

# LOGOS INTERNATIONAL LEADERSHIP COLLEGE

*...training leaders for the Local Church*

## TRAINING CENTRE SAMPLES

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### NOTE:

- The sample is a portion of the notes for only one subject, the Teaching on Christ (Christology). Other samples of notes may be found under the "Students" menu of the website;
- This section will particularly be of interest to Pastors and Site Administrators who would like to see a sample of assessments at Certificate and Diploma level;
- Marking Keys for all subjects are clear in their answers so as to render assessment a relatively straight-forward process. All answers are contained in the notes and the Bible, and are not difficult to find.

1. Sample of Subject Notes

(first 10 pages of Christology notes only)

**LOGOS INTERNATIONAL  
LEADERSHIP COLLEGE**

# Christology

**the Teaching on Christ**

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# Logos International Leadership College

## Christology

### MODULE DESCRIPTION

**Christology** – 25 nominal hours - The Son of God needed to be both human and divine so that he might be the mediator between God and man and reconcile man to God. Reconciliation could be accomplished only through the incarnation. This module deals with his pre-incarnate state, his humanity and deity, proofs of his deity and a study of the two natures in the person of Christ.

There is one assessment for this module:

Content Assignment - This is found at the end of the notes at the back of the module.

The assessment must be completed successfully before a result of “Pass” or higher is achieved.

If the assignments needs revising, it will be returned with instructions on what needs to be addressed.

**BE SURE ALL OF YOUR WORK IS CLEARLY MARKED WITH YOUR NAME AND STUDENT NUMBER.**

***IT IS HIGHLY RECOMMENDED THAT YOU MAKE A COPY OF YOUR WORK BEFORE SUBMIMMITING FOR ASSESSMENT***

# *Logos International Leadership College*

## **CHRISTOLOGY**

### INTRODUCTION

#### HIS MARVELOUS PERSON.

JOHN F. WALVOORD WRITES:

No other person is given more biographical attention than Jesus Christ, whose life is portrayed in the four Gospels with supplementary theological revelation in other books of the Bible. The four portraits afforded in the four Gospels give depth and perspective to the incomparable One who lived among men. Yet it is still true, as John states, "that even the world itself could not contain the books that should be written" (John 21:25) concerning what He said and did.

The story of redemption, anticipated in the prophecy of Genesis 3:15, is foreshadowed in every sacrifice of the Old Testament as well as detailed in anticipatory prophecy. It had its supreme revelation in those dark hours when Jesus Christ hung upon a cross on Calvary. No other man lived as Christ lived and no other man died as Christ died. Here supremely revealed was the love and righteousness of God and His redemptive purpose for man. The power of His resurrection added a new dimension to the omnipotence of God and His ascension in glory was prophetic of His ultimate subjugation of the universe, when every knee would bow and every tongue confess that Jesus Christ is Lord.<sup>i</sup>

#### HISTORICITY OF JESUS

Did Jesus ever live in history? Some people today do not believe that Jesus ever lived, but that Christians invented the stories we read in the gospels. However F.F. Bruce, Rylands professor of biblical criticism and exegesis at the University of Manchester, writes:

"Some writers may toy with the fancy of a 'Christ-myth,' but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not historians who propagate the 'Christ-myth' theories".<sup>ii</sup>

Otto Bentz writes:

"No serious scholar has ventured to postulate the non-historicity of Jesus".<sup>iii</sup>

Josh McDowell cites Cornelius Tacitus (born A.D. 52-54) as a Roman historian, in 112 A.D., as a Governor of Asia, and as a son-in-law of Julius Agricola who was Governor of Britain A.D.80-84. Writing of the reign of Nero, Tacitus alludes to the death of Christ and to the existence of Christians at Rome:

"But not all the relief that could come from man, not all the bounties that the prince could bestow nor all the atonements which could be presented to the gods, availed to relieve Nero from the infamy of being believed to have ordered the conflagration, the fire of Rome. Hence to suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also". Annals XV.44.

Tacitus has a further reference to Christianity in a fragment of his Histories, dealing with the burning of the Jerusalem temple in A.D.70, preserved by Sulpicius Severus (Chron. ii 30:6).<sup>iv</sup>

Other non-biblical writers of the first and second century who mention Jesus were Suetonius (A.D.120), another Roman historian, and Thallus, a Samaritan-born historian (AD52).

## HIS NAME, JESUS CHRIST

### JESUS

The name Jesus ("Iesous" Gk.) is a transliteration of the Hebrew, Joshua, a contracted form of Jehoshua which signifies "Yahweh is salvation". It stands therefore in the Septuagint (a Greek translation of the Old Testament) for Joshua. In Matthew 1:21 the name is commanded by the angel to be given to the son of Mary. It is the personal name of the Lord in the gospels and the Acts. Jesus (as well as Joshua) was a common name among the Jews. Ex 17:9; Zech 3:1; Acts 13:6; Col 4:11.

### CHRIST

Christ (Christos" Gk) is the Greek equivalent of the Hebrew "Messiah" ("Mashiah"), meaning anointed. Dan 9:26. It is an appellation of his personal name, Jesus. It signifies Jesus as the fulfiller of the Messianic hopes of the Old Testament and of the Jewish people.

Jesus is his name in humiliation. From this it is clear why the gospels speak mostly of "Jesus" while throughout the epistles the title "Christ" stands in the foreground. For the gospels deal with the time of his humiliation, while the epistles testify of him as the One exalted and glorified. In the name Jesus, the thought of salvation preponderates, but in the title Christ, the Glory. In the epistles "Jesus" stands alone only where his former lowliness is to be stressed. 2 Cor 4:10, Phil 2: 10, 1 Thes 4:14, Heb 2:9, 12:2, 13:12 (contrasted with verse 8). As Peter said on the day of Pentecost, only by resurrection and ascension did Jesus become properly Christ, in the full sense of the word. Acts 2:36

## THE PREINCARNATE SON OF GOD

### A THE ETERNITY OF THE SON

1. Jesus claimed to be eternal.

One of the most crucial problems in approaching the study of the person and work of Christ is the question of His existence from all eternity past as the second Person of the

Trinity. It was this issue that aroused the immediate antagonism of the Jews when Christ said, "Before Abraham was, I am", Jn 8:58. His listeners immediately understood that Christ was claiming to be eternal and thereby asserting Himself to be God. The Jews took up stones to stone Him, which was the prescribed penalty for blasphemy.

2. The prophecy of Micah 5:2 states that Christ is eternal.

The prophet Micah predicted in his day that Jerusalem would be besieged and her king be stuck down (5:1). Jerusalem was later besieged in 586 BC and her last king, Zedekiah, was blinded and taken to Babylon. In this way the succession of Davidic kings of Judah was cut off. But in verse 2 Micah predicted, in a positive note, that another king would reign over Israel. This king would be born in Bethlehem, but His origin would not be then but in eternity. "Out of you (Bethlehem) will come for me one who will be ruler over Israel, whose origins are from old, from ancient times." (margin "from days of eternity") NIV. A.R. Faussett has said, "The terms convey the strongest assertion of infinite duration of which the Hebrew language is capable." <sup>v</sup> Micah gave his prophecies between 735 and 700 BC.

3. Other Old Testament prophecies that affirm He is eternal.

All of the Old Testament predictions of the coming of Christ which assert His deity are also evidence for His eternity. For instance, in Isaiah 9:6, Christ is declared to be not only "mighty God" but also "everlasting Father", or better translated "Father of eternity". W.E. Vine comments on this part of the prophecy: "There is a twofold revelation in this: (1) He inhabits and possesses eternity (57:15); (2) He is loving, tender, compassionate, an all wise Instructor, Trainer and provider". <sup>vi</sup>

4. The New Testament also claims it.

Colossians 1:16-17 affirms both Christ's eternity and work as Creator. These verses declare not only that Christ was before all creation, but that all creation stemmed from His creative activity. If Christ was before all creation, it is obvious that He himself could not have been created.

## B. HIS APPEARANCE TO MEN IN THE TIME OF THE OLD TESTAMENT

1. At various times through the Old Testament God appears to men in both the form of a man and "the Angel of the LORD (Yahweh)". John F Walvoord proves that "the Angel of the LORD" is none other than the second person of the Trinity.

"There are at least four lines of evidence which identify the Angel of the LORD as the second Person:

- a. The second Person is the visible God of the New Testament. Neither the Father nor the Spirit is characteristically revealed in bodily and visible form. While the Father's voice is heard from heaven, and the Holy Spirit is seen descending in the form of a dove, Christ, the second Person, is the full manifestation of God in visible form. It is logical that the same Person of the Trinity should appear in bodily form in both Testaments.

- b. Confirming this induction is the fact that the Angel of the LORD of the Old Testament no longer appears after the incarnation. References to angels in the New Testament seem to refer to either angelic or human messengers. It is a natural inference that the Angel of the LORD is now their incarnate Christ.
- c. The similarity of function between the Angel of the LORD and Christ can be observed in the fact that both are sent by the Father. In the Old Testament, the Angel of the LORD is sent by Yahweh to reveal truth, to lead Israel and to defend and judge them. In the New Testament, Christ is sent by God the Father to reveal God in the flesh, to reveal truth and to become the Saviour. It is characteristic for the Father to send and the Son to be the sent One. These facts again point to the identification of the Angel of Jehovah with Christ.
- d. By the process of elimination, it can be demonstrated that the Angel of the LORD could not be either the first Person or the third Person. According to John 1:18 (RSV): "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." This passage seems to imply that only Christ could be visible to man and that the first Person and the third Person did not reveal themselves in visible fashion. As the Angel of Jehovah is the sent One, He could not be the Father for the Father is the Sender. As the Angel of the LORD characteristically appears in bodily, usually human form, He could not be the Holy Spirit who does not appear bodily, except in the rare instance of appearing in the form of a dove at the baptism of Christ. It may, therefore, be concluded that the Angel of the LORD is the second Person of the Trinity. The other theophanies of the Old Testament tend to confirm this judgement".<sup>vii</sup>

2. The appearances of God or Christ in the Old Testament are often called "Theophanies". The word, "theophany", comes from the Greek words for God ("theos") and "to appear" ("phaino").

- i) The Angel of the LORD appeared to Hagar. Gen. 16:7-14. "Angel" means "messenger". So he is distinguished from the LORD (Yahweh). Yet He is identified as God. Hagar saw only the Angel of the Lord, yet she said that she had seen God. v13. Also she said that it was the LORD (Yahweh) who had spoken to her. v13. In this appearance we see the Lord as a person concerned for the welfare of a rejected woman cf. Jesus' concern for the woman of Samaria (John chapter 4).
- ii) Three men appeared to Abraham near Mamre. Gen 18:1-19:1. Two of them were angels. (see 19:1). The third was undoubtedly Yahweh. v13, 17-30, 33. Later he rained down judgment from Yahweh in heaven. Gen 19:24.
- iii) It was the Angel of the LORD who stopped Abraham from slaying his son. Gen 22:10-12.
- iv) He Wrestled with Jacob. Gen 32:22-32. Hosea reveals that the man who wrestled with Jacob was an angel. Hos 12:4, but Moses, the author of Genesis, identifies Him as God. Gen 32:30.
- v) The Angel of the LORD appeared to Moses in the burning bush. Ex 3:2. The Scripture is quite clear that this was a manifestation of God (the second person of the Trinity) v4,6. This Angel of the LORD remained with the Israelites throughout the wilderness journey. Ex23:20. It was Yahweh who

had sent the Angel. v20,21 (and so the Angel is distinct from Yahweh). But then it goes on to state that God's name (person) is with Him and that the Angel has the uniquely divine power to forgive sins (cf Luke 7:49; Mk 2:7).

- vi) The Angel of the LORD barred Balaam's way. In Numbers 22:31 Yahweh opened the eyes of Balaam to see the Angel of Yahweh (distinct), but what the Angel says (v35) is what god says. (v38).
- vii) The Angel of the Lord was the Commander of Israel's armies. Josh 5:13-15. As Joshua succeeded Moses as the leader of Israel, the same mysterious personage appeared. Joshua had to learn that he was subordinate to another leader worthy of adoration and worship. Here the Angel called himself the Commander of the army of the LORD'. v14. He accepted worship as no mere angel may. (viz. Rev 19:10).
- viii) He appeared to Gideon. Judges 6:11-25. Gideon was told by the Angel of the LORD that Yahweh was with him. v12. In v14 the Angel is identified as Yahweh Himself. He accepted sacrifice from Gideon. v21. Gideon feared for his life because of his proximity to deity. v22. Also it was Yahweh who finished the conversation. v23.
- ix) He showed himself to Manoah. Judg 13:15-23. Manoah and his wife declared that they had seen God. v22. The Angel described His name as "beyond understanding". v18. In Isa 9:6 the Hebrew for this phrase (translated "Wonderful") applies to One who would come as "Mighty God".
- x) When David sinned in numbering the people, God sent the angel with pestilence. 1 Chron 21:1-27.
- xi) When Elijah fled before Jezebel, the Angel of the LORD refreshed him under the juniper tree. 1 Kings 19:5-7. No doubt it was the same person who spoke to him at Mount Horeb v 9-18.
- xii) In the days when Sennacherib invaded Judah, the Angel of the LORD came to the rescue of the Jews and killed 185,000 Assyrians in one night. 2 King 19-35.

The combined testimony of these passages portrays the Son of God as exceedingly active in the Old Testament, dealing with sin, providing for those in need, guiding in the path of the will of God, protecting His people from their enemies and, in general, executing the providence of God. The references make plain that this ministry is not occasional or exceptional but rather the common and continual ministry of God to his people, The revelation of the person of the Son of God thus afforded is in complete harmony with the New Testament revelation. <sup>viii</sup>

### C. CHRIST IN OLD TESTAMENT PROPHECY

1. The Old Testament is full of predictions of the coming Messiah. They speak of His birth, life, death, resurrection, and future glory. Although it is treated here only in outline form, there is no prophetic theme in the Old Testament greater than that of the



coming Messiah. When the risen Lord conversed with the two disciples on the road to Emmaus, Luke states that Christ, "beginning with Moses and all the prophets...explained to them what was said in all the Scriptures concerning Himself". Luke 24:27. "Moses and all the prophets" is a way of designating the whole of the Old Testament Scriptures. We understand from this statement that in this discourse of several hours, the life, death and resurrection of Christ were major themes of prophecy in the Old Testament.

2. The lineage of the Messiah.

i) "The seed of the woman". Gen 3:15. Here is God's first prediction of Satan's downfall. These words proclaim that victory shall be with man. As it was man who was overcome, so it shall be man who affects the triumph. But this victory for mankind will be achieved by one particular "Man" (Jesus Christ) as the prophecy specifies that one man ("he") for the benefit of all mankind will crush the serpent's head. cf Rom 16:20; 1 Cor:15:57.

It is noteworthy how precisely true was the promise in relation to its fulfilment. The word is spoken specifically of the woman, and when the Redeemer came, he was "made of a woman" (Gal 4/4) in a miraculously exclusive manner. It is not right to infer the virgin birth from this promise of Gen 3:15, but it is certainly quite legitimate to look back from the point of view of the virgin birth and see how marvellously close were the words of promise to the mode of performance.

Erich Sauer writes:

"The Judgement upon the Serpent. The dawn of salvation displays itself most clearly of all in the sentence upon the serpent (Gen 3:15). In this passage the first promise of the gospel shows how grace, streaming through the gloom of wrath, has turned the curse upon the serpent into the promise for man. At the moment when the sinner (Adam) stands before God, as the accused awaiting sentence of condemnation, no direct promise can, of course, be given. Nevertheless to him, listening and trembling, the sentence of destruction upon his destroyer must be a ray of hope for himself. Thus indeed was "the front aspect of the original gospel, judgment, but the reverse signified promise for mankind".

At first the meaning of the prophecy is still obscure; for if Satan is represented by the serpent, then the serpent's "seed" can be nothing else than the totality of all demonic and human beings who, as the God-resisting "brood of vipers" (Matt 3:7; 12:34; 23:33), would stand on the side of the Devil - thus not an individual but a plurality of beings. But then the harmony of the parallel and opposed clause demands that the seed of the woman also shall not be a single person but likewise a plurality of descendants, namely, the totality of all those who, believing, would stand on the ground of the promise given to the woman.

Only indirectly could the earliest of mankind gain the idea that the posterity of the woman would some day head up in a single individual. For the final sentence of the prophecy said that the seed of the woman would crush not only the seeds of the serpent but its very head, the serpent itself, which perhaps allowed it to be discerned that the woman's seed itself would also at some time culminate in a head, an individual.

Only today, looking backwards, and instructed through the interpretation of later prophecies and fulfilments (especially Isa 7:14; Matt 1:21-23; Mic 5:2; Gal 4:4), do we see that God here, for the first time - although not exclusively, yet inclusively, indeed chiefly - spoke of Christ His Son (Rom 16:20; 1 John 3:8). He, as the centre of humanity, is at the same time the centre of the woman's seed. Only from this do we understand why God did not speak of man's seed but of woman's seed (comp. Matt 1:18): and at the same time by this prophetic word concerning the stinging of the heel and the crushing of the head, commenced that wonderful series of Divine utterances which declared beforehand "the sufferings appointed for Messiah (comp. the 'stinging of the heel') and His glories to follow thereupon" (comp. the "crushing of the head") (1 Pet 1:11). Therefore there is already present here the double character of all later prophetic perspective - namely, the first and the second comings of Christ seen together in one picture (e.g. Isa 61:1-3, comp. with Luke 4:17-20); and in this sense the original gospel is not only the original root but also the original type of all Messianic prophecy".<sup>ix</sup>

ii) The seed of Abraham. Gen 12:1-3. Many years later the Scriptures narrowed down the Messianic line to Abraham's descendants. v3. "All peoples on the earth will be blessed through you (Abraham)". This finds its ultimate fulfilment in Christ. Gal 3:16. God's original blessing on all mankind (Gen 1:28) would be restored and fulfilled through Abraham and his offspring. In various ways and degrees, God's promises to Abraham were reaffirmed to Abraham (15:5-21; 17:4-8; 18:18-19; 22:17-18), to Isaac (26:2-4), and to Jacob (28:13-15; 35: 11-12). Christ's descent from Abraham is found in Matt 1:1-17.

iii) The tribe of Judah. Gen 49:10. His lineage is to be limited to one particular tribe of Israel. cf Heb 7:14; Rev 5:5; Matt 2:5,6.

iv) The house of David. 11 Sam 7:12,13. Then our Lord is to spring from one family in that tribe. cf Matt 1:1; Rom 1:3.

v) The genealogies in Matthew and Luke. It is interesting to compare these prophecies with the genealogies of Christ in the Gospels of Matthew and Luke. (Matt 1; Lk 3). But, at first glance, there appears to be some disagreement between these genealogies.

The genealogy in Matthew apparently gives that of Joseph; while that in Luke gives Mary's. In Luke 3:23 A.V. we read: "Jesus himself ... being (as was supposed) the son of Joseph, which was the son of Heli". Wherever in the Authorised Version words occur in italics they are not in the original. The Greek here simply reads, "Joseph of Heli". In such a case as this, a Greek would supply whatever word the context demanded; it might be son, son-in-law, father, sister, aunt, mother, grandparent. In this case it would be "son-in-law." Heli was Mary's father, and Joseph his son-in-law.

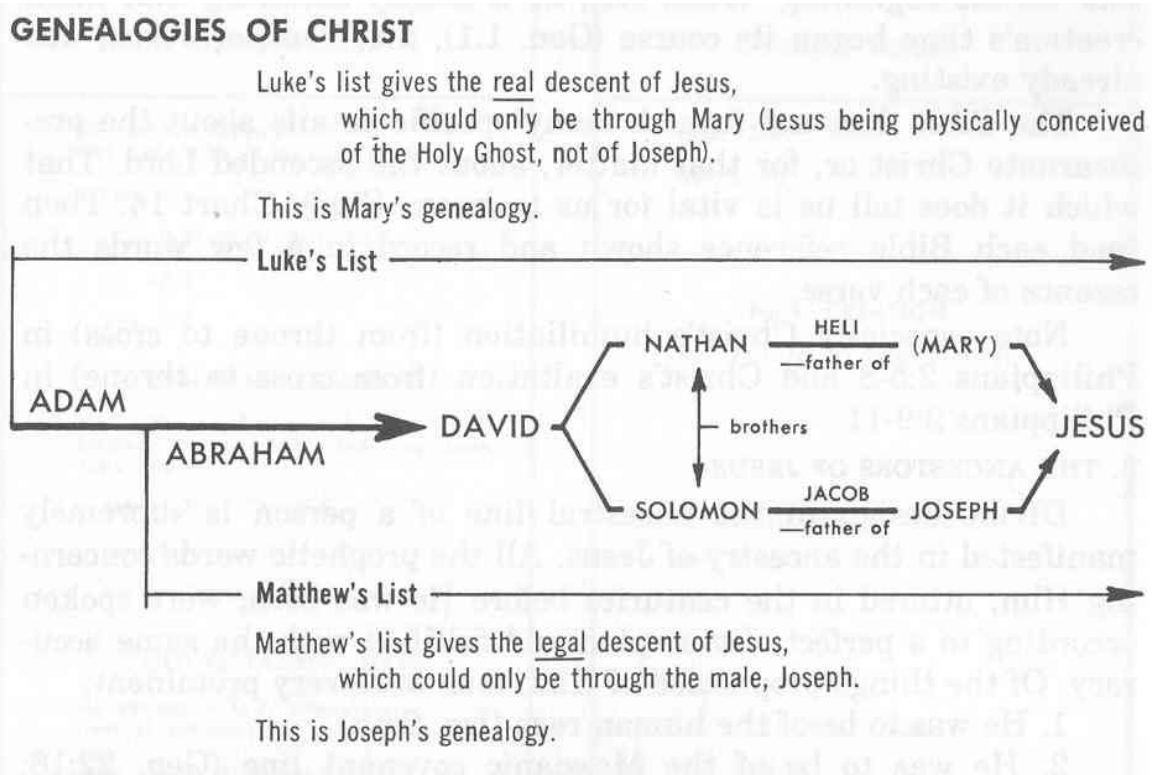
Matthew 1:1-16 gives the genealogy of Jesus through Joseph, who was himself a descendant of King David. As Joseph's adopted Son, Jesus became his legal heir, so far as his inheritance was concerned. Notice carefully the wording of v16. "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ". NASB. This stands in contrast to the format followed in the preceding verses of the succession of Joseph's ancestors, "Abraham begat (egennesen) Isaac, and Isaac begat Jacob, etc". Joseph is not said to have begotten Jesus; rather he is referred to as "the husband of Mary, of whom (feminine genitive) Jesus was born".

Luke 3:23-38, on the other hand, seems to record the genealogical line of Mary herself, carried all the way back beyond the time of Abraham to Adam and the commencement of the human race. This seems to be implied by the wording of v23, "Jesus...being (as was supposed) the son of Joseph". This "as was supposed" indicates that Jesus was not really the biological son of Joseph even though this was commonly assumed by the public. It further calls attention to the mother, Mary, who must of necessity have been the sole human parent through whom Jesus could have descended from a line of ancestors. Her genealogy is thereupon listed, starting with Heli, who was actually Joseph's father-in-law, in contradistinction to Joseph's own father, Jacob. Matt 1:16. Mary's line of descent came from Nathan, a son of Bathsheba (or "Bathshua", according to 1 Chron 3:5), the wife of David. Therefore, Jesus was descended from David naturally through Nathan and legally through Solomon. The records of Scripture provide, then, an accurate and indisputable record of the qualifications of Christ as the inheritor of the promises of David. It is interesting to know that the genealogical records of the Jews were destroyed in the destruction of Jerusalem in AD70. The New Testament records are the only ones extant which provide authentic genealogies to identify the Messiah.

A diagram showing the main differences between the two genealogies is shown below (derived from "Jensen's Survey of the New Testament").

### GENEALOGIES OF CHRIST

Luke's list gives the real descent of Jesus, which could only be through Mary (Jesus being physically conceived of the Holy Ghost, not of Joseph).  
This is Mary's genealogy.



Matthew's list gives the legal descent of Jesus, which could only be through the male, Joseph. This is Joseph's genealogy. <sup>x</sup>

3. The birth of the Messiah.

Between 735 and 700 BC Micah predicted the place of Christ's birth in Micah 5:2. It was very clear from this passage that it was commonly known that Bethlehem was destined to be the birthplace of the Messiah. The scribes and the chief priests quickly informed Herod of this fact when the Magi came for direction in finding the King of the Jews.

4. His death.

The Old Testament preview of the death of Christ is given principally in Psalm 22 and Isaiah 53, though many other passages contribute to the doctrine. Psalm 22 prophesies of the piercing of hands and feet. (verse 16). It was written by David about 1000 BC. However at this time crucifixion was unknown in Jewish criminal law. Crucifixion was a Roman mode of execution and was not used in Israel until 63 B.C. when Pompey's legions made their way into Jerusalem, and Palestine became a Roman province. The Jewish mode of execution was by stoning, Isaiah 53 presenting the sufferings of the Servant of Yahweh, and reveals most of the major details of the death of Christ. Here we have an accurate and detailed account of the sufferings and death of Christ, together with a theological reason for His death - He was dying for the sins of others, as a satisfaction to God. While on the cross, Christ Himself quoted from Psalm 22, thereby calling attention to the predictions afforded in this Psalm. Many other scattered references to the death of Christ complete the picture of prophecy. He was to be betrayed by a friend Ps 41:9, falsely accused Ps 35:11, and spit upon, Isa 50:6. Also His bones were not to be broken. Ps 34:20.

5. His resurrection.

While many passages in the Old Testament anticipate the resurrection of Christ, only a few are specific in this; the most important being Ps 16:10 cf Acts 2:25-31: 13:34-37.

6. His glory.

The Old Testament abounds with references to the glory of God. Many of them are applicable to the "trinity" (Father, Son, Holy Spirit), but others are predictions related to the Messiah. One of the central purposes of the millennial kingdom is the manifestation of the glory of God and the glory of the Son of God. Psalm 24, for instance, anticipates the coming of the King of glory, and the context indicates that it refers specifically to the Son of God cf Ps 72; Isa 4:2; 63:1; Dan 7:14. These numerous references to the glory of the Messiah are in contrast to His sufferings. The Old Testament prophets did not understand this. 1 Pet 1:10,11.

## THE HUMANITY OF JESUS

### A. HIS INCARNATION.

1. The meaning of the incarnation. **[End of sample]**

2. Sample of Content Assignment (assessment questions for the same 10 pages)

# CHRISTOLOGY

The questions in these Assignments are based on the Notes and the NIV Bible.

## INTRODUCTION

1. The four gospels give us a complete account of Jesus' life on earth. Jn 21:25. True or False? \_\_\_\_\_  
\_\_\_\_\_

2. Genesis 3:15 is sometimes called the "protevangelium" or "proto-evangel". This word comes from "proto" which means "first in time" (for example "prototype") and "evangel", the Greek word for "good news". So Gen 3:15 is the first hint in the Bible of the good news that one day God would send His Son to deal with sin and Satan.

(a) Gen 3:15 Who are the words spoken by? \_\_\_\_\_  
\_\_\_\_\_  
(Refer back to verse 14.)

(b) To whom did he speak these words of Gen 3:15? \_\_\_\_\_  
(Again refer back to verse 14.)

(c) In this verse God promised to send an offspring of the woman (a special human being whom we now know to be God's Son who became man) to crush Satan's \_\_\_\_\_. But in this prophecy at the same time as this "death blow" is dealt, will Jesus sustain suffering or will He be able to escape suffering? Refer to the end of verse 15.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(d) When did this great event take place? \_\_\_\_\_

Historicity of Jesus

3. "Historicity" deals with "real existence or occurrence". This paragraph deals with evidence that indicates that Jesus was a real person who once lived on earth. He is not a fictional character like Santa Claus.

F.F Bruce states that all historians (both Christian and non-Christian) believe that Jesus Christ was once a real person on earth as was

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4. The Bible is not the only book that records that Jesus once lived on earth. According to the notes other ancient writers (all non-Christian and so unbiased toward Christianity) that mention the existence on earth of Jesus Christ are:

(a) \_\_\_\_\_ (a Roman historian)

(b) \_\_\_\_\_ (a Roman historian)

(c) \_\_\_\_\_ (a Samaritan historian)

His Name, Jesus Christ

5. Who told Joseph, Jesus' stepfather, to name him Jesus? Matt 1:21 (Refer to verse 20.) \_\_\_\_\_

6. How was Jesus' name spelt in Greek? \_\_\_\_\_

7. (a) The name "Jesus" is the Greek form of a Hebrew name. What was this Hebrew name? \_\_\_\_\_

(b) What was a great act that Joshua of the book of Joshua did?

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8. The name Joshua (and, of course, the Greek form of it, Jesus) means “the Lord is Saviour”.

The angel told Joseph to name him Jesus because He would (Matt 1:21)

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9. (a) How is the title “Christ” spelt in Greek? \_\_\_\_\_

(b) So the name “Jesus Christ” appears in the Greek New Testament as

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\_\_\_\_\_ (Refer to question 6 above.)

10. (a) The title “Christ” (or “Christos”) has the same meaning in Greek as does the word “\_\_\_\_\_” in Hebrew. So Jesus Christ is the equivalent of Jesus the Messiah.

(b) Both words “Messiah” and “Christ” mean \_\_\_\_\_

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(c) So the full name “Jesus Christ” means “the Saviour (Jesus) whom God \_\_\_\_\_

\_\_\_\_\_ to do His saving work.”

#### The Eternity of The Son

11. According to Jn 8:58, Jesus Christ as the Son of God existed before the patriarch \_\_\_\_\_ was born.

12. (a) Some time between \_\_\_\_\_ and \_\_\_\_\_ BC, the prophet \_\_\_\_\_ prophesied that the Messiah would be born in the small town of \_\_\_\_\_. Mic 5:2

(b) In verse 1 he prophesied that the last Davidic king of Judah would be struck down while a \_\_\_\_\_, was laid against the city of Jerusalem. The name of this king was \_\_\_\_\_. This prophecy was fulfilled in \_\_\_\_\_ BC. So from this date until Jesus came, there was no Davidic king, i.e. a king of David's line.

(c) But according to the prophecy, a new king over Israel would arise. This person (Jesus) would be from \_\_\_\_\_ times. What alternative translation for this phrase does the NIV margin give?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(d) If this prophecy was given about 700 BC, how many centuries later was it fulfilled?  
\_\_\_\_\_  
\_\_\_\_\_

(e) Eventually when Mary was pregnant with Jesus, she and Joseph were living in the town of \_\_\_\_\_ in the northern province of \_\_\_\_\_.  
\_\_\_\_\_. Lu 2:1-7.

(f) What pagan ruler (who would have known nothing of Micah's ancient prophecy) had to issue an edict which would force Mary and Joseph to make the three-day trip to Bethlehem?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. Isaiah prophesied that the Messiah would have that title "mighty \_\_\_\_\_" and "\_\_\_\_\_ Father". Isa 9:6. According to the notes, the second term could be translated also as "Father of \_\_\_\_\_".



14. According to Col 1:16,17, which person of the Trinity is stated to have created all things? \_\_\_\_\_ Also it states: "He (Christ) is \_\_\_\_\_ (before/after?) all things".

If all things were created by Him, He Himself must be uncreated and therefore eternal.

#### His Appearance to Men in the Time of the Old Testament

15. From time to time in the Old Testament, God appeared on earth in human form. What are these appearances called? \_\_\_\_\_
16. On these occasions he is often called "the angel of the LORD". In Hebrew (and in Greek) the word "angel" can also mean \_\_\_\_\_.

So the "angel of the LORD" was one person of the Trinity who represented the Trinity. He was their "angel" or "messenger".

17. (a) On one occasion the "angel of the LORD" appeared to Hagar after she had run away from her mistress \_\_\_\_\_ who had mistreated her.

Gen 16:1-7.

- (b) Later Hagar said to the "angel": "You are the \_\_\_\_\_ who sees me". Verse 13. So this angel was not an ordinary angel but rather \_\_\_\_\_ Himself.

18. (a) When Abraham was near the great trees of Mamre, whom did he see standing nearby? Gen 18:1,2 \_\_\_\_\_

- (b) Later two of these "men" turned away and went toward \_\_\_\_\_ Verse 22.

- (c) After they went away, who remained with Abraham? Verse 22

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- (d) Earlier in the chapter (verse 1), when Abraham saw the three men standing nearby, who was it who appeared to Abraham? \_\_\_\_\_

(e) When these two men went away and arrived at Sodom, they are called “two \_\_\_\_\_”. Gen 19:1

(f) If two of the three “men” of Gen 18:2 were really angels, who was the third “man”?  
Gen 18:22 \_\_\_\_\_

(g) Throughout Genesis chapter 18, it is stated that it was the Lord who was talking to Abraham.

Verse 13 “Then \_\_\_\_\_  
\_\_\_\_\_ said to Abraham ...”

Verse 17 “Then \_\_\_\_\_  
\_\_\_\_\_ said ...”

Verse 20 “Then \_\_\_\_\_  
\_\_\_\_\_ said ...”

Verse 33 “When \_\_\_\_\_  
\_\_\_\_\_ had finished speaking with Abraham...”

19. (a) At another time when Abraham was in the region of Moriah, he was about to sacrifice his son Isaac as commanded, when \_\_\_\_\_  
\_\_\_\_\_ called out to him from heaven, stopping him from proceeding. Gen 22:9-11.

(b) This “angel of the Lord” said: “Now I know that you fear God, because you have not withheld from \_\_\_\_\_ your son.” Verse 12. So this “angel of the Lord” was \_\_\_\_\_  
\_\_\_\_\_.

(c) In verse 15 who is speaking to Abraham saying he will bless him?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

20. (a) After Jacob had crossed the Jabbok River, a “\_\_\_\_\_” wrestled with him all through the night. Gen 32:22-24.

(b) In Hosea 12:4 NIV this person that Jacob wrestled with is called an  
“\_\_\_\_\_” [Old KJV says “man” – correct answer is “angel”]

(c) Later in the story this “man” who had been struggling with Jacob told him that he had been struggling with \_\_\_\_\_. Verse 28.

(d) Later Jacob said that, in struggling with this “man”, he had seen \_\_ face to face. Verse 30.

(e) It seems that as a result of this struggle, Jacob repented of his previous wrong attitude and acknowledged that his name was

\_\_\_\_\_ (verse 27) which means “deceiver”. Then God gave him the new name \_\_\_\_\_ to denote a change in his character from that point forward.

21. (a) At Horeb the \_\_\_\_\_ appeared in a burning bush to Moses. Ex 3:1,2

(b) When Moses went over to the bush, who called to him from within the bush? Verse 4-6 \_\_\_\_\_

(c) God told Moses that he would deliver the Israelites from the hand of the \_\_\_\_\_ and take them to a land flowing with \_\_\_\_\_. Verse 7,8.

22. (a) When Balaam was going to the Israelites at the request of the king of Moab to curse them, God was very angry with him. Who stood in the way to oppose him? Num 22:21,22

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) The angel of the Lord told Balaam to speak only what He told him. Verse 35. Later Balaam said that he must speak only what \_\_\_\_\_ told him. Verse 38.

23. (a) When Joshua was near Jericho, who stood before him with a drawn sword in his hand? Josh 5:13 \_\_\_\_\_

(b) It seems that Joshua suddenly realised who this person was, that it was God himself. What did he do when he realised this? Verse 14

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

24. (a) Who appeared to Gideon when he was threshing wheat? Jud 6:11,12 \_\_\_\_\_

\_\_\_\_\_

(b) In verse 21 the angel accepted Gideon's sacrifice. Who only can accept sacrifice?

\_\_\_\_\_

(c) Later who spoke to him? Verse 23. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

25. Many of the above stories involve (choose)

(a) the angel of the Lord

(b) an angel of the Lord

So this personage must have been (choose)

(a) one of the many angels

(b) one particular special "angel who was very different from the great host of angels.

26. Although we cannot be dogmatic about this, we may infer that the above references to God appearing to various people in the Old Testament were of Jesus Christ, the second Person of The Trinity, rather than the Father or the Holy Spirit.

(a) In the New Testament which person of the Trinity made himself visible to mankind by becoming a human being? Jn 1:18.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

If it was God the Son who had this role of appearing to mankind in the time of the New Testament, we presume He was the one who had this role in the time of the Old Testament. Of course, in the time of the Old Testament, He did not become a human being as He did at the incarnation. Probably He only appeared as a man from time to time so that people could more easily communicate with Him and relate to Him.

(b) In the New Testament, various angels appear from time to time. Often they are called "an angel of the Lord".

\_\_\_\_\_ (an/the?) angel of the Lord appeared to Joseph. Matt 1:20. At another time \_\_\_\_\_

\_\_\_\_\_ (an/the?) angel of the Lord appeared to him again. Matt 2:13.

But in the New Testament there is no reference to “the angel of the Lord”. We presume therefore that he is none other than Jesus Christ who came to earth as a man.

- (c) The Hebrew word “angel” means “messenger”. Therefore the angel of the Lord in the Old Testament was the “\_\_\_\_\_” of the Lord whom the Lord sent to earth at various times. In the New Testament Jesus was the one whom God “sent.”

Jn 4:34 Jesus said: “My food is to do the will of him who \_\_\_\_\_ me”.

Jn 5:24 Jesus said that we must believe him who \_\_\_\_\_ him.

Jn 8:16 Jesus said: “I stand with the Father who \_\_\_\_\_  
\_\_\_\_\_ me.”

Jn 9:4 Jesus said: “We must do the will of him who \_\_\_\_\_ me.”

#### Christ in Old Testament Prophecy

27. In Luke 24:13 it states that “Now that same day two of them were going to a village called Emmaus.”

(a) What day of the week was this? Verse 1. \_\_\_\_\_

(b) What important event had happened this day that these disciples did not know about? Verse 6 \_\_\_\_\_

(c) Who joined them on the walk? Verse 15,16. \_\_\_\_\_

(d) Why were they so dejected? Verse 19-24

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(e) Then Jesus taught them about the prophecies of Himself that were in their Scriptures, i.e. the Old Testament. Jesus said that these prophecies were in (choose) Verse 25-27

(i) All of the Scriptures (ii) some of the Scriptures.

(f) Have you experienced a time when you were very depressed and you didn't think Jesus was near, but later you were able to look back at this experience and realise that Jesus had been with you, although unbeknown to you at the time? Relate your experience. (If you need more space to write, add a page to these notes.)

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28. (a) The first prophecy in the Bible of the coming Messiah is found in

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(b) Who spoke the words of this prophecy? Gen 3:14 \_\_\_\_\_

(c) To whom is the statement made? Verse 14 \_\_\_\_\_

(d) This prophecy was given just after what terrible event? Verse 6.

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(e) God spoke this prophecy to the serpent. But who was in the snake, trying to bring about man's downfall, and so the prophecy was really addressed to him? \_\_\_\_

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(f) God said: "He (the offspring of the woman i.e. a human being) will crush your head". The notes state: "As it was \_\_\_\_\_ who was overcome, so it shall be \_\_\_\_\_ who effects the triumph."

(g) Which "man" did effect the triumph over Satan? \_\_\_\_\_

(h) According to this prophecy, who would suffer? (choose)

(i) Satan only

(ii) Christ only

(iii) Both Satan and Christ.

(i) Who will suffer only temporarily? \_\_\_\_\_

(j) From reading the New Testament, at what event will Christ crush Satan's power?

\_\_\_\_\_

(k) What part of the snake's anatomy will be crushed? \_\_\_\_\_

This indicates that at Golgotha Jesus will (choose)

(i) Totally defeat Satan

(ii) Only cause him some loss

29. (a) Gen 1:28 says that after God created Adam and Eve, He \_\_\_\_\_ them.

(b) However when they sinned, they lost this blessing. Many years later God promised that He would again bless mankind and He would do this through whom? Gen 12:1-3, particularly verse 3

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(c) Some years later God told Abraham that He would bless all nations through His \_\_\_\_\_ Gen 22:15-18

(d) Which "seed" or "offspring" of Abraham was God referring to in Gen 22:15-18, through whom He would bless all nations? \_\_\_\_\_

(e) Was Christ a "seed" or "offspring" of Abraham? Matt 1:2-16

\_\_\_\_\_  
\_\_\_\_\_ (either correct)

30. At the end of his life Jacob blessed his twelve sons and prophesied over them.

(a) Jacob prophesied that the \_\_\_\_\_ would not depart from Judah. What is a sceptre? (You may need to refer to a dictionary).

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- (b) Many years later God appointed David as king over Israel, and promised that his sons would be kings over Israel forever. Of which son of Jacob was David a descendant? Matt 1:1-6. Note particularly verses 2 and 3.

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- (c) Of what son of Jacob was Jesus the Messiah descended? Matt 1:1-16 \_\_\_\_\_

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- (d) So we can say that Jacob's prophecy of Gen 49:10 was fulfilled in (whom?) \_\_\_\_\_ and eventually in (whom?) \_\_\_\_\_.

31. (a) Who was the first king of Israel? 1 Sam 10:9-27. \_\_\_\_\_  
(b) However he was an evil king and eventually was killed by whose hand? 1 Sam 31:1-6. \_\_\_\_\_

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- (c) Whom did God appoint as the next king of Israel? 2 Sam 5:1-5 \_\_\_\_\_

- (d) David was a man after God's own heart. In 2 Sam 7:11-16, the prophet Nathan prophesied over David. King Saul and his house of dynasty had ended. But did God plan to discontinue David's house or dynasty? \_\_\_\_\_

- (e) Which son of David succeeded David as King? 1 Ki 1:28-53

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- (f) What would God do to David's successors if they ruled wickedly? 2 Sam 7:14. \_\_\_\_\_

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(g) David's human dynasty did eventually end because of an almost continuous line of wicked kings. The last Davidic king was Zedekiah. 2 Chron 36:11-23. But what descendant of David will be given the throne of David and will one day rule over Israel? Lu 1:30-33.

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(h) Was Jesus a descendant of David? Matt 1:1-16, especially verses 6 and 16. \_\_\_\_

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32. (a) In what two chapters of the gospels do we read the genealogy (line of descent) of Jesus?

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(b) Matthew traces Jesus' genealogy as far back as (whom?) \_\_\_\_\_  
 , whereas Luke traces it as far back as (whom?) \_\_\_\_\_

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(c) Both Matthew's and Luke's genealogy are the same between Abraham and David. Let's check this out below. Note beside the name of Jesus' ancestors in the Matthew chapter 1 column the verse numbers in that chapter that refer to them. And note in the Luke chapter 3 column the verse numbers in that chapter that refer to them.

(d)

	Matthew Chapter 1	Luke Chapter 3
Abraham	<b>2</b>	<b>34</b>
Isaac	<b>2</b>	<b>34</b>

Jacob		
Judah		
Perez		
Hezion		
Ram		
Amminadab		
Nahshon		
Salmon		
Boaz		
Obed		
Jesse		
David		

(e) But from David to Joseph and Mary the genealogical list diverges. Note the verse numbers beside each ancestor below.

Matthew Chapter 1		Luke Chapter 3	
David		Nathan	
Solomon		36 ancestors	
Rehoboam			
Abijah )			
)	20 ancestors )		
)			
)			
Eleazar		Levi	
Matthan		Matthat	
Jacob		Heli	
Joseph		Joseph	

(f) According to Matt 1:16 \_\_\_\_\_ was the father of Joseph, but in Lu 3:23 \_\_\_\_\_ was the father of Joseph. Joseph must have had only one father.

So how can we reconcile these two verses?

According to the notes, wherever in the Authorised Version words occur in italics, they are not in the original Greek.

Luke 3:23 A.V. reads: "Joseph which was the son of Heli". However the words "the son" in this verse are in italics which indicates that in the original Greek these two words were not there. So in the original the words that ARE there in this verse are:

"Joseph \_\_\_\_\_  
\_\_\_\_\_ Heli."

- (g) The words in the original 'Joseph which was of Heli' mean that Joseph was related to Heli in some way. For example he could be related by being Heli's son, or by being his son-in-law.

So the statement of Lu 3:23 can be reconciled to the statement of Matt 1:16 if we interpret Lu 3:23 to mean (choose)

(i) Joseph was Heli's son

(ii) \_\_\_\_\_ Joseph was Heli's son-in-law  
This would mean that Luke's genealogy is that of (whom?) \_\_\_\_\_  
\_(Joseph/Mary?) and Matthew's genealogy is that of (whom?) \_\_\_\_\_.

It seems that Matthew felt that it was important that he prove Jesus' descent through his stepfather Joseph, as this would prove his legal descent although not his biological descent which was through Mary, and listed in Luke chapter 3.

33. The two principal Old Testament chapters that predict the manner of the Messiah's death are:

(a) \_\_\_\_\_  
\_\_\_\_\_ written about (what year?) \_\_\_\_\_  
\_\_\_\_\_

(b) \_\_\_\_\_  
\_\_\_\_\_ written about (what year?) \_\_\_\_\_  
\_\_\_\_\_

34. (a) How does Ps 22:16 predict the Messiah would suffer?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) At the time of the writing of this Psalm, until the time of Jesus, how did the Jews execute their criminals? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

(c) What nation in the first century AD used crucifixion as a mode of execution? \_\_\_\_\_

\_\_\_\_\_

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(d) From what date did crucifixion become a mode of execution in Israel?

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35. (a) How does Isaiah chapter 53 predict how the Messiah would be treated? \_\_\_\_

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(b) Why would he be pierced and crushed? Verse 5

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(c) What would the Lord lay upon Him during His suffering? Verse 6

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36. In Psalm 16:10 David prophesied that God would not abandon the Messiah to the \_\_\_\_\_ nor would he let him see \_\_\_\_\_.

37. Because the Messiah would be strong and mighty in battle against the devil, He would be received into heaven again. At this time He will be declared the King of \_\_\_\_\_  
\_\_\_\_\_. Ps 24:7-10.

### 3. Sample of a Marking Key (assessment answers for the same 10 pages)

# CHRISTOLOGY

The questions in these Assignments are based on the Notes and the NIV Bible.

## INTRODUCTION

1. The four gospels give us a complete account of Jesus' life on earth. Jn 21:25. True or False? False
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38. Genesis 3:15 is sometimes called the "protevangelium" or "proto-evangel". This word comes from "proto" which means "first in time" (for example "prototype") and "evangel", the Greek word for "good news". So Gen 3:15 is the first hint in the Bible of the good news that one day God would send His Son to deal with sin and Satan.

- (a) Gen 3:15 Who are the words spoken by? The Lord God
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(Refer back to verse 14.)

- (e) To whom did he speak these words of Gen 3:15? The serpent (Satan) (Again refer back to verse 14.)

- (f) In this verse God promised to send an offspring of the woman (a special human being whom we now know to be God's Son who became man) to crush Satan's head. But in this prophecy at the same time as this "death blow" is dealt, will Jesus sustain suffering or will He be able to escape suffering? Refer to the end of verse 15.

He will sustain suffering. Satan will strike his heel.

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- (g) When did this great event take place? At the cross (Calvary)

## Historicity of Jesus

39. "Historicity" deals with "real existence or occurrence". This paragraph deals with evidence that indicates that Jesus was a real person who once lived on earth. He is not a fictional character like Santa Claus.

F.F Bruce states that all historians (both Christian and non-Christian) believe that Jesus Christ was once a real person on earth as was

**Julius Caesar**

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40. The Bible is not the only book that records that Jesus once lived on earth. According to the notes other ancient writers (all non-Christian and so unbiased toward Christianity) that mention the existence on earth of Jesus Christ are:

(a) \_\_\_\_\_ **Tacitus** \_\_\_\_\_  
\_\_\_\_\_ (a Roman historian)

(b) \_\_\_\_\_ **Suetonius** \_\_\_\_\_  
\_\_\_\_\_ (a Roman historian)

(c) \_\_\_\_\_ **Thallus** \_\_\_\_\_  
\_\_\_\_\_ (a Samaritan historian)

His Name, Jesus Christ

41. Who told Joseph, Jesus' stepfather, to name him Jesus? Matt 1:21 (Refer to verse 20.) \_\_\_\_\_ **an angel of the Lord** \_\_\_\_\_

42. How was Jesus' name spelt in Greek? \_\_\_\_\_ **Iesous** \_\_\_\_\_

43. (a) The name "Jesus" is the Greek form of a Hebrew name. What was this Hebrew name? \_\_\_\_\_ **Joshua (or Jehoshua)** \_\_\_\_\_

(b) What was a great act that Joshua of the book of Joshua did?  
\_\_\_\_\_ **Led the Israelites into Canaan etc.** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

44. The name Joshua (and, of course, the Greek form of it, Jesus) means "the Lord is Saviour".

The angel told Joseph to name him Jesus because He would (Matt 1:21)  
\_\_\_\_\_ **save His people from their sins** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

45. (a) How is the title "Christ" spelt in Greek? \_\_\_\_\_ **Christos** \_\_\_\_\_

(b) So the name "Jesus Christ" appears in the Greek New Testament as **Jesus Christos**

\_\_\_\_\_ (Refer to question 6 above.)

46. (a) The title "Christ" (or "Christos") has the same meaning in Greek as does the word "**Messiah (or Mashiah)**" in Hebrew. So Jesus Christ is the equivalent of Jesus the Messiah.

(b) Both words "Messiah" and "Christ" mean \_\_\_\_\_ **anointed**

\_\_\_\_\_

(c) So the full name "Jesus Christ" means "the Saviour (Jesus) whom God **anointed** \_\_\_\_\_ to do His saving work."

#### The Eternity of The Son

47. According to Jn 8:58, Jesus Christ as the Son of God existed before the patriarch **Abraham** was born.

48. (a) Some time between **735** and **700** BC, the prophet **Micah** \_\_\_\_\_ prophesied that the Messiah would be born in the small town of **Bethlehem** \_\_\_\_\_. Mic 5:2

(b) In verse 1 he prophesied that the last Davidic king of Judah would be struck down while a \_\_\_\_\_ **siege** \_\_\_\_\_

\_\_\_\_\_ was laid against the city of Jerusalem. The name of this king was **Zedekiah** \_\_\_\_\_.

This prophecy was fulfilled in **586** BC. So from this date until Jesus came, there was no Davidic king, i.e. a king of David's line.

(c) But according to the prophecy, a new king over Israel would arise. This person (Jesus) would be from \_\_\_\_\_ **ancient** \_\_\_\_\_ times. What alternative translation for this phrase does the NIV margin give?

**From days of eternity**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



(d) If this prophecy was given about 700 BC, how many centuries later was it fulfilled?

Seven centuries

(e) Eventually when Mary was pregnant with Jesus, she and Joseph were living in the town of Nazareth in the northern province of Galilee. Lu 2:1-7.

(g) What pagan ruler (who would have known nothing of Micah's ancient prophecy) had to issue an edict which would force Mary and Joseph to make the three-day trip to Bethlehem?

Caesar Augustus

49. Isaiah prophesied that the Messiah would have that title "mighty God" and "everlasting Father". Isa 9:6. According to the notes, the second term could be translated also as "Father of eternity".

50. According to Col 1:16,17, which person of the Trinity is stated to have created all things? Christ Also it states: "He (Christ) is before (before/after?) all things".

If all things were created by Him, He Himself must be uncreated and therefore eternal.

His Appearance to Men in the Time of the Old Testament

51. From time to time in the Old Testament, God appeared on earth in human form. What are these appearances called? Theophanies

52. On these occasions he is often called "the angel of the LORD". In Hebrew (and in Greek) the word "angel" can also mean messenger.

So the "angel of the LORD" was one person of the Trinity who represented the Trinity. He was their "angel" or "messenger".

53. (a) On one occasion the "angel of the LORD" appeared to Hagar after she had run away from her mistress Sarai who had mistreated her. Gen 16:1-7.

(b) Later Hagar said to the "angel": "You are the God who sees me". Verse 13. So this angel was not an ordinary angel but rather God Himself.

54. (a) When Abraham was near the great trees of Mamre, whom did he see standing nearby? Gen 18:1,2 three men
- (b) Later two of these “men” turned away and went toward Sodom Verse 22.
- (h) After they went away, who remained with Abraham? Verse 22 the Lord
- (i) Earlier in the chapter (verse 1), when Abraham saw the three men standing nearby, who was it who appeared to Abraham? The Lord
- (j) When these two men went away and arrived at Sodom, they are called “two angels”. Gen 19:1
- (k) If two of the three “men” of Gen 18:2 were really angels, who was the third “man”?  
Gen 18:22 the Lord
- (l) Throughout Genesis chapter 18, it is stated that it was the Lord who was talking to Abraham.
- Verse 13 “Then the Lord  
said to Abraham ...”
- Verse 17 “Then the Lord  
said ...”
- Verse 20 “Then the Lord  
said ...”
- Verse 33 “When the Lord  
had finished speaking with Abraham...”
55. (a) At another time when Abraham was in the region of Moriah, he was about to sacrifice his son Isaac as commanded, when the angel of the Lord  
called out to him from heaven, stopping him from proceeding. Gen 22:9-11.
- (b) This “angel of the Lord” said: “Now I know that you fear God, because you have not withheld from me your son.” Verse 12. So this “angel of the Lord” was  
God (the Lord).
- (e) In verse 15 who is speaking to Abraham saying he will bless him?  
The Lord

56. (a) After Jacob had crossed the Jabbok River, a “man” wrestled with him all through the night. Gen 32:22-24.
- (b) In Hosea 12:4 NIV this person that Jacob wrestled with is called an “angel” [Old KJV says “man” – correct answer is “angel”]
- (c) Later in the story this “man” who had been struggling with Jacob told him that he had been struggling with God. Verse 28.
- (d) Later Jacob said that, in struggling with this “man”, he had seen God face to face. Verse 30.
- (e) It seems that as a result of this struggle, Jacob repented of his previous wrong attitude and acknowledged that his name was Jacob (verse 27) which means “deceiver”. Then God gave him the new name Israel to denote a change in his character from that point forward.
57. (a) At Horeb the angel of the Lord appeared in a burning bush to Moses. Ex 3:1,2
- (b) When Moses went over to the bush, who called to him from within the bush? Verse 4-6 God
- (c) God told Moses that he would deliver the Israelites from the hand of the Egyptians and take them to a land flowing with milk and honey. Verse 7,8.
58. (a) When Balaam was going to the Israelites at the request of the king of Moab to curse them, God was very angry with him. Who stood in the way to oppose him? Num 22:21,22
- the angel of the Lord
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- (b) The angel of the Lord told Balaam to speak only what He told him. Verse 35. Later Balaam said that he must speak only what God told him. Verse 38.
59. (a) When Joshua was near Jericho, who stood before him with a drawn sword in his hand? Josh 5:13 a man
- (b) It seems that Joshua suddenly realised who this person was, that it was God himself. What did he do when he realised this? Verse 14
- He fell face down to the ground in reverence
-

60. (a) Who appeared to Gideon when he was threshing wheat? Jud 6:11,12 the angel of the Lord
- (b) In verse 21 the angel accepted Gideon's sacrifice. Who only can accept sacrifice? God
- (c) Later who spoke to him? Verse 23. the Lord

61. Many of the above stories involve (choose)

- a the angel of the Lord                      (b) an angel of the Lord
- So this personage must have been (choose)

(e) one of the many angels

- b one particular special "angel who was very different from the great host of angels.

62. Although we cannot be dogmatic about this, we may infer that the above references to God appearing to various people in the Old Testament were of Jesus Christ, the second Person of The Trinity, rather than the Father or the Holy Spirit.

- (l) In the New Testament which person of the Trinity made himself visible to mankind by becoming a human being? Jn 1:18.

Jesus, the Son of God

If it was God the Son who had this role of appearing to mankind in the time of the New Testament, we presume He was the one who had this role in the time of the Old Testament. Of course, in the time of the Old Testament, He did not become a human being as He did at the incarnation. Probably He only appeared as a man from time to time so that people could more easily communicate with Him and relate to Him.

- (m) In the New Testament, various angels appear from time to time. Often they are called "an angel of the Lord".

An or the (an/the?) angel of the Lord appeared to Joseph. Matt 1:20. At another time an or the (an/the?) angel of the Lord appeared to him again. Matt 2:13.

But in the New Testament there is no reference to "the angel of the Lord". We presume therefore that he is none other than Jesus Christ who came to earth as a man.

- (n) The Hebrew word "angel" means "messenger". Therefore the angel of the Lord in the Old Testament was the "messenger" of the Lord whom the Lord sent to

earth at various times. In the New Testament Jesus was the one whom God “sent.”

Jn 4:34 Jesus said: “My food is to do the will of him who sent me”.

Jn 5:24 Jesus said that we must believe him who sent him.

Jn 8:16 Jesus said: “I stand with the Father who sent me.”

Jn 9:4 Jesus said: “We must do the will of him who sent me.”

### Christ in Old Testament Prophecy

63. In Luke 24:13 it states that “Now that same day two of them were going to a village called Emmaus.”

(h) What day of the week was this? Verse 1.

**The first day of the week**

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(i) What important event had happened this day that these disciples did not know about? Verse 6 **Jesus’ resurrection**

(j) Who joined them on the walk? Verse 15,16. **Jesus**

(k) Why were they so dejected? Verse 19-24

**Because they thought Jesus was still dead**

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(l) Then Jesus taught them about the prophecies of Himself that were in their Scriptures, i.e. the Old Testament. Jesus said that these prophecies were in (choose) Verse 25-27

**i** All of the Scriptures (ii) some of the Scriptures.

(m) Have you experienced a time when you were very depressed and you didn’t think Jesus was near, but later you were able to look back at this experience and realise that Jesus had been with you, although unbeknown to you at the time? Relate your experience. (If you need more space to write, add a page to these notes.)

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28. The first prophecy in the Bible of the coming Messiah is found in

**Genesis 3:15**

(b) Who spoke the words of this prophecy? Gen 3:14 \_\_\_\_\_ **God**

(c) To whom is the statement made? Verse 14 **the** \_\_\_\_\_ **snake**

(d) This prophecy was given just after what terrible event? Verse 6.

**Adam and Eve's sin**

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(e) God spoke this prophecy to the serpent. But who was in the snake, trying to bring about man's downfall, and so the prophecy was really addressed to him?

**Satan**

(f) God said: "He (the offspring of the woman i.e. a human being) will crush your head". The notes state: "As it was **man** who was overcome, so it shall be **man** who effects the triumph."

(g.) Which "man" did effect the triumph over Satan? **Christ**

(h.) According to this prophecy, who would suffer? (choose)

(i) Satan only

**iii**

(ii) Christ only

Both Satan and Christ.

(i.) Who will suffer only temporarily? **Christ**

(j.) From reading the New Testament, at what event will Christ crush Satan's power?

**At the cross**

(k.) What part of the snake's anatomy will be crushed? **His head**

This indicates that at Golgotha Jesus will (choose)

**i**

Totally defeat Satan

ii)

Only cause him some loss

29. (a) Gen 1:28 says that after God created Adam and Eve, He **blessed** them.

(b) However when they sinned, they lost this blessing. Many years later God promised that He would again bless mankind and He would do this through whom? Gen 12:1-3, particularly verse 3

**Abraham**

(c) Some years later God told Abraham that He would bless all nations through His **offspring**. Gen 22:15-18

(d) Which "seed" or "offspring" of Abraham was God referring to in Gen 22:15-18, through whom He would bless all nations? **Christ**

(e) Was Christ a "seed" or "offspring" of Abraham? Matt 1:2-16

**Yes** **seed/offspring**  
\_\_\_\_\_ (either correct)

30. At the end of his life Jacob blessed his twelve sons and prophesied over them.

(a) Jacob prophesied that the **sceptre** would not depart from Judah. What is a sceptre? (You may need to refer to a dictionary).

**A rod or staff carried by a ruler as a sign of authority**

(f) Many years later God appointed David as king over Israel, and promised that his sons would be kings over Israel forever. Of which son of Jacob was David a descendant? Matt 1:1-6. Note particularly verses 2 and 3.

**Judah**

(g) Of what son of Jacob was Jesus the Messiah descended? Matt 1:1-16 **Judah**

(h) So we can say that Jacob's prophecy of Gen 49:10 was fulfilled in (whom?)   

**David** and eventually in (whom?) **Jesus**.

31. (a) Who was the first king of Israel? 1 Sam 10:9-27. **Saul**

(b) However he was an evil king and eventually was killed by whose hand? 1 Sam 31:1-6. his own hand (suicide)

(f) Whom did God appoint as the next king of Israel? 2 Sam 5:1-5 David

(g) David was a man after God's own heart. In 2 Sam 7:11-16, the prophet Nathan prophesied over David. King Saul and his house of dynasty had ended. But did God plan to discontinue David's house or dynasty?

No

(h) Which son of David succeeded David as King? 1 Ki 1:28-53

Solomon

(f) What would God do to David's successors if they ruled wickedly? 2 Sam 7:14.

He would punish them with the rod of men, with floggings inflicted by men

(l.) David's human dynasty did eventually end because of an almost continuous line of wicked kings. The last Davidic king was Zedekiah. 2 Chron 36:11-23. But what descendant of David will be given the throne of David and will one day rule over Israel? Lu 1:30-33.

Jesus

(h) Was Jesus a descendant of David? Matt 1:1-16, especially verses 6 and 16.

yes

32. (a) In what two chapters of the gospels do we read the genealogy (line of descent) of Jesus?

Matthew Chapter 1 and Luke Chapter 3

(b) Matthew traces Jesus' genealogy as far back as (whom?) Abraham whereas Luke traces it as far back as (whom?) Adam



- (h) Both Matthew's and Luke's genealogy are the same between Abraham and David. Let's check this out below. Note beside the name of Jesus' ancestors in the Matthew chapter 1 column the verse numbers in that chapter that refer to them. And note in the Luke chapter 3 column the verse numbers in that chapter that refer to them.

	Matthew Chapter 1	Luke Chapter 3
Abraham	<b>2</b>	<b>34</b>
Isaac	<b>2</b>	<b>34</b>
Jacob	<b>2</b>	<b>34</b>
Judah	<b>2</b>	<b>33</b>
Perez	<b>3</b>	<b>33</b>
Hezion	<b>3</b>	<b>33</b>
Ram	<b>3</b>	<b>33</b>
Amminadab	<b>4</b>	<b>33</b>
Nahshon	<b>4</b>	<b>32</b>
Salmon	<b>4</b>	<b>32</b>
Boaz	<b>5</b>	<b>32</b>
Obed	<b>5</b>	<b>32</b>
Jesse	<b>5</b>	<b>32</b>
David	<b>6</b>	<b>31</b>

- (i) But from David to Joseph and Mary the genealogical list diverges. Note the verse numbers beside each ancestor below.

Matthew Chapter 1		Luke Chapter 3	
David	<b>6</b>	Nathan	<b>31</b>
Solomon	<b>6</b>	36 ancestors	
Rehoboam	<b>7</b>		
Abijah )	<b>7</b>		
)	20 ancestors )		
)			
)			
Eleazar	<b>15</b>	Levi	<b>24 or 29</b>
Matthan	<b>15</b>	Matthat	<b>24 or 29</b>
Jacob	<b>16</b>	Heli	<b>23</b>

Joseph	<b>16</b>	Joseph	<b>23</b>
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- (j) According to Matt 1:16 Jacob was the father of Joseph, but in Lu 3:23 Heli was the father of Joseph. Joseph must have had only one father. So how can we reconcile these two verses?

According to the notes, wherever in the Authorised Version words occur in italics, they are not in the original Greek.

Luke 3:23 A.V. reads: "Joseph which was the son of Heli". However the words "the son" in this verse are in italics which indicates that in the original Greek these two words were not there. So in the original the words that ARE there in this verse are:

"Joseph which was of \_\_\_\_\_ Heli."

- (k) The words in the original 'Joseph which was of Heli' mean that Joseph was related to Heli in some way. For example he could be related by being Heli's son, or by being his son-in-law.

So the statement of Lu 3:23 can be reconciled to the statement of Matt 1:16 if we interpret Lu 3:23 to mean (choose)

- (i) Joseph was Heli's son      Jose **ii** s Heli's son-in-law

This would mean that Luke's genealogy is that of (whom?) Mary (Joseph/Mary?) and Matthew's genealogy is that of (whom?) Joseph.

It seems that Matthew felt that it was important that he prove Jesus' descent through his stepfather Joseph, as this would prove his legal descent although not his biological descent which was through Mary, and listed in Luke chapter 3.

33. The two principal Old Testament chapters that predict the manner of the Messiah's death are:

- (a) Psalm 22 written about (what year?) 1000 BC

- (b) Isaiah Ch. 53 written about (what year?) 700 BC (not in notes)

34. (a) How does Ps 22:16 predict the Messiah would suffer?

His hands and his feet would be pierced

(b) At the time of the writing of this Psalm, until the time of Jesus, how did the Jews execute their criminals? By stoning

(c) What nation in the first century AD used crucifixion as a mode of execution? Rome

(f) From what date did crucifixion become a mode of execution in Israel?

63 BC

35. (a) How does Isaiah chapter 53 predict how the Messiah would be treated? He would be despised and rejected

(f) Why would he be pierced and crushed? Verse 5

For our transgressions and iniquities

(g) What would the Lord lay upon Him during His suffering? Verse 6

The iniquity of us all

36. In Psalm 16:10 David prophesied that God would not abandon the Messiah to the grave nor would he let him see decay.

37. Because the Messiah would be strong and mighty in battle against the devil, He would be received into heaven again. At this time He will be declared the King of Glory. Ps 24:7-10.

THE HUMANITY OF JESUS  
His Incarnation

[END OF SAMPLE]

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- i. John F. Walvoord, Jesus Christ Our Lord. (Chicago: Moody Press, 1969), p 8.
  - ii. Josh Mc Dowell, Evidence That Demands A Verdict, (an Bernadino: Here's Life Publishers Inc., 1979), p 81
  - iii. Ibid
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  - v. Robert Jamieson, A.R. Fausset, and David Brown, A Commentary on the Old and New Testament, (London: Oliphants, 1953), p 600.
  - vi. W.E. Vine, Isaiah, (Grand Rapids: Zondervan Publishing House, 1971), p 43
  - vii. Walvoord, p 45,46
  - viii. Ibid., p 53
  - ix. Erich Sauer, The Dawn of World Redemption, (Exeter: The Paternoster Press, 1964), p 59, 60
  - x. Irving L. Jensen, Jensen's Survey of The New Testament. (Chicago: Moody Press, 1981). p 100.