We are embarking on a tremendous journey, to study of the entire life of Christ – from his preexistence to his glorious resurrection. Our goal is to study about; learn from; and get to know better the Lord Jesus – who is undeniably - one of the most famous individuals that have ever drawn a breath in the world. Through this study we will read what he taught the masses; religious leaders; and also what he instructed his disciples.

My hope is not that we would just use this lesson to know information or details; my hope is that through this lecture / co-participation by knowing him better we will become the people of faith that he intends for us to be. So every lesson will always emphasize the following:

What does lesson mean to us as individuals; to us as a fellowship (that is, in those things we do together); and ultimately what it means to the world?

As a primer to our study we need to recognize that we have a need so the Lord Jesus can help us. For example, Jesus said in Matthew 11:28-30

Matt 11:28-30
28 "Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light." NIV

The word “come” is not an invitation it is a command of force. It is like when a parent says to a son or daughter, “come here” or an employer says, “come into my office”. This is the same word used when Jesus was walking by the sea of Galilee and called to Peter and Andrew to, “Come follow me and I will make you a fisher of men”. It is not an invitation. It was not “come, if you want to” or “come if you feel like it”.

My point here is simply that we must see our need for Christ and his ministry to us. In the following preceding passage, the Lord promises us rest for our souls; tells us that he is not going to beat us up; and that when we take on his yoke (his burden) that his yoke and his burden is light and easy.

These are concepts sometimes hard to put into words, but are things that one can truly experience. I have seen with my own eyes folks that have been given this rest; I have found and continue to find rest for my soul too. I’ve learned that what the Lord requires of us is not difficult and actually that he gives us everything we need for the task that is in front of us.

A few weeks ago we studied the parable of the sower or farmer (found in Matthew chapter 13).

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1 This word is a command of force. “Come now; come after; be my disciples; follow me”  
2 Matthew 4:19
The Life of Christ
The Preexistence of Christ

This parable or earthly story which has spiritual meaning tells us that when anyone hears the message about the kingdom there is a certain effect. Each one of us can be found theoretically somewhere within this chapter. We can even be at all of these places at the same time.

1. The one who is like the seed sown a path (or a walkway - where there is traffic). That one who hears the message about the kingdom and doesn’t understand it. It is very difficult for the word to grow where there is constant traffic – things that constantly inhibit the word’s growth.
   • Our response to this should be to always seek understanding and the desire to apply the word in our lives.

2. The one who is like the seed sown in rocky places. This one hears the word and receives it with joy but then falls away when there is trouble or persecution regarding the principals of Christ and he wants us to live.
   • Our response to this should be to certainly recognize our weakness in not being able to do the will of God from the heart and in short we should repent. We should turn to God (asking and expecting his help) and turn away from our natural preference and we will find he will help us. If we don’t do this we become trapped at number one above.

3. The one who is like the seed sown among thorns. This one is influenced by the worries of this life; and is deceived by making and having money – the Word of God is literally choked (to death) making it unfruitful in his or her life.

4. The one described as good seed sown in good soil. Hears the word and understands it and produces a crop which multiplies.
   • I believe this takes a real change of motivation. It’s kind of like being “born again” and not in word only. Our response here is to embrace what Jesus offers to us!

James 4:4-10
4 You adulterous people, don't you know that friendshipii with the worldiii is hatrediv toward God? Anyone who chooses to be a friend of the world becomes an enemy of God. 5 Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely? 6 But he gives us more grace. That is why Scripture says:

"God opposes the proud but gives grace to the humble."

7 Submit yourselves, then, to God. Resist the devil, and he will flee from you. 8 Come’ near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. 9 Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. 10 Humble yourselves before the Lord, and he will lift you up.
The book of James speaks about the fights and quarrels among the believers and those conflicts’ origins. The fights and quarrels originated from the desires that battled within the believers. Believers that want something they don’t get. These believers figuratively kill and covet, but they cannot have what they want. They continue to quarrel and fight. They do not have because they do not ask God. When God is asked by these individuals they do not receive what they ask for because the motive for asking is incorrect.

James goes on and calls these folks adulterous – in fact he calls them adulteresses. The female version of a male paramour – which is defined a lover, especially one in an adulterous relationship (obviously a very unfaithful person). In a common knowledge sense James asks the question, “Don’t you know that friendship with the world is hatred toward God?” In other words, fondness with the world and what it temporarily offers is hatred in the direction of God. Then the writer rhetorically asks something to the effect, “Do you think the Scripture says without reason that the spirit he caused to live in us envies intensely.” Answer to this is that the Scripture does not say without reason that the spirit that lives in us envies intensely. The spirit within us is a problem it is greedy; gluttonous; selfish. I understand this passage to be about the human spirit and its frailty. It always looks to promote itself; have for its own. God opposes this but gives grace to the humble.

Ties to into the Parable of the Farmer, we are to submit ourselves to God and resist the devil and the devil will flee from us. This is one of the ways we become good ground. If the devil flees from us he can’t steal from us.

This passage instructs us to submit ourselves to God. in a way ties into the Parable of the Farmer. There is also promise here of God’s nearness when we approach Him – come to Him his prescribed way. His prescribed way is for us to humble ourselves.

We are to realize that the Lord Jesus cleans us with his word…

John 17:15-19
15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.
The Life of Christ
The Preexistence of Christ

We are to realize our state – let’s not be unaware. Let’s humble ourselves and let the Lord lift us up!

As we study, let’s come to him because we have a need – because we require or we need something from him. Let’s learn what he has to teach us. We will look at this good news about Jesus in chronological order:

1. From his preexistence with the Father through all eternity
2. The Christ of Prophecy → what the Old Testament said about Christ before his was born.
3. The Christ of Obscurity → before his public ministry
4. The Ministering Christ
   a. His first, second and third year of ministry
   b. His last months
5. The Suffering Christ
6. The Risen Christ
7. The Glorified Christ
   a. The work of the Glorified Christ
   b. The Second Coming of Christ
   c. The Eternal Glory of Christ

When we say that Jesus is the Christ, what do we mean?

Question: The word Christ → what does it mean?

- Is it Jesus’ last name?
- Son of Joseph and Mary Christ?

Let’s establish the context of this “Anointed One” from the Old Testament and even before.

Let’s look at some snippets as to what the Scripture say about Jesus’ Preexistence.

Written in approximately in 1706 B.C:

Gen 3:15

15 And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel."

Gen 22:15-18
15 The angel of the LORD called to Abraham from heaven a second time 16 and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, 17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the

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6 My main reference is The Thompson Chain Reference Bible “Harmony of the Gospels” 4308a
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sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring all nations on earth will be blessed, because you have obeyed me."

Written around 740 B.C:

Isa 9:6-7

6 For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.  
And he will be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.  
7 Of the increase of his government and peace  
there will be no end.  

He will reign on David’s throne  
and over his kingdom,  
building and upholding it  
with justice and righteousness  
from that time on and forever.  
The zeal of the LORD Almighty  
will accomplish this.

Isa 53

This is one of those scriptures that for me a man wouldn’t make up regarding the promised or anointed one. 
Again, written around 740 B.C.

1. Who has believed our message and to whom has the arm of the LORD been revealed? 2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. 3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. 6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. 7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. 8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. 9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. 10 Yet it was the LORD’s will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring
and prolong his days, and the will of the LORD will prosper in his hand. 11 After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Luke 4:16-21
16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. 17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor." Is 61:1,2

(Written around 740 B.C.)

20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Written about 538 B.C.
Dan 9:25-26
25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. 26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing.

READ
Written around 710 B.C.
Mic 5:2 (after Jonah and before Nahum)

2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."
The Life of Christ
The Preexistence of Christ

Even regarding John the Baptist
Written around 397 B.C:

Mal 3:1
3:1 "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

Mal 4:5-6
5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. 6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

Isa 40:3
Written around 710 B.C.

3 A voice of one calling:
"In the desert prepare
the way for the LORD;
make straight in the wilderness
a highway for our God.

The Lord Jesus’ Preexistence
READ:
Heb 13:5-8
5 Keep your lives free from the love of money and be content with what you have, because God has said,

"Never will I leave you;
never will I forsake you."

6 So we say with confidence,

"The Lord is my helper; I will not be afraid.
What can man do to me?"

7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. 8 Jesus Christ is the same yesterday and today and forever.

Heb 12:2-3
2 Let us fix our eyes on Jesus, the author and perfector of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. 3 Consider him who

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7 Leaders are kind of important.

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endured such opposition from sinful men, so that you will not grow weary and lose heart.

Heb 7:1-3
7:1 This Melchizedek⁸ was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, 2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace." 3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

John 1:1-5
1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of men. 5 The light shines in the darkness, but the darkness has not understood it.

John 1:14
14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

John 17:4-5
4 I have brought you glory on earth by completing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

John 8:52-59
52 At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. 53 Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

54 Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. 55 Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. 56 Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

57 "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!"

⁸ Gen 14:18-20; Heb 6:20
"I tell you the truth," Jesus answered, "before Abraham was born, I am!"

At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

1 Peter 1:20
20 He was chosen before the creation of the world, but was revealed in these last times for your sake.

Summarize
Today we have looked at Jesus' title \textrightarrow{\text{Christ}}

- We've briefly looked at what appears to be the first mention of man’s deliverance in the book of Genesis.
- We glimpsed into what God’s plan was and is to restore the world back to himself
- Hopefully, we are amazed or at least find it interesting those passages about Jesus \textrightarrow{\text{especially those which read like the New Testament.}}
  - Those passages regarding Jesus’ forerunner John the Baptist.
  - AND we’ve looked at how the scripture starts Jesus’ story at the very beginning of things.
  - Is this just a nice story?

Next Time: The Life of Christ in Obscurity

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\text{NT:1205}
deute (dyoo'-teh); from NT:1204 and an imperative form of eimi (to go); come hither!:

KJV - come, follow.

(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

\text{NT:1205}
deute,
1. come hither, come here, come: followed by an imperative come after me, be my disciples: Matt 4:19; Mark 1:17
2. It gets the force of an interjection, Come! Come now! followed by a hortatory subjunctive: Matt 21:38; Mark 12:7
(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblesoft)

\text{NT:5373}
philia (fil-ee'-ah); from NT:5384; fondness:
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KJV - friendship.
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iii

NT:2889
kosmos (kos'-mos); probably from the base of NT:2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]):

KJV - adorning, world.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:2889
kosmos, kosmou, ho;
1. an apt and harmonious arrangement or constitution, order
2. ornament, decoration, adornment: 1 Peter 3:3
3. the world, i.e. the universe Acts 17:24; Rom 4:13
4. the circle of the earth, the earth Mark 16:15
5. the inhabitants of the world: 1 Cor 4:9
6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ John 7:7
7. worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ: Gal 6:14
8. any aggregate or general collection of particulars of any sort James 3:6
(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblesoft)

iv

NT:2189
echthra (ekh'-thrah); feminine of NT:2190; hostility; by implication, a reason for opposition:

KJV - enmity, hatred.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:5373
filia, filias, hee
friendship: with a genitive of the object, James 4:4
(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblesoft)

v

NT:1448
eggizo (eng-id'-zo); from NT:1451; to make near, i.e. (reflexively) approach:

KJV - approach, be at hand, come (draw) near, be (come, draw) nigh.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:1448
engizoo;
1. transitive, to bring near, to join one thing to another:
2. intransitive, to draw or come near, to approach;
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vi

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NT:5355
phthonos (fthon'-os); probably akin to the base of NT:5351; ill-will (as detraction), i.e. jealousy (spite):

Synonyms of detraction: belittle; denigration
KJV - envy.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:5355
fthonos, fthonou, ho,
envy: Rom 1:29
(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblesoft)

vii

The Christ
NT:5547 Only used of Jesus!
Christos (khris-to's); from NT:5548 (see below); anointed, i.e. the Messiah, an epithet, nickname, alias, code name, description, appellation, handle, label of the Lord Jesus:

KJV - Christ.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:5548
chrio (khree'-o); probably akin to NT:5530 (see below) through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:

KJV - anoint.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

This word is used five times in the Greek scriptures.

vii

NT:5530
chraomai (khrah'-om-ahee); middle voice of a primary verb (perhaps rather from NT:5495 (see below), to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner:

KJV - entreat, use. Compare NT:5531; NT:5534.
(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

NT:5495
cheir (khire); perhaps from the base of NT:5494 in the sense of its congener the base of NT:5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument):

KJV - hand.
The Messiah

NT:3323
Messias (mes-see'-as); of Hebrew origin [OT:4899 (see below)]; the Messias (i.e. Mashiach), or Christ:

KJV - Messias.

(Indeed's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

OT:4899
mashiyach (maw-shee'-akh); from OT:4886 (see below); anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:

KJV - anointed, Messiah.

(Indeed's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Specifically, two times in the Old Testamentvii.

OT:4886
mashach (maw-shakh'); a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint:

KJV - anoint, paint.

(Indeed's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

vii

Genesis 3:15
15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

Proverbs 8:23
23 I was appointed from eternity, from the beginning, before the world began.

Micah 5:2
2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel,
whose origins are from of old,
from ancient times."

Romans 3:25
25 God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished-

Romans 16:25-26
25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, 26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him-

Ephesians 1:4
4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

Ephesians 3:9
9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

Ephesians 3:11
11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

Colossians 1:26
26 the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

2 Timothy 1:9-10
9 who has saved us and called us to a holy life-not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, 10 but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.

Titus 1:2-3
2 a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, 3 and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

Revelation 13:8
8 All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.