the Son of living God. That Jesus is not only the Christ, but also God incarnate in the flesh. (John 1:14). Luke's version omits "the son of the living God." But matthew in his gospel makes this point to be clear that Jesus is not just God's Christ but God himself as we will see in the last chapter.

Luke 9:20 (HCSB)
[20] "But you," He asked them, "who do you say that I am?" Peter answered, "God's Messiah!"

[10] https://www.keepbelieving.com/sermon/upon-this-rock/

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7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 4

What is a Messiah?

I. What is a Messiah?

Definitions:

Hebrew: mashiah - it means "the anointed one." The same word in the Greek is "Christos" (or Christ).

That's why the Bible and believers calls Jesus of Nazareth "Jesus Christ," we acknowledge that Jesus is the Messiah when we do that.

A. Who gets anointed?

1. Priests (Ex. 28:41; 40:15; Num. 3:3):

Ex. 28:41 - And you shall clothe Aaron your brother with them, and his sons with him. And you shall anoint them, and you shall consecrate them, and you shall sanctify them, so that they may minister to Me in the priest's office.

2. Prophets

1 Kings 19:16
And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint *to be* prophet in thy room.

3. Kings were anointed with oil

1 Samuel 9:16 (KJV)
To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

1 Samuel 16:3 (KJV)
And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

2 Samuel 12:7 (KJV)
And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

B. The great Messiah is anointed "above his fellows" i.e., he embraces in himself all the three offices:

Psalms 45:7
You love righteousness, and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your fellows.

John 13:3
Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

II. The Promise of a Messiah

Hebrews in the Old Testament were promised a great Messiah by God and the Jewish tradition still awaits the coming of this Messiah (they reject that Jesus is the promised Messiah as recorded by the Old Testament)

A. The promise of the coming of the Messiah is in Gen. 3:15 where it summarizes what the Messiah will accomplish:

Gen 3:15 - And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.

The prophecies became more definite and fuller as the ages rolled on; the light shone more and more unto the perfect day.

B. 4 Different periods of prophetic revelation have been pointed out:

1. The patriarchal (by the patriarchs - Abraham, Isaac, Jacob...)
2. The Mosaic (by Moses)
3. The period of David (in the Psalms !)
4. The period of prophetic, i.e., of those prophets whose works form a part of the Old Testament canon.

   The expectations of the Jews were thus kept alive from generation to generation, till the "fullness of the times," when Messiah came, "made of a woman, made under the law, to redeem them that were under the law."

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

   Christians (and some messianic Jews) believe that all these ancient prophecies have their fulfillment in Jesus.

   Jesus of Nazareth is the Messiah, the great Deliverer who was to come. (Comp. Matt. 26:54; Mark 9:12; Luke 18:31; 22:37; John 5:39; Acts 2; 16:31; 26:22, 23.)

III. How to recognize the Messiah?

Several passages in the Old Testament describe traits of the great Messiah.
The following is some of the most important passages that you can use the identify the Messiah.

A. Messiah would be like Moses[11]

Prediction: Deuteronomy 18:15-18

[11] Partially Adapted from: http://www.ichthus.info/CaseForChrist/Messiah/intro.html

The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die." The LORD said to me: "What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

How is Jesus like Moses?:

1. Moses and Jesus narrowly escaped death when they were born

   Pharaoh killed all male children of Jews

   Exodus 1:15-16
   15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:
   16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

   Herod killed all infants younger than 2 in Bethlehem and local areas

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

2. Moses and Jesus were saved by the faith of their parents

   Moses' parents put him in an ark

   Exodus 2:3
   3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

   Jesus' parents took him to Egypt

   Matthew 2:13
   And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

3. Moses and Jesus came out of Egypt

   Moses:

   Exodus 3:10
   10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

   Jesus:

   Matthew 2:15 (KJV)
   15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

4. Moses and Jesus fasted for 40 days

   Moses:

   Exodus 34:28
   28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

   Jesus:

   Matthew 4:2
   2 And when he had fasted forty days and forty nights, he was afterward an hungred.

5. Moses and Jesus spoke with God face to face

   Moses:

   Numbers 12:7-8
   7 My servant Moses *is* not so, who *is* faithful in all mine house.
   8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

   Exodus 33:11 (KJV)
   11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

   Jesus:

   John 1:18
   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*.

No human man has seen God in His absolute essential infinite nature. Perhaps Moses saw Jesus in the Old Testament when He was face to face speaking with God. Jesus had seen God face to face.

John 1:1 (KJV)
[1] In the beginning was the Word, and the Word was with God, and the Word was God.

6. Moses and Jesus took their closest followers up a <u>mountain</u> to meet with God

Moses:

Exodus 24:9-10
[9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: [10] And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

Jesus: Matt 17:1-5

Matthew 17:1-2
[1] And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
[2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

7. Moses and Jesus <u>faces</u> shined with light after seeing God

Moses:

Exodus 34:34
[34] But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

Jesus:

Matthew 17:2
[2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

8. Moses and Jesus established a <u>covenant</u> between God and His people

Moses:

Exodus 24:7
[7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

Jesus:

Luke 22:20
[20] Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

9. Most revealing of all: These are the only two prophets (Jesus is a messenger of God as He told us in this parable in Matt 21:37) who have ever fed a multitude of people

Moses with manna

Exodus 16:35
[35] And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Jesus with fishes and bread (on at least 2 occasions) –

John 6:10-11
[10] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
[11] And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

B. Some recognized that Jesus was like Moses

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

John 6:14 tells us that after Jesus performed this miracle, the people began to say "Surely, this is “the Prophet” (the one they are waiting for!) Who is to come". The people were reminded of the prophecy that a "Prophet like Moses" will come - feeding thousands of people reminded them of the miracle of Manna in Moses' time!

John 1:17
For the law was given by Moses, *but* grace and truth came by Jesus Christ.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 5

Jesus is the Christ

Watch the Rabi Yitzchak Kaduri prophecy Video-

http://www.youtube.com/watch?v=k0DTT3u2JZ8

Review: Hebrews 6:1-6

Therefore leaving the principles of the doctrine of Christ….

Matthew 16:13-20

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Text: Psalm 11:1-3-

If the foundations be destroyed, what can the righteous do?

I. Zech. 12:10-14:4- What the Messiah will do

Zechariah 12:10 (KJV)

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Messiah would die before second temple destroyed

Daniel 9:24-26

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and

two weeks: the street shall be built again, and the wall, even in troublous times.
[26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

II. Christ in you, the hope of glory

A. Messiah in you is the hope of Glory

Colossians 1:27 (KJV)
To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

B. We will come unto him, and make our abode with him.

John 14:17-23
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
20 At that day ye shall know that I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

C. I John passages

I John 1:1-3
That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
2 (For the life was <u>manifested</u>, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was <u>manifested</u> unto us;)
3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with <u>his Son Jesus Christ.</u>

I John 2:22-23
22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also*.

I John 3:23
23 ¶ And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment

I John 4:1-4
1 ¶ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

I John 4:14-15
14 ¶ And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

I John 5:1
1 ¶ Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

I John 5:13
13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

I John 5:20
20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

III. Yeshua is His name in Hebrew- Joshua in English means "Yahweh [The Lord] is Salvation

New Testament Greek is "Iesous" (I-EE Sous) or (I-aa-Sous) True pronunciation is (Ya-aa-shu) but because Greek did not have some sounds like "sh" and they added "s" to almost everything at the end the pronunciation got lost. We have translated it in English Bible as Jesus.

IV. The Jewish belief- Mashiach- from "Judaism 101"

"The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach." [12]

V. Conclusion- The suffering Messiah

Isaiah 52:13-15

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.
14 As many were astonish at thee; his visage was so marred more than any man, and his form more than the sons of men:
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Isaiah 53:11-12

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Psalm 22:16

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

Zechariah 12:10

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

[1212] http://www.jewfaq.org/mashiach.htm

A. The overwhelmingly dominant Jewish view throughout history has been that this extended passage speaks of Messiah.

Therefore, the Jewish view of the Messiah traditionally has included the understanding that the Messiah would suffer and die as the ultimate kaparrah (atonement) for the sins of Israel and of the world.

"For over a thousand years *after* the death of Yeshua, this remained essentially the only Jewish view concerning Isaiah 53. In the late 11th century, a new view that the passage spoke of Israel, was introduced, but was vehemently rejected by the vast majority of rabbis for the next 700 years. (See "Ten (10) Reasons Why Isaiah 53 Can Not Refer to Israel"[13] for some of the reasons the rabbis overwhelmingly rejected this novel view.)" Quoted from: www.Hopeinmessiah.org[14]

B. Zechariah Prophesied of a double crown on Joshua head says his name is Yeshua the branch

Zechariah 6:9-13
9 And the word of the LORD came unto me, saying,
10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;
11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:
13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

[13] http://www.hopeinmessiah.org/10_reasons/
[14] http://www.hopeinmessiah.org/what-rabbis-have-said-about-isaiah-53/

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 6

Jesus is the Christ- Hope of Glory

Review: Hebrews 6:1-6

Therefore leaving the principles of the doctrine of Christ….

Matthew 16:13-20- vs.16 "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

I. Christ in you, the hope of glory

A. Colossians 1:27- Messiah in you is <u>the hope of Glory</u>:

The tangible presence of God. God Chasers by Tommy Tinney speaks of the glory.

There is a difference between the anointing and the glory.

B. John 14:21-23- we will come unto him, and make our abode with him.

Glory is manifested by Christ coming and living in us.

C. Jesus was God and man-

Philippians 2:6-8

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made

in the likeness of men:
[8] And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

D. I John passages

I John 1:1-3
That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

I John 2:22-23
22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also*.

I John 3:23
23 ¶ And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment

I John 4:1-4
1 ¶ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
[4] Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

I John 4:14-15
14 ¶ And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
17 ¶ Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. (explained in Hebrews 2:1-3:1; I John 3:20,27)

I John 5:1
1 ¶ Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

I John 5:13

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

I John 5:20

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 7

Christ in us- the Hope of glory

Review: Hebrews 6:1-6

Therefore leaving the principles of the doctrine of Christ….

Intro: Christ-ians was originally a slang word-

Messiah-Mass- Christ-mas is mostly pagan not a celebration of messiah. Origins of the pagan holidays.

Matthew 2:4- Where is Christ going to be born?
True Christmas is Christ/God coming into the human spirit.

I. Messiah in you, <u>the hope of glory</u>

A. Colossians 1:27- Messiah in you is the hope of Glory

Colossians 1:27 (KJV)
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

The anointing is the inherent ability of God to do his work. Glory is the manifested presence of God.

B. John 14:21-23- we will come unto him, and make our abode with him.

C. I John 4:14-15

14 ¶ And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
17 ¶ Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

D. Hebrews 2:1-3:1;

Hebrews 2:1-18
1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
5 For unto the angels hath he not put in subjection the world to come, whereof we speak.
6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.
9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
15 And deliver them who through fear of death were all their lifetime subject to bondage.
16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.
17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 3:1
Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Verse 9-Man (Adam) and the Son (physically here not spiritually) was made a little lower than the Godhead to bring many sons to glory. Vs. 10, Salvation is Christ in us and we being glorified by His Spirit working in and through us.

E. Your sons and daughters will prophecy- I will pour out my Spirit upon all flesh

Joel 2:28-29 (KJV)
28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.
30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

In OT Holy Spirit came upon and went, He did not abide. Vs 30 proves this is the last days. This was fulfilled in Acts 2. With Christ in us we speak prophetic to others- Thus says the Lord

F. The intimate knowing of the glory (The tangible presence of God)

Habakkuk 2:14 (KJV)
14 For the earth shall be filled with <u>the knowledge of the glory of the LORD</u>, as the waters cover the sea.

G. The anointing (Christ) is in you and teaches you

1 John 2:20 (KJV)
[20] But ye have an unction from the Holy One, and <u>ye know all things</u>.

1 John 2:27 (KJV)
27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as <u>the same anointing teacheth you of all things</u>, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Unction or anointing (Christ) you know all things, this anointing stays in you and teaches you. John 14 says the comforter will show you things to come. The ending.

In John 20 the disciples were saved when Christ breathed on the and the Holy spirit came into them. In Acts 2 they were baptized with the Spirit. This is another experience. Allow God's glory to operate in your life.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 8

Christ the anointing in us

Review: Christ means anointed one-Messiah

A. With unction or anointing you know all things, this anointing stays in you and teaches you.

1 John 2:20
20 But ye have an unction from the Holy One, and ye know all things.

B. He will show you things to come. We ask Holy Spirit to find things for us.

John 16:13
13 Howbeit when he, the Spirit of truth, is come, he <u>will guide you into all truth</u>: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and <u>he will shew you things to come.</u>

Story of Deacon preaching against my youth group

C. Abides- He comes inside us forever and teaches us.

Wisdom can come supernaturally in a moment of time. God can use a man to teach you under the anointing

1 John 2:27
27 But the anointing which ye have received of him <u>abideth in you</u>, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

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D. Develop hearing God from the anointing

Romans 8:26
26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

2 Peter 1:19
19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 9

When did Jesus become the Christ?

Text: For unto you is born….. Which is Christ the Lord

Luke 2:8-14
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Savior, which is Christ the Lord.
12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will toward men.

He is called here SAVIOR, CHRIST and LORD

Introduction: When did Jesus *become* the Christ?

1. Jesus as a baby was the Christ

Luke 2:25-32
25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he

had seen the Lord's Christ.
27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
28 Then took he him up in his arms, and blessed God, and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy word:
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 A light to lighten the Gentiles, and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of him.
34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

2. Jesus was anointed by Holy Spirit and God called him Son

Luke 3:22
22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Satan ask Jesus "If you are the Son…" Later God says "This is my beloved Son"

3. Jesus was *always* the Son and *always* God, He did not *become* the son or God.

John 1:1-2
1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.

John 1:14
14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:3
3 All things were made by him; and without him was not any thing made that was made.

4. He retained His divinity when becoming incarnate in flesh Matthew 1:23

Matthew 1:23
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

5. God was manifest in the flesh- Emmanuel means "God with us"

1 Timothy 3:16
And without controversy great is the mystery of godliness: God was manifest in the flesh,

justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

6. Jesus was given the Spirit without measure

John 3:34-35
34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
35 The Father loveth the Son, and hath given all things into his hand.

7. Jesus was publicly announced and anointed as the Christ by Holy Spirit around 30

Matthew 3:16-17
16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke 3:22-23
22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

8. How God anointed (Christ-ed) Jesus….

Acts 10:38
38 How God <u>anointed</u> Jesus of Nazareth with the Holy Ghost and with <u>power</u>: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

9. We can walk in the anointing of Christ

Mark 16:19-20
19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

I. The name of the Messiah

A. Yeshua is His name in Hebrew-

Joshua (Yeshua) in English means "Yahweh [The Lord] is Salvation

New Testament Greek is "Iesous" (I-EE Sous) or (I-aa-Sous) True pronunciation is (Ya-aa-shu) but because Greeks did not have some sounds like "sh" and they added "s" to almost everything at the end the pronunciation got lost. We have translated it in the English Bible as Jesus.

Isaiah 9:6
6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

B. Zechariah says his name is Yeshua or Joshua-

Likened to the current high priest (Joshua) who was a "sign" of future Christ and told them to make two crowns one for high priest and the other for the messiah who would rebuild the temple.

Zechariah 6:9-13
9 And the word of Jehovah came unto me, saying,
10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon;
11 yea, take *of them* silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest;
12 and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah;
13 even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

Zechariah 3:1
1 And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary.

Zechariah 3:8
8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch.

Zechariah 3:9
For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day.

II. For salvation it is necessary to believe in the Christ

A. A liar is one who denies Jesus is the Christ

1 John 2:22-23
22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son.
23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

B. Those who are born of God believe that Jesus is the Christ

1 John 5:1
1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 10

The suffering Christ

Review: Christ means anointed one-Messiah

For salvation it is necessary to believe in the Christ
Matthew 18 "Upon this rock will I build my church." The revelation that Jesus is the Christ.

Those who are born of God *believe* that Jesus is the Christ

1 John 5:1
[1] Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

This verse says Jesus is the Christ and the Son of God. Not just a great man

A. Philip and the Ethiopian

Acts 8:26-38
[26] But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.
[27] And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;
[28] and he was returning and sitting in his chariot, and was reading the prophet Isaiah.
[29] And the Spirit said unto Philip, Go near, and join thyself to this chariot.
[30] And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
[31] And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.
[32] Now the passage of the Scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth:
[33] In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?
35 And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus.
36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?
37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*
38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him.

The beginning of the Gospel being spread throughout the world- Proves that believing in the Christ was important.
The case of the Ethiopian- He was powerful, the chief treasurer of the Kingdom of Meroe, which covered what is now northern sudan south of Aswan to Khartoum. It was a kingdom wealthy from its iron smelting, gold mining and trading position. It was a conduit for goods from the rest of the continent. A great revival happened in Ethiopia latter through this man.

I. The Jewish belief- Mashiach- from "Judaism 101"-

"The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being." [15]

A. Where Christ should be born?

Matthew 2:4-5
4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5 And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

"It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach."[16]

[15] http://www.jewfaq.org/mashiach.htm

[16] Ibid

II. The suffering Messiah

A. Marred more than any man

Isaiah 52:13-15
13 Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.
14 Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men),
15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Pilot wanted him beaten so bad that they might have pity on him. If he survived. But they didn't have pity on him, they demanded him to be crucified.

B. Isaiah 53 described Jesus long before he came

Isaiah 53:1-12
1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed?
2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.
3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

They were ashamed of him. As a young boy He showed me what broke his heart: the rejection of those He loved.

Philip with the Ethiopian used Isaiah 53 to convince him that Jesus was the messiah. Acts 8:26-40

C. They pierced my hands and feet

Psalm 22:16
16 For dogs have compassed me: A company of evil-doers have enclosed me; They pierced my hands and my feet.

D. What are these wounds in your hands?

Zechariah 12:10
10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced;

and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Zechariah 13:6

6 And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends.

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STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 11

Biblical Facts about the Christ

Review: Christ means anointed one-Messiah

For salvation it is necessary to believe in the Christ

I John 5:1- Those who are born of God believe that Jesus is the Christ

1. Messiah's name will be "Yeshua" and he is both Priest and King

Zechariah 3:8-9 says that the Messiah will remove the sin in a single day:

Zechariah 3:8-9
'Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. See, the stone I have set in front of Joshua! There are seven eyes on that stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land *in a single day*.'"

2. And even more amazingly, Zechariah 6:9-15 spells out that the name of the Messiah will be Joshua (Jesus):

Zechariah 6:9-13
9 And the word of Jehovah came unto me, saying,
10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon;
11 yea, take *of them* silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest;
12 and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple

of Jehovah;
13 even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

Jamison Faucet and Brown Commentary

"Take of them of the captivity--Take silver and gold (Zec 6:11) from them. The three named came from Babylon (where some of the exiled Jews still were left) to present gifts of silver and gold towards the building of the temple. But in Zec 6:11, 14, "crowns" are directed to be made of them, then to be set on Joshua's head, and to be deposited in the temple as a memorial of the donors, until Messiah shall appear.
Heldai--meaning "robust." Called Helem below.
Tobijah--that is, "the goodness of God."
Jedaiah--that is, "God knows."

More Facts about the Messiah, the Christ

I. Messiah would be the LORD God himself

A. Prediction: Isaiah 9:6

Isaiah 9:6 (KJV)
6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

BTW: the Jews reject Jesus as the great Messiah because of the "Prince of Peace" phrase - to them, Jesus did not bring peace, things did not get better (well, things did not get better for those that did not believe...)

B. This verse points out the inescapable fact that the Messiah is God Almighty appearing in human form

II. Messiah must shine forth from Galilee

A. Evidence: Isaiah 9:1

Isaiah 9:1 NIV
'Nevertheless, there will be no more gloom for those who were in distress. In the past He humbled the land of Zebulun and the land of Naphtali but in the future He will honor Galilee of the Gentiles, by the way of the sea along the Jordan...

III. Messiah must be descended from King David

A. Evidence: Jeremiah 23:5-6

Jeremiah 23:5-6
5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (YHVH Tseidkeynu).'

Note: Jews have a hard time accepting Jesus as the Messiah from this prediction also - they read that Israel will be safe ON EARTH. Their view of the Messiah is a "King on earth"

B. David was a “type” of Christ the Messiah

Psalm 18:50 (KJV)
50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Tom Constable: “The term "Anointed" is really "Messiah" (Heb. *masiah*), which in Greek translates to "Christ" (*christos*). Every king anointed by a prophet was a messiah. Though we usually think of Jesus as the Messiah He was the most faithful of many messiahs in Israel's history. Since this psalm deals with Israel's king it is a royal psalm as are psalms 18, 20, 21, 45, 72, 89, 101, 110, 132, and 144.” — Tom Constable's Notes on the Bible

IV. Messiah would be the Son of God

A. Evidence: Psalm 2:2-8

Psalm 2:2
The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Psalm 2:6-7
6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

B. Messiah would be a king

Psalm 2:6
6 Yet have I set my king upon my holy hill of Zion.

Luke 1:32-33
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

V. Messiah would be born in Bethlehem Ephratha

A. Evidence: Micah 5:1

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

VI. Messiah would suffer

While the Old Testament portrays the Messiah as a glorious King as well as both a human and divine figure, it **also** indicates that He will suffer and be **put to death** only to **rise miraculously** (resurrection from death!)

A. Evidence: Isaiah 52:13-53:12

1. The suffering of the messiah: Isaiah 52:13-15

Isaiah 52:13-15
13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.
14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

2. The resurrection of the Messiah: Isaiah 53:11

Isaiah 53:11 (NIV)

After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

3. **Isaiah 52:13-53:12 contains numerous description of what the Messiah must suffer, and some predictions about the Messiah (how to recognize the Messiah)**

Like "He was oppressed and afflicted, yet he did not open his mouth." (Jesus was silent before Pontius Pilate) He will be pierced (Jesus was pierced on the crossed)

4. **What are these wounds in your hands?**

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

Zechariah 13:6 (KJV)
6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

He was assigned a grave with the wicked, and with the rich in his death (Jesus died on the cross among two wicked persons but he was buried in the tomb of Joseph of Aremathea - he was a rich man, who was part of the Sanhedrin and a 'secret' follower of Jesus)

VI. Isaiah 53 breakdown

A. Healing provided Spirit, Soul and Body-

1 Thessalonians 5:23
23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1. Spirit of man is you, without it the body is dead
2. Soul in NT Greek is the mind, will and emotions of man
3. Body is the physical part of man

B. Healing is a benefit

Psalm 103:2-3
2 Bless the LORD, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities; who healeth all thy diseases;

C. Isaiah 53: Healing provided for Spirit, soul and body- As quoted in the Amplified Bible:

WHO HAS believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed? [John 12:38-41; Rom. 10:16.]

2 For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.

3 He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.

4 Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows *and* pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy]. [Matt. 8:17.]

5 But He was wounded for our transgressions, He was bruised for our guilt *and* iniquities; the chastisement [needful to obtain] peace *and* well-being for us was upon Him, and with the stripes [that wounded] Him we are healed *and* made whole.

6 All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light upon Him the guilt *and* iniquity of us all. [I Pet. 2:24, 25.]

7 He was oppressed, [yet when] He was afflicted, He was submissive *and* opened not His mouth; like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

8 By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due?

9 And they assigned Him a grave with the wicked, and with a rich man in His death, although He had done no violence, neither was any deceit in His mouth. [Matt. 27:57-60; I Pet. 2:22, 23.]

10 Yet it was the will of the Lord to bruise Him; He has put Him to grief *and* made Him sick. When You *and* He make His life an offering for sin [and He has risen from the

dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will *and* pleasure of the Lord shall prosper in His hand.

11 He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

12 Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal *and* be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious). [Luke 22:37.]

1. Verses related to the healing of our Body- Vs. 3, 4, 5, 8, 9, 10, 11, 12

- He was a man of sorrows and pain vs. 3
- He bore our "grief's" sicknesses, weaknesses, and distresses (AMP) vs.4
- With the stripes that wounded him we are healed and made whole vs. 5
- The punishment needed to obtain our well-being was upon him vs.5
- He was cut off out of the land of the living [stricken to his death] vs.8
- They assigned him a grave with the wicked vs.9
- It was His will (the Lord) to bruise him vs,10
- He (the Lord) has made him sick vs,10
- He shall see his spiritual offspring and prolong his days (resurrection) vs.11
- He shall divide the spoil with the mighty vs. 12

2. Verses related to the healing of our Soul- Vs. 3, 4, 5, 7, 10, 11

- He was despised and rejected and forsaken by men vs. 3
- He was a man of sorrows and acquainted with grief vs.3
- He was publicly shunned and despised and treated as worthless vs. 3
- He carried our sorrows vs.4
- He was bruised for our guilt vs. 4
- The punishment need to obtain our peace was upon him vs.5
- He was oppressed but did not speak a word (In Gethsemane) vs. 7
- The Lord has put him to grief vs. 10
- After the resurrection the will and the pleasure of the Lord will prosper in his hand vs. 10
- He shall see the fruit of the travail of his soul and be satisfied vs.11
- He shall bear their guilt vs.11

3. Verses related to the healing of our Spirit- Vs. 4, 5, 6, 7, 8, 10, 11

- He bore our weaknesses and we considered it the work of God vs.5
- He was wounded for our transgressions, bruised for our iniquities vs. 5
- The punishment to obtain our spiritual peace with God was upon him vs. 5
- Because we have strayed the Lord has put on him our guilt and iniquity vs. 6
- He was like the sacrificed lamb led to the slaughter vs. 7
- He was cut off (killed) for the transgression of Isaiah's people vs. 8
- He and the Lord were in agreement to make his life an offering for sin vs. 10
- He shall see his spiritual offspring and prolong his days (resurrection) vs. 10
- He will justify many and make many righteous vs. 11
- For he will bear their iniquities and their guilt [with the consequences] vs. 11

Quote- "The overwhelmingly dominant Jewish view throughout history has been that this extended passage speaks of Messiah. Therefore, the Jewish view of the Messiah traditionally has included the understanding that the Messiah would suffer and die as the ultimate kaparrah (atonement) for the sins of Israel and of the world.
For over a thousand years *after* the death of Yeshua, this remained essentially the only Jewish view concerning Isaiah 53. In the late 11th century, a new view that the passage spoke of Israel, was introduced, but was vehemently rejected by the vast majority of rabbis for the next 700 years. (See "Ten (10) Reasons Why Isaiah 53 Can Not Refer to Israel" (http://www.hopeinmessiah.org/Isaiah%2053.htm) for some of the reasons the rabbis overwhelmingly rejected this novel view.)" [17]

[17] Quoted from: www.Hopeinmessiah.org

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 12

The Christ- Son of David

Review: Christ means anointed one-Messiah

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1 Corinthians 3:9-11 NKJV)

The Messiah Suffered for our total healing- I Thessalonians 5:23

I. The Messiah according to the Prophetic Psalm 22

Psalm 22 by King David is a cry of a suffering man - judging superficially, one may think the person in this psalm is David. But look deeper and you see it is NOT David - his hands and feet were never pierced, see Psa 22:16 (They pierced my hands and my feet)

In fact, I think Jesus himself has given us a **hint** to take a look at this psalm and compare its content with what is happening to Him - when Jesus cried out on the cross `Eloi, Eloi lama sabacthani?'....

A. Consider the multitude of similarities between Psalm 22 and what happened during Jesus' crucifixion:

1. **Psalm 22:1: "My God, My God why have you forsaken me?"**

   Matthew 27:46: "About the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi lama sabacthani?,' which means, 'My God, My God why have you forsaken Me?' "

   (Clearly, Jesus was quoting Psalm 22:1, but why ? Maybe a hint for us to go look there to find the truth ???)

2. **Psalm 22:6-8 (KJV)**

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.
7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,
8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

Matthew 27:41-44: NIV
In the same way the chief priests, the teachers of the Law and the Elders mocked Him. 'He saved others.' they said, 'But He can't save Himself! He's the King of Israel! Let Him come down now from the cross, and we will believe in Him. He trusts in God, let God rescue Him now if He wants Him, for He said "I am the Son of God." ' In the same way the robbers who were crucified with Him also heaped insults on Him.

3. **Psalm 22:14-15 NIV-**

I am poured out like water, and all my bones are out of joint, my heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death.

NOTE - This is a precise description of the crucifixion process where the hanging weight of a person's body would eventually cause his bones to come out of joint, and would make him as one lying in the "dust of death"

John 19:34: NIV - Instead one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Medically the flow of blood and **water** would mean that the heart of the person had literally burst , i.e. had "turned to wax" and "melted away"

John 19:28NIV: Later, knowing that all was completed, and so that the scripture may be fulfilled, Jesus said, 'I am thirsty.'

4. **Psalm 22:16 NIV:**

Dogs have surrounded me; a band of evil men have encircled me; they have pierced (kaaru) my hands and feet.

Jesus was crucified among two convicts. (NOTE - This prediction was made when crucifixion **did not even exist at the time**! Crucifixion was invented by Alexander the Great around 350 BC.)

5. **Psalm 22:17-18 NIV:**

I can count all my bones; people stare and gloat over me. They have divided my garments and cast lots for my clothing.

John 19:33: " they did not break his legs" (to speed up death because Jesus was already dead - the soldiers checked and made sure of that when one of them pierced his heart)

John 19:23-24 NIV: When the soldiers crucified Jesus, they took His clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another, 'let's decide by lot who will get it.'

II. More about the Christ

A. The last question- The Christ is David's Lord

Matthew 22:41-46 (KJV)
41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

B. Jesus was arrested and tried over the issue of the Christ and being the son of God

Matthew 27:22
Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Luke 23:1
And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. (or It is as you say)

Luke 22: 66-71

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
68 And if I also ask you, ye will not answer me, nor let me go.
69 Hereafter shall the Son of man sit on the right hand of the power of God.
70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

III. The Predicted Time of Appearance of the Anointed One

A. The prophet Daniel predicted when Messiah would appear in Daniel 9:24-26

Daniel 9:24-26
[24] Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
[25] Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
[26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

(BTW, there are manuscripts of Daniel that dates BEFORE the birth of Christ, so this prediction by Daniel could NOT have been written AFTER the fact.)

(Daniel 9:24-26) "Seventy sevens are decreed for your people and the Holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most Holy. Know and understand this; **from the issuing of the decree to restore and rebuild Jerusalem until the Anointed One (Messiah), the Ruler comes, there will be Seven sevens and Sixty-two sevens.** After the sixty-two 'sevens,' the Anointed One will be cut off (i.e., die) and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed."

In other words: beginning with the moment of the decree that "Jerusalem will be rebuilt" to the moment that the Messiah will present himself, there will be "69 sevens".

B. Evidence that this prediction has been fulfilled:

Artaxerxes decree to Nehemiah in 444 B. C. (see Nehemiah 2:1-8), to rebuild the city Jerusalem and the city gates as well as its walls:

Nehemiah 2:1 And it happened *in the month Nisan, in the twentieth year of Artaxerxes* the king, wine was before him. And I (Nehemiah) took up the wine and gave it to the king. Now I had not been sad in his presence before.

Nehemiah 2:5 and I said to the king, If it please the king, and if your servant has found favor in your sight, I pray that you would send me to Judah, *to the city of my fathers' tombs, so that I may build it.*

It clearly state that the CITY of Jerusalem will be rebuilt - not just the wall

Nisan 1 444 BC is **March 4, BC** according to the Gregorian calendar

1. The Hebrew and Babylonian calendar at that time used a *360 day year.* So in the calculation of "year" referred by Daniel, we must use this "prophetic year" instead of 365 days of our current year.

2. The use of this 'prophetic year' in these prophecies is confirmed by comparing the 1,260 days (Rev 11:3, 12:6) with the 42 month (Rev 11:2, 13:5) and with the 'time, times, and half a time' or three and a half years of Dan 7:25, 12:7, Rev 12:14).

    a) The decree to rebuild Jerusalem was given on Nisan 1 in the year 444 BC (Nisan in the twentieth year of Artaxerxes)
    b) 69 x sevens = 69 x 7 = 483 (years of 360 days)

        That is equal to 483 x 360 = 173880 days

    c) 1 Solar year = 365.24219879 days, so 173880 days = 476.067663 solar years = 476 yrs + 24.7 days
    d) Working with the Gregorian calendar, starting from March 4, 444 BC and adding 476 Gregorian yrs + 25 days, we arrive at: March 30, 33 AD (Gregorian year)

        What happened that day is recorded in Luke 19:28-40:

Luke 19:28 And saying these things, He went in front, going up to Jerusalem. ...

Luke 19:37 And when He had come near, even now at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, Blessed is the King coming in the name of the Lord! Peace in Heaven and glory in the highest!

--- The Messiah had **not** been reveal until that moment!

e) The fact that Jesus APPROVED of this revelation was recorded in Luke 19:39-40:

Luke 19:39 And some of the Pharisees from the crowd said to Him, Teacher, rebuke your disciples. And He answered and said to them, I tell you that if these should be silent, the stones would cry out.

BTW, the rest of Daniel's prophecy (again, recall that we have document evidence that Daniel was written before Jesus' birth, so it is a prophecy in the truest sense) was fulfilled also:

After the sixty-two "sevens", the Anointed One will be cut off (i.e., die) and will have nothing. The people of the ruler (Roman) who will come will destroy the city (Jerusalem) and the sanctuary (temple).

Jerusalem and the (second) temple were destroyed in 70 AD

BTW, Jesus himself reminded their disciples about this prophecy

Luke 19:44
44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

IV. Until Shiloh Comes!

A. There is a very peculiar passage in the Genesis that only Jews are aware that it is related to the coming of the Messiah:

Genesis 49:10 --- The scepter shall not depart from Judah, nor a Law-giver from between His feet until Shiloh come;

B. What is "Scepter"?

1. The word "scepter" has been understood by the Rabbis to mean the "tribal staff" or "tribal identity" of the twelve tribes of Israel.
2. This "tribal identity" was linked, in the minds of the Jews, to their right to apply and enforce Mosaic law upon the people, including the right to adjudicate capital cases and administer capital punishment, or "jusgladii" (The jus gladii is a legal term which refers to the legal authority to adjudicate capital cases and impose capital punishment.)

C. Who is "Shiloh?"

An ordinary Christian will be baffled by the above sentence - you need to read the Jewish commentary to find out who Shiloh is.

From the **Targum Onkelos** (Targum is a translation of the Hebrew Bible in Aramaic - the spoken language of the Jews in Israel - The official Targum to the Pentateuch is designated by the name of Onkelos. It reads:

> "He who excerciseth dominion shall not pass away from the house of Jehuda, nor the saphra from his children's children until the **Messiah** come."

From the Targum Jerusalem:

> "Kings shall not cease from the house of Jehuda… until the time that the **King Meshiha** shall come...

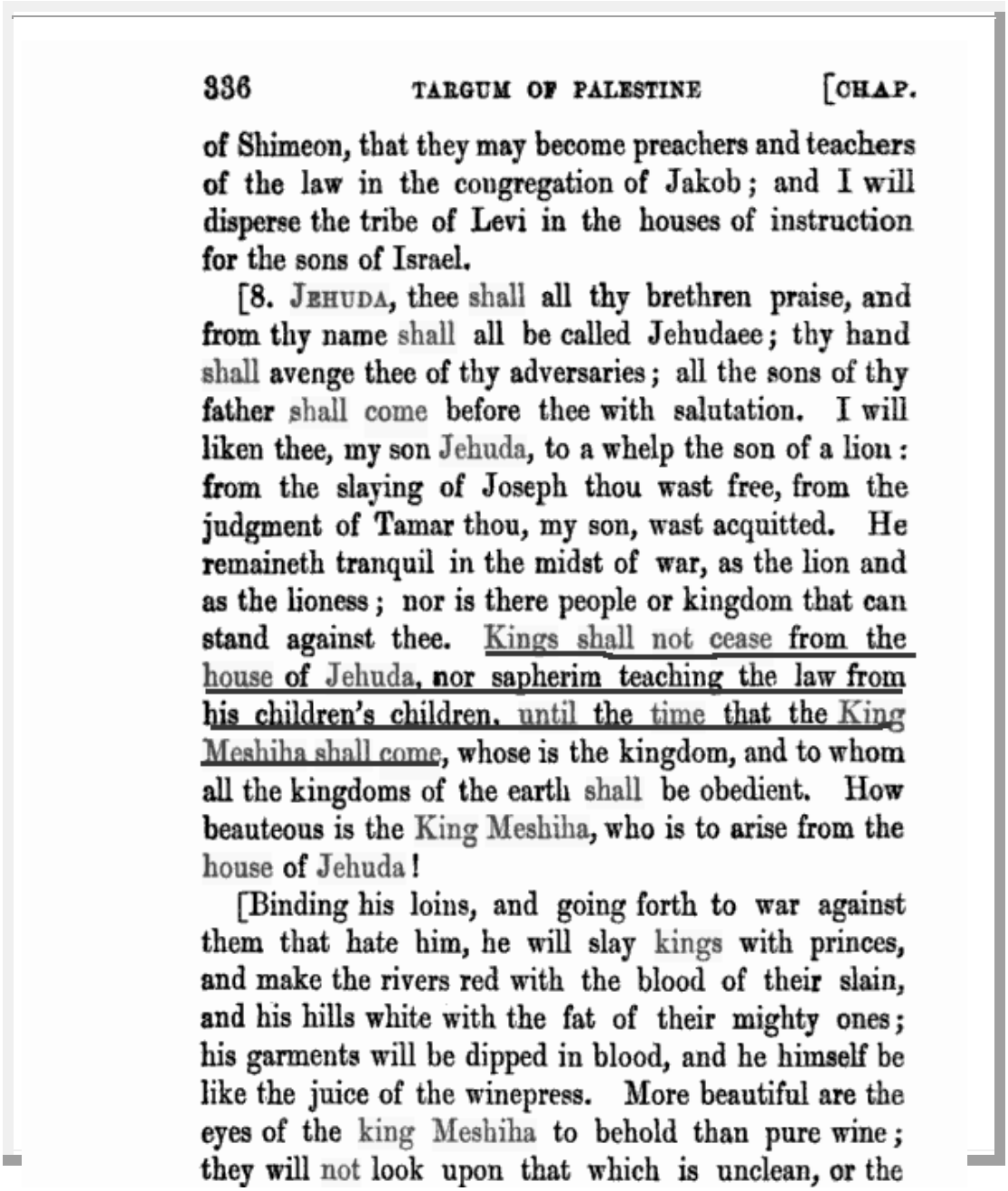
In other words, Genesis 49:10 says: "The **power to rule the people of Israel** shall not depart from Judah until the **Messiah** come."

See below is a page from the Targum of Jerusalem (Palestine) on the same topic:

D. When did Israel loose the scepter?

1. Although Israel suffered 70 years of captivity under Babylonian rule, it never ceased from having its "tribal staff," since they still had their own lawgivers and judges. (cf. Ezra 1:5, 8)

> .... Cyrus King of Persia ... numbered them unto **Sheshbazzar, the prince of Judah**



336 TARGUM OF PALESTINE [CHAP.

of Shimeon, that they may become preachers and teachers of the law in the congregation of Jakob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel.

[8. JEHUDA, thee shall all thy brethren praise, and from thy name shall all be called Jehudaee; thy hand shall avenge thee of thy adversaries; all the sons of thy father shall come before thee with salutation. I will liken thee, my son Jehuda, to a whelp the son of a lion: from the slaying of Joseph thou wast free, from the judgment of Tamar thou, my son, wast acquitted. He remaineth tranquil in the midst of war, as the lion and as the lioness; nor is there people or kingdom that can stand against thee. Kings shall not cease from the house of Jehuda, nor sapherim teaching the law from his children's children, until the time that the King Meshiha shall come, whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient. How beauteous is the King Meshiha, who is to arise from the house of Jehuda!

[Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress. More beautiful are the eyes of the king Meshiha to behold than pure wine; they will not look upon that which is unclean, or the

2. The Jews maintained their identity and judicial authority over their own people even during 70 years of slavery. The scepter had not been lost during the Babylonian captivity.
3. During the next five centuries the Jews suffered under the yoke of the Medo-Persian, Greek and Roman Empires.
4. Yet, Judah retained its tribal identity up **until the first quarter of the first century A.D.**
5. In the first quarter of the first century A.D., the Jews were under Roman domination when **an unprecedented event** occurred.
6. According to **Josephus (Antiquities 17:13)** around the **year A.D. 6-7**, the son and successor to King Herod, a man named Herod Archelaus, was dethroned and banished to Vienna, a city of Gaul.

> Josephus- "But in the tenth year of Archelaus's government, both his brethren, and the principal men of Judea and Samaria, not being able to bear his barbarous and tyrannical usage of them, accused him before Caesar, and that especially because they knew he had broken the commands of Caesar, which obliged him to behave himself with moderation among them. Whereupon Caesar, when he heard it, was very angry, and called for Archelaus's steward, who took care of his affairs at Rome, and whose name was Archelaus also; and thinking it beneath him to write to Archelaus, he bid him sail away as soon as possible, and bring him to us: so the man made haste in his voyage, and when he came into Judea, he found Archelaus feasting with his friends; so he told him what Caesar had sent him about, and hastened him away. And when he was come [to Rome], Caesar, upon hearing what certain accusers of his had to say, and what reply he could make, both banished him, and appointed Vienna, a city of Gaul, to be the place of his habitation, and took his money away from him."

7. Archelaus was the second son of Herod the Great. Herod's oldest son was Herod Antipater and he was murdered by Herod the Great along with a number of other family members (to retain power).
8. Archelaus' mother was a Samaritan, giving Archelaus only a quarter or less Jewish blood.... never the less, he is still Jewish.
9. At the death of Herod the Great in 4 BC, Archelaus was placed over Judea as "Entharch" by Caesar Augustus. Archelaus was never accepted by the Jews and he was removed from office in 6 or 7 A. D..
10. Now.... Archelaus was replaced, **not by a Jewish king**, but by a **Roman Procurator named Caponius**.

11. According to Josephus, the legal power of the Sanhedrin was then **immediately restricted**:

> "And now Archelaus' part of Judea was reduced into a province, and Caponius, one of the equestrian order of the Romans, was sent as a procurator, **having the power of life and death put into his hands** by Caesar!"

12. With the ascension of Caponius, **the Sanhedrin lost their ability to adjudicate capital cases**.

    NOTE: The **normal policy** toward all the nations that were conquered by the Romans was to remove their legal power right away.

    HOWEVER, the province of Judea had been spared from this policy UP TO THIS POINT!

13. The Talmud confirms that the Rabbi's in those days realized that their power was lost:

    "A little more than forty years before the destruction of the Temple, the power of pronouncing capital sentences was taken away from the Jews." --- *Jerusalem Talmud, Sanhedrin, filoi 24*.

14. In the minds of the Jewish leadership, this event signified the **removal of the scepter** (or national identity) of the tribe of Judah!

15. **Did the Jews thought this was a "big deal"?**

    The reaction of the Jews to these monumental events is recorded in the Talmud. Augustin Lemann, in his book "Jesus before the Sanhedrin", records a statement by Rabbi Rachmon:

    "When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming: Woe unto us, <u>for the scepter has departed from Judah, and the Messiah has not come!'"</u> (*Babylonian Talmud, San. Chpt. 4, Fol. 37, recto.)*

16. But the fact of the matter was that in 7 A.D., **the Messiah HAD ALREADY COME !!!! In 7 A.D., there was a 12 year old Jewish boy living in Nazareth whose name was Jesus!**

Adapted from:
http://www.ichthus.info/CaseForChrist/Messiah/intro.html

V. Conclusion

A. Throughout history, there is no one single person that fit with this description so well as Jesus.

Jesus had come as the Messiah before the scepter was removed.

B. In "*Science Speaks*" by Peter Stoner

"The probabilities of a man fulfilling eight of the prophecies is estimated to be 1 in 10 to the 17th power which is 100,000,000,000,000,000."

C. The Old Testament contains over 300 references to the Messiah that were fulfilled in Jesus –

The odds of this happening is not worth mentioning.

It is foundational to our Christian beliefs to believe in and understand that Jesus is the messiah.

D. The Bible Knowledge Commentary- 1 Thess. 1:1-2

"Christ is not His second name—it is a title out of the Old Testament. The term *Christos* is the Greek word for the Hebrew *Mashiach*, the promised "anointed one" to be sent by God for the redemption of Israel. It was the conclusion of Jesus' disciples that He was indeed the promised Messiah, the Christ promised by God. If we were to be precise in our language, we would call him Jesus *the* Christ. Such usage of "the Christ" is common in the Gospels, as in Peter's confession, "You are the Christ, the Son of the living God" (Matt. 16:16; see also Matt. 2:4, 22:42, 24:23; Mark 13:21; Luke 23:39, 24:26; John 7:31, 20:31). According to Luke, Paul regularly used the article in his preaching (Acts 9:22, 17:3, 18:5, 18:28). Yet, Paul does not use "the Christ" in his letters. Our usage

has clearly been shaped by Paul's letters, but we must always remember that Christ is His title, not His name[18]"

E. Israel's judgment is based on their rejection of Him as Christ and crucifixion.

1. Reasons for Judging Israel-

   a) Rejection of Christ as Messiah- Matt. 23:36-39- From the triumphant entry to "Crucify him!" (See also 1 Thess. 2:14-16, Acts 2:22,23, Acts 3:12-15, Luke 24:17-20).

   Matthew 23:36-39 (KJV)
   36 Verily I say unto you, All these things shall come upon this generation.
   37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
   38 Behold, your house is left unto you desolate.
   39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

   Acts 2:22-23 (KJV)
   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:
   23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

   b) Conditions for Christ's return- He said, "I'm going away, and I am not coming back until you, as a nation, ask me to come back. Then and only then will I come."- Hosea 5:15. (See also Micah 5:3, Joel 2:17-18, Zech. 12-13, Rom. 11:25-29).

   Hosea 5:15 (KJV)
   15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

   1) Acknowledge their offence and seek Him-
   2) When will they acknowledge Him? "In their affliction…" The tribulation-

[18] Demarest, Gary W., and Lloyd J. Ogilvie. *1, 2 Thessalonians / 1, 2 Timothy / Titus*. Vol. 32. Nashville, TN: Thomas Nelson Inc, 1984. Print. The Preacher's Commentary Series.

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 13

The Christ- Both Lord and God

I. Intro: Peter's first sermon- Jesus is David's Messiah and the Lord God in reign now

A. Peter's confession of Christ the messiah before the cross- Thou art the Christ, the son of God

Mark 8:29-31 (KJV)
29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

Matthew 16:15-16 (KJV)
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

B. Peter's sermon after the resurrection- He is Lord God

Acts 2:30-36 (KJV) –About King David
30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Peter is most definitely referring to Psalm 110 as Jesus did, to say He was God also. Peter is declaring that He is the Christ, but also God.

C. The Psalms taught that Messiah the Christ would also be God's son- Paul used this at Antioch in Acts 13:33 preaching in the synagogue.

Psalm 2:2-7 (KJV)
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

II. Jesus question about the messiah's son-ship.

Matthew 22:41-46 (KJV)
41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Jesus used Psalm 110 to ask about their concept of the Messiah who he obviously was. Many at this point believed that he was the Christ or Messiah. But, He explained that although yes he was the Messiah David's son, or from King David's lineage, he was also David's "Lord" which was a clear word in the Hebrew text of Psalm 110 that meant God. This phrase is repeated much in the New Testament denoting it as one of the most important verses about the deity of Jesus.

"This is referred to 7 times in the New Testament (Mt. 22:44; Mk. 12:36; Lk. 20:42; Acts 2:34; 1Cor. 15:25; Heb. 1:13; 10:13). All enemies will be put down at the end of the Millennium (1Cor. 15:24-28; Eph. 1:10; Rev. 20-22)."[19]

[19] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 22". V.41.

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 14

The Christ- Both Lord and God- part 2

I. Intro: Peter's first sermon- Jesus is David's Messiah and the Lord God in reign now

A. Peter's confession of Christ the messiah before the cross- Thou art the Christ, the son of God- Mark 8:29-31 (KJV)

Matthew 16:15-16 (KJV)

15 **He saith unto them, But whom say ye that I am?**

16 **And Simon Peter answered and said, Thou art the Christ, the Son of the living God.**

B. Peter's sermon after the resurrection- He is Lord God- Acts 2:30-36 (KJV) – About King David

C. The Psalms taught that Messiah the Christ would also be God's son- Paul used this at Antioch in Acts 13:33 preaching in the synagogue.- Psalm 2:2-7 (KJV)

II. Jesus question about the messiah's son-ship. -Matthew 22:41-46 (KJV)

Review:

1. The scepter shall not depart till….There will be no king in Israel after the messiah shows up. Israel missed Jesus but true Jewish kings ceased from being after Jesus was born.

Genesis 49:10 (HCSB)
10 The scepter will not depart from Judah or the staff from between his feet until He whose right it is comes and the obedience of the peoples belongs to Him.

Kyrios is used for God here in the Greek,

A. The use of Kyrios-Lord

Kyrios is used for God here in the Greek, Very much means Lord or master as in owner or authority.

"kyrios is the Sept. and NT representative of Heb. Jehovah ('Lord' in Eng. versions), see Matt. 4:7; Jas. 5:11, e.g., of adon, Lord, Matt. 22:44, and of Adonay, Lord, Matt. 1:22; it also occurs for Elohim, God, 1 Pet. 1:25."[20]

1. Jesus used it against Satan-

Matthew 4:10 (KJV)
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord (kurios) **thy God** (theos) **, and him only shalt thou serve.**

2. When Thomas believed he declared:

John 20:28 (KJV)
28 And Thomas answered and said unto him, My Lord and my God.

3. Notice the original Hebrew-

The Testimony of others:

III. David's version of this- Two divine persons called Jehovah. David called him Lord God

[20] William E. Vine, *Vine's Expository Dictionary of Old Testament and New Testament Words*, (Nashville, TN: Thomas Nelson, 1940), WORD*search* CROSS e-book, Under: "Lordship".

Psalm 110:1 (KJV)
1 The LORD (Yahweh) said unto my Lord (adon), Sit thou at my right hand, until I make thine enemies thy footstool.

A. Two divine persons called Jehovah

Finis Dake states: "[**LORD**] The Lord (Hebrew: *Yahweh* (HSN-<H3068>)) said unto my (David's) Lord (Hebrew: *'Adonay* (HSN-<H136>). One manuscript correctly reads, "Jehovah said unto my Jehovah." The original Hebrew of Ps. 110:5 reads, "Jehovah at thy (Jehovah's) right hand." But out of extreme reverence for the name Jehovah (Yahweh), ancient scribes substituted 'Adonay for Jehovah in 134 passages, including Ps. 110:5. Jehovah should have been retained in all 134 places. If it had been, then Ps. 110:5 would have clearly revealed two divine persons called Jehovah. All three persons of the Trinity are equally God, 'Adonay, Jehovah, and everything else that God is (see note **c**, Gen. 19:24). The quotations of Ps. 110:1 in Mt. 22:41-45 and Acts 2:34-35 use the same Greek word *Kurios* (GSN-<G2962>) of both the Father and the Son, proving them to be two Lord's or Jehovah's." [21]

Crabtree: Matthew 23:41-"However, they understood Scripture came from God and that David's prophetic utterances originated with God. They also understood this Psalm was Messianic. The Pharisees did not challenge Jesus on either of these points.

Jesus continued. In Psalm 110:1, David in the Spirit spoke of two persons who possessed higher honors than he. One was the LORD: Jehovah or, better, Yahweh. The other was David's Lord. By calling his descendant "my Lord," David ascribed to the coming Messiah greater honor than he himself possessed as the Messiah's kingly ancestor. Jesus asked how the son, the Messiah, could have greater honor than the father, King David. Jesus' question was not about the Messiah's human descent; all agreed that the Messiah would descend from David. Jesus' question was about the Messiah's position *over* David.
The Holy Spirit revealed in this Psalm that the human descendant of King David would have divine privilege. He would be invited to share God's throne until the day when God demonstrates final power over the heathen nations (Ps. 110:1-2, 5-6).
This Psalm foretells the same exaltation of the Messiah as Daniel 7:13-14 (Wilkins 727). See 26:64 and comments.

The Jews believed the Messiah would be great, but few if any understood the kind of greatness this Psalm foretold and the greatness of which Jesus spoke. (However, see in the LXX Ps. 109:3 where the LORD seems to be speaking of a divine birth; Blomberg 83.) To rephrase Jesus' question, then, one might ask, "Is calling the Messiah 'son of David' really adequate in light of His heavenly status?" The kingdom of the Son of David would

[21] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Psalm 110".

not be an earthly kingdom like David's but a kingdom whose throne is "situated at God's right hand"(Lane, *Mark* 438)…
How can the Christ be both the son of David and David's Lord? The answer is in the incarnation. The Messiah is the God-man. He is both the son of King David (Mt. 1) and the Son of God (3:17; 17:5). The king-prophet saw the heavenly seating of the Messiah following His earthly ministry and ascension. Yahweh would invite the Messiah to share with Him the throne of heaven. Later Christian writers understood this Davidic prophecy to be fulfilled in Jesus at His ascension. See Acts 2:30-36; 1 Corinthians 15:25; Ephesians 1:20-22; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12-13; 12:2; and 1 Peter 3:22. Jesus alluded to this at His trial also (Mt. 26:12).
This passage reveals considerable information about God. First, God is a Triune God. The Spirit gave the Psalm to King David and David wrote of the LORD and the Lord. See 1:18, 20, 22-23; 3:13-17; and 28:19 for other Matthean references to the Trinity."[22]

IV. Mark's version- Jesus used Old Testament Scriptures to say He is God

Mark 12:35-37 (KJV)
35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?
36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

A. Jesus' point was that Yahweh addressed the Messiah as David's Lord (*Adonai*).

"The conclusion itself, that the Messiah would be a descendant of David, was both obvious from Scripture and well justified. We have already seen, in 11:10, the fact that this was part of the Messianic expectation at the time. That part Jesus was not challenging.
The Jewish scribes properly included, in their vision of the Messianic hope, the fact that the Messiah would be a descendant of David and thus a member of the royal family destined to occupy a throne. …
Jesus' point was that Yahweh addressed the Messiah as David's Lord (*Adonai*). In that case (as v. 37 develops the question), where did the scribes get the idea (as right as they were) that the Messiah was to be David's *son*, given that the Messiah was David's *Lord?* Jesus left the question unanswered, but a clear challenge to the concept of Messiah then current in Judaism. They had correctly discerned that the promised Messiah would be of the seed of David, but they had erred in thinking that Messiah would be nothing

[22] Jeffrey A. Crabtree, *Matthew*, (NASHVILLE, TN: Randall House, 2015), WORD*search* CROSS e-book, 374-376.

more than that. They had failed to understand that Messiah would also be David's God! We know—as did Mark's first readers— that the explanation lies in the fact that Jesus was God and man, the divine-human person, David's son and Lord. (Compare Rom. 1:3, 4; 2 Tim. 2:8.) The form of the Messianic hope at that time, therefore, needed serious correction.

B. King David: Jesus is the Son of God, not just David's son (in the royal lineage of David)

Psalm 2:2-7 (KJV)
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

The Jews took these verses to mean the messiah would be the son of David.

V. God testifies to all and says out loud "This is my Son"

At the baptism of Christ when He was openly anointed by the Holy Spirit as Christ by God, God spoke out loud to all who were there, "This is my beloved Son!."

> "This was the first of three times the Father did this (at the transfiguration, Mt. 17:5; during Passion Week; Jn. 12:28). This Anointed One was none other than God's Son (Ps. 2:2, 7)"[23]

Did others hear this proclamation? Yes. "This is" (compare Mk. 1:11 and Lk. 3:22 "you are") suggests that more than just Jesus heard the heavenly voice.

A. The resurrection proved that He was also the Son of God

Romans 1:2-4 (KJV)
2 (Which he had promised afore by his prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

[23] Jeffrey A. Crabtree, *Matthew*, (NASHVILLE, TN: Randall House, 2015), WORD*search* CROSS e-book, 55.

[4] And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

B. The gospel includes the resurrection message

2 Timothy 2:8 (KJV)
[8] Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

C. John declares Jesus was God- "unique- God's son in a way that no one else is."

John 1:1 (KJV)
[1] In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 (KJV)
[14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

> **J.W. Stallings:** "The word translated "only begotten" (Greek *monogenes*) is a compound of the noun meaning "kind" or "genus" (Greek *genos*) rather than the verb "born" (Greek *gennao*). It therefore literally means "of a single kind" rather than "only begotten." Verse 13 has already referred to others who are begotten/born by God. Here John means to emphasize the deity of Christ, God's Son in a *unique* sense. *He* is God's Son in a way that no one else is God's Son."[24]

Hebrews 11:17 is proof of the correct translation. He continues to say:

> *"monogenes* is used of Isaac in Heb. 11:17. Isaac was Abraham's uniquely precious son, but not his only begotten" (Brown 1:13, 14).
> Jesus is "of a single kind" with the Father. He is uniquely like the Father. He bears a unique relationship to the Father. His glory is entirely appropriate to this unique status and position. This phrase conveys the same basic truth as 10:30 where Jesus says, "I and *my* Father are one."[25]

D. The "I AM" statements by Jesus in the synoptics

[24] Jack Wilson Stallings, *John*, (NASHVILLE, TN: Randall House, 1989), WORD*search* CROSS e-book, 24..
[25] Jack Wilson Stallings, *John*, (NASHVILLE, TN: Randall House, 1989), WORD*search* CROSS e-book, 24.

Lee Strobel who wrote *The case for Christ* was interviewing Dr. Craig Bloomberg a highly respected expert and foremost authority on the Gospels, wrote in his book about his conversation with Bloomberg:

> "John makes very explicit claims of Jesus being God, which some attribute to the fact that he wrote later than the others and began embellishing things, "I said, "Can you find this theme of deity in the synoptics?" (Matthew, Mark and Luke). "Yes, I can," he said. "It's more implicit but you will find it there. Think of the story of Jesus walking on the water, found in Matthew 14:22-33 and Mark 6:45-52. Most English translations hide the Greek by quoting Jesus as saying, 'fear not, it is I.' Actually, the Greek literally says, 'Fear not. I am.' Those last two words are identical to what Jesus said in John 8:58, when he took upon himself the divine name 'I AM,' which is the way God revealed himself to Moses in the burning bush in Exodus 3:14. So Jesus is revealing himself as the one who has the same divine power over nature as Yahweh, the God of the Old Testament."

Matthew 14:27 (KJV)
27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; (lit. "I am") **be not afraid.**

Exodus 3:14 (KJV)
14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

E. Jesus said He was one with God

John 10:30 (KJV)
30 I and *my* Father are one.

John 17:21 (KJV)
21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

We can be one with them through salvation.

VI. Paul declared Jesus as God-

Philippians 2:6-8 (KJV)
6 Who, being in the form of God, thought it not robbery to be equal with God:
7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

"Paul clearly indicates both the deity and the humanity of Christ, along with the self-humbling involved in the incarnation. Before looking at the various phrases individually, this chart summarizes, listing the two phrases that Paul uses for each of these three truths.

CHRIST'S DEITY (viewed in His preincarnate state)

- —"being in the form of God" (v. 6)
- —"equal with God" (v. 6)

CHRIST'S SELF-HUMBLING (as manifested in the incarnation)

- —"made himself of no reputation" (v. 7)
- —"took upon him the form of a servant" (v. 7)

CHRIST'S HUMANITY (viewed in His incarnate state)

- —"was made in the likeness of men" (v. 7)
- —"being found in fashion as a man" (v. 8a)

(1) *Christ's Deity* is indicated by the two statements in v. 6. The first of these is "being in the form of God." "Being" (Greek *huparcho*) is not the usual, simple copulative "be." It means to really exist; it sees one as possessing all the characteristics of the mode of existence referred to, in this case "the form of God."

"In one case, Paul means: In His preincarnate state, Christ did not count the equality with God which He possessed as something He had obtained by rapacity or seizure; He had that form of existence by nature and right. The other way, he means: Christ did not count the fact that he was equal with God as a basis for grasping, for seeking selfish advantage, but emptied Himself."[26]

VII. Daniel saw it-550-600 years before

Daniel 7:13-14 (KJV)
13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

[26] Thomas Marberry, Robert E. Picirilli, Daryl Ellis, *Galatians-Colossians*, (Nashville, TN: Randall House, 1988), WORD*search* CROSS e-book, 303-305.

VIII. The high priest at Christ trial and Jesus answers- Yes I am

Matthew 26:62-64 (KJV)
62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?
63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Psalms 2)
64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14:61-62 (KJV)
61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

A. Jesus distinguished himself from the Father

John 5:30 (KJV)
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

B. Because Jesus claimed to be God and God's son, He was rejected and crucified

John 10:29-33 (HCSB)
29 My Father, who has given them to Me, is greater than all. No one is able to snatch them out of the Father's hand.
30 The Father and I are one."
31 Again the Jews picked up rocks to stone Him.
32 Jesus replied, "I have shown you many good works from the Father. Which of these works are you stoning Me for?"
33 "We aren't stoning You for a good work," the Jews answered, "but for blasphemy, because You—being a man—make Yourself God."

John 5:17-18 (HCSB)
17 But Jesus responded to them, "My Father is still working, and I am working also."
18 This is why the Jews began trying all the more to kill Him: Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.

John 8:56-59 (HCSB)
56 Your father Abraham was overjoyed that he would see My day; he saw it and rejoiced."
57 The Jews replied, "You aren't 50 years old yet, and You've seen Abraham?"
58 Jesus said to them, "I assure you: Before Abraham was, I am."
59 At that, they picked up stones to throw at Him. But Jesus was hidden and went out of the temple complex.

IX. Belief in Jesus' Lordship and resurrection is the way to eternal salvation

Romans 10:9-13 (HCSB)
9 If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved.
10 One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation.
11 Now the Scripture says, Everyone who believes on Him will not be put to shame,
12 for there is no distinction between Jew and Greek, since the same Lord of all is rich to all who call on Him.
13 For everyone who calls on the name of the Lord will be saved.

John 10:9-10 (HCSB)
9 I am the door. If anyone enters by Me, he will be saved and will come in and go out and find pasture.
10 A thief comes only to steal and to kill and to destroy. I have come so that they may have life and have it in abundance.

John 14:6 (KJV)
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

X. The witness of the apostles- Jesus is God at the right hand of God

See Acts 2:30-36; 1 Corinthians 15:25; Ephesians 1:20-22; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12-13; 12:2; and 1 Peter 3:22. Jesus alluded to this at His trial also (Mt. 26:12).

1 Corinthians 15:24-26 (KJV)
24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed *is* death.

Ephesians 1:20-21 (KJV)
20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Colossians 3:1-4 (KJV)
1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

John 1:18 (HCSB)
18 No one has ever seen God. The One and Only Son— the One who is at the Father's side— He has revealed Him.
John 1:18 (KJV)
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*.

John 1:18 (CSBBible)
18 No one has ever seen God. The one and only Son, who is himself God and is at the Father's side?—he has revealed him.

"For "only begotten" as meaning unique, the only one of a kind, see the comments on v. 14. Here, many important manuscripts read "the unique God" (Greek *monogenes theos*) rather than "the unique Son" (Greek *monogenes huios*). If this is correct (and the textual evidence is very strong), Jesus is thereby ideally suited to the role of revealing God to men. He is absolutely unique. He is, although a man, actually God….

Not only is Jesus Himself uniquely God, He enjoys an especially close relationship to the Father. He is "in the bosom of the Father." This expression conveys the idea of a place of special favor such as John occupied at the last supper (13:23). It expresses a relationship of intimacy and love between Christ and the Father. Constant reference is made to Christ's awareness of such a relationship between the Father and Himself (e.g. 5:17; 10:30; 17:Iff.)."[27]

A. The fullness of God's nature dwells in Jesus

Colossians 2:9-10 (HCSB)
9 For the entire fullness of God's nature dwells bodily in Christ,
10 and you have been filled by Him, who is the head over every ruler and authority.

B. At the right hand of the Father

Hebrews 1:1-14 (HCSB)
1 Long ago God spoke to the fathers by the prophets at different times and in different ways.
2 In these last days, He has spoken to us by [His] Son. God has appointed Him heir of all things and made the universe through Him.
3 The Son is the radiance of God's glory and the exact expression of His nature, sustaining all things by His powerful word. After making purification for sins, He sat down at the right hand of the Majesty on high.

[27] Jack Wilson Stallings, *John*, (NASHVILLE, TN: Randall House, 1989), WORD*search* CROSS e-book, 26-27.

4 So He became higher in rank than the angels, just as the name He inherited is superior to theirs.
5 For to which of the angels did He ever say, You are My Son; today I have become Your Father, or again, I will be His Father, and He will be My Son? (Psalms 2:7)
6 When He again brings His firstborn into the world, He says, And all God's angels must worship Him.
7 And about the angels He says: He makes His angels winds, and His servants a fiery flame,
8 but to the Son: Your throne, God, is forever and ever, and the scepter of Your kingdom is a scepter of justice.
9 You have loved righteousness and hated lawlessness; this is why God, Your God, has anointed You with the oil of joy rather than Your companions.
10 And: In the beginning, Lord, You established the earth, and the heavens are the works of Your hands;
11 they will perish, but You remain. They will all wear out like clothing;
12 You will roll them up like a cloak, and they will be changed like a robe. But You are the same, and Your years will never end.
13 Now to which of the angels has He ever said: Sit at My right hand until I make Your enemies Your footstool?
14 Are they not all ministering spirits sent out to serve those who are going to inherit salvation?

Hebrews 8:1 (HCSB)
1 Now the main point of what is being said is this: We have this kind of high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

Hebrews 10:12-13 (HCSB)
12 But this man, after offering one sacrifice for sins forever, sat down at the right hand of God.
13 He is now waiting until His enemies are made His footstool.

Hebrews 12:2 (HCSB)
2 keeping our eyes on Jesus, the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame and has sat down at the right hand of God's throne.

C. God manifest in in the flesh

1 Timothy 3:16
And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Peter 3:22 (HCSB)
22 Now that He has gone into heaven, He is at God's right hand with angels, authorities, and powers subject to Him.

XI. The one true God-Jesus

1 John 5:20 (HCSB)
[20] And we know that the Son of God has come and has given us understanding so that we may know the true One. We are in the true One—that is, in His Son Jesus Christ. He is the true God and eternal life.

Isaiah 44:6 (KJV)
[6] Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Revelation 1:17-18 (KJV)
[17] And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
[18] I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

1 Corinthians 8:6 (KJV)
[6] But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

XII. Only God can be worshipped- The angels say to worship Jesus

Matthew 2:1-2 (KJV)
[1] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
[2] 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.

The women are confronted by Jesus and they grab His feet to worship Him

Matthew 28:8-9 (KJV)
[8] And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
[9] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

NOTES:

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 15

What did Christ do while in the grave?

I. Introduction- We know what Jesus did on the cross and what He did after the grave-

Just after the resurrection Jesus said to Mary not to touch Him for he had not ascended to the Father yet. So He spent three days below. After He ascended He offered His blood for atonement for sins before God.

John 20:16-17 (KJV)
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Hebrews 9:12 (KJV)
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*.

II. Did Jesus go to Hell when He died?

A. Great doctrinal controversy is here

1. *The Seduction of Christianity* book alerted me of this controversy years ago.

Dave Hunt made the statement that the Word of faith people were teaching that Jesus was punished by God and was tortured by Satan in Hell. This concept is

wrong. Jesus took our punishment on the cross, not in Hell. He marched into death triumphant, not sin ridden and defeated as some might teach- See article below.

Kenneth Hagin had it wrong when he stated:

> "Physical death would not remove our sins. He tasted death for every man - spiritual death. Jesus is the first person ever to be born again. Why did HIS spirit need to be born again? Because it was estranged from God." (*"The Name Of Jesus"*, Kenneth E. Hagin, pp. 29-30.)]

As he continued this discussion, he states that:

> "Spiritual death also means having Satan's nature." (Ibid, p. 31.)

In other words what is being said here is, Jesus had to take on the demonic nature of the devil and go to Hell. While in Hell, under Satan's bondage, the Son of God was "born again." To make matters worse, Dr. Hagin plainly states that Jesus was not the only Begotten Son of God until He was "born again" in hell and then resurrected. Quoting Acts 13:33 he states at this moment He was the "Only Begotten."

Acts 13:33-34 (KJV)
33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.
34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

> **Hagin:** "You will not be able to understand the authority in the name of Jesus until you understand this fact. Down in the prison house of suffering down in hell itself Jesus satisfied the claims of justice on the behalf of each one of us, because He died as our substitute" (The Name of Jesus- p. 33.)

This is one way of looking at what Jesus did for us. As much as I like Dr. Hagin's teaching, I must say this is wrong doctrine. I understand why someone would believe this, but it's not necessary. The work was finished on the cross. We see others making this same mistake about what and when Jesus did during the three days.[28]

Two aspects of this wrong teaching

1. Jesus died spiritually and suffered in hell for us
2. Jesus became the son at resurrection and was born again then

[28] See article for examples although there is no reference for Copelands quote: https://www.cuttingedge.org/news/n1825.html

B. Jesus was always the son of God eternal in the heavens, He did not become the son or have to experience spiritual death and resurrection to be "born again."

In Matthew 3:17 God declares Him as "son" at the beginning of Jesus' ministry and baptism. He confirmed it again later in Matthew 17:5 out loud.

1. When you see the phrase "only begotten" it means "one and only" and "unique." For God so loved the world that he sent His one and only unique son into the world- John 3:16.

   In Acts 13:33-34 when Paul used Psalm 2:7 where *in the context of the passage,* God is calling the triumphant messiah who after he conquers and comes to Zion, His son.

   Psalm 2:7 (KJV)
   7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

   If you misunderstand this passage God seems to be saying it's only that day that Jesus would be begotten. Paul seems to be saying at the resurrection is when He is begotten. Neither of these terms mean "born again" either to begin with. What they both mean is that in these "acts" (taking David's earthly throne in Zion and resurrecting from the dead) God is proving that Jesus is the unique and only one of his kind is His son.

   Note what Jamiason, Fausset and Brown's Commentary 1884 says of Psalms 2:7:

   > "Paul's quotation does not imply an application of this passage to the resurrection; for "raised up" in Ac 13:32 is used as in Ac 2:30; Ac 3:22, &c., to denote bringing Him into being as a man; and not that of resurrection, which it has only when, as in Ac 2:34, allusion is made to His death (Rom 1:4). That passage says He was declared as to His divine nature to be the Son of God, by the resurrection, and only teaches that that event manifested a truth already existing."[29]

   Paul made it more clear in Romans 1:4:

   Romans 1:3-4 (KJV)
   3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

[29] Robert Jamieson, A.R. Fausset, David Brown, *A Commentary: Critical, Experimental, and Practical on the Old and New Testaments*, (Toledo, OH: Jerome B. Names & Co., 1884), WORD*search* CROSS e-book, Under: "Psalm 2".

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

See Paul is saying in Acts 13, that Jesus was already the son before he came into the world, but was proved to be so, when God raised him up from the dead. David said something very similar in Psalms 2, so Paul quoted him. It is not consistent with any context that Jesus was "born again" in the grave and declared to be the son after He resurrected.

2. Jesus exampled a *type* of being "born-again" when he physically came into the world, a symbol of our new birth. He was never spiritually "born again" like we are today. He was Spirit becoming flesh (John 1:14), and we are flesh becoming spiritual by new birth.

Hebrews 1:6 (HCSB)
6 When He again brings His firstborn into the world, He says, And all God's angels must worship Him.

When He came into the world He was already call "firstborn." He was always God. He was not "born again" in Hell because he had spiritually died, and God turned His back on Him. He exampled the "born again" experience by coming into this world as a baby. The great exchange- He "Spirit" became flesh so that we "flesh" could be spiritual.

Christ's Preeminence: He is called the "firstborn" among many brethren in Rom. 8:29; and "firstborn" over all creation in Col. 1:14-18; and "firstborn" from the dead (meaning the first to rise from the dead in the New Testament era, (see also Acts 26:23; 1 Cor. 15:20,23; Rev. 1:5); the beginning, the head and "firstborn" of the church in Col. 1:14-18, and has "first place in everything" (HCSB).

> "Paul described Jesus as Lord of creation, the "firstborn." The term "firstborn" stresses uniqueness and sovereignty rather than priority in time. Jesus is the "firstborn" because He is the agent of creation and the heir of creation."[30]

3. He was always begotten of the Father-

Look at John 1. John explains the same thing:

John 1:1 (KJV)
1 In the beginning was the Word, and the Word was with God, and the Word was God.

[30] David S. Dockery, ed., *Holman Concise Bible Commentary*, (Nashville, TN: Broadman & Holman, 2010), WORD*search* CROSS e-book, 589.

John in his very first verse says Jesus *was* God and *with* God from the very beginning. Verse 14 goes on to say that the "Word became flesh and dwelt among us." John states that God in Jesus was "birthed" in the flesh and that God dwelt among them. But then in Verse 34, John goes on to say that he heard God from heaven declare that Jesus "the Word" was His "son." John also by his testament is stating that He saw with his own eyes the acts Jesus did, to prove that He is the "Son."

John 1:34 (KJV)
34 And I saw, and bare record that this is the Son of God.

Let's look closer at John 1:12-14

4. This is the born again experience for believers- Born of God, born of Spirit

John 1:12-14 (KJV)
12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3-6 (KJV)
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Those who believe in Christ are not judged with the world, because Jesus was our substitute

John 3:17-18 (NASB)
17 "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.
18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

5. This is Christ exampling that same experience

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

> **J.W. Stallings:** "The word translated "only begotten" (Greek *monogenes*) is a compound of the noun meaning "kind" or "genus" (Greek *genos*) rather than the verb "born" (Greek *gennao*). It therefore literally means "of a single kind" rather than "only begotten." Verse 13 has already referred to others who are begotten/born by God. Here John means to emphasize the deity of Christ, God's Son in a *unique* sense. *He* is God's Son in a way that no one else is God's Son."[31]

Hebrews 11:17 (HCSB) is proof of the correct translation. He continues to say:

> *"monogenes* is used of Isaac in Heb. 11:17. Isaac was Abraham's uniquely precious son, but not his only begotten" (Brown 1:13, 14).
> Jesus is "of a single kind" with the Father. He is uniquely like the Father. He bears a unique relationship to the Father. His glory is entirely appropriate to this unique status and position. This phrase conveys the same basic truth as 10:30 where Jesus says, "I and *my* Father are one."[32]

1 John 4:9-10 (HCSB)
9 God's love was revealed among us in this way: God sent His One and Only Son (KJV "only begotten") **into the world so that we might live through Him.**
10 Love consists in this: not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

1 John 4:10 (MSG)
10 This is the kind of love we are talking about—not that we once upon a time loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they've done to our relationship with God.

C. How was Jesus "punished"?

He was treated as a sinner and was punished by men. God allowed this and at the same time put all of our sin upon Him. (One model of atonement declares that God punished Him *in our stead* satisfying God's Judgment for sin). Furthermore, he was never a sinner, but always an innocent lamb. The suffering of the cross was the sin *offering* as a substitute for the eternal damnation that we all deserve. If he was a sinner then He would have had needed atonement for Himself (this is the best I understand it, and I do not yet fully- 4/20).

Isaiah 53:4-12 (KJV)
4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[31] Jack Wilson Stallings, *John*, (NASHVILLE, TN: Randall House, 1989), WORD*search* CROSS e-book, 24..
[32] Jack Wilson Stallings, *John*, (NASHVILLE, TN: Randall House, 1989), WORD*search* CROSS e-book, 24.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:5-6 (HCSB)
5 But He was pierced because of our transgressions, crushed because of our iniquities; punishment for our peace was on Him, and we are healed by His wounds.
6 We all went astray like sheep; we all have turned to our own way; and the LORD has punished Him for the iniquity of us all.

Isaiah 53:5-6 (NASB)
5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.
6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.
10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Albert Barnes: Verse 4

> "He was afflicted for them. He undertook the work of removing them. Part he removed by direct miracle - as sickness; part he removed by removing the cause - by taking away sin by the sacrifice of himself - thus removing the source of all ills;"
>
> "So when it is said Isaiah 53:12 that he ‹bare the sins of many,' it cannot mean literally that he took those sins on himself in any such sense as that he became a sinner, but only that he so took them upon himself as to remove from the sinner the exposure to punishment, and to bear himself whatever was necessary as a proper expression of the evil of sin. Peter undoubtedly makes an allusion to this passage Isaiah 53:12 when he says 1 Peter 2:24, ‹Who his own self bare our sins in his own body on the tree' (see the notes at Isaiah 53:12). Matthew Matthew 8:17

has translated it by ἔλαβε *elabe* ("he took"), a word which does not differ in signification essentially from that used by Isaiah. It is almost exactly the same word which is used by Symmachus (ἀνελαβε *anelabe*)."

1 Peter 2:21-24 (HCSB)

21 For you were called to this, because Christ also suffered for you, leaving you an example, so that you should follow in His steps.
22 He did not commit sin, and no deceit was found in His mouth;
23 when He was reviled, He did not revile in return; when He was suffering, He did not threaten but entrusted Himself to the One who judges justly.
24 He Himself bore our sins in His body on the tree, so that, having died to sins, we might live for righteousness; you have been healed by His wounds.

Barnes:

> *"Bare our sins*. There is an allusion here undoubtedly to Isaiah 53:4,12. See the meaning of the phrase "to bear sins" fully considered in the Notes on those places. As this cannot mean that Christ so took upon himself the sins of men as to become himself a sinner, it must mean that he put himself in the place of sinners, and bore that which those sins deserved; that is, that he endured in his own person that which, if it had been inflicted on the sinner himself, would have been a proper expression of the Divine displeasure against sin, or would have been a proper punishment for sin. 2 Corinthians 5:21. He was treated *as if* he had been a sinner, in order that we might be treated as if we had not sinned; that is, as if we were righteous. There is no other way in which we can conceive that one bears the sins of another. They cannot be *literally* transferred to another; and all that can be meant is, that he should take the consequences on himself, and suffer *as if* he had committed the transgressions himself." [33]

2 Corinthians 5:21 (KJV)

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.

Lit. "He has made Christ who never sinned to be the sin offering for us, that we might be righteous in Christ."

1. Satan did not torture Christ nor was Jesus Himself punished in Hell- He simply went into the regions of Hell.

2. God promised to not leave His soul in Hell (Heb. *Sheol* or Gk. *Hades*- the realm of the dead)

[33] Albert Barnes, *Barnes' Notes on the New Testament*, ed. Robert Frew, WORD*search* CROSS e-book, Under: "1 Peter 2".

Psalm 16:10 (HCSB)
10 For You will not abandon me to Sheol; You will not allow Your Faithful One to see decay.

Acts 2:25-27 (KJV)
25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell (Hades), **neither wilt thou suffer thine Holy One to see corruption.**

This only proves He died and went where the dead went-the grave and the place of Sheol.

D. Did Jesus suffer in Hell as punishment for sin? Corruption could not touch Him

1. Calvin believed Jesus suffered in hell (So let us not be so quick to judge others who make this mistake).

   While Calvin did not believe God was ever hostel nor angry at Jesus,[34] he did argue that Jesus went to hell supporting the Apostle's Creed.
   "But, apart from the Creed, we must seek for a surer exposition of Christ's descent to hell: and the word of God furnishes us with one not only pious and holy, but replete with excellent consolation. Nothing had been done if Christ had only endured corporeal death. In order to interpose between us and God's anger, and satisfy his righteous judgment, it was necessary that he should feel the weight of divine vengeance. Whence also it was necessary that he should engage, as it were, at close quarters with the powers of hell and the horrors of eternal death. We lately quoted from the Prophet, that the "chastisement of our peace was laid upon him," that he "was bruised for our iniquities," that he "bore our infirmities;" expressions which intimate, that, like a sponsor and surety for the guilty, and, as it were, subjected to condemnation, he undertook and paid all the penalties which must have been exacted from them, the only exception being, that the pains of death could not hold him. Hence there is nothing strange in its being said that he descended to hell, seeing he endured the death which is inflicted on the wicked by an angry God. It is frivolous and ridiculous to object that in this way the order is perverted, it being absurd that an event which preceded burial should be placed after it. But after explaining what Christ endured in the sight of man, the Creed appropriately adds the invisible and incomprehensible judgment which he endured

[34] Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 2, p. 61). Edinburgh: The Calvin Translation Society.

before God, to teach us that not only was the body of Christ given up as the price of redemption, but that there was a greater and more excellent price—that he bore in his soul the tortures of condemned and ruined man."[35]

2. A better statement would be that Christ entered death and the grave (Hades) triumphant and victorious. The suffering was at the cross, the rest was Satan's surprise. He did go to paradise with the thief which at the time was in Hades. Most stop there. Gotquestions.org explained it this way:

> "Some have the viewpoint that Jesus went to "hell" or the suffering side of sheol/hades in order to further be punished for our sins. This idea is completely unbiblical. It was the death of Jesus on the cross that sufficiently provided for our redemption. It was His shed blood that effected our own cleansing from sin (1 John 1:7–9). As He hung there on the cross, He took the sin burden of the whole human race upon Himself. He became sin for us: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). This imputation of sin helps us understand Christ's struggle in the garden of Gethsemane with the cup of sin which would be poured out upon Him on the cross.
>
> As Jesus neared death, He said, "It is finished" (John 19:30). His suffering in our place was completed. His soul/spirit went to hades (the place of the dead). Jesus did not go to "hell" or the suffering side of hades; He went to "Abraham's side" or the blessed side of hades. Jesus' suffering ended the moment He died. The payment for sin was paid. He then awaited the resurrection of His body and His return to glory in His ascension. Did Jesus go to hell? No. Did Jesus go to sheol/hades? Yes."[36]

3. Yes Jesus went to Sheol/hades.
4. There is no verse that says Jesus died *spiritually* in the grave or suffered in Hell
5. It was the death of the cross that that provided our redemption
6. It was the resurrection that delivered it to God and to us

> **1 Peter 3:18 (KJV)**
> **18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:**

[35] Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 2, pp. 59–60). Edinburgh: The Calvin Translation Society.

[36] https://www.gotquestions.org/did-Jesus-go-to-hell.html

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

7 CHRISTIAN FOUNDATIONS

STUDY: FOUNDATION #1- JESUS THE CHRIST

LESSON 16

What did Christ do in the Grave before Resurrection? Part 2

I. Introduction- We know what Jesus did *on the cross* and what He did *after* the grave-

Just after the resurrection Jesus said to Mary not to touch Him for he had not ascended to the Father yet. So He spent three days below. On the cross he took our punishment for sin and died. After He ascended He offered His blood for atonement for sins before God.

John 20:16-17 (KJV)
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Hebrews 9:12 (KJV)
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*.

II. Did Jesus go to Hell when He died?

A. Great doctrinal controversy is here

1. *The Seduction of Christianity* book alerted me of this controversy years ago.

Two aspects of this wrong teaching based on Acts 13:33-34
1. Jesus died spiritually and suffered in hell for us

2. Jesus became the son at resurrection and was born again

B. Jesus was always the son of God eternal in the heavens, He did not become the son or have to experience spiritual death and resurrection to be "born again."

C. How was Jesus "punished"? The cross was the punishment- Isaiah 53

D. Did Jesus suffer in Hell as punishment for sin? Corruption could not touch Him

1. The great reformation theologian John Calvin believed Jesus suffered in hell (So let us not be so quick to judge others who make this mistake).

   While Calvin did not believe God was ever hostel nor angry at Jesus,[37] he did argue that Jesus went to hell supporting the Apostle's Creed:

   > **John Calvin:** "the Creed appropriately adds the invisible and incomprehensible judgment which he endured before God, to teach us that not only was the body of Christ given up as the price of redemption, but that there was a greater and more excellent price—that he bore in his soul the tortures of condemned and ruined man."[38]

   A better statement would be that Christ entered death and the grave (Hades) triumphant and victorious. The suffering was at the cross, the rest was Satan's surprise. He did go to paradise with the thief which at the time was in Hades. Most stop there.

2. Yes Jesus went to Sheol/hades.
3. There are no verses that says Jesus died *spiritually* in the grave or suffered in Hell
4. It was the death of the cross that provided our redemption
5. It was the resurrection that delivered it to God and to us

III. What did Christ do in the grave before resurrection?

[37] Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 2, p. 61). Edinburgh: The Calvin Translation Society.

[38] Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 2, pp. 59–60). Edinburgh: The Calvin Translation Society.

A. He went to paradise *the day He died*, *not Hell's eternal fire,* and before he resurrected, released them (paradise/Abraham's bosom) to Heaven-Ephesians 4

Acts 2:27 (KJV)
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
Acts 2:31 (KJV)
31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Luke 23:42-43 (KJV)
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Luke 23:46 (KJV)
46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

1. At this time paradise (Abraham's bosom) was a part of Hades *in the earth* where death was held

Matthew 12:40 (KJV)
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Luke 16:22-23 (KJV)
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke 16:26 (KJV)
26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

> **Dake:** "Before the resurrection of Christ all righteous souls went to paradise where they were held captive by the devil against their wills (Heb. 2:14-15). When Christ died His body went to the grave, but He went to paradise and liberated those righteous captives taking them to heaven with Him when He ascended on high (Mt. 12:40; Eph. 4:8-10). Now when a Christian dies he is no longer held captive by the devil in the lower parts of the earth, but he goes immediately to heaven awaiting the resurrection of the body (2Cor. 5:8; Php. 1:21-24; Heb. 12:22-24; Rev. 6:9-11). Christ now has the keys of hades and of death (Rev. 1:18). Paradise under the earth is now empty, but the torment

department of hades is being filled more every day. It will hold all the wicked dead until the end of the Millennium when hades will deliver up the souls in it, and the graves will give up all the bodies in them. Then the bodies, souls, and spirits of the wicked will be cast into the eternal hell (Rev. 20:11-15)."[39]

2. Paradise now has ascended to heaven- The third heaven is Heaven itself

2 Corinthians 12:2-4 (KJV)
[2] I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
[3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
[4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

C.I. Scofield:

"The passages in which the word occurs make it clear that hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "paradise" and "Abraham's bosom…
"But a change has taken place which affects paradise. Paul was "caught up to the third heaven … into paradise" (2 Cor. 12:1–4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4:8–10 indicates the time of the change. "When he ascended up on high he led a multitude of captives."[40]

3. He released the captives (all the Old Testament saints) into Heaven

Ephesians 4:8 (HCSB)
[8] For it says: When He ascended on high, He took prisoners into captivity (footnote: or He led the captives); **He gave gifts to people.**

He took those who were bound in paradise below into heaven above.

Death was abolished

2 Timothy 1:10 (KJV)
[10] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath

[39] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Luke Chapter 16".
[40] Scofield, C. I. (Ed.). (1917). *The Scofield Reference Bible: The Holy Bible Containing the Old and New Testaments* (p. 1099). New York; London; Toronto; Melbourne; Bombay: Oxford University Press. (Under Luke 16)

abolished death, and hath brought life and immortality to light through the gospel:

> **Strongs: "abolish:** 1 to render idle, unemployed, inactivate, inoperative. 1A to cause a person or thing to have no further efficiency. 1B to deprive of force, influence, power. **2** to cause to cease, put an end to, do away with, annul, abolish.**"**

Hosea 13:14 (KJV)
14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

B. He declared unto spirits (angels) in prison- the deepest pits of Hell

Ephesians 4:9-10 (KJV)
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

1. He descended into the lower parts of the earth

   Matthew 12:40 (HCSB)
   40 For as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.

2. He declared to the disobedient spirits/angels that were judged at the flood-Gen. 6

   1 Peter 3:18-20 (KJV)
   18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
   19 By which also he went and preached unto the spirits in prison;
   20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3. He was not preaching salvation to pre-flood individuals giving them a second chance

4. Spirits are angels not men- Men have spirits, they are not spirits- See Notes below

Jude 1:6 (KJV)
6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

> Dake: "Human beings are never called "spirits." Where human spirits are referred to it is always qualified and clarified by speaking of them as "spirits of men" (Heb. 12:23); "spirits of all flesh" (Num. 16:22; 27:16); and "spirits of the prophets" (1Cor. 14:32). People have spirits, but they are not spirits. Where the word "spirits" is used without such qualifications it refers to spirit beings (Ps. 104:4; Heb. 1:7,14)."[41]

Hebrews 1:14 (KJV)
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Luke 10:20 (KJV)
20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

5. They were the ones judged at the flood- the disobedient

2 Peter 2:4-5 (KJV)
4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;
5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. They are chained in the deepest abyss of Hell

"Cast them down to Hell" here is a Greek verb tartaroos that means "to cast down to tartaros"- Strongs-"Root: from Tartaros (the deepest abyss of Hell)."[42]

7. "Prison" is the deepest abyss of Hell itself

Revelation 20:1-3 (KJV)
1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and

[41] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "1 Peter Chapter 3".
[42] James Strong, *Strong's Talking Greek & Hebrew Dictionary*, (Austin, TX: WORD*search* Corp., 2007), WORD*search* CROSS e-book, Under: "5020".

bound him a thousand years,
[3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:7 (KJV)
[7] And when the thousand years are expired, Satan shall be loosed out of his prison,

8. Jesus had to get close enough to declare to them (He did not stop being God or the son in the grave)- Jesus went there while he was in the grave, but not to suffer for sins- See article https://www.gotquestions.org/did-Jesus-go-to-hell.html

C. He confronted Satan somewhere (probably by the cross)- Through his death Jesus destroyed Satan's power over death. Heb. 2:14

1. God said a fight is coming to Satan in the garden

Genesis 3:15 (KJV)
[15] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

2. Jesus destroyed Satan's power over death and the grave

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

NASB "He might render powerless" The Message Bible- "He destroyed the Devil's hold on death." Strong's def. "To render entirely useless"

3. Jesus spoiled and triumphed

Colossians 2:15 (KJV)
[15] *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

4. Jesus destroyed the works of the devil

1 John 3:8 (KJV)
[8] He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

5. Was it a fight in the lower parts of the earth? Satan isn't there it had to be at the cross.

6. Satan's ultimate defeat

Revelation 20:10 (KJV)
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

None of this were true if Christ had not raised from the dead!

1 Corinthians 15:13-17 (KJV)
13 But if there be no resurrection of the dead, then is Christ not risen: …
17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

IV. At His ascension- He received gifts and gave gifts to the church

A. Jesus received gifts from the Father for us- The gift of the Father *is salvation*

Ephesians 2:8 (GW)
8 God saved you through faith as an act of kindness. You had nothing to do with it. Being saved is a gift from God.

B. And the gift of the Holy Spirit with His Spiritual gifts given upon the baptism with the Holy Spirit

Psalm 68:18 (KJV)
18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

Acts 2:33 (KJV)
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Psalm 68:18 (KJV)
18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

C. Jesus gave ministry gifts to the church

Ephesians 4:7-12 (HCSB)
7 Now grace was given to each one of us according to the measure of the Messiah's gift.
8 For it says: When He ascended on high, He took prisoners into captivity; He gave gifts to people.
9 But what does "He ascended" mean except that He descended to the lower parts of the earth?
10 The One who descended is also the One who ascended far above all the heavens, that He might fill all things.
11 And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers,
12 for the training of the saints in the work of ministry, to build up the body of Christ,

> "Christ would have to receive gifts in order to be able to give them; indeed Acts 2:33, by itself, is almost justification for this assumption. (There was an ancient rabbinic rendering, one of the Tar-gums, that understood the same implication in the verse. Barth 11:475 mentions several versions that translate the Hebrew with the same meaning.)"[43]

V. His resurrection was proof of delivery of these gifts

Romans 10:9-10 (KJV)
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Let us celebrate the finished work of the cross- the satisfying of God's judgment of sin
Let us celebrate the work of the grave- the defeat of Satan and release of prisoners to heaven
Let us celebrate the resurrection- the proof that Christ is victorious and our salvation
Let us celebrate the ascension- the offering of Christ blood as atonement, and the giving of gifts to man

[43] Thomas Marberry, Robert E. Picirilli, Daryl Ellis, *Galatians-Colossians*, (Nashville, TN: Randall House, 1988), WORD*search* CROSS e-book, 196.

About Pastor Larry & Joy Booth

Pastor Larry Booth is The Lead pastor at Penuel Fellowship Church in Ironton Mo. He and Joy also are the directors of Camp Penuel international.

Pastor Larry was called to preach soon after accepting the Lord, at an early age of fourteen years old. While still in high school he founded *Sonlight Ministries*, which was an outreach to high school students in and around the state of Missouri. After high school he started full time ministry serving as an Assistant Pastor. He attended Pastoral Training Institute in Arnold, Mo., and later Indiana Christian University, in South Bend, In., He also served at Lester Sumrall's Evangelistic Ministries working in various areas of ministry. He was first licensed to preach by Lester Sumrall in 1986, and later ordained in 1988. He since has associate pastored in various churches around the country.

For many years Larry traveled with a Christian band called "Common Heart" and ministered in song; producing one album; "He's coming Back". Pastor Larry has extensive production audio and studio engineering experience producing Christian bands. Both Larry & Joy have written several worship songs and continue to write heartfelt worship songs for the local church.

Larry and Joy have a strong desire to reach people around the globe and to preach Christ to the nations. Pastor Larry loves to minister to people of all ages. You will enjoy his fresh approach to scripture as he teaches God's word.

Larry & Joy Booth

Foundation #1

Jesus the Christ

EVERYONE WHO believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him .

John 5:1 AMP

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