

Systematic Theology: Part 4: The Doctrine of Christ and the Holy Spirit

This document contains the teacher notes for five Sunday school lessons walking through the fourth part of Wayne Grudem's work, Systematic Theology. There is a complementary document containing student handouts that can be shared with listeners to aid them with this material.

I claim no infallibility relative to the material presented here (the bulk is a condensation of Grudem's text). It is, as many have said before, beggars showing other beggars where to find bread.

These teachings are provided free in the spirit of [Matthew 10:8b](#).

As errors are found, please let me know so I can correct. The theology expressed here should not be construed as representing the theology of Stuart Heights Baptist Church (especially when I am wrong or when I am being an idiot).

The formatting is as follows:

- **bold green text are quotes from outside sources (primarily Wayne Grudem's Systematic Theology text)**
- **bold red text is the Scripture** (NKJV is used unless otherwise noted. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.)
- **bold blue text are Bible references**
- **bold purple text are questions to consider asking while teaching this material**
- **highlighted, bold, and underlined text in the teacher notes are answers to blanks in the student handouts**
- plain black text are my comments

The file formats available online are only the PDFs, but if the native Microsoft Word files are needed, I am more than happy to email them. I can be reached at jim314@yahoo.com.

The audio recordings of many of these teachings themselves are available via our class [podcast](#). Many thanks to David Barber for his faithfulness in this area.

I hope these resources assist in enabling you to teach through a work like Grudem's Systematic Theology. Again, feel free to contact me with questions or feedback.

Grace and peace,

Jim Fleming
Hixson, Tennessee
November 2015

Systematic Theology

Part 4: Doctrine of Christ & Holy Spirit

Chapter 26: The Person of Christ

How is Jesus fully God and fully man, yet one person?

Introduction & Review

Note: The primary textbook for the structure of this series is Wayne Grudem's *Systematic Theology*. The primary text for the substance of this series is the Bible.

Grudem: What is systematic theology? Many different definitions have been given, but for the purposes of this book the following definition will be used: Systematic theology is any study that answers the question, "What does the whole Bible teach us today?" about any given topic.

This definition indicates that systematic theology involves collecting and understanding all the relevant passages in the Bible on various topics and then summarizing their teachings clearly so that we know what to believe about each topic. Example: Lego sets vs Lego pieces

The Words

1. Systematic – carefully organized (all relevant passages organized into topics)
2. Theology – the study of religious truths

The Schedule

Part 1: The Doctrine of the Word of God (February – April, 2014)

- Chapter 1: Introduction to Systematic Theology: What is systematic theology? Why should Christians study it? How should we study it? Why Should We as a Class Study Systematic Theology? To fulfill the Great Commission, to confront sin in our lives, and **Grudem: To be able to make better decisions later on new questions of doctrine that may arise**
- Chapter 2: The Word of God: What are the different forms of the Word of God?
- Chapter 3: The Canon of Scripture: What belongs in the Bible and what does not belong?
- Chapter 4: The Four Characteristics of Scripture: (1) Authority: How do we know that the Bible is God's Word?
- Chapter 5: The Inerrancy of Scripture: Are there any errors in the Bible?
- Chapter 6: The Four Characteristics of Scripture: (2) Clarity: Can only Bible scholars understand the Bible rightly?
- Chapter 7: The Four Characteristics of Scripture: (3) Necessity: For what purposes are the Bible necessary? How much can people know about God without the Bible?

- Chapter 8: The Four Characteristics of Scripture: (4) Sufficiency: Is the Bible enough for knowing what God wants us to think or do?

Part 2: The Doctrine of God (September – November, 2014)

- Chapter 9: The Existence of God: How do we know that God exists?
- Chapter 10: The Knowability of God: Can we really know God? How much of God can we know?
- Chapter 11: The Character of God: “Incommunicable” Attributes: How is God different from us?
- Chapter 12: The Character of God: “Communicable” Attributes (Part 1): How is God like us in his being and in mental and moral attributes?
- Chapter 13: The Character of God: “Communicable” Attributes (Part 2): How is God like us in attributes of will and in attributes that summarize his excellence?
- Chapter 14: God in Three Persons: The Trinity: How can God be three persons, yet one God?
- Chapter 15: Creation: Why, how, and when did God create the universe?
- Chapter 16: God’s Providence: If God controls all things, how can our actions have real meaning? What are the decrees of God?
- Chapter 17: Miracles: What are miracles? Can they happen today?
- Chapter 18: Prayer: Why does God want us to pray? How can we pray effectively?
- Chapter 19: Angels: What are angels? Why did God create them?
- Chapter 20: Satan and Demons: How should Christians think of Satan and demons today? Spiritual warfare.

Part 3: The Doctrine of Man (March 2015)

- Chapter 21: The Creation of Man: Why did God create us? How did God make us like himself? How can we please him in everyday living?
- Chapter 22: Man as Male and Female: Why did God create two sexes? Can men and women be equal and yet have different roles?
- Chapter 23: The Essential Nature of Man: What does Scripture mean by “soul” and “spirit”? Are they the same thing?
- Chapter 24: Sin: What is sin? Where did it come from? Do we inherit a sinful nature from Adam? Do we inherit guilt from Adam?
- Chapter 25: The Covenants between God and Man: What principles determine the way God relates to us?

Part 4: The Doctrines of Christ and the Holy Spirit (October – November, 2015)

- Chapter 26: The Person of Christ
- Chapter 27: The Atonement
- Chapter 28: Resurrection and Ascension
- Chapter 29: The Offices of Christ
- Chapter 30: The Work of the Holy Spirit

Part 5: The Doctrine of the Application of Redemption (~ early 2016)

Part 6: The Doctrine of the Church (~ late 2016)

Part 7: The Doctrine of the Future (2016/2017?)

Explanation and Scriptural Basis

Grudem: Jesus Christ was fully God and fully man in one person, and will be so forever. . . . We will discuss first the humanity of Christ, then his deity, and then attempt to show how Jesus' deity and humanity are united in the one person of Christ.

A. Grudem: The **humanity** of Christ

1. Grudem: Virgin birth

Grudem: Jesus was conceived in the womb of his mother Mary by a miraculous work of the Holy Spirit and without a human father (**Matthew 1:18**, 20, 24-25; Luke 1:35)

Grudem: The doctrinal importance of the virgin birth is seen in at least three areas:

1. It shows that salvation ultimately must come from the Lord (**Genesis 3:15**; **Galatians 4:4-5**)
2. The virgin birth made possible the uniting of full deity and full humanity in one person
3. The virgin birth also makes possible Christ's true humanity without . . . "original sin"

2. Grudem: Human weaknesses and limitations

a. **Grudem:** Jesus had a human body. **Luke 2:7, 40, 52; 23: 46; 24:39, 42, 50-51; John 4:6; 16:28; 17:11; 19:29; 20:17, 20, 27; 21:9, 13; Matthew 4:2; Acts 1:9.** All of these verses taken together show that, as far as Jesus' human body is concerned, it was like ours in every respect before his resurrection, and after his resurrection it was still a human body with "flesh and bones," but made perfect, the kind of body that we will have when Christ returns and we are raised from the dead as well. Jesus continues to exist in that human body in heaven, as the ascension is designed to teach.

b. **Grudem:** Jesus had a human mind: The fact that Jesus "**increased in wisdom**" (**Luke 2:52**) says that he went through a learning process just as all other children do—he learned how to eat, how to talk, how to read and write, and how to be obedient to his parents (see **Hebrews 5:8**). This ordinary learning process was part of the genuine humanity of Christ. We also see that Jesus had a human mind like ours when he speaks of the day on which he will return to earth: "**But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father**" (**Mark 13:32**).

c. **Grudem:** Jesus had a human soul and human emotions. Soul: **John 12:27; 13:21; Matthew 26:38.** Emotions: **Matthew 8:10; John 11:35; Hebrews 5:7-9**

d. **Grudem:** People near Jesus saw him as only a **man**. **Matthew 13:53-58:** This passage indicates that those people who knew Jesus best, the neighbors with whom he had lived and worked for thirty years, saw him as no more than an ordinary man—a good man, no doubt, fair and kind and truthful, but certainly not a prophet of God who could work miracles and certainly not God himself in the flesh.

3. Grudem: Sinless

Grudem: Though the New Testament clearly affirms that Jesus was fully human just as we are, it also affirms that Jesus was different in one important respect: he was without sin, and he never committed sin during his lifetime. John 8:46, 29; 15:10; 18:38; Romans 8:3; 2 Corinthians 5:21; Hebrews 4:15; 7:26; 1 Peter 1:19; 2:22; 3:18; 1 John 2:1; 3:5

Perhaps the best example: compare Jesus' testing in Luke 4 (in the desert, alone, after not eating for 40 days) to Adam & Eve's testing in the garden (perfect environment, with perfect companionship, full of perfect food)

However, it is not just that he passed this temptation with a perfect score—this temptation enabled Him to help us (Hebrews 2:18; 4:15-16).

4. Grudem: Could Jesus have sinned?

We will not address this in Sunday school due to lack of time, but I would encourage you to look up and study the impeccability of Christ

5. Grudem: Why was Jesus' full humanity necessary?

a. Grudem: For representative obedience: Jesus was our representative and obeyed for us where Adam had failed and disobeyed. Romans 5:18-19 and 1 Corinthians 15:47.

b. Grudem: To be a substitute sacrifice: If Jesus had not been a man, he could not have died in our place and paid the penalty that was due to us. Hebrews 2:16-17

c. Grudem: To be the one mediator between God and men: We needed a mediator who could represent us to God and who could represent God to us. 1 Timothy 2:5

d. Grudem: To fulfill God's original purpose for man to rule over creation: Hebrews 2:8-9; Matthew 28:18; Ephesians 1:22; Revelation 3:21; Luke 19:17, 19; 1 Corinthians 6:3

e. Grudem: To be our example and pattern in life: 1 John 2:6; 3:2-3; 2 Corinthians 3:18; Romans 8:29; 1 Peter 2:21; Hebrews 12:2-3

f. Grudem: To be the pattern for our redeemed bodies: 1 Corinthians 15:23, 42-44, 49; Colossians 1:18

g. Grudem: To sympathize as high priest: Hebrews 2:18; 4:15-16

6. Grudem: Jesus will be a man forever

Grudem: Jesus did not give up his human nature after his death and resurrection, for he appeared to his disciples as a man after the resurrection, even with the scars of the nail prints in his hands (John 20:25-27). He had "flesh and bones" (Luke 24:39) and ate food (Luke 24:41-42). Later, when he was talking with his disciples, he was taken up into heaven, still in his resurrected human body, and two angels promised that he would return in the same way: "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:11). Still later, Stephen gazed into heaven and saw Jesus as "the Son of man standing at the right hand of God"

(Acts 7:56). Jesus also appeared to Saul on the Damascus Road and said, “I am Jesus, whom you are persecuting” (Acts 9:5)—an appearance that Saul (Paul) later coupled with the resurrection appearances of Jesus to others (1 Corinthians 9:1; 15:8). In John’s vision in Revelation, Jesus still appears as “one like a son of man” (Revelation 1:13), though he is filled with great glory and power, and his appearance causes John to fall at his feet in awe (Revelation 1:13-17). He promises one day to drink wine again with his disciples in his Father’s kingdom (Matthew 26:29) and invites us to a great marriage supper in heaven (Revelation 19:9). Moreover, Jesus will continue forever in his offices as prophet, priest, and king, all of them carried out by virtue of the fact that he is both God and man forever. All of these texts indicate that Jesus did not temporarily become man, but that his divine nature was permanently united to his human nature, and he lives forever not just as the eternal Son of God, the second person of the Trinity, but also as Jesus, the man who was born of Mary, and as Christ, the Messiah and Savior of his people. Jesus will remain fully God and fully man, yet one person, forever.

B. Grudem: The deity of Christ

1. Grudem: Direct scriptural claims

a. Grudem: The word God (*Theos*) used of Christ: John 1:1; 1:18; 20:28; Romans 9:5; Titus 2:13; Hebrews 1:8; 2 Peter 1:1; Isaiah 9:6

b. Grudem: The word Lord (*Kyrios*) used of Christ: Luke 2:11; 1:43; Matthew 3:3; 22:44; 1 Corinthians 8:6; Hebrews 1:10-12; Revelation 19:6

c. Grudem: Other strong claims to deity: John 8:57-59; Revelation 22:13; John 1:1 (Psalm 33:6), 4; Daniel 7:13-14 (Son of Man); Matthew 16:13; Luke 9:18; Matthew 26:64-66; 11:25-30; 17:5; 1 Corinthians 15:28; Hebrews 1:1-3, 5, 8; John 1:14, 18, 34, 49; 8:19; 14:9; 3:16, 36; 20:31; 3:36; 5:20-22, 25; 10:17; 16:15; 3:37; 5:23; 10:36; Hebrews 1:1-3

2. Grudem: Evidence that Jesus possessed attributes of deity

Matthew 8:26-27; 14:19; 28:20; John 2:1-11; Mark 2:5-8; John 1:48; 6:64; 2:25; 16:30; 21:17; John 3:36; 2:19-22; 10:17-18; Revelation 19:10; 5:12-13; Philippians 2:9-11; Hebrews 1:6

3. Grudem: Did Jesus give up some of his divine attributes while on earth?

Grudem: The Kenosis Theory—not, Geonosis—the planet where some of *Star Wars Episode II* occurs

In an attempt to reconcile Christ’s divinity with His humanity, several German and English theologians interpreted Philippians 2:5-7 (specifically ‘emptied himself’—*kenoo* in Greek) to mean that Grudem: Christ gave up some of his divine attributes while he was on earth as a man. According to the theory Christ “emptied himself” of some of his divine attributes, such as omniscience, omnipresence, and omnipotence, while he was on earth as a man. This was viewed as a voluntary self-limitation on Christ’s part, which he carried out in order to fulfill his work of redemption. . . . Here is the problem with this: The context itself interprets this “emptying” as equivalent to “humbling himself” and taking on a lowly status and position. . . . If the kenosis theory were true

(and this is a foundational objection against it), then we could no longer affirm Jesus was fully God while he was here on earth.

4. Grudem: Conclusion: Christ is **fully** divine

Grudem: The New Testament, in hundreds of explicit verses that call Jesus “God” and “Lord” and use a number of other titles of deity to refer to him, and in many passages that attribute actions or words to him that could only be true of God himself, affirms again and again the full, absolute deity of Jesus Christ. **Colossians 1:19; 2:9; Matthew 1:23**

6. Grudem: Why was Jesus’ deity necessary?

(1) Grudem: Only someone who is infinite God could bear the full penalty for all the sins of all those who would believe in him—any finite creature would have been incapable of bearing that penalty

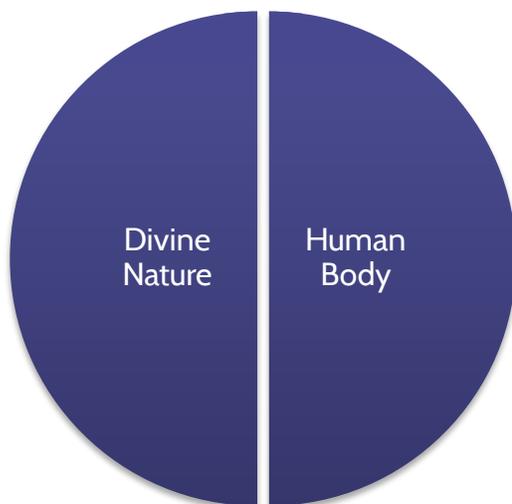
(2) Grudem: Salvation is from the Lord (**Jonah 2:9 NASB**), and the whole message of Scripture is designed to show that no human being, no creature, could ever save man—only God himself could

(3) Grudem: Only someone who was truly and fully God could be the one mediator between God and man (**1 Timothy 2:5**), both to bring us back to God and also to reveal God most fully to us (**John 14:9**). Thus, if Jesus is not fully God, we have no salvation and ultimately no Christianity.

C. Grudem: The **Incarnation**: Deity and humanity in the one person of Christ

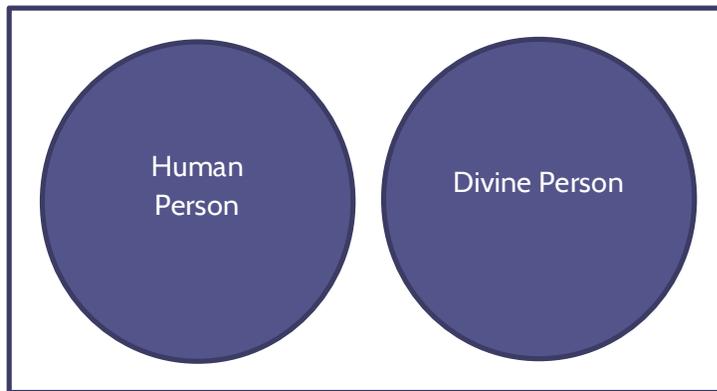
1. Grudem: Three inadequate views of the person of Christ.

a. Grudem: Apollinarianism: Apollinaris, who became bishop in Laodicea about A.D. 361, taught that the one person of Christ had a human body but **not** a human mind or spirit, and that the mind and spirit of Christ were from the divine nature of the Son of God.



But the views of Apollinaris were rejected by the leaders of the church at that time, who realized that it was not just our human body that needed salvation and needed to be represented by Christ in his redemptive work, but our human minds and spirits (or souls) as well: Christ had to be fully and truly man if he was to save us (**Hebrews 2:17**). Apollinarianism was rejected by several church councils, from the Council of Alexandria in A.D. 362 to the Council of Constantinople in A.D. 381.

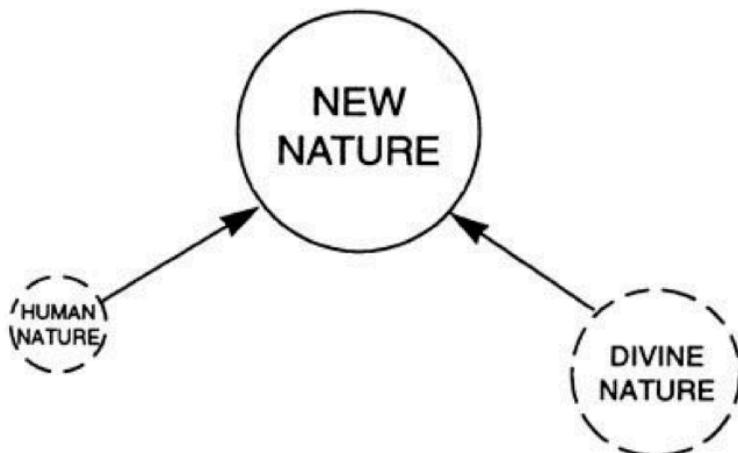
b. **Grudem: Nestorianism:** Nestorianism is the doctrine that there were two **separate** persons in Christ, a human person and a divine person, a teaching that is distinct from the biblical view that sees Jesus as one person.



Nestorius was a popular preacher at Antioch, and from A.D. 428 was bishop of Constantinople. . . . Nowhere in Scripture do we have an indication that the human nature of Christ, for example, is an independent person, deciding to do something contrary to the divine nature of Christ. Nowhere do we have an indication of the human and divine natures talking

to each other or struggling within Christ, or any such thing. Rather, we have a consistent picture of a single person acting in wholeness and unity. Jesus always speaks as “I,” not as “we,” though he can refer to himself and the Father together as “we” (John 14:23). The Bible always speaks of Jesus as “he,” not as “they.” And, though we can sometimes distinguish actions of his divine nature and actions of his human nature in order to help us understand some of the statements and actions recorded in Scripture, the Bible itself does not say “Jesus’ human nature did this” or “Jesus’ divine nature did that,” as though they were separate persons, but always talks about what the person of Christ did.

c. **Grudem: Monophysitism (Eutychianism):** [Julie says this sounds like something my root beer has, but it is actually pronounced, mon-OFF-i-si-tism] A third inadequate view is called monophysitism, the view that Christ had **one** nature only (Gk. *monos*, “one,” and *physis*, “nature”). The primary advocate of this view in the early church was Eutyches (c. A.D. 378–454), who was the leader of a monastery at Constantinople. Eutyches taught the opposite error from Nestorianism, for he denied that the human nature and divine nature in Christ remained fully human and fully divine. He held rather that the human nature of Christ was taken up and absorbed into the divine nature, so that both natures were changed somewhat and a third kind of nature resulted. . . . Eutyches taught that

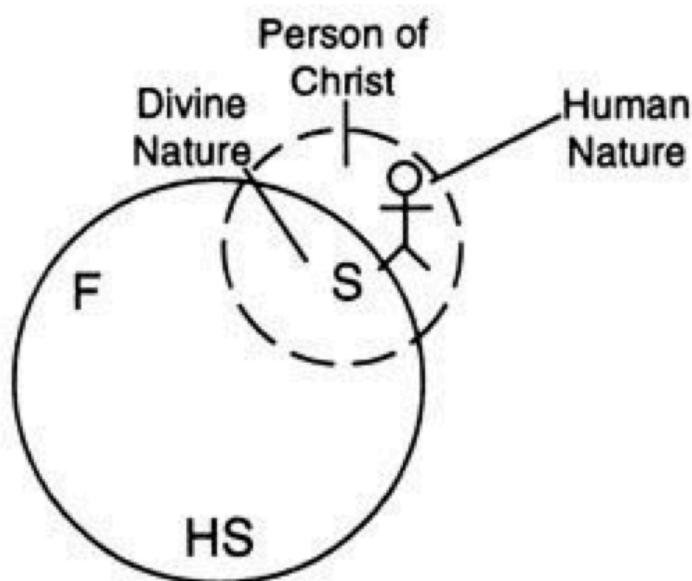


Jesus was a mixture of divine and human elements in which both were somewhat modified to form one new nature. Monophysitism also rightly caused great concern in the church, because, by this doctrine, Christ was neither truly God nor truly man. And if that was so, he could not truly represent us as a man nor could he be true God and able to earn our salvation.

2. Grudem: The solution to the controversy

Grudem: The Chalcedonian Definition of A.D. 451. In order to attempt to solve the problems raised by the controversies over the person of Christ, a large church council was convened in the city of Chalcedon near Constantinople (modern Istanbul), from October 8 to November 1, A.D. 451. The resulting statement, called the Chalcedonian Definition, guarded against Apollinarianism, Nestorianism, and Eutychianism. It has been taken as the standard, orthodox definition of the biblical teaching on the person of Christ since that day by Catholic, Protestant, and Orthodox branches of Christianity alike . . . “We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has been handed down to us.”

This is Grudem’s picture of the right view—which I do not like because it implies that part of Christ is somehow not part of the Trinity. For me, I am simply reminded that the more statements (or pictures) we make that are not simply what Scripture says, the more likely we are to result in bad theology. Stay close to the text.



3. Grudem: Combining specific biblical texts on Christ's deity and humanity

d. Grudem: Brief summary sentence: Sometimes in the study of systematic theology, the following sentence has been used to summarize the incarnation: "Remaining what he **was**, he became what he was **not**." In other words, while Jesus continued "remaining" what he was (that is, fully divine) he also became what he previously had not been (that is, fully human as well). Jesus did not give up any of his deity when he became man, but he did take on humanity that was not his before.

Grudem: Questions for Personal Application (abbreviated)

1. After reading this chapter, are there specific ways in which you now think of Jesus as being more like you than you did before? What are these? How can a clearer understanding of Jesus' humanity help you face temptations?
2. After reading this chapter, is there anything that you understand more fully about the deity of Jesus? Can you describe (and perhaps identify with) what the disciples must have felt as they came to a growing realization of who Jesus actually was? Do you think Jesus is the one person you would be able to trust with your life for all eternity?

Scripture Memory Passage

John 1:14: And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Hymn: "Fairest Lord Jesus" (Münster Gesangbuch, 1677)

Fairest Lord Jesus,
ruler of all nature,
Son of God and Son of Man!

Thee will I cherish,
thee will I honor,
Thou, my soul's glory, joy, and crown.

Fair are the meadows, fair are the woodlands,
Robed in the blooming garb of spring:
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine, fair is the moonlight,
And all the twinkling, starry host:
Jesus shines brighter, Jesus shines purer

Than all the angels heav'n can boast.
Beautiful Savior! Lord of the nations!
Son of God and Son of Man!

Glory and honor, praise, adoration,
Now and forever more be thine.

If you want to test your Christology (disclaimer: not infallible and very difficult), this: bit.ly/JesusQuiz

Systematic Theology

Part 4: Doctrine of Christ & Holy Spirit

Chapter 27: The Atonement

Was it necessary for Christ to die? Did Christ's entire earthly life earn any saving benefits for us? The cause and nature of the atonement.

Scripture Memory Passage Review

John 1:14: And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Explanation and Scriptural Basis

The atonement is the work Christ did in his life and death to earn our **salvation**.

A simple way to remember this definition is the 'at-**one**-ment.' It is God's covering of man's sin with Jesus' blood. This is an Old Testament concept that Jesus fulfilled in a greater and more permanent way. It was described in **Leviticus 23** when the High Priest would (on Yom Kippur—the Day of Atonement) sacrifice on behalf of the people in the Holy of Holies. The holiest man on the holiest day would sacrifice in the holiest place and many think that he would say the holiest word—the tetragrammaton—the unutterable name of God (Yod-Heh-Vah-Heh). This sacrifice would 'cover' the sins of the people and reconcile the people back to God for a period of time.

When Jesus, in the New Testament, lived a perfect life and died a perfect death, His sacrifice covered our sins completely and for all time. Like so many other things in the Bible, Jesus is the true and better Day of Atonement. (if you want an entire book to focus on the atoning work of Jesus, read **Hebrews**)

A. Grudem: The cause of the atonement

Grudem: What was the ultimate cause that led to Christ's coming to earth and dying for our sins? . . . the love and justice of God. John 3:16

Ask this same question of Noah and God's selection of him. Why did God pick Noah? Because God is a good God and He wanted to. It was NOT because Noah was good, but rather because God was/is good. The atonement occurred because of God's love and justice, not because of man's goodness.

Some of us have continued the lie that Noah was good to our children because we could not imagine a world where everyone was bad all the time. Pro tip: we are living in one now. Do not tell your children lies to help them sleep at night. Give them a healthy dose of their own sinfulness so they will desire a healthy dose of a savior.

How many of you have heard, “God hates the sin but loves the sinner”? This is a lie.

Grudem: But the justice of God also required that God find a way that the penalty due to us for our sins would be paid (for he could not accept us into fellowship with himself unless the penalty was paid). Paul explains that this was why God sent Christ to be a “**propitiation**.” **Romans 3:25-26**

That word propitiation is the New Testament equivalent of the Old Testament atonement. It is propitiation and it means an appeasement of wrath. It is a covering of sin to appease the Father’s wrath. God loves man, yes, but he simultaneously hates both sin and sinner. **Psalm 5:5**.

B. Grudem: The necessity of the atonement

Grudem: Was there any other way for God to save human beings than by sending his Son to die in our place?

Grudem: Before answering this question, it is important to realize that it was not necessary for God to save any people at all.

Grudem: But once God, in his love, decided to save some human beings, then several passages in Scripture indicate that there was no other way for God to do this than through the death of his Son. **Matthew 26:39; Luke 24:25-26; Hebrews 2:17; 10:4; 9:23, 25-26**

C. Grudem: The nature of the atonement

Grudem: In this section we consider two aspects of Christ’s work: (1) Christ’s obedience for us, in which he obeyed the requirements of the law in our place and was perfectly obedient to the will of God the Father as our representative, and (2) Christ’s sufferings for us, in which he took the penalty due for our sins and as a result died for our sins. It is important to remember that we need both a perfect sacrifice to die for us and a perfect representative to live for us. Jesus was/is both.

1. Grudem: Christ’s obedience for us (sometimes called his “active** obedience”)**

Grudem: Christ had to live a life of perfect obedience to God in order to earn righteousness for us. He had to obey the law for his whole life on our behalf so that the positive merits of his perfect obedience would be counted for us. Sometimes this is called Christ’s “active obedience,” while his suffering and dying for our sins is called his “passive obedience.” **Philippians 3:9; 1 Corinthians 1:30; Romans 5:19; Matthew 3:15**

Grudem: If Jesus had needed only sinlessness and not also a life of perfect obedience, he could have died for us when he was a young child rather than when he was thirty-three years old.

2. Grudem: Christ’s sufferings for us (sometimes called his “passive** obedience”)**

Grudem: In addition to obeying the law perfectly for his whole life on our behalf, Christ also took on himself the sufferings necessary to pay the penalty for our sins.

a. Grudem: Suffering for his whole life. **Matthew 4:1-11; Hebrews 5:8; 12:3-4; Isaiah 53:3**

b. Grudem: The pain of the cross. **Matthew 26:38**

(1) Grudem: Physical pain and death. Death by crucifixion was one of the most horrible forms of execution ever devised by man. . . . A criminal who was crucified was essentially forced to inflict upon himself a very slow death by suffocation. . . . Seneca (first century A.D.) spoke of a crucified man “drawing the breath of life amid long-drawn-out agony” (Epistle 101, to Lucilius, section 14). . . . In some cases, crucified men would survive for several days, nearly suffocating but not quite dying. This was why the executioners would sometimes break the legs of a criminal, so that death would come quickly, as we see in [John 19:31-33](#).

(2) Grudem: The pain of bearing [sin](#). . . . In obedience to the Father, and out of love for us, Jesus took on himself all the sins of those who would someday be saved. Taking on himself all the evil against which his soul rebelled created deep revulsion in the center of his being. All that he hated most deeply was poured out fully upon him. [Isaiah 53:6, 12](#); [John 1:29](#); [2 Corinthians 5:21](#); [Galatians 3:13](#); [Hebrews 9:28](#); [1 Peter 2:24](#)

(3) Grudem: Abandonment. The physical pain of crucifixion and the pain of taking on himself the absolute evil of our sins were aggravated by the fact that Jesus faced this pain alone. [Mark 14:34](#); [Matthew 26:56](#); [27:46](#); [Habakkuk 1:13](#). . . . He faced the weight of the guilt of millions of sins alone.

(4) Grudem: Bearing the [wrath](#) of God. Yet more difficult than these three previous aspects of Jesus’ pain was the pain of bearing the wrath of God upon himself. As Jesus bore the guilt of our sins alone, God the Father, the mighty Creator, the Lord of the universe, poured out on Jesus the fury of his wrath: Jesus became the object of the intense hatred of sin and vengeance against sin which God had patiently stored up since the beginning of the world. [Romans 3:25-26](#)

Grudem: “*Propitiation*” . . . means “a sacrifice that bears God’s wrath to the end and in so doing changes God’s wrath toward us into favor.” . . . God had not simply forgiven sin and forgotten about the punishment in generations past. He had forgiven sins and stored up his righteous anger against those sins. But at the cross the fury of all that stored-up wrath against sin was unleashed against God’s own Son. [Hebrews 2:17](#); [1 John 2:2](#); [4:10](#); [Matthew 27:46](#)

Grudem: Jesus’ cry is a quotation from [Psalm 22:1](#), a psalm in which the psalmist asks why God is so far from helping him, why God delays in rescuing him. [Psalm 22](#). Grudem: In quoting this psalm, he is quoting a cry of desolation that also has implicit in its context an unremitting faith in the God who will ultimately deliver him.

Grudem: Then at last Jesus knew his suffering was nearing completion. He knew he had consciously borne all the wrath of the Father against our sins, for God’s anger had abated. . . . He knew that all that remained was to yield up his spirit to his heavenly Father and die. With a shout of victory Jesus cried out, “**It is finished!**” ([John 19:30](#)). Then with a loud voice he once more cried out, “**Father, into your hands I commit my spirit!**” ([Luke 23:46](#)). And then he voluntarily gave up the life that no one could take from him ([John 10:17-18](#)), and he died. As Isaiah had predicted, “**he poured out his soul to death**” and “**bore the sin of many**” ([Isaiah 53:12](#)). God the Father saw “**the fruit of the travail of his soul**” and was “**satisfied**” ([Isaiah 53:11](#)). At this point, the atonement has taken place.

c. Grudem: Further understanding of the death of Christ

Grudem: The New Testament emphasis on the completion and finality of Christ's sacrifice of himself for us has much practical application, because it assures us that there is no more penalty for sin left for us to pay. The penalty has entirely been paid by Christ, and we should have no remaining fear of condemnation or punishment.

Grudem: The view of Christ's death presented here has frequently been called the theory of "*penal substitution*." Christ's death was "penal" in that he bore a penalty when he died. His death was also a "substitution" in that he was a substitute for us when he died.

Grudem: This view of the atonement is sometimes called the theory of *vicarious atonement*. A "vicar" is someone who stands in the place of another or who represents another. Christ's death was therefore "vicarious" because he stood in our place and represented us. As our representative, he took the penalty that we deserve.

d. Grudem: New Testament terms describing different aspects of the atonement

(1) Grudem: **Sacrifice**. . . . To pay the penalty of death that we deserved because of our sins, Christ died as a sacrifice for us. [Hebrews 9:26](#)

(2) Grudem: **Propitiation**. . . . To remove us from the wrath of God that we deserved, Christ died as a propitiation for our sins. [1 John 4:10](#)

(3) Grudem: **Reconciliation**. . . . To overcome our separation from God, we needed someone to provide reconciliation and thereby bring us back into fellowship with God. [2 Corinthians 5:18-19](#)

(4) Grudem: **Redemption**. . . . Because we as sinners are in bondage to sin and to Satan, we need someone to provide redemption and thereby "redeem" us out of that bondage. [Mark 10:45](#); [1 John 5:19](#); [Hebrews 2:15](#); [Colossians 1:13](#); [Romans 6:11, 14](#)

Grudem: We have been delivered from bondage to the guilt of sin and from bondage to its ruling power in our lives.

e. Grudem: **Other views of the atonement**. Grudem spends time here, but we will skip this section as all of the views he proposed would be quickly and easily debunkable to almost anyone in our class.

f. Grudem: **Did Christ descend into Hell?** Grudem spends a massive amount of time discussing this, but since it has no real bearing on atonement, we will skip it. Interesting theology, but not important.

D. Grudem: The extent of the atonement

Grudem: One of the differences between Reformed theologians and other Catholic and Protestant theologians has been the question of the extent of the atonement. The question may be put this way: when Christ died on the cross, did he pay for the sins of the entire human race or only for the sins of those who he knew would ultimately be saved? (do some reading at teachings.jim314.com—if you read this entire section and bring a copy of this section with you on November 8, a prize awaits)

Grudem: Non-Reformed people argue that the gospel offer in Scripture is repeatedly made to all people, and for this offer to be genuine, the payment for sins must have already been made and must be actually available for all people. They also say that if the people whose sins Christ paid for are limited, then the free offer of the gospel also is limited, and the offer of the gospel cannot be made to all mankind without exception.

Grudem: On the other hand, Reformed people argue that if Christ's death actually paid for the sins of every person who ever lived, then there is no penalty left for *anyone* to pay, and it necessarily follows that all people will be saved, without exception. For God could not condemn to eternal punishment anyone whose sins are already paid for: that would be demanding double payment, and it would therefore be unjust. In answer to the objection that this compromises the free offer of the gospel to every person, Reformed people answer that we do not know who they are who will come to trust in Christ, for only God knows that. As far as we are concerned, the free offer of the gospel is to be made to everybody without exception. We also know that everyone who repents and believes in Christ will be saved, so all are called to repentance (cf. [Acts 17:30](#)). The fact that God foreknew who would be saved, and that he accepted Christ's death as payment for their sins only, does not inhibit the free offer of the gospel, for who will respond to it is hidden in the secret counsels of God. That we do not know who will respond no more constitutes a reason for not offering the gospel to all than not knowing the extent of the harvest prevents the farmer from sowing seed in his fields.

Grudem: Finally, Reformed people argue that God's purposes in redemption are agreed upon within the Trinity and they are certainly accomplished. Those whom God planned to save are the same people for whom Christ also came to die, and to those same people the Holy Spirit will certainly apply the benefits of Christ's redemptive work, even awakening their faith ([John 1:12](#); [Phil. 1:29](#); cf. [Eph. 2:2](#)) and calling them to trust in him. What God the Father purposed, God the Son and the Holy Spirit agreed to and surely carried out.

1. Grudem: Scripture passages used to support the reformed view

[John 10:11, 15](#); [Acts 20:28](#); [Romans 8:32-34](#); [Ephesians 5:25](#); [John 6:37-39](#); [17:9, 20](#); [Romans 5:8, 10](#); [2 Corinthians 5:21](#); [Galatians 1:4](#); [Ephesians 1:7](#); [Galatians 3:13](#)

Grudem: What I have called "the Reformed view" in this section is commonly referred to as "limited atonement." However, most theologians who hold this position today do not prefer the term "limited atonement" because it is so easily subject to misunderstanding, as if this view somehow held that Christ's atoning work was deficient in some way. The term that is usually preferred is *particular redemption*, since this view holds that Christ died for particular people (specifically, those who would be saved and whom he came to redeem), that he foreknew each one of them individually (cf. [Ephesians 1:3-5](#)) and had them individually in mind in his atoning work.

Grudem: The opposite position, that Christ's death actually paid for the sins of all people who ever lived, is called "general redemption" or "unlimited atonement."

2. Grudem: Scripture passages used to support the non-reformed view (general redemption or unlimited atonement)

John 1:29; 6:51; 2 Corinthians 5:19; 1 John 2:2; 1 Timothy 2:6; Hebrews 2:9; Romans 14:15; 1 Corinthians 8:11; 2 Peter 2:1

3. Grudem: Some points of agreement and some conclusions about disputed texts

Grudem: It would be helpful first to list the points on which both sides agree:

1. Grudem: Not all will be saved.

2. Grudem: A free offer of the gospel can rightly be made to every person ever born. It is completely true that “whoever will” may come to Christ for salvation, and no one who comes to him will be turned away. This free offer of the gospel is extended in good faith to every person.

3. All agree that Christ’s death in itself, because he is the infinite Son of God, has infinite merit and is in itself sufficient to pay the penalty of the sins of as many or as few as the Father and the Son decreed. The question is not about the intrinsic merits of Christ’s sufferings and death, but about the number of people for whom the Father and the Son thought Christ’s death to be sufficient payment at the time Christ died.

4. Grudem: Points of clarification and caution regarding this doctrine

Grudem: In terms of the practical, pastoral effects of our words, both those who hold to particular redemption and those who hold to general redemption agree at several key points:

a. Grudem: Both sincerely want to avoid implying that people will be saved whether they believe in Christ or not.

b. Grudem: Both sides want to avoid implying that there might be some people who come to Christ for salvation but are turned away because Christ did not die for them.

c. Grudem: Both sides want to avoid implying that God is hypocritical or insincere when he makes the free offer of the gospel.

d. Grudem: Finally, we may ask why this matter is so important after all. . . . Scripture itself never singles this out as a doctrine of major importance, nor does it once make it the subject of any explicit theological discussion. . . . It also is a subject that almost inevitably leads to some confusion, some misunderstanding, and often some wrongful argumentativeness and divisiveness among God’s people—all of which are negative pastoral considerations. Perhaps that is why the apostles such as John and Peter and Paul, in their wisdom, placed almost no emphasis on this question at all. And perhaps we would do well to ponder their example.

Jim’s view: This is a great question to stretch and push yourself in your theological studies. Dig in and learn. It is, however, a bad question to break fellowship over. Do not get angry at other believers for their views in this space.

Grudem: Questions for Personal Application (abbreviated)

1. Has this chapter enabled you to appreciate Christ's death more than you did before?
2. Do you think that Christ's sufferings were enough to pay for your sins? Are you willing to rely on his work to pay for all your sins? Do you think he is a sufficient Savior, worthy of your trust?
3. If Christ bore all the guilt for our sins, all the wrath of God against sin, and all the penalty of the death that we deserved, then will God ever turn his wrath against you as a believer (**Romans 8:31-39**)? Can any of the hardships or sufferings that you experience in life be due to the wrath of God against you? If not, then why do we as Christians experience difficulties and sufferings in this life (**Romans 8:28; Hebrews 12:3-11**)?
4. Do you think Christ's life was good enough to deserve God's approval? Are you willing to rely on it for your eternal destiny? Is Jesus Christ a reliable enough and good enough Savior for you to trust him? Which would you rather trust in for your eternal standing before God: your own life or Christ's?
5. Do you think it was fair for Christ to be your substitute and to pay your penalty? When you think about him acting as your substitute and dying for you, what attitude and emotion is called forth in your heart?

Scripture Memory Passage

Romans 3:23-26: **23** for all have sinned and fall short of the glory of God, **24** being justified freely by His grace through the redemption that is in Christ Jesus, **25** whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, **26** to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Hymn: "When I Survey the Wondrous Cross" (Isaac Watts, 1707)

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

His dying crimson, like a robe,
Spread o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Systematic Theology

Part 4: Doctrine of Christ & Holy Spirit

Chapter 28: Resurrection & Ascension

What was Christ's resurrection body like? What is its significance for us? What happened to Christ when he ascended into heaven?

Scripture Memory Passage Review

Romans 3:23-26: 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Explanation and Scriptural Basis

A. Grudem: Resurrection

1. Grudem: New Testament evidence

Matthew 28; Mark 16:1-8; Luke 24; John 20-21

Grudem: The book of Acts is a story of the apostles' proclamation of the resurrection of Christ and of continued prayer to Christ and trust in him as the one who is alive and reigning in heaven. The Epistles depend entirely on the assumption that Jesus is a living, reigning Savior who is now the exalted head of the church, who is to be trusted, worshiped, and adored, and who will some day return in power and great glory to reign as King over the earth. The book of Revelation repeatedly shows the risen Christ reigning in heaven and predicts his return to conquer his enemies and reign in glory. Thus the **entire New Testament bears witness to the resurrection of Christ.**

The evidence is not in question, but the nature is. **Was Christ's coming back from the dead like others in the bible and did He resurrect with a spiritual or physical body?**

2. Grudem: The nature of Christ's resurrection

It was a physical resurrection in a **physical** body: **John 20-21; Luke 24:39**. It sometimes went unrecognized at first (**Luke 24:13-32; John 20:14-16**) and sometimes was recognized quickly (**Matthew 28:9, 17; John 20:19-20, 26-28; 21:7, 12**). **Grudem: These examples indicate that there was a considerable degree of continuity between the physical appearance of Jesus before his death and after his resurrection.**

Grudem: Though Jesus' body was still a physical body, it was raised as a transformed body, never able again to suffer, be weak or ill, or die; it had "put on immortality" (1 Corinthians 15:53). Paul says the resurrection body is raised "imperishable . . . in glory . . . in power . . . a spiritual body" (1 Corinthians 15:42-44).

There were many others in the Bible who were raised from the dead. In the Old Testament: Elijah raised the Zarephath widow's son (1 Kings 17:17-24), Elisha raised the Shunammite woman's son (2 Kings 4), and the dead man that touched Elisha's bones (2 Kings 13:21).

In the New Testament, Jesus raised the widow's son at Nain (Luke 7:13-15), Jesus raised Jairus' daughter (Matthew 9:25; Mark 5:42; Luke 8:55), Jesus raised Lazarus (John 11:43-44), the saints that were raised at Jesus' crucifixion (Matthew 27:52-53), Peter raised Tabitha (Acts 9:36-42), Paul raised Eutychus (Acts 20:9-12), and possibly Paul himself was raised (Acts 14:19-20).

Grudem: Christ's resurrection was not simply a coming back from the dead, as had been experienced by others before. . . . Rather, when he rose from the dead Jesus was the "first fruits" (1 Corinthians 15:20, 23) of a new kind of human life, a life in which his body was . . . no longer subject to weakness, aging, or death, but able to live eternally.

Grudem: Finally, there is a larger doctrinal consideration. The physical resurrection of Jesus, and his eternal possession of a physical resurrection body, give clear affirmation of the goodness of the material creation that God originally made: "And God saw everything that he had made, and behold, it was very good" (Genesis 1:31). We as resurrected men and women will live forever in "new heavens and a new earth in which righteousness dwells" (2 Peter 3:13). We will live in a renewed earth that "will be set free from its bondage to decay" (Romans 8:21) and become like a new Garden of Eden. There will be a new Jerusalem, and people "shall bring into it the glory and the honor of the nations" (Revelation 21:26), and there will be "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month" (Revelation 22:1-2). In this very material, physical, renewed universe, it seems that we will need to live as human beings with physical bodies, suitable for life in God's renewed physical creation. Specifically, Jesus' physical resurrection body affirms the goodness of God's original creation of man not as a mere spirit like the angels, but as a creature with a physical body that was "very good." We must not fall into the error of thinking that nonmaterial existence is somehow a better form of existence for creatures: when God made us as the pinnacle of his creation, he gave us physical bodies. In a perfected physical body Jesus rose from the dead, now reigns in heaven, and will return to take us to be with himself forever.

3. **Grudem:** Both the Father and the Son participated in the resurrection

Who resurrected Christ from the dead? Himself (John 10:17-18; 2:19-21) or the Father (Acts 2:24; Romans 6:4; 1 Corinthians 6:14; Galatians 1:1; Ephesians 1:20)? **Yes** (be wary of false dichotomies).

Grudem: It is best to conclude that both the Father and the Son were involved in the resurrection.

4. Grudem: Doctrinal significance of the resurrection

a. Grudem: Christ's resurrection ensures our **regeneration**. **1 Peter 1:3**: Grudem: Peter . . . explicitly connects Jesus' resurrection with our regeneration or new birth. . . . It is through his resurrection that Christ earned for us the new kind of life we receive when we are "born again." **Ephesians 2:5-6**; **Philippians 3:10**

Ephesians 1:19-20: Grudem: Paul connects the resurrection of Christ with the spiritual power at work within us. **Romans 6:4, 11**: Grudem: This new resurrection power in us includes *power to gain more and more victory over remaining sin* in our lives . . . even though we will never be perfect in this life

Acts 1:8: Grudem: This resurrection power also includes *power for ministry in the work of the kingdom*.

b. Grudem: Christ's resurrection ensures our **justification**. **Romans 4:25**: Grudem: By raising Christ from the dead, God the Father was in effect saying that he approved of Christ's work of suffering and dying for our sins, that his work was completed, and that Christ no longer had any need to remain dead. There was no penalty left to pay for sin, no more wrath of God to bear, no more guilt or liability to punishment—all had been completely paid for, and no guilt remained. . . . then, by virtue of our union with Christ, God's declaration of approval of Christ is also his declaration of approval of us. . . . In this way Christ's resurrection also gave final proof that he had earned our justification.

c. Christ's resurrection ensures that we will receive perfect resurrection **bodies** as well. **1 Corinthians 6:14**; **2 Corinthians 4:14**; **1 Corinthians 15:12-58**: Grudem: In calling Christ the "first fruits" (Gk. *aparche*), Paul uses a metaphor from agriculture to indicate that we will be like Christ. Just as the "first fruits" or the first taste of the ripening crop show what the rest of the harvest will be like for that crop, so Christ as the "first fruits" shows what our resurrection bodies will be like when, in God's final "harvest," he raises us from the dead and brings us into his presence.

5. Grudem: Ethical significance of the resurrection

Grudem gives three earthly responses/implications from the resurrection:

1 Corinthians 15:58: Continue **steadfast**: Grudem: It is because Christ was raised from the dead, and we too shall be raised from the dead, that we should continue steadfastly in the Lord's work. . . . Everything that we do to bring people into the kingdom and build them up will indeed have eternal significance.

Colossians 3:1-4: Look forward to heaven

Romans 6:11-13: Stop **sinning**: Grudem: Stop yielding to sin in our lives

B. Grudem: Ascension into heaven

1. Grudem: Christ ascended to a place

John 14:2-3: Jesus **said** He was going to heaven

Grudem: After Jesus' resurrection, he was on earth for forty days (**Acts 1:3**), then he led them out to Bethany, just outside Jerusalem, and "lifting up his hands, he blessed them. While he blessed them, he parted from them, and was carried up into heaven" (**Luke 24:50-51**). **Acts 1:9-11**

Acts 7:55-56: Stephen **saw** Him in heaven

2. Grudem: Christ received glory and honor that had not been his before as the God-man

I struggle to agree with this point from Grudem as I do not see how it is true. How can there be glory that was not due to Christ when all glory is due to all members of the trinity? It is likely that I lack both the maturity and the intellect to grasp this point.

3. Grudem: Christ was seated at God's right hand (Christ's session)

Grudem: One specific aspect of Christ's ascension into heaven and receiving of honor was the fact that he *sat down* at the right hand of God. This is sometimes called his *session* at God's right hand.

Psalms 110:1; Hebrews 1:3

Grudem: This welcoming into the presence of God and sitting at God's right hand is a dramatic indication of the **completion** of Christ's work of redemption. Just as a human being will sit down at the completion of a large task to enjoy the satisfaction of having accomplished it, so Jesus sat at the right hand of God, visibly demonstrating that his work of redemption was completed.

Ephesians 1:20-21; 1 Peter 3:22: **Grudem**: An indication that he received authority over the universe

Acts 2:33: **Pouring** out the Holy Spirit

What else is Jesus doing in heaven? Just sitting? **Grudem**: He is also seen as standing at God's right hand (**Acts 7:56**) and as walking among the seven golden lampstands in heaven (**Revelation 2:1**). Just as a human king sits on his royal throne at his accession to the kingship, but then engages in many other activities throughout each day, so Christ sat at the right hand of God as a dramatic evidence of the completion of his redemptive work and his reception of authority over the universe, but he is certainly engaged in other activities in heaven as well.

4. Grudem: Christ's ascension has doctrinal significance for our lives

Grudem: Christ's going up into heaven foreshadows our future ascension into heaven **with** him.

1 Thessalonians 4:17; John 14:2-3: We will be there too

Hebrews 12:1-2: Keep going

Ephesians 2:6; 1 Corinthians 6:3; Hebrews 2:5-8; Revelation 2:26-27; 3:21: **Grudem**: We are able to share now (in **part**) in Christ's authority over the universe, and we will later share in it more fully

Questions for Personal Application (Abbreviated)

1. Can you think of some characteristics of the resurrection body that you . . . look forward to?
2. What things would you like to do now but find yourself unable to do because of the weakness or limitations of your own physical body?
3. When you were born again, you received new spiritual life within. If you think of this new spiritual life as part of the resurrection power of Christ working within you, how does that give you encouragement in living the Christian life and in ministering to people's needs?
4. The Bible says that you are now seated with Christ in the heavenly places (Ephesians 2:6). As you meditate on this fact, how will it affect your prayer life?
5. When you think of Christ now in heaven, does it cause you to focus more attention on things that will have eternal significance? Does it increase your assurance that you will someday be with him in heaven? How do you feel about the prospect of reigning with Christ over the nations and over angels as well?

Scripture Memory Passage

1 Corinthians 15:20-23: **20** But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. **21** For since by man *came* death, by Man also *came* the resurrection of the dead. **22** For as in Adam all die, even so in Christ all shall be made alive. **23** But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

Hymn: "Christ the Lord Is Risen Today" (Charles Wesley, 1739)

"Christ the Lord is risen today," al-le-lu-ia! Sons of men and angels say; al-le-lu-ia! Raise your joys and triumphs high; al-le-lu-ia! Sing, ye heav'ns, and earth reply; al-le-lu-ia!

Vain the stone, the watch, the seal; al-le-lu-ia! Christ has burst the gates of hell: al-le-lu-ia! Death in vain forbids him rise; al-le-lu-ia! Christ hath opened paradise. Al-le-lu-ia!

Lives again our glorious King; al-le-lu-ia! Where, O death, is now thy sting? Al-le-lu-ia! Once he died, our souls to save; al-le-lu-ia! Where thy victory, O grave? Al-le-lu-ia!

Soar we now where Christ has led, al-le-lu-ia! Following our exalted Head; al-le-lu-ia! Made like him, like him we rise; al-le-lu-ia! Ours the cross, the grave, the skies. Al-le-lu-ia!

Hail, the Lord of earth and heav'n! Al-le-lu-ia! Praise to thee by both be giv'n; al-le-lu-ia! Thee we greet triumphant now; al-le-lu-ia! Hail, the resurrection thou! Al-le-lu-ia!

Systematic Theology

Part 4: Doctrine of Christ & Holy Spirit

Chapter 29: The Offices of Christ

How is Christ prophet, priest, and king?

Scripture Memory Passage Review

1 Corinthians 15:20-23: **20** But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. **21** For since by man came death, by Man also came the resurrection of the dead. **22** For as in Adam all die, even so in Christ all shall be made alive. **23** But each one in his own order: Christ the firstfruits, afterward those *who are Christ's* at His coming.

Explanation and Scriptural Basis

Grudem: There were **three** major offices among the people of Israel in the Old Testament: the *prophet* (such as Nathan, **2 Samuel 7:2**), the *priest* (such as Abiathar, **1 Samuel 30:7**), and the *king* (such as King David, **2 Samuel 5:3**). These three offices were distinct. The prophet spoke God's words to the people; the priest offered sacrifices, prayers, and praises to God on behalf of the people; and the king ruled over the people as God's representative. These three offices foreshadowed Christ's own work in different ways. . . . Christ fulfills these three offices in the following ways: as *prophet* he reveals God to us and speaks God's words to us; as *priest* he both offers a sacrifice to God on our behalf and is himself the sacrifice that is offered; and as *king* he rules over the church and over the universe as well.

A. Grudem: Christ as prophet

Grudem: The Old Testament prophets **spoke** God's words to the people. Moses was the first major prophet, and he wrote the first five books of the Bible, the Pentateuch. After Moses there was a succession of other prophets who spoke and wrote God's words. But Moses predicted that sometime another prophet like himself would come. . . . **Deuteronomy 18:15-18**

Grudem: When we look at the gospels we see that Jesus is not *primarily* viewed as a prophet or as *the* prophet like Moses, though there are occasional references to this effect. Often those who call Jesus a "prophet" know *very* little about him. **Matthew 14:5; 16:14; 21:11, 46; Mark 8:28-29; Luke 7:16; 9:18-19; 24:19; John 4:19; 6:14; 7:40; 9:17.** Several New Testament passages also state that people thought John the Baptist was a prophet: **Matthew 11:9-10; Mark 6:14-15; Luke 1:67, 76; 7:26-28; 9:7-8; 20:6; John 1:19-21.** Grudem: "Prophet" is not a primary designation of Jesus or one used frequently by him or about him. But Jesus does appear to call Himself a prophet in **Matthew 13:57; Mark 6:4; Luke 4:24; 13:33; John 4:44.**

Grudem: Nevertheless, there was still an expectation that *the* prophet like Moses would come. Many thought Jesus was **the** Prophet ([John 6:14; 7:40](#) including Peter in [Acts 3:22-24](#)). And, He was.

Grudem: Although Jesus is the prophet whom Moses predicted, yet he is also far greater than any of the Old Testament prophets, in two ways:

1. **Grudem:** He is the one about whom the prophecies in the Old Testament were made. [Luke 24:27](#)

2. **Grudem:** Jesus was not merely a messenger of revelation from God (like all the other prophets), but was himself the *source* of revelation from God. Rather than saying, as all the Old Testament prophets did, “**Thus says the Lord,**” Jesus could begin divinely authoritative teaching with the amazing statement, “**But I say unto you**” ([Matthew 5:22](#), et al.).

B. Grudem: Christ as priest

Grudem: In the Old Testament, the priests were appointed by God to **offer** sacrifices. They also offered prayers and praise to God on behalf of the people. In so doing they “sanctified” the people or made them acceptable to come into God’s presence, albeit in a limited way during the Old Testament period. In the New Testament Jesus becomes our great high priest. This theme is developed extensively in the letter to the [Hebrews](#), where we find that Jesus functions as priest in two ways.

1. **Grudem:** Jesus offered a **perfect** sacrifice for sin [Hebrews 10:4; 9:24-26](#)

Grudem: Jesus fulfilled all the expectations that were prefigured [fancy word for foreshadowed], not only in the Old Testament sacrifices, but also in the lives and actions of the priests who offered them: he was both the sacrifice and the priest who offered the sacrifice

2. **Grudem:** Jesus continually brings us **near** to God

Grudem: The Old Testament priests not only offered sacrifices, but also in a representative way they came into the presence of God from time to time on behalf of the people. But Jesus does much more than that. As our perfect high priest, he continually *leads us* into God’s presence so that we no longer have need of a Jerusalem temple, or of a special priesthood to stand between us and God. And Jesus does not come into the inner part (the holy of holies) of the earthly temple in Jerusalem, but he has gone into the heavenly equivalent to the holy of holies, the very presence of God himself in heaven ([Hebrews 9:24](#)). . . . We have a far greater privilege than those people who lived at the time of the Old Testament temple. They could not even enter into the first room of the temple, the holy place, for only the priests could go there. Then into the inner room of the temple, the holy of holies, only the high priest could go, and he could only enter there once a year ([Hebrews 9:1-7](#)). But when Jesus offered a perfect sacrifice for sins, the curtain or veil of the temple that closed off the holy of holies was torn in two from top to bottom ([Luke 23:45](#)), thus indicating in a symbolic way on earth that the way of access to God in heaven was opened by Jesus’ death. . . . Jesus has opened for us the way of access to God so that we can continually “**draw near**” into God’s very presence without fear but with “**confidence**” and in “**full assurance of faith.**” [Hebrews 10:19-22](#)

3. Grudem: Jesus as priest continually **prays** for us

Grudem: One other priestly function in the Old Testament was to pray on behalf of the people. The author of **Hebrews** tells us that Jesus also fulfills this function: “**He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them**” (**Hebrews 7:25**). Paul affirms the same point when he says Christ Jesus is the one “**who indeed intercedes for us**” (**Romans 8:34**).

Grudem: [Speaking about the word intercede in **Romans 8:34** and **Hebrews 7:25**] In both cases, the word *intercede* translates the Greek term *entygchano*. This word does not mean merely “to stand as someone’s representative before another person,” but clearly has the sense of making specific requests or petitions before someone. For example, Festus uses this word to say to King Agrippa, “**You see this man about whom the whole Jewish people petitioned me**” (**Acts 25:24**). Paul also uses it of Elijah when he “**pleads with God against Israel**” (**Romans 11:2**). In both cases the requests are very specific, not just general representations.

Grudem: Jesus continually lives in the presence of God to make specific requests and to bring specific petitions before God on our behalf. This is a role that Jesus, as God-man, is uniquely qualified to fulfill. **1 Timothy 2:5**

Grudem: Yet in his human nature alone Jesus could not of course be such a great high priest for all his people all over the world. He could not hear the prayers of persons far away, nor could he hear prayers that were only spoken in a person’s mind. He could not hear all requests simultaneously (for in the world at any one moment there are millions of people praying to him). Therefore, in order to be the perfect high priest who intercedes for us, he must be God as well as man. He must be one who in his divine nature can both know all things and bring them into the presence of the Father. Yet because he became and continues to be man he has the right to represent us before God and he can express his petitions from the viewpoint of a sympathetic high priest, one who understands by experience what we go through.

C. Grudem: Christ as king

Grudem: In the Old Testament the king has authority to **rule** over the nation of Israel.

Jesus did not want to rule over an earthly kingdom in the Gospels. **Matthew 2:2; John 6:15; 18:36**

Grudem: Nonetheless, Jesus did have a kingdom whose arrival he announced in his preaching. **Matthew 4:17, 23; 12:28**

Verses about Jesus’ reign after his resurrection: **Matthew 28:18; Ephesians 1:22; 1 Corinthians 15:25**

Grudem: That authority over the church and over the universe will be more fully recognized by people when Jesus returns to earth in power and great glory to reign. **Matthew 26:64; Philippians 2:10; Revelation 19:11-16; 19:16**

D. Grudem: Our roles as prophets, priests, and kings

Grudem: If we look back at the situation of Adam before the fall . . . these roles of prophet, priest, and king had **parallels** in the experience that God originally intended for man, and will be fulfilled in our lives in heaven.

Grudem: In the Garden of Eden (😊), Adam was a “prophet” in that he had true knowledge of God and always spoke truthfully about God and about his creation. He was a “priest” in that he was able freely and openly to offer prayer and praise to God. There was no need of a sacrifice to pay for sins. . . . Adam and Eve were also “kings” (or king and queen) in the sense of having been given dominion and rule over the creation (**Genesis 1:26-28**).

Grudem: After sin entered into the world (😞), fallen human beings no longer functioned as prophets, for they believed false information about God and spoke falsely about him to others. They no longer had priestly access to God because sin cut them off from his presence. Instead of ruling over the creation as kings, they were subject to the harshness of the creation and tyrannized by flood, drought, and unproductive land, as well as by tyrannical human rulers.

Grudem: There was a partial recovery (😊) of the purity of these three roles in the establishment of the three offices of prophet, priest, and king in the kingdom of Israel. From time to time godly men occupied these offices. But there were also false prophets, dishonest priests, and ungodly kings.

Grudem: When Christ came (😊), we saw for the first time the fulfillment of these three roles, since he was the perfect prophet . . . the perfect high priest. . . and the true and rightful king of the universe.

Grudem: We as Christians even now (😊) begin to imitate Christ in each of these roles, though in a subordinate way. We have a “prophetic” role as we proclaim the gospel to the world and thereby bring God’s saving Word to people. . . . We are also priests. **1 Peter 2:5, 9; Hebrews 10:19, 22; 13:15-16; Romans 12:1** Grudem: We also share in part now in the kingly reign of Christ, since we have been raised to sit with him in the heavenly places. **Ephesians 2:6; 6:10-18; James 4:7**

Grudem: When Christ returns and rules (😊) over the new heavens and new earth, we will once again be true “prophets” because our knowledge will then be perfect and we shall know as we are known (**1 Corinthians 13:12**). . . . We will be priests forever, for we will eternally worship and offer prayer to God as we behold his face and dwell in his presence (**Revelation 22:3-4**). . . . Yet we shall also, in subjection to God, share in ruling over the universe. **Revelation 22:5; 3:21**

Grudem: For all eternity, we shall forever function as **subordinate** prophets, priests, and kings, yet always subject to the Lord Jesus, the supreme prophet, priest, and king.

Questions for Personal Application (Abbreviated)

1. Can you see some ways in which an understanding of Christ's role as prophet, priest, and king will help you understand more fully the functions of prophets, priests, and kings in the Old Testament? Read the description of Solomon's kingdom in [1 Kings 4:20-34](#) and [1 Kings 10:14-29](#). Do you see in Solomon's kingdom any foreshadowing of the three offices of Christ? Any foreshadowing of Christ's eternal kingdom?
2. Can you see any fulfillment of the role of prophet in your life now? Of the role of priest? Of the role of king? How could each of these functions be developed in your life?

Scripture Memory Passage

[1 Peter 2:9-10](#): But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Hymn: "Rejoice the Lord Is King" (Charles Wesley, 1746)

Rejoice, the Lord is King: your Lord and King adore;
Rejoice, give thanks and sing, and triumph evermore:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

Jesus, the Savior, reigns, the God of truth and love;
When he had purged our stains, he took his seat above:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

His kingdom cannot fail, he rules o'er earth and heav'n;
The keys of death and hell are to our Jesus giv'n:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

He sits at God's right hand till all his foes submit,
And bow to his command, and fall beneath his feet:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

Systematic Theology

Part 4: Doctrine of Christ & Holy Spirit

Chapter 30: Work of the Holy Spirit

What are the distinctive activities of the Holy Spirit throughout the history of the Bible?

Scripture Memory Passage Review

1 Peter 2:9-10: But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

Explanation and Scriptural Basis

Grudem: In this chapter . . . we focus on the distinctive work of the Holy Spirit. . . . *The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church. . . .* After Jesus ascended into heaven, and continuing through the entire church age, the Holy Spirit is now the primary manifestation of the presence of the Trinity among us. He is the one who is most prominently present with us now.

Grudem: From the very beginning of creation we have an indication that the Holy Spirit's work is to complete and sustain what God the Father has planned and what God the Son has begun. **Genesis 1:2.** And He hovers still. He hovers over us and in us and completes us and sustains us. If you watch as we go through today's lesson, when the Holy Spirit comes, **life** comes next.

Grudem: At Pentecost, with the beginning of the new creation in Christ, it is the Holy Spirit who comes to grant power to the church (**Acts 10:38; 2:4, 17-18**). Because the Holy Spirit is the person of the Trinity through whom God particularly manifests his presence in the new covenant age, it is appropriate that Paul should call the Holy Spirit the "first fruits" (**Romans 8:23**) and the "guarantee" (or "down payment," **2 Corinthians 1:22; 5:5**) of the full manifestation of God's presence that we will know in the new heavens and new earth.

In today's lesson, we look at how the Holy Spirit empowers, purifies, reveals, and unifies. And we will end with looking at how the Holy Spirit gives evidence to the presence and blessing of God.

A. Grudem: The Holy Spirit **empowers**

1. Grudem: He gives life

Psalm 104:30; Job 34:14-15; John 6:63; Matthew 1:18; Romans 8:11

2. Grudem: He gives power for service

a. Grudem: Old Testament. **Exodus 31:3; 35:34**; Deuteronomy 34:9; Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Samuel 11:6; 16:13

Grudem: The Holy Spirit also protected God's people and enabled them to overcome their enemies. Isaiah 63:11-12; Haggai 2:5; 1 Samuel 19:20; Ezekiel 11:5, 13

Grudem: Finally, the Old Testament predicted a time when the Holy Spirit would anoint a Servant-Messiah in great fullness and power. Isaiah 11:2-3; 42:1; 61:1; Luke 4:18

Grudem: Although the Old Testament does not frequently speak of people who had the Holy Spirit in them or who were filled with the Holy Spirit, there are a few examples. Numbers 27:18; Deuteronomy 34:9; Ezekiel 2:2; 3:24; Daniel 4:8-9, 18; 5:11; Micah 3:8

b. Grudem: New Testament

Grudem: In his anointing and empowering of Jesus as the Messiah. Matthew 3:16; Mark 1:11; Luke 3:22; John 1:32; **Luke 4:1, 14, 18-19**, 36, 40-41; John 3:34-35

Grudem: The Holy Spirit also empowered Jesus' disciples for various kinds of ministry. **Acts 1:8**; 6:5, 8; Romans 15:19; 1 Corinthians 2:4; Acts 4:8, 31; 6:10; 1 Thessalonians 1:5; 1 Peter 1:12

Grudem: The Holy Spirit speaks through the gospel message as it is effectively proclaimed to people's hearts. **Revelation 22:17**; Hebrews 3:7; 10:15

Grudem: Giving spiritual gifts to equip Christians for ministry. 1 Corinthians 12:11; 12:7

Grudem: In the prayer lives of individual believers, we find that the Holy Spirit empowers prayer and makes it effective. **Romans 8:26**; Ephesians 2:18; 1 Corinthians 12:10-11; 14:2, 14-17

Grudem: Empowering people to overcome spiritual opposition to the preaching of the gospel and to God's work in people's lives. Matthew 12:28; Acts 13:9-11; 1 Cor. 12:10; Ephesians 6:17

B. Grudem: The Holy Spirit **purifies**

Grudem: Since this member of the Trinity is called the *Holy Spirit*, it is not surprising to find that one of his primary activities is to cleanse us from sin and to "sanctify us" or make us more holy in actual conduct of life. 1 Corinthians 6:11; **Titus 3:5**; Matthew 3:11; Luke 3:16

Grudem: After the initial break with sin that the Holy Spirit brings about in our lives at conversion, he also produces in us growth in holiness of life. **Galatians 5:22-23**; 2 Corinthians 3:18; 2 Thessalonians 2:13; 1 Peter 1:2; Romans 8:4, 13, 15-16; 7:6; Philippians 1:19

C. Grudem: The Holy Spirit **reveals**

1. Grudem: Revelation to prophets and apostles

Numbers 24:2; Ezekiel 11:5; Zechariah 7:12; **2 Peter 1:21**; Matthew 22:43; Acts 1:16; 4:25; 28:25; 1 Peter 1:11; John 16:13, 3; Ephesians 3:5; Luke 1:41, 67; 2:25

2. Grudem: He gives evidence of God's **presence**

Of Jesus Christ: **John 16:14**; 15:26; Acts 5:32; 1 Corinthians 12:3; 1 John 4:2

Of Himself: **Grudem: The Bible has hundreds of verses talking about the work of the Holy Spirit, making his work known, and the Bible is itself spoken or inspired by the Holy Spirit! Moreover, the Holy Spirit frequently made himself known by phenomena that indicated his activity, both in the Old Testament and in the New Testament periods. Numbers 11:25-26; Judges 14:6, 19; 15:14; 1 Samuel 10:6, 10. In ways we can see/hear/perceive: John 1:32; Acts 2:2-4; 10:44-46; 19:6; John 7:39**

Grudem: In the lives of individual believers, the Holy Spirit does not entirely conceal his work, but makes himself known in various ways. Romans 8:16; Galatians 4:6; 2 Corinthians 1:22; 5:5; Romans 8:4-16; Galatians 5:16-25; 1 Corinthians 12:7-11; Hebrews 2:4; 1 Corinthians 2:4; Romans 15:19

Grudem: It seems more accurate, therefore, to say that although the Holy Spirit does glorify Jesus, he also frequently calls attention to his work and gives recognizable evidences that make his presence known.

3. Grudem: He guides and directs God's people

Dramatic: Matthew 4:1; Luke 4:1; Mark 1:12; Acts 8:29; 10:19-20; 11:12; 13:2; **8:39-40**; **1 Kings 18:12**; 2 Kings 2:16; Ezekiel 11:1; 37:1; 43:5; Revelation 17:3; 21:10

Less dramatic: **Grudem: Scripture talks rather about a day-to-day guidance by the Holy Spirit—being “led” by the Holy Spirit (Romans 8:14; Galatians 5:18), and walking according to the Spirit (Romans 8:4; Galatians 5:16-26). Acts 15:28; 16:6-7; 20:22-23. Grudem: The Holy Spirit gave guidance to establish people in various ministries or church offices. Acts 13:2; 20:28; 1 Corinthians 14:29-33**

4. Grudem: He provides a Godlike atmosphere when He manifests His presence

John 16:8-11; Romans 5:5; 15:30; Colossians 1:8; 14:33; Romans 14:17; Acts 13:52; 1 Thessalonians 1:6; Galatians 5:22-23; John 14:17; 15:26; 16:13; 1 John 5:7; Deuteronomy 34:9; Isaiah 11:2; Acts 9:31; 2 Corinthians 3:17; 15:13; Galatians 5:5; Romans 8:15-16; Galatians 4:5-6; 2 Corinthians 3:8; Ephesians 4:3; Acts 10:38; 1 Corinthians 2:4; 2 Timothy 1:7; Acts 1:8

5. Grudem: He gives us **assurance**

Romans 8:16; 1 John 3:24; 1 John 4:13. **Grudem: The Holy Spirit not only witnesses to us that we are God's children, but also witnesses that God abides in us and that we are abiding in him. Once again more than our intellect is involved: the Spirit works to give us assurance at the subjective level of spiritual and emotional perception as well.**

6. Grudem: He teaches and **illuminates**

Grudem: Teaching certain things to God's people and illuminating them so that they can understand things. John 14:26; 16:13; Luke 12:12; Matthew 10:20; Mark 13:11; **1 Corinthians 2:12, 14-15**

Grudem: Revealed specific information to people. Luke 2:26; Acts 11:28; 21:11; Acts 20:23; 21:4; 1 Timothy 4:1; 1 Corinthians 2:10

Grudem: We should pray that the Holy Spirit would give us his illumination and thereby help us to understand rightly when we study Scripture or when we ponder situations in our lives. **Psalm 119:18**; Ephesians 1:17-19

D. Grudem: The Holy Spirit **unifies**

At Pentecost: **Acts 2:16-18**. Grudem: There is an emphasis on the Holy Spirit coming on a community of believers—not just a leader like Moses or Joshua, but sons and daughters, old men and young men, menservants and maidservants—all will receive the outpouring of the Holy Spirit in this time. In the event of Pentecost, the Holy Spirit created a new community which was the church. The community was marked by unprecedented unity. **Acts 2:44-47**

In fellowship: **2 Corinthians 13:14**; **Philippians 2:1-2**; **Ephesians 2:18, 22**; **4:3**

Grudem: Paul's discussion of spiritual gifts also repeats this theme of the unifying work of the Holy Spirit. Whereas we might think that people who have differing gifts would not readily get along well with each other, Paul's conclusion is just the opposite: differing gifts draw us together, because we are forced to depend on each other. **1 Corinthians 12:21, 11, 7, 13**. I don't have it all.

In the church in general: **Galatians 5:18, 25**; **Romans 5:5**, **Colossians 1:8**

E. Grudem: The Holy Spirit gives stronger or weaker evidence of the presence and blessing of God according to our response to Him

The 'levels' listed below seem to be more significant in their consequence.

Grudem: Many examples in both the Old and New Testament indicate that the Holy Spirit will bestow or withdraw blessing according to whether or not he is pleased by the situation he sees.

John 1:32; **3:34**; **Judges 13:25**; **14:6, 19**; **15:14**; **16:20**; **16:14**; **Isaiah 63:10**

Grudem: Also in the New Testament the Holy Spirit can be **grieved** and cease to bring blessing in a situation. **Acts 7:51**; **Ephesians 4:30**; **1 Thessalonians 5:19**; **1 Corinthians 6:19-20**

Grudem: Even more serious than grieving or quenching the Holy Spirit is a deeper, more hardened disobedience to him that brings strong judgment. **Acts 5:3, 9**; **Hebrews 10:29**

Grudem: Finally, there remains one more level of offense against the Holy Spirit. This kind of offense is even more serious than grieving him or acting with the hardened disobedience to him that brings discipline or judgment. It is possible so to offend the Holy Spirit that his convicting work will not be brought to bear again in a person's life. **Matthew 12:31-32**; **Mark 3:29**; **Luke 12:10**

Grudem: These statements are made in a context in which the Pharisees willfully and maliciously attribute to **Satan** the powerful work of the Holy Spirit that was evident in the ministry of Jesus. Since the Holy Spirit so clearly manifested the presence of God, those who willfully and maliciously spoke against him and attributed his activity instead to the power of Satan were guilty, Jesus said, “**of an eternal sin**” (Mark 3:29).

Grudem: All of these passages indicate that we must be very careful not to grieve or offend the Holy Spirit. . . . If we resist and quench and oppose him, then his empowering will depart and he will remove much of the blessing of God from our lives.

Grudem: On the other hand, in the life of Christians whose conduct is pleasing to God, the Holy Spirit will be present to bring great blessing. Acts 2:17-18; 1 Cor. 3:16; 6:19-20; 2 Cor. 3:14; Phil. 2:1; 1 Cor. 12:11; 2 Tim. 1:14; Acts 20:28; John 7:38-39; **1 Peter 4:14**

Grudem: Therefore it is important that **all** our ministry be done *in the Holy Spirit*, that is, that we consciously dwell in the Godlike atmosphere created by the Holy Spirit—the atmosphere of power, love, joy, truth, holiness, righteousness, and peace.

Grudem: It is surprising how many particular activities are said in the New Testament to be done “in” the Holy Spirit. Luke 10:21; Acts 19:21; Romans 9:1; Ephesians 2:18; 6:18; Jude 20; Colossians 1:8. Grudem: In the light of these texts, we might ask ourselves, for how many of these activities during each day are we consciously aware of the Holy Spirit’s presence and blessing?

Grudem: It is also possible to be filled with the Holy Spirit. **Ephesians 5:18**; Luke 1:15, 41, 67; 4:1; Acts 2:4; 4:8; 6:3, 5; 7:55; 9:17; 11:24; 13:9

Grudem: Therefore in our Christian lives it is important that we depend on the Holy Spirit’s power. Zechariah 4:6. Galatians 3:2-3, 5

Grudem: Therefore we are to walk according to the guidance of the Holy Spirit (Romans 8:12-16; Galatians 5:16-26) and set our minds on the things of the Spirit (Romans 8:4-6). All our ministry, whatever form it may take, is to be done in the power of the Holy Spirit.

Questions for Personal Application (Abbreviated)

1. In the past, has it been hard for you to think of the Holy Spirit as a person rather than simply as a presence or force?
2. Do you perceive any difference in the way the Father, Son, and Holy Spirit relate to you in your Christian life?
3. Have you ever been . . . aware of the Holy Spirit’s empowering in a . . . situation of ministry?
4. Do you have a sense from time to time of the pleasure or displeasure of the Holy Spirit at some course of action that you are taking? Is there anything in your life right now that is grieving the Holy Spirit? What do you plan to do about it?

Scripture Memory Passage

Romans 8:12-14: **12 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God.**

Hymn: “Come, O Creator Spirit” (Anonymous, tenth century or earlier)

Come, O Creator Spirit blest,
And in our hearts take up thy rest;
Spirit of grace, with heav’nly aid
Come to the souls whom thou hast made.

Thou art the Comforter, we cry,
Sent to the earth from God Most High,
Fountain of life and fire of love,
And our anointing from above.

Bringing from heav’n our sev’n-fold dow’r,
Sign of our God’s right hand of pow’r,
O blessed Spirit, promised long,
Thy coming wakes the heart to song.

Make our dull minds with rapture glow,
Let human hearts with love o’erflow;
And, when our feeble flesh would fail,
May thine immortal strength prevail.

Far from our souls the foe repel,
Grant us in peace henceforth to dwell;
Ill shall not come, nor harm betide,
If only thou wilt be our guide.

Show us the Father, Holy One,
Help us to know th’ eternal Son;
Spirit divine, for evermore
Thee will we trust and thee adore.

Alternate Hymn: “Spirit of God, Descend Upon My Heart” (George Crowly, 1854)

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Hast thou not bid us love thee, God and King?
All, all thine own, soul, heart, and strength and
mind.

I see thy cross—there teach my heart to cling:
O let me seek thee, and O let me find.

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heav’n descended Dove,
My heart an altar, and thy love the flame.