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B1044 – October 31, 2010 – Review - Birth & Life Of The King

I want to use this lesson as a review; the idea is to match the doctrine(s) with the historical events. The doctrines are more complex in the NT because they are building on categories established in the OT. That's why it's so important to study the Bible pedagogically. There's a sequence to history and doctrine and if you start with the NT you're going to miss the categories you need to properly understand the NT. So it's very important to respect the teaching methodology of the Holy Spirit. And what we're trying to train you to do is link the doctrine of Scripture to actual history. If you don't do this, you wind up thinking of what you read in the Bible as some sort of religious story, and if you keep thinking of the Bible as a religious story, you isolate it from the real world over here in a little compartment and then you spend Mon-Sat living and thinking like a pagan and Sun morning living and thinking like a Christian. That's not the way God teaches. God teaches through history, history is pedagogical, it carries a message, and it's full of content. Just think how much of the Bible contains history,

We have now covered the first two events in a series of four events called the Confrontation with the King. By that we mean the Jewish and Gentile world is confronted with the person and work of Christ. When the Light came into the world how did the world respond to that Light? And it's a study in the depravity of man, the darkness of man's heart. As far as the first two events, His Birth and His Life we've dealt primarily with His person. In the last two we'll deal with His work. But before we move into His work we want to review what we've said about His Person.

This is a Framework approach; we are not trying to substitute for exegetical teaching. We're just trying to develop a framework of tying together the word of God in such a way, structuring it in such a way that it directly opposes the

heart of the world system in which we live. The world system is evil, it's deceptive. This is the information age and one of the battles that we are facing as Christians that other Christians in previous generations may not have had to face is the massive onslaught of information. We are bombarded with a sea of information that comes from around the globe through the air waves, extremely rapidly. And the problem with that is how do you handle the massive amounts of information, how do you filter through the ideas without being deceived and led astray? This is why a framework way of thinking scripturally is important. So I'm going to review the two basic ways of thinking and then we'll review the Person of Christ. This will be a review on two things about Christ, His birth and His life, and what those events in history have taught us, what new doctrines, what new teachings they've added to the previous teachings of the OT.

One of the elementary things that must be known is that there are only two ways of thinking about God, man and nature in the world. This is basic to every day life. It comes into every decision. And simply knowing there are only two worldviews, only two, will help you evaluate. There may be nuances here and apparent differences there but finally all religions, all philosophies at bottom are presupposing one or the other worldview. The

split, the division has to do with the Creator-creature distinction. Do you have a distinction between an *ex nihilo*, Personal-Sovereign Creator and His creation or do you have *spontaneous generation* where the gods, the goddesses, angels, men, animals, rocks, atoms, is all part of the same thing, all one? The term for that is the Continuity of Being. All that means is this: man visualizes the whole, and things on one big continuum of existence. That's not true. The Bible says the Creator is different and distinct from His creation, He always has been distinct, He always will be distinct, and no way are you going to blur this distinction. In other words, the Bible holds to what we call a two-level view of reality. All paganism holds to a one-level view of reality.

The bottom line is this: In the Bible your ultimate environment is a Personal-Sovereign God who has a plan for history and is providentially working out that plan. What that means is that man is responsible. We are ultimately responsible as men, women and children before the God who has created us.

That's the bottom line, ultimate responsibility. I emphasize the terms, "ultimate responsibility" because I want to show you what happens when this distinction washes out. This is not theory. I know when I teach it sometimes it sounds like theory, but it's not theory. There are only two possible ways of operating and we can operate in terms of the Creator-creature distinction where man is ultimately responsible or we can operate in terms of the Continuity of Being where there is no one there to whom we are ultimately responsible. Your ultimate environment is Impersonal Chance. There's no one there to whom we are finally responsible. And if that is the case then man's a victim, that's all he is, you're a victim, I'm a victim.

The agenda that operates over here, underneath all the fine-tuned articulation is a very simple spiritual agenda at work; observe it. The agenda is I as a sinner am hiding from the wrath of God. I've got short accounts with Him so to relieve the discomfort man creates historically, religions, philosophies, anything he can do convince himself that he is not ultimately responsible to his Creator. That's the bottom line of all this. We can talk biology, we can talk philosophy, psychology, geology, astronomy as we did when we covered Genesis, but the bottom line of it all is there are two worldviews that are competing. And at any given moment we're operating in terms of one or the other.

Another thing we've tried to show is called strategic envelopment. Here's how this works. If we have some topic that we're talking about, pick whatever field you can imagine, some subject (we'll talk about the virgin birth today), but it could be anything. When we talk about this topic we are talking about it inside the context of our worldview. We don't talk about it as an isolated piece of data. We always talk about it in terms of our own worldview; our worldview is always lurking behind the scenes providing the ultimate meaning of the piece of data. You will see when you talk to people about Jesus and the gospel that you will give what to you is a very fine, very clear proclamation of the gospel. The non-Christian took Jesus and the death on the cross and the resurrection and slurped it up into his pagan worldview and reinterpreted it so that it won't have any converting power. Van Til used to use the example of the historical argument. The

historical argument, made famous by John Warwick Montgomery, argued for the fact of the resurrection. It's a very well attested fact, it's hard to deny historically it occurred. But when the fact of the resurrection is presented to the non-Christian he takes the fact of the resurrection and interprets it according to his worldview, which is what? Impersonal Chance, ultimately chance is back of all. And so Van Til used to say, yeah, you fed him a fact and the unbeliever absorbs the fact in his worldview of chance. In a chance universe anything can happen, I can buy the fact of the resurrection, strange things happen in the universe. Sounds like a good addition to Ripley's Believe it or not! Why not send it in? That's the spiritual battle. Here we have presented one fact of the gospel, the resurrection, and our pagan friend absorbs it and reinterprets it and ultimately insulates himself against the gospel.

What we want to do as Christians is the same thing, except we want to reverse it and absorb their ideas, reinterpret their ideas and expose them to the very gospel they're trying to insulate themselves from. I'm going to give a series of short analogies, all illustrating the same point and I want you to think about them and see if you don't get the point by the end of this.

"I saw a little girl one day on a train sitting on the lap of her "daddy" slapping him in the face. If the "daddy" had not held her on his lap she would not have been able to slap him. In his day Hitler wanted to shoot across the channel into London; to do so he needed emplacement for his guns. A man swimming next to an iceberg in water may try to push the iceberg because it's in his way from nowhere to no place but it is he, not the iceberg, that will move."ⁱ What's the point of these three analogies? In every case, whether it's the little girl, Hitler or the man swimming, what do they need before they can do what they want to do? They need something to hold them up, they need support. Now, if we take that principle and apply it to the question of the pagan who argues against God what are we saying? We're saying that to argue against God man of necessity has to rely upon God. What do we need to argue against God? We need language, logic, we need stable categories, and we need reliable historical experience; all of this to argue against God. But all of those things are creations of God. So Van Til said the ultimate vindication of the God of Christianity is that to reject Him you have to presuppose Him because in the nature of the rejection itself you have to use the tools He gave you. He went on over the years to develop this into a presuppositional apologetic. And what

he basically said was that you have to have a starting point but the problem for a pagan is how do you start without relying on the things God created? In the final analysis the joke is on unbelief because he has to use the tools of belief to stay in unbelief.

Let's come to the knowing problem. Often it is said that the Christians have a "knowing" problem, that all we're doing is asking people to 'just believe' and we don't really know. So when you don't really know you just believe. This is how the argument is set up. They on the other hand say, we know, we are standing on solid bedrock here and you Christians are so naïve, running around with your little beliefs. We don't believe, we know. That's not true. On the Christian basis let's look at what we're saying. The

Christian thinks God's thoughts after Him. Prior to our thinking, who thought first? God thought. Why is it that we can think and reason? Because we've been made in the image of the One who is the greatest thinker and reasoner. God's thinking and reasoning is all there first, and because of that, we can think and reason. We operate as derivative, as secondary, as finite reflections of our Creator. So when we come to the knowing problem we humbly admit we don't have all knowledge. But the one we're trusting in does have all knowledge. All knowledge doesn't exist in us, we're creatures, all knowledge exists in Him, He's the Creator. So the Christian is simply not requiring that he have all knowledge before he trusts. On the other hand, the pagan man insists that man have all knowledge. He insists that he have God-like omniscience. Let's see how he does it. By way of review, there are the limitations of human knowledge. This is a diagram of all experience. On the vertical axis we have space, and on the horizontal we have time; time from very small increments of time all the way to large units of time; very small units of space to very large units of space, and all human experience, all your experience, all your life is lived in the blue box. Outside of the blue box are all kinds of things that you will never know, I will never know, we just can't reach it. We are operating out of a very limited experience, and it doesn't make any difference whether you're a Christian or not a Christian, it doesn't make any difference how many Ph.D.'s you have, you're still trapped inside that box. You always will remain trapped inside that box; you can never have infinite experience. Therefore any time you get outside of that box you are speculating, unless you trust the word of God you're just guessing. It may be

an educated guess but in the end it's nothing more than a guess. You don't know that. You're taking your finite experience and extrapolating it and absolutizing it for all space and time. Why does the pagan do this? Why does he have to do this? Because he's got to have absolutes. Plato and Aristotle saw this. At least they saw you had to have universals. We've got to have universals somewhere. If he doesn't he can never distinguish one thing from another thing. Then we can't have categories for thinking, we can't have ethics, we can't have law, we can't have anything. And we've got to have those so he extrapolates from finite experience to produce this false omniscience. He's trying to think like God but he's trying to do it independently of God. That's the autonomous person, tries to think like God but independently of God. The result is that we don't discover truth on that basis. We don't discover truth that's there before we thought it. We make it up as we go. Ultimately at the bottom line all pagan thought invents truth, it doesn't discover truth, it invents truth because truth is an emanation from inside our head. The result is we build a universal history that gives us control of life, gives us a set of absolutes, gives us order and then we're the authority and we're going to trust ourselves. Either you do that or you come to trust the word of God. There are no other alternatives. This is why we say we start with the Scripture. The result of all this, when we don't start with the Scripture, is we come to this kind of a situation where we're making truth up.

We want to review the things we've learned about the Lord Jesus Christ and we're going to start in Mark 8:27. This is sort of the theme of the way we are approaching these four great events that have to do with Christ: His birth, His life, His death and His resurrection. This is the challenge that Jesus Christ gives every man and woman. This is

the challenge we want to follow through and particularly pay attention to how we're answering this question. Our Lord asked the question; we have to give an answer to Him. "And Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, 'Who do people say that I am?' ²⁸And they told Him, saying, 'John the Baptist; and others say Elijah; but still others, one of the prophets.' ²⁹And He continued by questioning them, 'But who do you say that I am?'" That's the question Jesus poses to every man, woman and child, "Who do you

say that I am?" The interesting thing about the question is how you answer doesn't tell you who He is necessarily, it may if it's the correct answer, but no matter the answer it tells you the orientation of your heart to Him because He is who He is. Whether you recognize Him as He is is the question Jesus is getting at.

With that question in mind let's start with the first event, the Birth of the King. That's something that happened in history and men have to respond to the birth of the Lord Jesus Christ. His birth is an offense to men because the claim is absolutely unique in the history of the human race. Never before, never shall be again a birth like the Lord Jesus Christ's, a virgin birth. It's the prediction of the OT; it's the claim of the NT. Immediately we're faced with a problem. What problem does the virgin birth pose? Why is the virgin birth controversial? The virgin birth is controversial because it's a miracle.

Now I've got to deal with my worldview. Are all children born the same way? Out of my experience I may have seen, if I'm an obstetrician, 1,521 babies born in my life. So I say on the basis of my experience of 1,521 different births I have never, ever seen a virgin birth. Valid observation? Yes. I conclude from that data that there can't be a virgin birth, there's absolutely zero probability of that. What have I just done to go from the first statement to the second statement? My first statement was true, but it was based on limited experience. Then I extrapolated, claiming that out of these 1,521 births I can say that is true for every birth. But what did we say before? Remember the diagram; every one of us lives inside the box, a limited box. How do we get outside the box to make a universal? To claim to get outside the box you have to claim that you think as God; you have to claim omniscience in order to make that universal. So the person that argues against the virgin birth says I've experienced this and therefore on the basis of *my experience*, I now make a universal statement that there never was a virgin birth. This actually happened in the Gospels so I want to remind you of the quotes. Here's the actual testimony of people in Judaism who said that this claim of a virgin birth was false. Joseph Klausner, a Jewish scholar, notes that throughout the Jewish Talmud, including its Mishnaic section, Jesus is known as 'Yeshu Ben Pandera' (Jesus son of Pandera), a title which may refer to Mary's alleged paramour or to the virgin-birth claim itself (virgin in Greek is parthenos)." "A Yeshu, called Notsri, so Son of Stada, or Son of Pantera [or Pandera] was born out of wedlock. His mother was called

Miriam. She was a woman's hairdresser (the word here is M'gadd'la, a pun on the name Mary Magdalen). Her husband was Pappus, the son of Yehudah, and her paramour a Roman soldier, Pantera." So the analysis of Jesus' birth by Jews in the first century, right in His own time period, was that Jesus Christ was a bastard. He was an illegitimate child; that Mary fornicated

with a Roman soldier. What have these non-believers done? They've taken the claim of the virgin birth and enveloped it in their frame of reference and their frame of reference says the Lord Jesus Christ was illegitimate and Mary was a fornicator. That's how I take this virgin birth claim and I suck it up like an amoeba, digest it and immunize it against bothering me. I'm no longer bothered by the virgin birth claim, you Christians can talk Jesus all you want to, I say He was a bastard. What has happened? We've presented a piece of the gospel and we've allowed the world system to absorb the piece, re-interpret it and neutralize it. It's just been neutralized.

So what do you do with the virgin birth claim? Are you going to absorb it inside a framework that is anti-Christian? Or are you going to let the Bible speak for itself? How do we let the Bible speak for itself? Let's enlarge what we do. We say how does the NT put this in perspective? Number one, the virgin birth cannot be separated from the rest of the Scriptures. Learn this; don't ever let a piece of truth become isolated from the rest of Scripture. The moment you allow yourself to split every idea off from every other idea and we deal with them as isolated pieces that's when we get destroyed. We always have to hold all the truth of Scripture as a team, as a whole because if you split them up a smooth unbeliever can easily surround you and wipe you out.

The virgin birth is linked in three ways to the OT. Number one, it is a prophetic necessity. Isaiah 7:1-16, particularly verse 14. The virgin birth is a prophetic necessity because the OT text predicted it. People say oh well, it really doesn't say that, some of the translations in Isaiah 7 say "young woman" shall conceive. Excuse me, but it seems to me if I'm not too mistaken in my experience young women are busy conceiving all the time. What is unusual about young women conceiving? That's not some special sign of anything. The special sign is that a young woman who was a virgin conceived and we know that that's the true interpretation. How do we know that?

Because the Jews before the time of Christ when they translated the Hebrew OT into Greek, guess what word they used to translate the Hebrew word *almah*? *Parthenos*. Why did they pick that word? Because that word can't mean anything but virgin. So the Bible requires a virgin birth because of prophetic necessity, not just because of Isa 7 but also because of Jer 22.

Jer 22 is the story of one of the kings of Israel. This particular king was to be childless, Coniah and God said of Coniah, this line of David is cut off, never, ever will there be a son from this king sitting on the throne of David. That meant the royal line of David was cut off. So how does this work? In the NT you come to two genealogies, Matt 1 and Luke 3; scholars argue about these. But the point is that on one hand you have Mary and she's got to be from the line of David and she is but not through Coniah; she's another line from David and her genealogy is Luke 3. On the other hand Joseph is said to be in the line of David through another route, and you'll see Coniah in his genealogy in Matt 1. The problem is if Joseph is the real father of Jesus then Jesus can't sit on the throne of David because He would fall under the Coniah curse of Jer 22. So the only way for Jesus to qualify for the throne of David is to be virgin born by Mary. Mary, through Luke 3 goes back to David, satisfying the Davidic Covenant; Joseph, Jesus' dad, cannot be the father of Jesus because if he is he falls under the curse of Jer 22.

What have we done with this first point? We have linked this piece of truth about the Lord Jesus Christ to other points in the OT so that we've protected it. So if you're going to deny the virgin birth in Matt 1, okay fine, but now you have to deny Isa 7 and Jer 22. Why don't you just rip the whole Bible to shreds? Go ahead, cut it all up and then tell me what I should believe. That's called the cafeteria approach to Scripture, you know, you go pick the things you want and put them on your plate.

A second linkage to Jesus' virgin birth is that it was a legal necessity because of every man's linkage to Adam. All men are the seed of Adam, according to Heb 7. Adam is the representative of the fallen race, so the imputed sin that God credits to Adam is credited to all his seed. Therefore, if Jesus is part of Adam's seed, then Jesus carries imputed sin. Jesus cannot carry imputed sin and be the Messiah who dies on the cross, therefore Jesus Christ must be virgin born to avoid imputed sin.

Finally, there's a spiritual necessity. Jesus Christ must be virgin born because spiritually the sin nature is transmitted from father to son, father to son, so that every son has inherent sin from his father. Now, if He's not cut off from that somehow then He's born with inherent sin and then what problem do we have? He's sinful. Now who's He going to die for on the cross? Your sin? No, His own sin. We'll get into that more later, but I just want to show you that these truths are linked, the virgin birth is linked to Adam's Fall, it's linked to Christ's Christ, and if you present them this way, all together as a team, then it insulates them from all these attacks and assaults. If you want fantastic illustrations of how this is done in Scripture read Paul's sermons in Acts. He's always linking, building, and logically tying all the truths together. Why? So people can't slip and slide around and get out easy. Paul was a master at tying people down to get a response, yes or no to Christ. Who do you say that He is?

Out of the Birth of the King we have a doctrine nobody studies anymore, the hypostatic union. You'll sound real erudite if you use this around your less-trained Christian friends. It means that in the incarnation, when God took to Himself human flesh, that He was a unique person. He was undiminished deity, united in one person with true humanity without confusion, forever. Four things. "Undiminished deity" means He did not lose or set aside any of His divine attributes. "True humanity" means He had body, soul and spirit of a man. He had all the human attributes. "Without confusion" means that the Creator-creature distinction was never violated. "Forever" means that Jesus Christ remains true humanity at the Father's right hand now. Said another way, somewhere in this universe there is a true human body, occupying space, which is Jesus Christ. He is located at a point, He is at the Father's right hand and that Father's right hand is at a geometrical location in the universe.

Is this theory? No! Out of all this come certain practical applications for us in our Christian life. The first one is that the Creator-creature distinction forever remains intact. We will be creatures forever, even in heaven. Some Christians get hold of 1 Cor and say we're going to know as we are known meaning we're going to be omniscient. It doesn't refer to becoming omniscient. It refers to the canon of Scripture and knowing ourselves as the body

of Christ through the revelation of the Scriptures. We will always be creatures; we will always worship the Lord. In heaven there will always be labor to do. Heaven is not an eternal vacation. There is going to be labor. God created man to labor. It's going to be enjoyable labor because it will be free from the curse of sin, but we're not going to sit there and contemplate our navels for the next two million years. There are things to do. So we will always be creatures serving Him.

The second thing is, very important, John 17:3 says, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." What that means is that God can never more fully meet us than He has in the person of Jesus Christ. There's no other representation that more adequately reveals God than Jesus Christ. An alien from Galaxy M87 will not show up and reveal to us more fully who God is. Jesus Christ is the ultimate revelation of God. Not a dog, not a cat, not stars, these things are all revelatory of God but they're not the greatest revelation of God. The fullest revelation of God is a man. Why? Because only man is made in God's image.

The third thing it means is that history has eternal ramifications. Each of our lives is a history. 1 Cor 3 says our history will be reviewed and the good works that we have done by means of the Spirit will be accepted. There might be other works that we did just to impress people, impress our girlfriend, impress our boyfriend, wife, husband, the teacher, whoever, but it wasn't really work motivated out of a concern to please God. Wood, hay and stubble, it's burned up! But that's our record, and the fact that history is real and not a dream is seen by the fact that forever and ever before the throne of God, what will we observe about Jesus' body? Of all the resurrection bodies, which is the only resurrection body in the universe that will have scars? The Lord Jesus Christ. What does that remind us of? The fact that He left heaven, went to this weird planet, died and was crucified for us and forever and ever His resurrection body will signify that. That wasn't a dream. Those marks didn't get there by dreaming about it, they got there because there was a real history.

Finally, the fourth thing, according to Col. 2:8, the basic categories of human thought, all of them, all educational ideas, should start with the Lord Jesus Christ in hypostatic union. The Creator-creature in one person without confusion forever is fundamental to human thinking.

We want to say a few words about the second great doctrine that we studied, the Life of the King. Same technique, the unbeliever will take the life of Christ and here's what the unbeliever does with the life of Christ. Here's what has happened to the life of Christ in the last hundred years of theology. This is what is driving liberal people in the pulpit.

Today you can hear people talk about Jesus and they mean something by "Jesus" utterly different than what we mean. Here's what they have done. They have taken the NT picture of the Lord Jesus Christ and they have called that the kerygmatic Christ, meaning the preached Christ. Then they have a separate category over here called the historical Jesus; this is the real guy, the Jewish carpenter who walked around who we don't really know too much about, but this picture we get in the NT is just coming out of the religious experience of men in the early church and we know that's not the real, historical Jesus. This is how Christ's life, for example The Jesus Film, can be shown to someone, they can see it with their eyes, they can hear it, they can think about the message and can totally neutralize it, totally insulate themselves against the conviction of the gospel. Why? It's simple, that's just the kerygmatic Christ, early men of the church just made Him up. That's the way they shield themselves from the gospel.

The Lord Jesus Christ was true humanity; we went through many places in the NT and the OT. I want to go to one of the most unforgettable passages in the OT that talks about Jesus as a man, waking up in the morning. Isaiah 50:4 shows you that it was on the minds of the prophets of the OT, though none of them could really put it together. But here's a phenomenal reference that tells us how, in His humanity, the Lord Jesus learned, because one of the things that grows out of the humanity of Jesus Christ, the fact that He has this perfect humanity, is that Jesus Christ had to be sanctified. Jesus *had* to be sanctified! That's a little tough to think about, because that sounds like He was sinful. Why's that? It's because we, in order for us to be sanctified are in a battle with sin. But the Lord Jesus Christ, according to Hebrews had to be sanctified. So that must mean that the word sanctified doesn't mean necessarily dealing with sin. Did Adam and Eve have to be sanctified? Sure they did.

What does sanctify mean then; is it just struggle with sin? No. Sanctification is learning obedience. Adam and Eve in a sinless environment without a sin nature still had to learn how to obey, and so did Jesus. In Isaiah 50:4 we have this passage where prophetically the Holy Spirit, through Isaiah the prophet, is talking about... he's impersonating if you can call it that, I don't like that word, I haven't thought of another way of saying it. "The Lord God has given me the tongue of disciples, that I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. [5] The Lord God has opened My ear; and I was not disobedient, nor did I turn back. [6] I gave My back to those who strike Me, and My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting."

That's a Messianic passage in the OT and what the amazing point about this passage is it tells you something you never get in the Gospels about the Lord Jesus' personal life; that the Father woke up the Son up every morning. He was so sensitive spiritually to His Father He didn't need to set an alarm clock. The Father, God, was His alarm clock. God the Father woke Him up, and why did the Father wake Him up? Because it was in the morning when God the Father would teach God the Son in His humanity. So that tells you a lot of stuff went on in the morning every day of Jesus' life. By the time He went out doing His ministries He'd already spent quiet time with His Father. That's why at the end, verse 5, "The Lord God has opened My ear; and I was not disobedient." There's the sanctification. So as the Father taught the Son morning by morning, Jesus obeyed, He obeyed, He obeyed, He obeyed, He built a historic strengthening pattern of obedience, so that out of all this we have three great practical applications to the Christian life that we covered last year. Jesus' life and all the details of the four Gospels are critical for their application to us as Christians, because if they fall out and they are explained away as some little story that the spin doctors did in the early Church, we've got a big problem. So let's go through these doctrines.

The first area of truth that is concerned with the life of Jesus Christ is called the truth or the doctrine of kenosis. It comes from the word for humiliation or emptying; the chief passage is Phil. 2:5-11. That's the passage about "Let this mind be in you which was also in Christ Jesus," He didn't think it robbery to be equal with God; He emptied Himself and became a servant, etc. That's a very important doctrine because here's what it does for us. It says that Jesus

Christ in His life is a legitimate model for us. Now if He was God and He could cheat by using His divine attributes to meet temptation, how could He be a model, because you and I can come back and argue yea, I could be victorious in the Christian too if I had omniscience. Yea, give me omnipotence for fifteen minutes and I'll be obedient. But the doctrine of kenosis cuts that off.

What the doctrine of kenosis says is that Jesus Christ gave up the independent use His divine attributes. He was totally dependent on the Father. Could Jesus turn stones into bread? Sure he could, but He didn't without the Father's permission. He, as God could do it, but as an obedient man He was under the same thing that we are. So kenosis teaches us that Jesus Christ was the test pilot for the Christian way of life. He proved out all the assets that God has given us; He tested them. So kenosis establishes the model of the person of Jesus Christ.

The second great doctrine we learned out of this is His impeccability. We had a lot of discussion about that, and the same kind of discussion we had about impeccability we're going to have again for the cross of Christ. Impeccability says that Jesus Christ had genuine choice, but His victory was certain. He had genuine choice but victory was certain, and this disproves the idea that you have to have sin in order to prove free will. You do not have to have sin to prove free will. Jesus Christ had free will in the sense of responsibility, just like every person. And yet He was absolutely certain to succeed, not a chance of Him ever falling under the plan of God.

That means that the Lord Jesus Christ has a ministry for us and to see that ministry turn to Heb. 4. All this works together and you can't just rip the Bible apart in pieces. It doesn't hold that way. Here is one of the practical things - that we intuitively rely on the Lord all the time when we pray, and it's all related to the fact that if this is wrong we couldn't rely on Him. Heb. 4:15, "We do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin." Think of the Trinity here: God the Father, God the Son and God the Holy Spirit. Can God the Father be put in verse 15? No, because God the Father never was tempted like we are. Can the Holy Spirit be put in verse 15? Not in this sense, no, the Holy Spirit wasn't incarnate. So which of the Trinity is the center of our attention? God the Son. That's why we don't go to

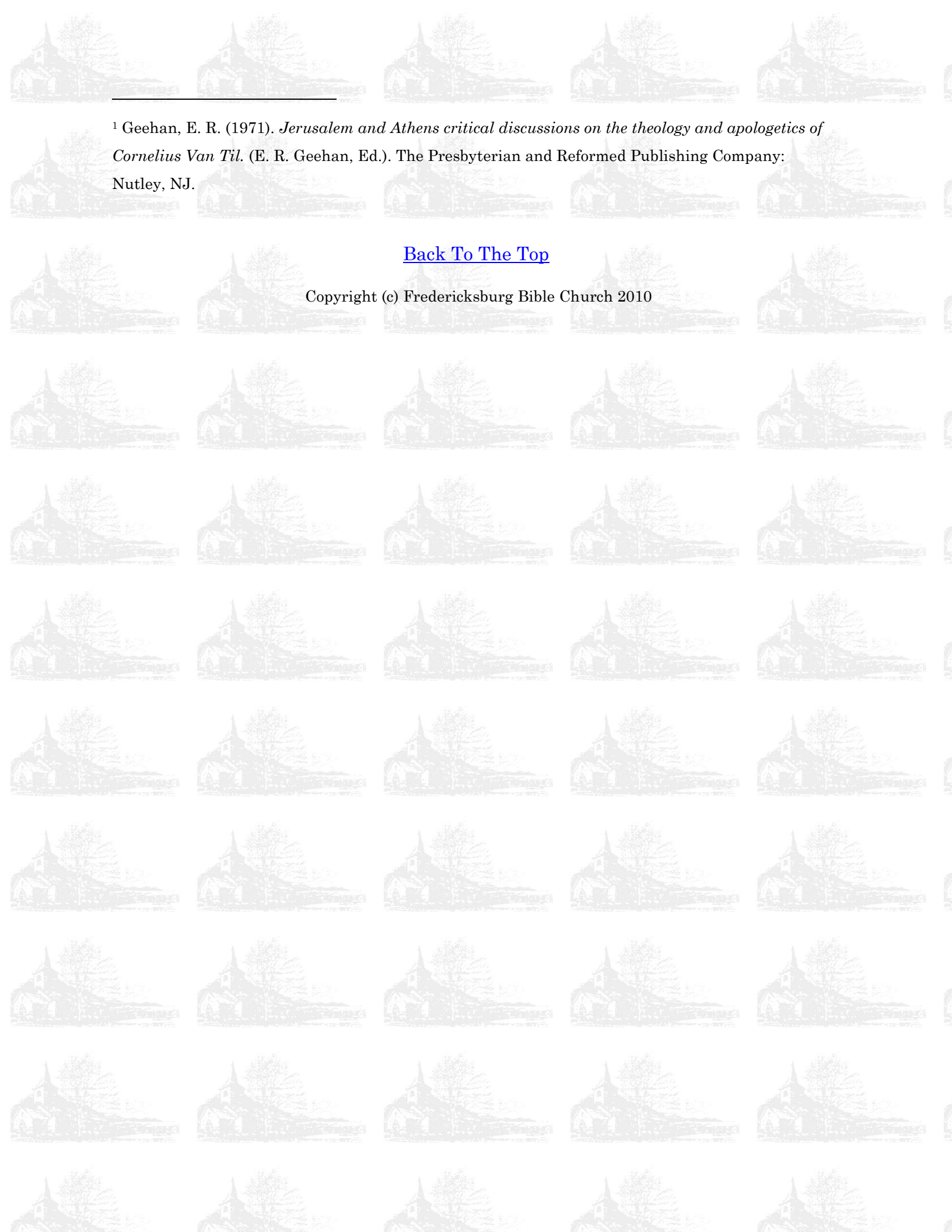
Mary; we go directly to the Lord Jesus Christ. We go to God the Father through Christ. We don't go to Jesus through Mary, that's upsetting the whole idea of the Trinity.

The Father, Son and Holy Spirit; the Son is our means to reach the Father because He is perfect, He is our intercessor, He is the One who was kenotic, He is the One who is impeccable. Therefore, because of this, He endured every sin, He can empathize, He understands when we fall, He understands what temptation is. We have something the Moslems don't have. Can you image Allah being put in verse 15? Allah's never walked around; Allah doesn't have dirt under His fingernails. Only Jesus Christ had dirt under His fingernails because He walked around and was tempted and tested. Do you see the richness of the Trinity? Oh, the Trinity is so heavy... sure it's heavy, it's God. But the point is, those truths are important; that's what distinguishes our so great salvation.

The third thing we learned as a result of the life of the Lord Jesus Christ is we learned more about what infallibility is, that Jesus Christ made no errors of fact, even though He was a first century carpenter, who didn't know modern medicine. He didn't know modern physics. That did not disqualify Him from being perfectly inerrant in His lifetime. Why do we hold to the fact that the Lord Jesus Christ is infallible? John 3:11-12 says if I tell you earthly things and you do not believe Me, then you cannot believe Me when I tell you heavenly things. So Jesus admitted that He had to be truthful in every historical detail because if we find that He is a false witness to history, then we cannot trust Him with our sins. Do we have access to the record books of heaven? No. The only reason we say He's forgiven our sins is because the Lord tells us that. If He told us that something happened in Bethlehem and it didn't happen, how do we trust Him about our sins in heaven? The two are tied together, you can't separate them.

These are some of the truths that come out of these two events in the life of Jesus Christ, His birth and His resurrection. From the birth we know that He is God-man, and from His life we know that He is our model, and He is a legitimate model for us, He is a legitimate priest for us.

Next week we'll go on to the death of Christ.



¹ Geehan, E. R. (1971). *Jerusalem and Athens critical discussions on the theology and apologetics of Cornelius Van Til*. (E. R. Geehan, Ed.). The Presbyterian and Reformed Publishing Company: Nutley, NJ.

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