

We will begin the tenth lecture on systematic theology.

**/D. False theories of Christology.**

**/1. Theories that deny the divine nature of Christ.**

/a. The Ebionites. /This group was formed by Jews who observed the rituals of the Law of Moses. /They denied the divinity of Christ, /and claimed that Christ was but a mere person. /They claimed that Jesus received supernatural powers when He was baptized.

/b. The Arians. /This group followed the claims of Arius. /He lived in the fourth century. /He was an elder of Alexandria.

/He said, “Christ was the first to be created, and all things were created through Christ.” /“Christ may be called God, but in actuality he is not God.”

/“Christ existed before time.” /“Christ existed in an empty place through the activities of God.”

/He saw Christ as a created being. /He claimed that Christ was neither God nor man. /Thus, he claimed that Christ was half-God. /They were condemned by the Council of Nicaea in A.D. 325.

/c. The Nestorians. /This group followed the claims of Nestorius. /He was Archbishop of Constantinople.

/He denied the complete union of the divine nature and human nature in Christ. /He claimed that the Logos dwelled in Jesus Christ in His human body.

/This is a false claim. /They were deemed a heretic group by the Council of Ephesus in A.D. 431.

**/2. Theories that deny the human nature of Christ.**

/a. The Gnostics. /Gnostics claim that materials are fundamentally evil. /They deny the human nature of Christ. /They believe in Docetism. /They claim that the body of Jesus was not an actual body, but merely had the appearance of a body.

/This group was founded in the second century by a philosophical movement that was based on Gnosticism. /They claim that Jesus did not come in a body. /This is because they believe that all matter is evil.

/b. The Apollinarians. /This group followed the claims of Apollinaris. /He was a bishop of the Church of Laodicea.

/They deny the two natures of Christ. /They say that Christ had a body and an animalistic soul, /but Christ had no reason or heart.

/They claimed that the everlasting Son, the Logos, took the place of man’s reason. /They

were influenced by Plato's philosophy. /They were condemned by the Council of Constantinople in 381.

/c. The Eutychians. /They followed the claims of Eutyches.

/He stressed the divine nature of Christ, and he claimed that the body of Christ was not the same as our bodies. /He claimed that there weren't two natures in Christ.

/He asserted that the divine and human natures of Christ came together to form a third nature. /Thus, these people were called Monophysites. /They were condemned by the Council of Chalcedon in A.D. 451.

### **/E. The states of Christ.**

/Christ is different from man in His state and personality. /The word "state" refers to one's status in life, and is particularly the forensic relationship in which one stands to the law. /Christ has different states and personality.

#### **/1. The state of humiliation.**

/a. The incarnation of Christ.

/The nature of Son of God was not put on hold nor was He transformed into a human being. /The nature of the Son of God has no change before and after His incarnation. /John 1:1 /Romans 9:5 /Philippians 2:6 /1 John 5:20.

/God came in the form of man. /His divine nature became fully human with a body and soul. /John 1:14 /1 Timothy 3:16 /1 John 4:2. /The Creator came in the form of creation.

/The worthy Lord came in the form of a servant. /The Lord was under the requirements and curse of the law. /Galatians 4:4. /The Lord was without sin, and yet had a weak human nature. /Hebrews 4:15.

/b. The sufferings of Christ.

/The sinless Son of God lived in the cursed and sin-filled world. /He had a weak body and completely obeyed God's will.

/c. The death of Christ.

/The sinless Son of God was condemned a sinner and sentenced to death. /Luke 23:4 /14 / 22. /God, who cannot die, came in the body of man and died, which shows the extent of his humility. /Luke 23:46.

/d. The burial of Christ.

/Man returns to the ground, which is a part of his punishment for his sins. /Genesis 3:19. / Christ was buried, which shows the extent of his humility. /Psalm 16:10 /Acts 2:27

/13:34.

## **/2. The state of exaltation.**

### **/a. The resurrection of Christ.**

/Christ's resurrected body was a physical body. /Luke 24:39, 43. /It was a spiritual body. /John 20:19 /Luke 24:30 /39.

/(1) The resurrection of Christ is proof that Jesus is without sin. /Death is God's punishment for sin. /All man is born a sinner, and hence, no one can be resurrected after his death. /Therefore, the resurrection of Jesus proves that Jesus is without sin.

/(2) The resurrection of Christ is proof that Jesus is the Son of God. /Romans 1:4.

/(3) The resurrection of Christ is proof of the fulfillment of the redemption of the cross of Jesus. /Jesus died on the cross in the place of sinners in order that He might pay the price for their sins. /The resurrection of Jesus shows that the redemption of the cross of Jesus is complete. /Romans 4:25.

/(4) The resurrection of Christ guarantees the resurrection of believers. /Philippians 3:21. /The resurrection of Jesus, who came in the body of a man, proves that believers will resurrect as Jesus did in the future.

### **/b. The ascension of Christ.**

/(1) The ascension of Christ was fulfilled as Jesus prophesied. /John 6:62 /14:2 /16:5. /The New Testament testifies to the ascension of Christ. /Luke 24:50 /Acts 1:6-11 /1 Timothy 3:16.

/① The ascension of Christ proves that the redemptive work of Jesus was completed. /② God lifted Jesus on high. /③ Jesus entered the Most Holy Place in heaven as the true Priest. /④ The ascension of Christ guaranteed the ascension of believers. /John 17:24 /14:2-3.

/(2) The nature of the ascension of Christ. /Christ physically ascended into heaven for all eyes to see. /Heaven is a place of eternal rest that is filled with God's glory. /Matthew 18:10 /2 Corinthians 5:1.

### **/c. Christ sits at the right hand of God.**

/Christ ascended and sits at the right hand of God the Father. /Matthew 26:64. /Ephesians 1:20-22 /Hebrews 10:12. /The right hand of God indicates a seat of power and glory.

/Christ received the reigns of government over the church and over the universe. /Matthew 28:18. /Christ rules over the church, protects the church, and prays for believers. /Romans 8:26-27 /34.

### **/d. The physical return of Christ.**

/The return of Christ is physical and will be visible. /Acts 1:11. /Jesus will return for all man to see with his physical eyes.

/When Christ returns, he will come as the Judge who will judge the sins of the world. /John 5:22 /Acts 10:42 /17:31. /Christ will return to complete the salvation of believers. /Revelation 2:27 /19:15 /1 Thessalonians 4:16-18. /Christ will return to be King of the Millennial Kingdom for a thousand years. /Revelation 20:1-4.

### **/III. The work of Christ.**

#### **/A. The offices of Christ.**

##### **/1. The prophetic office.**

/The Old Testament prophesies about the prophetic office of Christ. /Deuteronomy 18:15. /Jesus Himself testified to it. /Luke 13:33. /Jesus preached the will of God the Father through His prophetic activities. /John 6:38 /12:49 /14:10 /17:8. /Jesus also prophesied about future events. /Matthew 24:3-35. /Jesus preached God's word. /Matthew 7:29.

/a. Christ fulfilled the duty of prophets.

/(1) The Old Testament times. /Christ worked in Spirit with the angels of the Lord, /and He worked in the prophets. /1 Peter 1:10, 11.

/(2) The time of Christ's public ministry. /Christ came in the body of man, and fulfilled His duty as Prophet through His word and through miracles. /Matthew 4:23.

##### **/2. The priestly office.**

/The Old Testament prophesies about the priestly office of Christ. /The Bible prophesies that Christ will be the High Priest who will save sinners. /Psalm 110:4 /Isaiah 53:5-9 /Zechariah 6:13 /Hebrews 3:1 /4:14 /5:5 /7:26 /8:1. /Jesus Himself testified that He was the Priest. /Mark 10:45.

/John the Baptist testified to this. /John 1:29. /The apostle Paul testified to this. /Romans 3:25 /1 Corinthians 5:7 /Ephesians 5:2. /The apostle John testified to this. /1 John 2:2 /4:10. /The apostle Peter testified to this. /1 Peter 2:24 /3:18.

/a. The sacrificial work of Christ.

/(1) The nature of the sacrificial work. /Christ completed all sacrifices of the law by offering His body as the sacrificial offering for sinners. /The sacrifices of the priests of the Old Testament typified Christ and His sacrificial work.

/The sin offering was given to redeem people from their sins. /It prophesied the redemption of the cross of Christ. /The burnt offering was an offering of service and devotion given with one's whole heart and body. /It prophesied the perfect service and devotion of Christ. /The peace offering was given to reconcile sinners with God. /It prophesied that Christ would be the peace offering.

/(2) The Old Testament type of the sacrificial work of Christ. /The sacrifices of cattle and sheep in the Old Testament were types of the sacrifice of Christ. /All sacrifices in the Old Testament were types of Christ's works and the effects of His works. /Colossians 2:17 /Hebrews 9:23 /10:1 /13:11. /The sacrifices given during the Passover particularly

typified the salvation of sinners from destruction through the atoning sacrifice of Christ. / 1 Corinthians 5:7.

/ (3) Scriptural proof. / Christ was chosen by God to be Mediator between God and sinners. / Matthew 12:18 / Luke 23:35. / Christ died in place of us sinners. / 2 Corinthians 5:14 / Hebrews 9:12.

/ Christ completed redemption once and for eternity through His death on the cross and through His resurrection. / Hebrews 10:12. / Christ is the eternal and perfect High Priest. / Hebrews 5:1-10 / 7:1 / 9:11 / 10:11 / 12:24.

/ b. The intercessory work of Christ. / Christ is not only the High Priest, but also defends us. / 1 John 2:1. / Christ is our Intercessor. / Christ is our Counselor. / John 14:16. / Christ is the believers' Advocate, and fights against Satan before the Father God. / Zechariah 3:1 / Romans 8:34 / Revelation 12:10.

### **/3. The kingly office.**

/ Christ, the Son of God, exercises the royal authority of God over all creation. / The royal authority of Christ is founded on His divine nature. / The royal authority of Christ is His spiritual authority over the church and cosmic authority over the universe.

/ a. Christ's spiritual authority. / There are many passages in both the Old and New Testaments where Christ is prophesied to be King. / Psalm 2:6 / 45:6 / Isaiah 9:6 / Micah 5:2 / Luke 1:33 / John 18:36.

/ (1) The nature of Christ's spiritual authority. / Christ is the "Head" of the church, which means that Christ is King over the church. / 1 Corinthians 11:3 / Ephesians 1:20. / Christ reigns over His people and church. / Christ's spiritual authority is connected to the spiritual domain, and His authority influences the hearts and lives of believers. / Christ's spiritual authority is His power to save His people from their sins.

/ (2) The scope of Christ's spiritual authority. / The scope of Christ's authority is according to the New Testament, "the kingdom of God" or "heaven." / The physical church is the most important external organization of the kingdom of Christ. / The kingdom of God is also identified as the physical church. / Matthew 8:12 / 13:24.

/ The spiritual authority of Christ is limited to the scope of authority of God's reign within the heart of a believer. / The spiritual kingdom of Christ is current and futuristic.

/ The spiritual kingdom is established and grows in the hearts and lives of current believers. / The spiritual kingdom will also be made complete at Christ's Second Coming. / When Christ returns, His spiritual reign will be outwardly made complete.

/ b. Christ's cosmic authority. / The Bible testifies to Christ's cosmic authority. / Matthew 28:18 / Ephesians 1:20-22 / 1 Corinthians 15:27.

/ (1) The nature of Christ's cosmic authority. / God gave Christ authority to reign over the universe. / Matthew 28:18. / Christ's aim is the spiritual growth and final completion of His people. / In order to accomplish this, Christ reigns over individuals, societies, and peoples. / 1 Corinthians 3:22, 23. / Christ protects His people from the dangers of the world.

#### **/IV. Atonement through Christ.**

**/A. Definition of atonement.** / Atonement is Christ's death on the cross to pay for the sins of his people.

##### **/1. Christ needed to die in place of sinners.**

/ According to God's law, sinners must die. / Genesis 2:17. / Thus, in order to save sinners, Christ needed to die in place of sinners. / Leviticus 4:4. / Jesus died in place of sinners. / 2 Corinthians 5:14, 15.

##### **/2. Christ needed to be without sin.**

/ Hebrews 4:15 / 2 Corinthians 5:21 / 1 Peter 2:22.

##### **/3. Christ needed to assume the sins of His people as His own.**

/ Jesus is the Son of God. / Jesus' life is worth more than the lives of all His people. / Thus, Jesus alone could completely assume the sins of all His people at once. / Hebrews 9:28.

#### **/B. The moving cause and necessity of the atonement.**

##### **/1. The moving cause of atonement.**

/ a. It is God's pleasing will. / It is God's pleasing will to save sinners through the redemption of Christ. / Isaiah 53:6 / Luke 2:14.

/ b. It is founded on God's love and justice. / It is God's love that he saves sinners. / It is God's justice that he demanded Christ to receive punishment in place of us sinners.

##### **/2. The necessity of the atonement.**

/ a. God's justice. / God's justice was damaged because of man's sins. / Man damaged the holy authority of God. / Hence, the God of justice demands the punishment of sinners. / The righteous and holy God hates sin.

#### **/C. The nature of the atonement.**

##### **/1. It satisfies God's justice.**

/ God's justice hates sin and it surely punishes sin. / Christ took up the sins of sinners, and as a result, Christ lessened the wrath of God. / This was the first purpose of atonement. / Christ also atoned for the sins of sinners in order to reconcile them with God and to allow them to stand before God. / This was the second purpose of atonement.

##### **/2. It satisfies God's law.**

/ The law demands that man completely obey. / Anyone who broke one part of the law was condemned. / James 2:10 / Galatians 3:10. / Man cannot completely obey the law. / Man cannot avoid God's punishment of his sins.

/Sinners cannot pay the price for their sins. /However, Christ died in place of sinners, and hence, paid the price for the sins of sinners. /Christ fulfilled the requirements of the law. / Thus, believers were completely liberated from death and condemnation of the law.

### **/3. It is a vicarious atonement.**

/God allowed Christ to pay the price of the sins of sinners. /Matthew 26:39 /Isaiah 53:5, 6 /John 1:29 /2 Corinthians 5:21. /The offering of cattle and sheep in the Old Testament was a symbol of Christ's vicarious atonement. /Leviticus 1:4 /4:20.

### **/4. Atonement was accomplished through Christ's perfect obedience.**

/The atonement of Christ was accomplished through Christ's active and passive obedience. /Active obedience refers to Christ's complete observation of the law. /Passive obedience refers to the price that Christ paid in receiving sufferings and punishment for the sins of sinners. /John 10:18.

### **/D. The extent of the atonement.**

#### **/1. Limited atonement.**

/Christ's atonement had the purpose of saving only the chosen people. For example, "his people," /Matthew 1:21. /"His sheep," /John 10:11. /"His church," /Ephesians 5:25. /"Those whom God has chosen," /Romans 8:33.

/Christ's atonement applies only to the limited people under Christ's redemption. /Limited atonement shows that those who have been saved by the price Christ that paid for their sins will surely be saved. /Luke 19:10 /John 6:39 /Romans 5:10 /2 Corinthians 5:21 /Galatians 1:4.

#### **/2. Unlimited atonement.**

/This is also known as universal atonement. /This view claims that Christ died to redeem the sins of all mankind. /1 Timothy 2:6 /Titus 2:11 /2 Peter 3:9 /Hebrews 2:9 /1 John 2:2.

/Those who believe in this unlimited atonement use these verses to support unlimited atonement. /However, these verses simply mean that there is no discrimination of male or female, rich or poor, or of social ranking for those who receive salvation. /This means that there is no discrimination of those who receive salvation.

/The theory of unlimited atonement claims that the effects of Christ's atonement lie in the free choice of each individual. /If Christ paid the price for sins but man refused it and did not receive salvation, /it would be concluded that man's will ultimately made God's purpose fail. /Therefore, this belief does not agree with the Bible. /Psalm 33:11.

### **/Part 5, The Doctrine of the Application of the Work of Redemption.**

#### **/Chapter 1, The General Operations of the Holy Spirit.**

##### **/I. The general operations of the Holy Spirit in nature.**

/The general operations of the Holy Spirit take place in the scope of nature and in the general lives of humans. /The Holy Spirit gives life in the scope of nature. /Genesis 30:22

/1 Samuel 2:21 /Acts 17:25.

/The Holy Spirit preserves life. /John 34:14, 15. /The Holy Spirit allows living organisms to work and grow. /1 Samuel 2:6, 7 /Genesis 1:22. /The Holy Spirit guarantees the growth and completion of creation.

/The general operations of the Holy Spirit also take place in the scope of salvation. /For example, the births and growths of prophets, /the growth of Jesus, /Luke 2:52. /The special operations of the Holy Spirit cannot take place without the general operations of the Holy Spirit.

## **/II. Common grace.**

### **/A. Common grace.**

/"Common grace" is a general blessing in which God morally influences man so that sin is retrained, /order is maintained in social life, /and civil righteousness is promoted.

/However, sinners cannot be saved by common grace. /This is because sinners cannot be spiritually good through common grace. /They cannot repent or live by faith.

### **/1. Distinction between common grace and special grace.**

/a. Common grace. /Common grace cannot bring about spiritual changes in the heart of the sinner. /This is rational, and it appeals to the natural desires of man through moral ways. /Man can rebel against the common grace of the Holy Spirit.

/b. Special grace. /This brings about spiritual changes in the heart of the sinner. /Special grace renews the whole nature of man through spiritual and creative ways. /Man cannot rebel against the special grace of the Holy Spirit. /Special grace changes man to willingly submit.

### **/2. Claims of Arminianism regarding common grace.**

/"The sinner can perform a certain measure of spiritual good." /"Sinners can truly repent and return to God through common grace." /"Sinners are persuaded to receive Jesus Christ with faith." /"Man can achieve this end, unless he resists the operation of the Holy Spirit."

/These are the claims of Arminianism. /The Arminian claims of common grace do not agree with the Bible. /Their claims are false claims.

/Here we will conclude the tenth lecture on systematic theology. /Professor Seong Nam Koh will continue with the eleventh lecture.

/Well done. /Thank you.