



## Lecture #6, Part 3

### Course Information

#### 1. Course Description

A study of the persons of The Father, The Son and The Holy Spirit and their unified teaching of the doctrines of the Bible.

## Survey of the Doctrines of the Bible

### III-The Doctrine of Christ

1-Deity of Christ	John 5:18
2-Humanity of Christ	Luke 2:52
3-Son of God	Matt. 16:16
4-Only Begotten	John 3:16
5-Eternal Generation	Psalms 2:7
6-I Am	John 18:6
7-Logos	John 1:1
8-Angel of the Lord	Genesis 16:7
9-Servant of the Lord	Isaiah 52:13
10-Christ in the Tabernacle	Exodus 25:8
11-Christ our Passover	Exodus 12:13
12-Christ in the Sacrifices	Lev. 1:2
13-Atonement	Lev. 16:16
14-Day of Atonement	Lev. 16:30
15-Christ in the Feasts of Israel	Lev. 23:2
16-Anointed Offices of Christ	John 1:41
17-Kenosis	Phil. 2:7
18-Incarnation	John 1:14
19-Virgin Birth	Luke 1:27
20-Impeccability of Christ	Heb. 4:15
21-Transfiguration of Christ	2 Peter 1:16
22-Purification of Heaven	Heb. 9:12
23-Descent into Hell	Eph. 4:9
24-Resurrection of Christ	Matt. 28:6
25-Ascension of Christ	Acts 1:9
26-Glorification of Christ	John 17:5
27-Advocacy of Christ	1 John 2:1
28-Intercession of Christ	Heb. 7:25

## Introduction to Doctrinal Footnotes

These theological footnotes are divided into three sections **(1) explanation**, **(2) illustration**, and **(3) application**. When you have absorbed all the notes within one topic area, you will have completed a total survey of that doctrine.



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# III-The Doctrine of Christ

## 8-Angel of the Lord

Genesis 16:7

**Explanation:** In the Old Testament, an angel identified as the “angel of the Lord” ([Genesis 16:7](#)), the “angel of God” ([Genesis 21:17](#)), the “angel of his presence” ([Isaiah 63:9](#)), and the “messenger of the covenant” ([Matt. 3:1](#)) appeared to individuals. A closer look at the context of His appearances reveals that He is more than another angel. He is God. The expression usually signifies a preincarnate appearance of Christ, and is sometimes called a “**Christophany**,” meaning the visible and bodily manifestation of God the Son before His incarnation.

**Illustration:** That He is not merely another angel is evident in those appearances where He is called God. This was recognized by Hagar ([Genesis 16:13](#)), Abraham ([Genesis 22:14](#)), Moses ([Ex. 3:14](#)), Gideon ([Judg 6:22](#)), and Manoah ([Judg 13:18, 22](#)). The expression is also used of men, but on such occasions is translated “**the Lord’s messenger**” ([Hag. 1:13](#)).

**Application:** The Angel of the Lord no longer appears to men today, since God has commissioned Christians to be His messengers to the world.

## 9-Servant of the Lord

Isaiah 52:13

**Explanation:** Isaiah prophetically uses the title “**Servant**” to designate Christ, especially concerning His suffering for sin. The suffering is identified as both vicarious ([Isaiah 53:4-9](#)) and victorious ([53:10-12](#)). The title “**Servant of the Lord**” emphasizes Christ’s faithful obedience to the Father during His earthly ministry ([John 5:19](#)). The Servant passages in Isaiah were some of the key texts used in preaching the gospel in the early days of Christianity ([Acts 8:32-35](#)).

**Illustration:** In the New Testament, Christians described themselves as servants of God and of the Lord Jesus Christ. This title conveyed their willingness to depend upon and completely obey God ([James 1:1](#)).

**Application:** Christians today should also follow the example of the suffering Servant of the Lord, who obeyed the will of God even when it momentarily seemed unjust ([1 Peter 2:21-23](#)).

## 10-Christ in the Tabernacle

Exodus 25:8

**Explanation:** The predominate “**type**” of Christ in the Old Testament is the tabernacle. The New Testament authority for recognizing its typological significance is [Hebrews 9:1-24](#). Because the pattern for the tabernacle was designed by God, this has led some Bible scholars to conclude that even the most minute details of the tabernacle have a typological significance.

**Illustration:** In describing the incarnation ([John 1:14](#)), John uses the word for dwelt, which has the idea of pitching a tent or tabernacle. The tabernacle was the sanctuary of God, described as His dwelling place ([Exodus 25:8](#)). Just as God lived in a tent in the wilderness, so the Son of God lived (and still lives) in a human body as the New Testament “**tent.**”

**Application:** Today, the physical bodies of Christians serve as the temple (dwelling place) of the Holy Spirit ([1 Cor. 16:19-20](#)).