

Christology - the doctrine of Christ #bibleschool #christology #christology101

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 06 June 2024

[0:00] Christ. And you see some of them that are listed in your notes.

So, for example, because we know his name is Jesus, he shall save his people from their sins. And Jesus is, like Joshua in the Old Testament, Jehovah our Saviour.

Jesus means Saviour. And then we have Christ. You could call that his official title. He's the Anointed One or the Messiah. And he was anointed in three different ways, really through the Bible as three different kinds of anointings.

There's prophet, priest and king. So he's anointed in all three ways as prophet, priest and king. He's also called the Messiah.

In John 1.41, it tells us there that we have found the Messiah. And Messiah is the Hebrew word for Christ or the Anointed One.

[1:29] Lord. Of course, he's Jesus Christ, our Lord, the Lord Jesus Christ. Here's Lord Luke 23.42. The thief on his side said unto Jesus, Lord, remember me when thou comest into thy kingdom.

So he confessed Jesus as his Lord. And then we know that, of course, Lord speaks of his deity, that he is God, his authority. And if we have declared Jesus Christ as Lord, then we recognise him as the one who owns us, the one who determines our walk in life, the one who only has the right to us and everything we possess.

So he is our Lord. And of course, we know one day every knee shall bow, every tongue shall confess that Jesus Christ is the Lord. Exodus 3.14 is where the Lord encountered Moses at the burning bush.

Moses asked, well, who shall I say is sending me? What's your name? And Jehovah says, I am that I am. That's his name.

And the Lord Jesus uses that very expression in John 8.58. He says, verily, verily, I say unto you, before Abraham was, I am.

[2:50] And they reacted to that when he said that and saw that it was in their minds, it was blasphemy. He was calling himself God. And then John 18.6, it says that when they came to arrest him, he says, I am he.

And they went backward and fell to the ground, another sign of his deity again. And it's interesting when you look at Exodus 3.14 and John 8.58, the way they translated Exodus 3.14 in the Greek translation, the Septuagint, says ego, I am.

And in John 8.58, it's the very same words, ego, I am in the Greek, I am. It's exactly what he said in Exodus 3.14. So I am refers to his eternal existence.

Next one we see he's called the Son of the Highest. In Luke 1.32, he is the Son of the Highest. The title of his preeminence.

He's also called, of course, many times the Son of God. The Son of God. As we see, for example, there, John 19.7, he made himself the Son of God.

[4:02] And of course, that familiar one, John 3.16, as we know, he gave his only begotten Son. And only begotten really shows that he is the Son of God.

One of a kind. One of a kind. The only begotten Son of God. And to claim to be the Son of God, and saying God was his Father, was a claim to equality with God.

See that in John 5.18 there, that not only had he broken the Sabbath, but he had said that God was his Father, making himself equal with God. So they knew what he was doing, the Pharisees that were observing him, they knew that what he was claiming was to be God.

Another title that is often used, many times, is the Son of Man. And this title emphasizes of our Lord his humanity, his lowliness and humility, his suffering and his death.

And speaks of him as his future reign, as king as well. The Son of Man. And Son of David. See that there? That as he was introduced in Matthew 1.1 of Jesus Christ, the Son of David, the Son of Abraham.

[5:17] So as the Son of David, he's the rightful heir to David's throne. He had that lineage back through to David. And likewise to Abraham too.

Because of course the Messiah had to be a Jew. And Christ fulfilled that promise. Through Abraham's seed. In Genesis 3 it talks about the seed of the woman. And it's Abraham's seed as well.

Singular. One seed. Ultimately Christ. And through Christ, through his seed. Through the lineage of Abraham, of David, who is Christ, the ultimate fulfillment.

The whole earth would be blessed. All nations of the earth would be blessed. That was the promise. He's also called the second man. You see that there in 1 Corinthians 15.47. The first man, Adam, is of the earth.

Earthly. The second man is the Lord. The Lord from heaven. The second man. So of course the first Adam was created. But earthly.

[6:17] The second man was virgin born. Being the Lord from heaven. It's also called there the last Adam. 1 Corinthians 15.45. So when you think about mankind, it's under two headships.

It's got those that are in Adam, naturally, by birth. And those that are in Christ, by the new birth. We're of Christ. We're of the last Adam. And then, of course, one of his names is the Word.

In the beginning was the Word. The Word was with God. And the Word was God. And then we read later that the Word was made flesh and dwelt amongst us. The Word of God.

One of his names. Another name is Emmanuel. It tells of our Lord that his name shall be called Emmanuel. Which being interpreted is God with us.

He came as God. As God with us. And then Luke 2.11. He's called the Saviour. Unto you is born this day in the city of David a Saviour.

[7:19] Which is Christ the Lord. He came to save sinners. In John 1.38. He's called Rabbi. Rabbi, which is to say being interpreted Master.

It means teacher. Rabboni is another word. In the Aramaic. Speaks of teacher or master as well. And then we see.

He's called master there in Matthew 9.11. He's called the master. Instructor, teacher. Really he's the only one who can guide us and lead us, isn't he? Our true master and Lord.

And then we see in Revelation 1.17. Revelation 1.11 there. I am Alpha and Omega. The beginning and the end. Of course in the Greek alphabet.

Alpha is the A. Omega is the last letter of the Greek alphabet. And so he's right there from beginning to end. First and the last. The Alpha and the Omega.

[8:17] So anyway, he's the creator and sustainer of all creation. And he's the author and finisher of our salvation. And of course there's lots and lots of names.

There's certainly over 200 names. And here's just a few more names and titles. He's the way, the truth and the life. The branch. We're the branches. He's the vine. He's the cornerstone.

The messenger. The bright and morning star. The prophet. The rock of offense. He is the bread of life. The water of life. The shepherd. The good shepherd.

He's the light of the world. The Lord of glory. His wonderful counsellor. The mighty God. The everlasting father. The prince of peace. And he's the great high priest. He's the door.

The stone. The redeemer. See lots of names. And really they're all a study in themselves. We're really only scratching the surface. Really this is part one because we've got so much to cover.

[9:11] It talks about not only his pre-existence. But really his eternality. His eternal. And his deity. So he existed before his birth in Bethlehem. He was literally and eternally existent in the heavens.

With God the Father and God the Holy Spirit. Before his incarnation. So in the beginning was the word. The word was God. It's got the sense that. In continual existence.

Is the tense there. He was God. It's got that sense of continual existence in past time. He was continually existing. And then we see that again in John 8.58. Before Abraham was. I am. He was born in Bethlehem. But before Abraham was. The son of God. Was continually existing. Hebrews 1 verse 8. It says that. Your throne. Oh God. Is forever and ever. Colossians 1.17. He is before all things. And by him all things consist. Micah 5 verse 2.

[10:13] It tells how. His goings forth have been from of old. From everlasting. From everlasting. And then of course. That one we just read. Isaiah 9 verse 6. That is called.

Wonderful counsel. The mighty God. The everlasting father. The prince of peace. He's pre-existing. Pre-existent. So before coming to earth. He was in heaven. Of course. It tells us there. John. 1 verse 3. All things were made by him. And without him was not anything made. That was made. John the Baptist. Just bore witness that. He. Christ. Was before me. See that in John 1 verse 15. Of course. John the Baptist. Was conceived before Christ. So. And yet. John the Baptist. Says he was before me. So again. Very clear. Witness of. His pre-existence. And then. It tells us that he came down from heaven. He tells us that.

[11:06] That he came down from heaven. And we see the Jews reaction there. That's in John 6. From 33 to 42 there. And then he says that. Abraham rejoiced to see my day.

That's John 8 56. And he says that he was with the father. Before the world. Before the world was. John 17. So many clear references that. Christ was pre-existent. He. Existed before coming to earth. At Bethlehem. He pre-existed. In eternity. John 1. It tells us there. As we've read. All things were made by him. 1 Corinthians 10. It talks about the spiritual rock. The rock was Christ. Through the wilderness wanderings. And we see there. 1 Corinthians 10. Further about. How some tried to tempt. Or test. God. Israel. Tempted God. They were destroyed by the serpents.

[12:05] In Philippians 2. It tells us that he. He was in the form of God. We'll read that later. And then Colossians 1. Again. For by him were all things created.

He is before all things. So Christ's names prove his existence too. He's called Jehovah. Or Yahweh. In Isaiah 6. It reads about. How the creatures cried one to another. They said. Holy. Holy. Holy. Is the Lord of hosts. Capital. L-O-R-D. Jehovah. The whole earth is full of his glory. And then in John 12. You could see that it correlates with John 12. Verse 41. Where it says. These things said Isaiah. When he saw his glory. And spake of him. So John is witnessing. That when Isaiah saw his glory. And they're saying. The whole earth is full of his glory. The Lord of hosts. Jehovah. John's witnessing. That they're speaking about Christ. Isaiah saw his glory.

[13:06] And spoke of him. So it proves that. Christ is Yahweh. Proves he pre-existed. And then in Psalm 110. Verse 1. It reads. The Lord said unto my Lord.

Sit thou at my right hand. Until I make thine enemies thy footstool. And that's David talking. And Matthew 22. 44. Relates that to Christ. It says that. It speaks of Christ there. In Matthew 22. 44. So. A correlation. Like a. Fulfillment there. That it is. A witness further. Of Christ. His pre-existence. And his deity. As well. So there's lots of. Old Testament evidence. Witness about Christ. Statements about Christ. In the Old Testament. Psalm 2. It says. Verse 12. Kiss the Son. Blessed are they. That put their trust in him. So this word. Kiss the Son. It means. In other words. It's saying. Worship him. Worship the Son. A clear reference to the Son.

[14:01] The Son of God. Christ. And Proverbs 30. Verse 4. It says. Who hath established. All the ends of the earth. What is his name. And what is his son's name. If thou canst tell. Again. Witness to Christ.

Daniel 3. Verse 25. We see. When the three Hebrew children. Were in the fire. The burning fiery furnace. That Nebuchadnezzar looked in. And he says. The form of the fourth.

The form of the fourth. Is like the Son of God. He saw this divine being. Who appeared different. From the other three men. Of course. It was Christ. With them. And then we see.

Christ is the creator. Of everything. So. Whenever it appears. In the word of God. That God has created. The world. And everything. It's another reference. That it is to Christ.

Because. John 1. 3. And Colossians 1. 16. Says that he's created. Everything. By him. Then we see. Numbers of references. To his. Manifestations. Before.

[14:54] The incarnation. There's lots of. Manifestations there. And they're called. Theophanies. In other words. A manifestation of God. Or Christophanies. A manifestation.

An appearance of Christ. And as we talked before. About the angel of the Lord. The angel of the Lord. Is another sign. Of Christ. Another appearance of Christ.

We see. Genesis 18. Verse 1. It tells how the Lord. Appeared. In Genesis 18. 1. And. Anytime. The Lord. Appeared. Or is revealed.

As God. Elohim. Or the Lord. Jehovah. It's a manifestation. Of the son. Not the father. It's the. The Lord. Jesus. Really appearing. And.

The angel of the Lord. Is distinct. From Yahweh. Because he talks. To Yahweh. And. It's interesting. The angel of the Lord. Doesn't appear. After the incarnation. Because.

[15:48] Christ has come. It's only before. So Jesus. Was called. The messenger of Yahweh. And yet. Still was Yahweh. Just as he's called. The son of God. And yet. He still is God.

He claims. The prerogatives. He's called. God. He's called. God. He's called. God. He's called. Lord. And his name. Is treated.

Sacredly. And used. With honor. He's called. God. El. As it says there. In Genesis. 16. 3. Thou God. Seest me. So. There's numbers. Of times. The angel of the Lord. Appeared.

Right through the Bible. There's. Different characters. As we see. Kind of summarized here. He appeared to Abraham. And when he came. He came. In the form of a man.

Along with two other angels. In Genesis. 18. And. He revealed. Lots of the characteristics. The attributes of God. He had omniscience. He was honored. As king. As master.

[16:42] He was judging. Judging. Sodom. And Gomorrah. And you could see. Really. That. That. That. God. Was there. That. The Lord. Was raining down fire. From heaven. So. That was Yahweh.

And. We see. God. The son. There. Pictured as well. So. He speaks as Lord. As the angel. Speaks to Abraham. As. As. He appeared.

Also. To Isaac. As well. In. Genesis. 26. He appeared. To Jacob. As he. Spoke to him. In a dream. In Genesis.

31. He wrestled. With him. In the form. Of a man. Genesis. 32. And he. Redeemed. Jacob. In Genesis. 48. He appeared. To Moses.

As we talked. About. In the burning bush. As he appeared. As the I am. And. Through the wilderness. Wanderings. Through the cloudy. Fiery pillar. And through the rock.

[17:36] In the wilderness. Too. The Lord. Jesus. Appeared. To Joshua. In the. Form of the captain. Of the Lord's. Host. And he was. Worshipped. He appeared.

To Israel. As well. The angel. Of the Lord. In Judges. Two. Appeared. To. To. To. Gideon. As well. Bearing. Jehovah's. Name. Claiming. Jehovah's. Authority.

Showing. His power. Father. And then he appeared. To Samson's parents too. So there's lots of times. That you could see that. In these. Theophanies. These manifestations of God. Through the Old Testament.

That it was Christ appearing. In a human form. And yet. He did not really become. Fully flesh and blood. Till the incarnation. It was kind of like a. Preview of his coming.

In the incarnation. So we've seen the. Pre-existence of Christ. And these kind of. Early manifestations of him. Now we're going to take a look. At the incarnation.

[18:32] So the word incarnation. Literally means. In the flesh. So. It's really the. Coming in the flesh. Of our Lord. God was manifest. In the flesh. And. We see that. Really.

As it was first. Prophesied to happen. In Genesis 3. Verse 15. Theologians call it. The proto-evangelium. So the first gospel. Really. Is Genesis 3.

15. It talks about. The seed of the woman. That he would come. And it's speaking of Christ. That he would come. Satan will bruise. Christ's heel. But Christ will crush. Satan's head. The serpent's head.

And so Matthew 1. Talks about. The seed of the woman. It's interesting when it says that. Matthew 1. 16. Talks how. How Christ was of Mary. By whom.

And it's got this. Sense where it's. Really. Only of the female. It's got that meaning. That it's only of Mary. That he was born. He wasn't born of Joseph.

[19:27] Isaiah 7. 14. It says that. Therefore the Lord shall give you a sign. Behold a virgin. Shall conceive and bear a son. And shall call his name Emmanuel. Which being interpreted.

Is God with us. Is what Matthew 1. Interprets it as. Explains it as. That Emmanuel means God with us. Now there's many. Verses in the Old Testament. Which are prophetic.

Of his coming. We see. For example. Talking about his triumphal. Entry. Into Jerusalem. Zechariah 9. Verse 9. Talks about the king. That's coming into the city.

Of Jerusalem. Having salvation. Riding upon an ass. Upon a colt. The foal of an ass. So. It tells how he's going to come in this humble form. Coming in on this.

Riding a donkey. Into Jerusalem. And then Matthew 21. Verse 9. Talks about. The multitudes crying out. Hosanna. Hosanna to the son of David. Blessed is he that cometh.

[20:22] In the name of the Lord. Hosanna. In the highest. And Hosanna means. It's a call for help. It's a call for salvation. For Christ to save.

And calling him the son of David. And acknowledging him as the rightful. Heir to David's throne. Another scripture that's fulfilled. Prophetic scripture is.

Psalms 118. Verse 22. Where it talks about the cornerstone. Being Christ. That he has the stone. Which the builders refused. Or rejected. It's become the headstone of the corner.

He's fulfilled many scriptures. Runley just touching on a handful here. Of course. About the betrayal. About him being sold for 30 pieces. Of silver. There's numbers of references.

That talk about that there. In your notes. And also. Prophecies. Of his. Crucifixion as well. We see that there. In Psalm 22.

[21:18] For one. And of course. Referred to in Matthew 27. Where he cries out. Eli. Eli. Lama. My God. My God. Why hast thou forsaken me? Many scriptures.

That are prophetic. Of his crucifixion. And. As we know. Very many scriptures. In Isaiah 53. Here's just some. Instances there. Isaiah 53.

Verse 3. It says. He is despised. And rejected. Of man. A man of sorrows. And acquainted. With grief. We hid. As it were. Our faces from him. He was despised. And we esteemed him not.

Verse 7. He was oppressed. And he was afflicted. Yet he opened not his mouth. He has brought as a lamb. To the slaughter. And as a sheep. Before her. Shearers is dumb. So he opened not his mouth.

And then verse 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. So Isaiah penned these words.

[22:13] Some 500. Plus years. Before Christ came. It's all prophetic. Of Christ's coming. We see. As we've touched on before. His officers.

As prophet. Priest. And king. So as prophet. One who speaks for God. He's the eternal word.

Reveals the father to men. He's the priest. As one mediator. Between God and men.

The man. Christ Jesus. The mediator. And he's the great high priest. Who goes in. To the holy place for us. He's the king. Born king of the Jews. As he was declared.

At his birth. Matthew 2. Verse 2. And then as they put. The title. Over him. He was. Killed. As the king of the Jews. And so.

There's many scriptures. That talk about. Our lord. As the king. In Genesis 49. It talks about. How the scepter. Will not depart. From Judah. Speaks of Shiloh. Which means.

[23:08] The rest giver. It speaks of Christ. Balaam uttered. Prophecies. A blessing. Against his will. Prophecy. Blessing on Israel. Telling of

Christ.

Coming. As king. And then we see. Ultimately. In revelation. When he. Is with his glorified saints. He will return. To the earth. As king of kings.

And lord of lords. And then we see. Again. Speaking of him. As. A prophet. We have his word. As priest. He makes intercession.

As king. He shall be king. Over all the earth. We see him. In those three psalms. That kind of a.

That kind of a. Set of psalms. If you like. Psalm 22. Speaks of him.

In the past. As the. Crucified prophet. The good shepherd. The suffering saviour. Psalm 23. Speaks of him. In the present. As our. Priest. As our living shepherd.

[24:02] And then we see. In the future. Psalm 24. As reigning king. As exalted. As exalted sovereign. And. Through.

The scriptures. As many references. To our Lord. So. You got there. Page five. And page six.

There's a whole stack. Of them there. Really through every book. Of the Bible.

It's interesting. When our Lord. Was. On the road. To Emmaus. And talked to. A couple of his.

Disciples. And. They didn't realize. Who he was.

At the time. And it says. In Luke 24. 27. And beginning at Moses. And all the prophets. He expounded. Unto them. In all the scriptures. The things. Concerning himself.

So. He's telling us there. That. Christ is in all the scriptures. And you can see. As we got listed here.

Perhaps. I won't labor that. Entirely. But you can see.

[24:55] Where he appears. Through. Every book of the Bible. We can see some instance. That Christ is there. In some kind of. There's some glimpse. Of him. Some. Picture of him.

As we see. Genesis. The seed of the woman. We see in Exodus. The Passover lamb. We see in Leviticus. As the sacrifice. As the. As the one lifted up.

For salvation. In numbers. We see in Deuteronomy. A prophet. Like unto Moses. In Joshua.

Captain of the Lord's host. Judges. The angel of the Lord. In Ruth.

The kinsman. Redeemer. In one Samuel. The rock. Two Samuel. The seed of David. One king. The wisdom of God. Two kings. The angel of the Lord. One chronicles.

The eternal king. Two chronicles. The eyes of the Lord. In Ezra. Restorer of the temple. The theme of Ezra. In Nehemiah. The restorer of the nation.

[25:51] In Esther. Our propitiation. And advocate. In Job. Our redeemer. And Psalms. There's multiple ones there. We see. Of course. The good shepherd. The Lord.

Our shepherd. We see. Proverbs. He's the wise counselor. In Ecclesiastes. Our judge. Song of Solomon. He's the lily of the valley. The bridegroom.

Isaiah. He's holy. Holy. Holy. Emmanuel. Jeremiah. The Lord. Our righteousness. Lamentations.

The one who weeps over Jerusalem. Ezekiel. The true shepherd.

Daniel. The stone. Son of man. Hosea. He's the son out of Egypt. And Joel. He's the judge. In the day of the Lord. Amos. He's the Lord of hosts.

Obadiah. The Lord of retribution. Jonah. The lover of men's souls. Micah. The eternal ruler. Nahum. The God of vengeance. Habakkuk. The God of justice.

[26:48] Zephaniah. We see. The wrath of the Lord. Haggai. The desire of all nations. Zechariah. The smiths and shepherd. Malachi. The Lord. Whom you seek. The son of righteousness. Matthew.

The king. Mark. The servant. Luke. The son of man. John. The word. Acts. Salvation. Unto the ends of the earth. Romans. He's our propitiation.

Our justifier. 1 Corinthians. He's our foundation. 2 Corinthians. Our grace. All sufficient. Galatians.

The redeemer. From the curse of the law.

Ephesians. Head of the church. Philippians. The name above every name. Colossians. He's preeminent. 1 Thessalonians. The one coming. 2 Thessalonians.

The one who will judge. In flaming fire. 1 Timothy. The mediator. 2 Timothy. The judge of the living and the dead. Titus. The blessed hope. Our great God and saviour.

[27:43] Philemon. The settler of the account. Hebrews. Is called God. Author and finisher of our faith. James. Is the Lord of glory. 1 Peter.

Is the suffering saviour. 2 Peter. Is the day star. 1 John. Is our advocate. 2 John. Is the son of the father. 3 John. Is the truth.

Jude. Is the one. Is able to keep us from falling. Revelation. Is the alpha and omega. The king of kings. The Lord of lords. The bright and morning star. So we see that. Christ is in all the scriptures. You can find reference to him. As much as some of it. Is kind of. Hidden. He's there. Right through the scriptures. Just got to go looking for him. And you'll find him there. Through all the scriptures. So just some further comment. About the incarnation. We see. 1 Timothy 3. 16. It's very clear that. God was manifest. In the flesh. He was revealed. In the flesh. And of course.

[28:40] As we see in John 1. 14. That the word was God. Was with God. The word was made flesh. And dwelt amongst us. And we see that. In his incarnation. That he laid aside some things.

He changed some things. So. We see his humility. When he came. As man. As he stepped down. From heaven's glory. We see that. He changed his dwelling place. From the presence of the father. To come. Into the presence of man. He. Changed his possessions. He laid aside his riches. And he became poor for us.

He laid aside his reputation. So he left glory. To come down to obscurity. To be born. In a. A humble place. He laid aside his position.

He had equality with God. He was God. He came as a servant. And he laid aside his form. So. He had the form of God. Now he took on the form. Of a servant.

[29:41] So. All of these changes. That he made. They were temporary. Because. As much as he will appear. In a glorified human form. Throughout eternity. None of these changes.

Affect his. Divine nature. He did not cease. To be God. So. You see more notes there. That. Kind of unpack that. A little further.

So. The virgin birth. Is foretold. In the Old Testament. We see. As we talked about. The seed. Of the woman. Genesis 3. 15. We see.

The symbol. Of the root. Out of dry ground. Of Isaiah 53. So. Coming out of something. That was impossible. And then we see. Isaiah 7.

That. Even more impossible. That a virgin. Shall conceive. And bear a son. This is all. Talks about. The virgin birth. Really. That he was of the seed. Of the woman. That he was.

[30:35] That rude. Out of dry ground. He was that. One that was conceived. Of a virgin. The virgin birth. And then we see. His virgin birth. Confirmed further. Fulfilled in the New Testament.

We see. References there. Of course. The virgin birth. Was announced to Mary. And to Joseph. He had no physical. Human father. Says Mary. Of whom was born Jesus.

So. Again. This. Particular. Grammatical. Truth here. The relative pronoun. Of whom. Is feminine. So it could only refer to Mary. Who was especially.

Referring. Just to Mary. And then. Luke 3. The other. Genealogy. When you look at Luke 3. Genealogy. It says. Of Christ.

He was supposedly. The son of Joseph. Because of course. He was not. Actually. The son of Joseph. Joseph. And so. Our Lord. Assumed a body. From Mary. Not Joseph.

[31:29] He was made. Of a woman. It tells us. Specifically. There in Galatians 4. Verse 4. Made physically. Of a woman. Not of a man. Again. It speaks. Of his virgin. Birth. It says.

Christ came from heaven. Into the world. And Christ was sinless. So. All of these things. Tell us. That Christ was very. Uniquely born. And. Many theologians.

Hold that man's. Sin nature. Is passed on. Through the blood. These are just. Interesting notes. Genetically. Man's blood. Is determined. By the father. Christ's blood.

Had no connection. With an earthly father. And. We are in Adam. But Jesus. Is not in Adam. He's not in Adam.

Rather. He is the second Adam. And so. As God created Eve. Without the reproductive. Elements of man. He supernaturally. Implanted his son. In seed form.

[32:23] Into the womb. Of a woman. Without the reproductive. Elements of man. So it's very. Strong. Scriptural evidence. Here that Christ. Was uniquely. Virgin born.

And. Of course. That then. Shows to us. That. He. Has that unique. Place. That. He possesses deity. He is. Uniquely.
The. Only begotten. Son of God. God. And. It shows. His sinlessness. Too. That. He doesn't have. Adam's sin. And. It also. Shows. That he's got. The right. To sit on David's throne.
Because he's. From that. Line. So. And. Here's another. Interesting thought. As this chart. Kind of. Illustrates. I picked up this chart. Which tries to illustrate it. And of course. It. Misses.
Lots and lots of names. But it just. Kind of simplifies. The main. Comparisons. Of. Matthew's account. And Luke's account. Now sometimes we gloss over the.

[33:18] The genealogies. Don't we. Because it's. Not always. Something you're. Kind of cotton on to. But it's quite. Important. The genealogy is very important. Because it shows us on the one hand.

That. In Matthew's line. He's from the royal line. Which leads to Joseph. Like his legal. Rights. And then we see. On Luke's side.

You've got the genetic line. So that's through Mary. So it's an interesting thought. Because Joseph. Who was. Of course. Our Lord's human.

Adopting. Father. Was of the line of David. And. That was through Solomon. But as you see in the notes. It sort of explains it here.

A bit further. That a curse was placed. On that bloodline. Because of Jehoiakim. And so none of his offspring. Was to sit on David's throne. The legal right.

[34:13] To David's throne. Was through Jehoiakim's line. So the Lord. Received his legal right. By virtue of his. Legal relationship. To Joseph. So that's through.

The Matthew's line. The royal line. However. The physical blood right. To David's throne. Passed through Nathan's line. And that was received.

By virtue of his birth. To Mary. So hopefully that. Helps you understand that. A little bit. That so. Just to kind of. Sum that up.

As best I can. That Christ is. Legally. Of Joseph's line. But not. Physically. So he had that. He was of the line of David.

And then we see. Through Mary. See. That he's through. That. He's got the genetic. Genetic line. To. To David. Philippians 2.

[35:07] Is a really key scripture. That talks about. How our Lord came. And. I'll read it through. Let this mind be in you. Which was also in Christ Jesus. Who being in the form of God.

Thought it not robbery. To be equal with God. But made himself. Of no reputation. And took upon him. The form of a servant. And was made in the likeness. Of men.

And being found in fashion. As a man. He humbled himself. And became obedient unto death. Even the death. Of the cross. Now verse 7. Says.

He made himself. Of no reputation. And. This has got the connotation of. He emptied himself. And so there's this kind of theological.

Concept that. Christ in his humiliation. He emptied himself. The self emptying of Christ. It's. Essentially.

[36:03] The. Meaning of it. Is that. Christ voluntarily. Surrendered. Some. Exercising. Of certain. Of his divine attributes. While he was on earth.

So. While he was still. God. Of very God. He was very God. Of God. He was also. Very. Man. He was very God.

And he was very man. But he chose to limit. Using some of. His power. He still had all power. And all authority. And all honor. But he humbled himself.

He. Chose not to exercise. Those. Attributes. He. He chose to take upon himself. Man's limitations. So. That's in effect.

The. The concept. That he emptied himself. To become a human. So that. He could face the realities. Of living.

[36:59] A human life. He made himself. Of no reputation. He. He deliberately chose. To. To take that humble place. In becoming a man.

Even though he was God. He would no longer be. Recognized or honored. He surrendered. Some of those attributes. For that time. In his.

Form. As. As Christ. That was only really. On that. Time. On earth. Before his resurrection. And glorification. Of course.

Now he's got all. Authority. And all glory. And can fully exercise. All of his attributes. It's just that. Truth. That he. So humbled himself.

That he. Took that lowly. Place. So he could. Fulfill. The work. That had to be done. He had to. Accomplish that. In that.

[37:53] Human form. So we see. Leading on from that. The humanity. Of Christ. That. He was fully God. But he was also. Fully man. And so he had to.

Be a man. To represent. Fallen humanity. He had to be a real man. Of course. There's some that might. Speculate. Other doctrines. And I didn't really go into all the. There's various different.

Viewpoints. About all that. But. He had to be a full man. And full. Fully man. And fully God. So he had to have a genuine. Human nature. And to be. Totally and completely human.

But of course. He did not become sinful man. He had a human nature. But not a sin nature. So he. In a way. He had. Like the identical nature. Of Adam. Before the fall.

So he's called. The last Adam. He was virgin born. So Joseph. Joseph did not beget Jesus. But he was born. By Mary.

[38:52] From Mary. And then we see. Through his. Growing up. He grew in wisdom. Stature and favor. With God and men. Luke 2. 52. So he knew what it was.

To be. Actually born. As a real human. And then to grow up. As. As he grew. In age. As. As we all do.

So he was a true humility. That he took on. That. Aspect. So he possessed. A body. A soul. And a spirit. He had all of those elements.

And. He expressly. Calls himself. A man. John 8. 40. Says. You seek to kill me. A man. That I told you the truth. It's told of him.

That he's a man. In Acts 2. 22. Jesus of Nazareth. A man approved of God. God. And he's one mediator. The man Christ Jesus. 1 Timothy 2. Verse 5. So he was a real man.

[39:46] But of course. As well as being. Fully man. Very man. He was. Fully God. Very God. He knew all the. Attributes of human existence. So talking about his humanity.

As well as being born. It tells us that he grew. He had physical appetites. Hunger. Thirst. And sleep. He had emotions. Like anger. Sorrow.

Compassion. Anguish. He had human restrictions. And limitations. He knew fatigue. And exhaustion. He knew the limitations. Of time and space.

And he knew death. So he experienced that fully. And that's why he can have. Compassion for us. Because he's. He's gone through. Living. The human life. And he can empathize.

With the feelings. That we go through. Another truth is that. There's this other. Technical term. Called the. Hypostatic union. So. In simple terms.

[40:43] It's basically means. Christ has got two natures. He's got two natures. He's human. He's got the human nature. And he's got the divine nature. So. Hypostatic. Just means that they stand together.

So he's got these two natures. At the one time. He's got the divine nature. And yet. He's also got that human nature. It's not to take away.

One from the other. They're both real and true. So why did he come? What's the motive of the incarnation? Basically it's salvation. That's his mission. That's why he came. And he tells us that there.

In Matthew 20. 28. That he's come to give his life. A ransom for many. It says he came into the world. To save sinners. In Hebrews 2. It says he's made a little lower.

Than the angels. Why? To taste death. For every man. So that's his motive. And so God became man. So that he might share with man. His own eternal life.

[41:39] He says I'm come. That they might have life. And have it more abundantly. John 11. 25. I'm the resurrection and the life. He's come to

show us life. To bring us salvation.

To give us eternal life. And so God became man. So that we can have the ideal example. Of a human life to live. So we can follow any steps. So he became man.

So God could reveal himself to mankind. So that we could see God. And then as the Messiah as well. We see in the incarnation.

There's a whole lot of scriptures there. That we won't go through. But we see that Christ has come as the Messiah. He's fulfilled so many Old Testament scriptures. That foretell of his coming. That he's going to come as that deliverer of Israel. He's going to come as the saviour of the world. And we see numbers of scriptures there. How he would come at an appointed time. Be born in Beverlyham.

[42:36] Born of a virgin. Die for the sins of the world. He'd be hated. Rejected. Betrayed. Forsaken. He'd be sold. Smitten. Spout upon. Nailed. Forsaken. Mocked.

Pierced. Then he would be raised from the dead. And ultimately then. He will come again. In judgment. So we see all of those things. Christ fulfilled. All those many Old Testament scriptures. So we've seen the coming of Christ. We've seen his incarnation. We've seen. Now. Some thoughts about his deity. Some more about Christ's deity. Christ is divine.

More than that. He's got. He is deity. He's the Godhead. He's in Christ. And Christ is in the Godhead. He's equal with the Father. He's God. Very God. And Lord of Lords.

Of course we'll talk about the Trinity. At another time. But Christ is directly called God. And we see that there. God with us. When he came at his birth. He's called God by John.

[43:36] As we've read. The word. The true God. And eternal life. He's called God by Thomas. When he appeared. As the risen Lord. And Thomas fell at his feet.

And said. My Lord. And my God. Christ refers to himself as God. In John 5.17. We read there. That they recognised.

That he was making himself. Equal with God. In John 10. Verse 30. He says. I and my Father are one. We see the reaction. Of the audience there. That they.

They saw. That he being a man. Was making himself God. And then John 14.9. It says. Our Lord says. He that hath seen me. Hath seen the Father.

He's called God. By the writer of the Hebrews. Hebrews 1. Verse 3. Tells of. He being the brightness. Of his glory. The express image. Of his person.

[44:33] And how. It says. But unto the Son. He saith. Thy throne. O God. Is forever and ever. The scepter of righteousness. Is the scepter of thy kingdom. So that's quoting. Psalm 45.

Verses 6 and 7. Again. Very clear. Reference to. Christ. Is being called God. Directly there. It's no question. And then. He's called God. Again. Romans 9.

Verse 5. Paul talks of him. Who is God. Blessed forever. And then. Acts 20. Verse 28. Where. Luke quotes Paul. He says.

Feed the church of God. Which hath purchased. With his own blood. Next section there. We took. From Philippians 2. As we've read. Verse 6.

Who being in the form of God. Thought it not robbery. To be equal with God. Colossians 1. Tells of him. As being the image. Of the invisible God. God. Colossians 2. It tells us.

[45:28] In him. Dwelleth all the fullness. Of the Godhead bodily. So the fullness of it. The completeness of it. Of the Godhead. Bodily in Christ. 1 Timothy 3. 16. God was manifest in the flesh.

Titus 2. 13. Looking for that blessed hope. And the glorious appearing. Of the great God. And our saviour. Jesus Christ. Very clear. References to the deity of Christ.

That Christ is God. And Christ has got divine titles too. Again. Some of this is a bit repeating. Of what we've already covered. But just to. Recount.

It says. The son of God. It says. The only begotten son. God. Lord. God with us. The holy one. First and the last. The saviour.

So we see. Very clear references to. The divine titles of God. Christ has given those titles. And then we see. The next section. That.

[46:23] Our Lord claimed. And exercised. The prerogatives of God. So. Only things that God. Himself could do. Only. What God can do. So only God can forgive sins.

And Christ. Did so. Raise the dead. Control nature. Receive worship. Only God can teach. With independent authority. So. Unlike all the prophets.

That went before him. Christ did not say. Thus saith the Lord. He said. I say unto you. I say unto you. So there's very clear. Very clear cut distinction.

He's not just saying. Thus saith the Lord. He's saying. I say unto you. He was God. Speaking. First person. We see that. Only God can send the Holy Spirit. Christ does that.

Only God creates. Sustains. And preserves creation. Only God can be the. The judge. That's Christ. And he's got. The right to equal honour.

[47:18] With the father. Only God can be the saviour. In Isaiah 43 verse 11. It says that. Only the Lord. Yahweh. Is the saviour.

And yet multiple times. Our Lord is called the saviour. And only God can grant eternal life. And answer prayer. So all of these things. They're prerogatives. Of God. So. Only.

Actions that God himself can do. And so. It tells us of our Lord. That clearly. He is God. He's exercising the rights of God. He's doing the works of God.

And Jesus Christ. Has the same attributes of God too. We see numbers here. Self existence. I am. He's eternal. He's omnipresent. Only God can be omnipresent.

In other words. Everywhere present. He says. I'm with you always. And it says. Wherever two or three are gathered. I'm with you. He's always present. He's omniscient. So he knows all things.

[48:15] Only God can do that. Omnipotent. He's almighty. In other words. Only God has. Really the. Life. Who is the source of life. It says of him.

In him was life. He says. I'm the way. The truth. And the life. Only God can have infinity. As his character. So. Really. There's. An unsearchable nature.

To God. And. Only God can have perfection. The fullness of the God. It's in him. Completely. Fully. And then. Omnisapiens. So to do with wisdom.

He's got the wisdom of God. Only God has got the wisdom of God. And. Christ is called. The wisdom of God. And then just in that next section too. It tells us how. Numbers of Old Testament scriptures.

Which apply to Jehovah God. Are also applicable to Christ. They're fulfilled. In Christ. Again. Some of this is a bit repetitive too. But.

[49:10] It's a great list. Of. These are things said of Jehovah. That are said of Christ. And it's really very telling. If. Someone was to deny. To deny. That Christ is God.

This is a great. Kind of summary. To show them. Because we know that. Jehovah God. The almighty God. Is the creator. And numbers of times.

It tells us that. The Lord Jesus. Is the creator. Isaiah 44. Says. The first and the last. Speaks of Jehovah. And that's spoken of. As our Lord. In revelation.

He's the first and the last. So. Very clear. It says that. Jehovah's due. The highest glory. And that's said of Christ. God is the forgiver.

Jesus forgives. Isaiah 43. Talks about Jehovah. Being the holy one. And in Acts. 3. Verse 14. Says Jesus is the holy one.

[50:08] The one who's to come. Is. Of God. That is. Likewise said of Christ. He's the one coming. With his reward. He's the shepherd.

The Lord our shepherd. Of course. Christ is the good shepherd. He is the shepherd. God is the king. Jesus is the king. God is I am.

Jesus is the I am. God is worshipped. And served. That's Christ. Worshipped and served. The one God. Jesus is the true God.

1 John 5 20. The only saviour. Again Christ. The changeless one. He does not change. That's said of Christ. Same yesterday. Today and forever. The one to be loved.

Again it's of Christ there too. Further. Reference. Is the one Lord. It's Christ. Is the redeemer. It's Christ. It's the fountain of life and light.

[51:04] It's Christ. The one who refreshes the thirsty. It's Christ. The one who swallows up death. The one to look for for salvation. Look unto me he says. And that's Jesus.

We look unto him. The holy Lord of glory. Of Isaiah 6. Again. Sea of Christ. The light of the new Jerusalem. The one to be prayed to.

The one who calms the sea. The one who cleanses sin. The one who chastens or disciplines. It's Christ. The rock. The judge of the earth.

And the one whom Israel tempted. In the wilderness. So. Some great references there. That you can look up later for yourself. To. To get a handle on that.

And so. Just as the final paragraph says. By calling Jesus Jehovah. We're not denying the fact that the father is Jehovah. And that the Holy Spirit is Jehovah.

[52:01] The father the son and the Holy Spirit are Jehovah. They're all eternal Jehovah as the scriptures teach us. So. If Jesus were not Jehovah. The Bible would be the most contradictory book ever written.

But because the Bible is not contradictory. Jesus is Jehovah God. God. And so the evidence for his deity is really conclusive. And those who deny it dishonor the father.

And face eternal tragedy. It's very important that we recognize these things. So. Just a quick recap. We see that. We've looked at. Christ pre-existed.

Unlike. All of us. Christ pre-existed. And we see that he's got that incarnation. He's specially made flesh.

We see his officers. Prophet, priest and king. We see Christ in all the scriptures. He's right through the word of God. He's right through the pages of the scriptures.

[53:00] Really in every book. You can find something. To point to him. And we see. The virgin birth. Especially shows. The wonder of our God.

God. And. We see. He's got perfect humanity. He was a real man. He wasn't some phantom. He wasn't. It wasn't a pretense. He was a real man. He suffered real pain.

He suffered. He shed real blood. He had real humanity. And we see his deity too. That was all because he loved us so. That he humbled himself and became man. And bled for us.

Let's pray. Lord. We thank you. That your word tells us so much about you. Lord. We know we've only scratched the surface here tonight. And. There's so much more we can study to learn more of you.

Lord. Help us to have a heart to see. That you are in all the scriptures. We thank you Lord for the. The word of God that shows. In the Old Testament. Many signs of your coming.

[53:58] Many prophecies. And then in the new. The fulfillment of those. And even in the present. That you walk with us. And talk with us. Along life's narrow way. Lord. We thank you. That you're very real to us.

In the very present tense. And then as we look forward to your coming again. We know your prophecies. Your promises. Are very true and real to us. Lord. We thank you. That we can take these things to heart.

And help us to learn more of you. As we know you're the grand subject. Of the word of God. Lord. Help us to get closer to you. As we learn more about you. In Jesus name.

Amen.