

# What the Bible Teaches

**Based on the book by the same name by R. A. Torrey**

This book is a modernization of R. A. Torrey's classic book on systematic theology *What the Bible Teaches*. It includes a cross-referencing scheme to correlate with the 17th edition.

There are several kinds of updates:

- (1) Torrey used the King James Version (KJV), which many modern readers (including the Reviser) find difficult to read due to the Shakespearean-era vocabulary and syntax and difficult to pronounce. In general Torrey's extensive KJV quotes have been replaced with New International Version (NIV) quotes.
- (2) Torrey's book is actually a somewhat more organized version of his class lecture notes. The numbering scheme varies among sections, which can get confusing. Variations in the scheme have been eliminated.
- (3) All Topics and Points have been assigned a reference number, with cross-references to Torrey's work.
- (4) When the book was written the dominant religion in the United States was Protestantism. Few English speakers knew anything about Mormonism, Islam, Hinduism, Buddhism, Wicca, or other non-Christian religions. Material has been added discussing some religious concepts foreign to Christianity and non-religious philosophies that compete with Christianity such as Existentialism and macro-evolution.
- (5) The sequence of presentation has been reversed. Torrey basically presents scripture quotes followed by a "summary" "point". Modern readers are used to an introductory statement followed by supporting material. Even knowing that Torrey has the order reversed, modern readers still have a tendency to read his "point" sentence and then try to connect it with the *following* text rather than the preceding text.
- (6) A number of concepts are discussed that are common knowledge today but rarely considered in Torrey's time, e.g., the difference between intelligence and sentience.
- (7) Chapter numbers are in increments of ten except in a few cases. This was done to allow insertion of additional material or to subdivide lengthy chapters.
- (8) ***Even-numbered chapters and points are from Torrey's material and odd-numbered material has been added.***

## What the Bible Teaches About God

- 010 - God As Spirit
- 020 - The Unity of God
- 030 - The Eternity of God
- 035 - Some Philosophical Concepts of Divinity
- 040 - The Omnipresence of God
- 050 - The Personality of God
- 060 - The Omnipotence of God
- 070 - The Omniscience of God
- 080 - The Holiness of God
- 090 - The Love of God
- 100 - The Righteousness, or Justice, of God
- 110 - The Mercy, or Loving-Kindness, of God
- 120 - The Faithfulness of God

**CLICK ON A TITLE TO  
GO TO THAT SECTION**

**TO JUMP HERE CLICK ON  
*WHAT THE BIBLE TEACHES*  
AT A CHAPTER BEGINNING**

## What the Bible Teaches About Jesus p. 92

- 130 - The Divinity of Jesus
- 130 - The Divinity of Jesus -- Part 2
- 140 - The Subordination of the Son to the Father
- 150 - The Human Nature of Jesus Christ

### The Character of Jesus

- 160 - The Character of Jesus - Holiness
- 162 - The Character of Jesus - Love
- 164 - The Character of Jesus - Compassion
- 166 - The Character of Jesus - His Prayer Life
- 168 - The Character of Jesus - Meekness and Humility

- 170 - The Death of Jesus Christ
- 174 - The Results of Christ's Death
- 180 - The Resurrection of Jesus
- 184 - The Resurrection of Jesus Part 2
- 190 - The Ascension or Exaltation of Jesus

### The Return of Jesus Christ

- 200 - The Fact, Importance and Manner of Jesus' Return
- 202 - The Purposes and Results of Jesus' Return
- 204 - The Effect of Jesus' Return on Nations and the Unsaved

- 205 - The Marriage of Jesus

## What the Bible Teaches About the Holy Spirit p. 260

- 210 - The Personhood of the Holy Spirit
- 220 - The Deity of the Holy Spirit
- 230 - The Holy Spirit Distinguished from the Father and the Son
- 240 - The Subordination of the Holy Spirit to the Father and the Son
- 250 - The Names of the Holy Spirit
- 260 - The Work of the Holy Spirit
- 270 - Baptism of the Holy Spirit
- 280 - The Work of the Holy Spirit in Prophets and Apostles
- 290 - The Work of the Holy Spirit in Jesus
- 295 - The Gifts of the Holy Spirit

## What the Bible Teaches About Man p. 324

- 300 - Man's Original Condition
- 310 - The Fall of Man
- 320 - The Standing Before God of Those Outside Jesus' Redemption
- 330 - The Destiny of Those Who Reject Redemption Through Jesus
- 340 - Justification
- 350 - The New Birth
- 360 - God's Adoption of Believers
- 370 - The Sanctification of Believers
- 380 - Repentance
- 390 - Faith - Part 1
- 394 - Faith - Part 2
- 400 - Love to God
- 410 - Love to Christ
- 420 - Love to Man

## Prayer

- 430 - Prayer - Who Can Pray So God Will Hear, To Whom Should We Pray
- 434 - Prayer - For Whom and When to Pray
- 436 - Prayer - What to Pray For
- 438 - Prayer - How to Pray
- 440 - Thanksgiving
- 450 - Worship
- 460 - The Believer's Assurance of Salvation
- 470 - The Destiny of Believers

## What the Bible Teaches About Angels p. 533

- 480 - God's Angels
- 490 - The Work of Angels

## What the Bible Teaches About Satan -- The Devil

500 - The Devil

510 - Satan - The Prince and King of Tyre

520 - The Abode and Work of Satan

530 - Our Duty Regarding the Devil

540 - The Devil's Final Destiny

# What the Bible Teaches

## Chapter 130

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130.000.000      Torrey: p67

### THE DIVINITY OF JESUS

130.010.000      Torrey: p67, T:I

**Topic 10: Divine Names.**

In the New Testament Jesus is referred to by divine names and titles hundreds of times, including those shown below.

130.010.010      Torrey: p70, T:I

**POINT 10: Nineteen names clearly implying Deity are used of Christ in the Bible, some of them over and over, the total number of passages reaching far into the hundreds.**

130.010.011      Torrey: p67, T:I, P:(1)

**POINT 11: Jesus is called "the Son of God."**

**John 5:18** For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

**John 1:49** Then Nathanael declared, "Rabbi, *you are the Son of God*; you are the King of Israel."

**Luke 22:70** They all asked, "Are you then *the Son of God*?" He replied, "You are right in saying I am."

**Matthew 14:33** Then those who were in the boat worshiped him, saying, "*Truly you are the Son of God.*"

130.010.012      Torrey: p67, T:I, P:(2)

**POINT 12: Jesus is called God's "One and Only Son."**

In some versions this phrase is translated God's "only begotten Son".

**John 1:18** No one has ever seen God, but *God the One and Only, who is at the Father's side*, has made him known.

**John 3:16, 18** [16] For God so loved the world that he gave *his one and only Son*, that whoever believes in him shall not perish but have eternal life. [18] Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of *God's one and only Son*.

**1 John 4:9** This is how God showed his love among us: He sent *his one and only Son* into the world that we might live through him.

Compare **Mark 12:6** He had one left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.' The context of the verse indicates that the parable is about the Father sending Jesus.

It is evident that the statement that Jesus Christ is the Son of God only in the same sense all men are sons of God is not true.

130.010.013     Torrey: p67, T:I, P:(3)

**POINT 13: Jesus is called the First and the Last.**

**Revelation 1:17** When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. *I am the First and the Last*."

**Revelation 22:13** I am the Alpha and the Omega, *the First and the Last*, the Beginning and the End.

Compare this to the following, in which Jehovah says Jehovah is first and last:

**Isaiah 41:4** Who has done this and carried it through, calling forth the generations from the beginning? I, the LORD -- *with the first* of them *and with the last* -- I am he."

**Isaiah 44:6** This is what the LORD says -- Israel's King and Redeemer, the LORD Almighty: *I am the first and I am the last*; apart from me there is no God.

130.010.014     Torrey: p68, T:I, P:(4)

**POINT 14: Jesus is called the Alpha and Omega.**

**Revelation 22:12-13, 16** [12] "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. [13] *I am the Alpha and the Omega*, the First and the Last, the Beginning and the End. [16] "I, Jesus, have sent my angel to give you this testimony for the churches. ..."

Compare this to **Revelation 1:8** "*I am the Alpha and the Omega*," says the Lord God, "who is, and who was, and who is to come, the Almighty."

Here, the Lord God says He is the Alpha and the Omega.

130.010.015     Torrey: p68, T:I, P:(4)

**POINT 15: Jesus is called the Beginning and the Ending.**

See **Revelation 22:12-13** in Point 14.

130.010.016 Torrey: p68, T:I, P:(5)

**POINT 16: Jesus is called the Holy One.**

**Acts 3:14** You disowned the *Holy and Righteous One* and asked that a murderer be released to you.

Compare this to: **Hosea 11:9** I will not carry out my fierce anger, nor will I turn and devastate Ephraim. For I am God, and not man -- *the Holy One* among you. I will not come in wrath.

130.010.017 Torrey: p68, T:I, P:(6)

**POINT 17: Jesus is called The Lord.**

**Luke 2:11** Today in the town of David a Savior has been born to you; he is *Christ the Lord*.

**Acts 9:17** Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, *the Lord -- Jesus*, who appeared to you on the road as you were coming here -- has sent me so that you may see again and be filled with the Holy Spirit."

**John 20:28** Thomas said to him, "*My Lord* and my God!"

**Hebrews 1:6, 8, 10** [6] And again, when God brings his firstborn into the world, he says, [8] But *about the Son* ... [10] He also says, "In the beginning, *O Lord*, you laid the foundations of the earth, and the heavens are the work of your hands.

Confer **Malachi 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.

The name or title "The Lord" is used of Jesus several hundred times. The word translated "Lord" is used in the New Testament speaking of men nine times, e.g., Acts 16:30, Ephesians 4:1, John 12:31, but not at all in the way in which it is used of Christ. He is spoken of as "*the Lord*" just as God is.

Compare **Acts 4:26** The kings of the earth take their stand and the rulers gather together against *the Lord* and against his Anointed One.

with **Acts 4:33** With great power the apostles continued to testify to the resurrection of *the Lord Jesus*, and much grace was upon them all.

**Matthew 22:43-45** [43] He said to them, "How is it then that David, speaking by the Spirit, calls him [Jesus] 'Lord'? For he says, [44] "'The Lord [Jehovah] said to *my Lord* [Jesus]: 'Sit at my right hand until I put your enemies under your feet.'" [45] If then David calls him [Jesus] 'Lord,' how can he [Jesus] be his [David's] son?"

In the previous excerpt, bracketed text has been added for clarity.

**Philippians 2:11** and every tongue confess that *Jesus Christ is Lord*, to the glory of God the Father.

**Ephesians 4:5** one Lord, one faith, one baptism

Those who doubt the attitude of the apostles of Jesus toward Him as divine, would do well to read one after another the passages which speak of Him as Lord.

130.010.018 Torrey: p69, T:I, P:(7)

**POINT 18: Jesus is called Lord of All.**

**Acts 10:36** You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is *Lord of all*.

130.010.019 Torrey: p69, T:I, P:(8)

**POINT 19: Jesus is called the Lord of Glory.**

**1 Corinthians 2:8** None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

**Psalms 24:8-10** [8] Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. [9] Lift up your heads, O you gates; lift them up, you ancient doors, that the King of glory may come in. [10] Who is he, this King of glory? The LORD Almighty -- he is the King of glory.

130.010.021 Torrey: p69, T:I, P:(9)(a)

**POINT 21: Jesus is called Wonderful.**

**Isaiah 9:6** 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.

**Judges 13:18 Revised Version** And the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?"

130.010.022 Torrey: p69, T:I, P:(9)(b)

**POINT 22: Jesus is called Mighty God.**

See **Isaiah 9:6** in Point 21.

130.010.023 Torrey: p69, T:I, P:(9)(c)

**POINT 23: Jesus is called Everlasting Father.**

See **Isaiah 9:6** in Point 21.

130.010.024 Torrey: p69, T:I, P:(10)

**POINT 24: Jesus is called God.**

**Hebrews 1:8** But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom."

**John 20:28-29** [28] Thomas said to him, "My Lord and my God!" [29] Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

130.010.025 Torrey: p69, T:I, P:(11)

**POINT 25: Jesus is called "God with us."**



**Matthew 1:23** "The virgin will be with child and will give birth to a son, and they will call him Immanuel" -- which means, "God with us."

130.010.026 Torrey: p69, T:I, P:(12)

**POINT 26: Jesus is called "Our Great God."**

**Titus 2:13** while we wait for the blessed hope -- the glorious appearing of our great God and Savior, Jesus Christ,

130.010.027 Torrey: p69, T:I, P:(13)

**POINT 27: Jesus is called "God Blessed Forever."**

**Romans 9:5** Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

130.010.028 Torrey: no

**POINT 28: Jesus is called "the Rock", "the Stone the builders rejected", "the capstone" (cornerstone).**

**1 Corinthians 10:3-4** [3] They all ate the same spiritual food [4] and drank the same spiritual drink; for *they drank from the spiritual rock* that accompanied them, and *that rock was Christ*.

**Acts 4:11** He is "*the stone* you builders rejected, which has become the capstone." (The word "capstone" means "cornerstone".)

**1 Peter 2:4-8** [4] As you come to him, *the living Stone* -- rejected by men but chosen by God and precious to him -- [6] For in Scripture it says: "See, *I lay a stone in Zion, a chosen and precious cornerstone*, and the one who trusts in him will never be put to shame." [7] Now to you who believe, *this stone is precious*. But to those who do not believe, "*The stone the builders rejected* has become the capstone, " [8] and, "*A stone* that causes men to stumble and *a rock* that makes them fall." They stumble because they disobey the message -- which is also what they were destined for.

Consider the following Old Testament references to God:

**Genesis 49:24** But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, *the Rock of Israel*,

**Deuteronomy 32:4** *He is the Rock*, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

**Deuteronomy 32:15, 18, 30- 31** [15] Jeshurun grew fat and kicked; filled with food, he became heavy and sleek. He abandoned the God who made him and rejected *the Rock his Savior*. [18] You deserted *the Rock*, who fathered you; you forgot the God who gave you birth. [30] How could one man chase a thousand, or two put ten thousand to flight, unless their *Rock* had sold them, unless the LORD had given them up? [31] For their rock is not like *our Rock*, as even our enemies concede.

**1 Samuel 2:2** There is no one holy like the LORD; there is no one besides you; *there is no Rock like our God*.

**2 Samuel 22:2-3** [2] He said: "*The LORD is my rock*, my fortress and my deliverer; [3] *my God is my rock*, in whom I take refuge, my shield and the horn of my salvation. ...

130.010.029     Torrey: no

**POINT 29: Jesus is called the "Good Shepherd."**

**John 10:11, 14** [11] *I am the good shepherd*. The good shepherd lays down his life for the sheep. [14] I am the good shepherd; I know my sheep and my sheep know me --

Consider the following Old Testament references to God:

**Genesis 48:15-16** [15] Then he blessed Joseph and said, "May the God before whom my fathers Abraham and Isaac walked, the God who has been *my shepherd* all my life to this day, [16] the Angel who has delivered me from all harm -- may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly upon the earth."

**Psalms 23:1** The LORD is *my shepherd*, I shall not be in want.

**Psalms 80:1-2** [1] Hear us, *O Shepherd of Israel*, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth [2] before Ephraim, Benjamin and Manasseh. Awaken your might; come and save us.

**Genesis 49:24** But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of *the Shepherd*, the Rock of Israel,

130.010.031     Torrey: no

**POINT 31: It is said that Jesus is "in very nature God."**

**Philippians 2:5-6** [5] Your attitude should be the same as that of Christ Jesus: [6] Who, *being in very nature God*, did not consider equality with God something to be grasped

**Philippians 2:6 Revised Version** [6] Who, though he was in the form of God, did not count equality with God a thing to be grasped

130.012.000     Torrey: no

**Topic 12: Claims to be Divine.**

130.012.012     Torrey: p67, T:I, P:(1)

**POINT 12: Jesus said He is "The Son of God."**

**Luke 22:70** They all asked, "Are you then the Son of God?" He replied, "You are right in saying I am."

Note: In the Revised Version and many other translations Jesus' response is translated as '*you* say that I am'. Obviously, this is a significant difference in meaning. However, those present interpreted His response as 'you are right'.

**Luke 22:70-71 Revised Version** [70] And they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." [71] And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

**John 19:7** The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

130.012.014      Torrey: no

**POINT 14: Jesus referred to Himself using God's name: "I AM."**

**John 8:58** "I tell you the truth," Jesus answered, "before Abraham was born, *I am*!"

Compare: **Exodus 3:14** God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

130.012.016      Torrey: no

**POINT 16: Jesus said He came down from Heaven.**

**John 6:38** For I have come down from heaven not to do my will but to do the will of him who sent me.

There are five types of beings the phrase "coming from heaven" might apply to: (a) angels, (b) prophets, (c) saints, (d) God's Son, (e) the Angel of the Lord.

In Greek, the word *angelos* means *messenger*. Angels frequently take on human form for convenience. However, there is neither record nor prophecy of an angel *becoming* human and living with humans for an extended period, let alone a *lifetime*.

Prophecy is a *divine gift*, not a type of being. It is true that Jesus was a prophet because He foretold future events. However, angels and men have also delivered prophesies. The ability to prophecy says nothing about one's fundamental nature.

Saints are men who have entered Heaven. On rare occasions a few saints have acted as messengers, e.g., Moses and Elijah in their conversation with Jesus at the Transfiguration. Again, there is neither record nor prophecy of a saint returning to Earth to live a second life. Indeed, such reincarnation is directly contradictory to biblical teaching.

This leaves God's Son and the Angel of the Lord. As pointed out in an earlier chapter, the Angel of the Lord *was* Jesus Christ before He was born; they are one and the same. Hence, in claiming that "I have come down from heaven" to live for an extended period, Jesus is claiming to be the only one who *can* do such a thing -- the Son of God.

130.012.018      Torrey: no

**POINT 18: Although some phrases seem ambiguous, the people Jesus was speaking to clearly understood that He claimed to be God.**

See **Luke 22:70-71 Revised Version** in Point 12 above.

**John 5:18** For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

**John 10:33** "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

**John 19:7** The Jews insisted, "We have a law, and according to that law he must die, because he

claimed to be the Son of God."

130.014.000      Torrey: no

**Topic 14: Opinions of some non-Jewish, non-Christian Romans.**

130.014.012      Torrey: no

**POINT 12: Several Romans who were neither Jews nor Christians expressed their belief in Jesus.**

**Pontius Pilate, Roman Governor:**

**John 19:19-22** [19] Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. [20] Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. [21] The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that *this man claimed to be* king of the Jews." [22] *Pilate answered, "What I have written, I have written."*

Pilate was the Roman Governor, an official of significant standing; he personally examined Jesus and found him to be blameless. Some people argue that the sign was posted to mock Jesus, however, there is no evidence of this. Although the Roman soldiers mocked Jesus, nowhere is there any indication that Pilate shared their attitude.

It is extremely unlikely that a Roman Governor would place a sign with significant political connotations on the cross of a condemned man *as a joke*; savvy political leaders simply do not do such foolish things. It is very likely that Pilate believed Jesus' claims. It would make no sense to appease local leaders by crucifying an innocent man at their demand and then stir up resentment among them if he didn't believe what. Rather, Pilate's sign seems more like the act of a modern politician who votes in favor of something but says "I want to state *on the record* that I am voting this way because my *constituents* want this. My personal opinion is that they are wrong, and I want history to show my disagreement with this action." It is beyond doubt that Pilate took such a position with regard to Jesus' death sentence, as he indicated by "washing my hands of this".

**Those guarding Jesus, including a Roman Centurion:**

**Matthew 27:54** When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"

Note: It is commonly believed that a single centurion made this exclamation. This excerpt makes it clear that a *group* of *guards* made such exclamations.

130.016.000      Torrey: no

**Topic 16: Demons acknowledge Jesus.**

130.016.012      Torrey: no

**POINT 12: Demons, the fallen angels who once stood in the presence of God, acknowledge that Jesus is the Son of God.**

**Luke 4:35** Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.

**Acts 19:13, 15** [13] Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out." [15] One day the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?"

130.020.000     Torrey: p70, T:II

**Topic 20: Divine attributes**

130.020.005     Torrey: p75, T:II

**POINT 5: Five or more distinctly Divine Attributes are ascribed to Jesus Christ.**

It is said that the fullness of the God-head dwells in Him.

The following Points detail this general Point.

130.020.010     Torrey: p71, T:II, P:1

**POINT 10: Jesus Christ, the son of God, is omnipotent.**

130.020.010a     Torrey: p70, T:II, P:1(a)

**POINT 10a: Jesus has power over disease. It is subject to His word.**

**Luke 4:39-40** [39] So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them. [40] When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.

130.020.010b     Torrey: p70, T:II, P:1(b)

**POINT 10b: Jesus has power over death. It is subject to His word.**

**Luke 7:14-15** [14] Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" [15] The dead man sat up and began to talk, and Jesus gave him back to his mother.

**Luke 8:53-55** [53] They laughed at him, knowing that she was dead. [54] But he took her by the hand and said, "My child, get up!" [55] Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

**John 11:17, 43-44** [17] On his arrival, Jesus found that Lazarus had already been in the tomb for four days. [43] When he had said this, Jesus called in a loud voice, "Lazarus, come out!" [44] The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face....

**John 5:25** I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

130.020.010c     Torrey: p70, T:II, P:1(c)

**POINT 10c: Jesus has power over the winds and the sea; they are subject to His word.**

**Matthew 8:24, 26** [24] Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. ... [26] ... Then he got up and rebuked the winds and the waves, and it was completely calm.

130.020.010d     Torrey: p70, T:II, P:1(d)

**POINT 10d: Jesus has power over demons; they are subject to His word.**

**Matthew 8:16** When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.

**Luke 4:35-36, 41** [35] "Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him. [36] All the people were amazed and said to each other, "What is this teaching? With authority and power he gives orders to evil spirits and they come out!" [41] Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Christ.

**Mark 1:23-24** [23] Just then a man in their synagogue who was possessed by an evil spirit cried out, [24] "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God!" [25] "Be quiet!" said Jesus sternly. "Come out of him!" [26] The evil spirit shook the man violently and came out of him with a shriek.

130.020.010e Torrey: p71, T:II, P:1(e)

**POINT 10e: All things in Heaven, Earth, and under the Earth are subject to the word of Jesus.**

**Ephesians 1:20-23** [20] which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, [21] far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. [22] And God placed all things under his feet and appointed him to be head over everything for the church, [23] which is his body, the fullness of him who fills everything in every way.

Christ is far above all rule (often translated 'principality') and power and might and dominion and every name that is named, not only in this world, but also in that which is to come. All things are in subjection under His feet. All the hierarchies of the angelic world are under Him.

130.020.010f Torrey: p71, T:II, P:1(f)

**POINT 10f: The Son of God upholds all things by His powerful word.**

**Hebrews 1:3** [3] The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. ...

130.020.010g Torrey: no

**POINT 10g: The archangel Michael is subject to Jesus. Jesus, not Michael, is God's Chosen One.**

Some heretical offshoots of Christianity, e.g. Jehovah's Witnesses, claim that Michael is God's Chosen One, not Jesus, because Michael led the angels in the war against Satan. This is totally unbiblical. As Point 10e shows, Jesus is above *all* others; obviously, 'all' others includes Michael. Also, Jesus' sacrifice was far superior to the efforts of Michael.

See **Ephesians 1:20-23** in Point 10e.

Cf. **Revelation 12:7** And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

**Hebrews 1:3-6** [3] The Son is the radiance of God's glory and the exact representation of his



being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. [4] *So he became as much superior to the angels as the name he has inherited is superior to theirs.* [5] For to which of the angels did God ever say, "You are my Son; today I have become your Father" ? Or again, "I will be his Father, and he will be my Son" ? [6] And again, when God brings his firstborn into the world, he says, *"Let all God's angels worship him."*

130.020.020 Torrey: p73, T:II, P:2

**POINT 20: Jesus Christ is omniscient.**

OBJECTION: **Matthew 24:36, Mark 13:32** *No one knows about that day or hour, not even the angels in heaven, nor **the Son**, but only the Father.*

ANSWER: Jesus *the man* did not know the hour because He voluntarily hid His omniscience from Himself while He lived as a man. See Point 20g below.

130.020.020a Torrey: p71, T:II, P:2(a)

**POINT 20a: Jesus knew men's lives, even their secret history.**

**John 4:16-19** [16] He told her, "Go, call your husband and come back." [17] "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. [18] The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

130.020.020b Torrey: p71, T:II, P:2(b)

**POINT 20b: Jesus knew the secret thoughts of men. He knew all men. He knew what was in man.**

**Mark 2:8** Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things?"

**Luke 5:22** Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts?"

**John 2:24-25** [24] But Jesus would not entrust himself to them, for he knew all men. [25] He did not need man's testimony about man, for he knew what was in a man.

Only God knows the hearts of men:

**2 Chronicles 6:30** then hear from heaven, your dwelling place. Forgive, and deal with each man according to all he does, since you know his heart (*for you alone know the hearts of men*)

**Jeremiah 17:9-10** [9] The heart is deceitful above all things and beyond cure. Who can understand it? [10] "I the LORD search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve."

130.020.020c Torrey: p72, T:II, P:2(c)

**POINT 20c: Jesus knew from the beginning that Judas Iscariot would betray Him. He knew not only men's present thoughts but their future choices.**

**John 6:64** Yet there are some of you who do not believe." For Jesus had known from the

beginning which of them did not believe and who would betray him.

130.020.020d Torrey: p72, T:II, P:2(d)

**POINT 20d: Jesus knew what men were doing at a distance.**

**John 1:48** "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

130.020.020e Torrey: p72, T:II, P:2(e)

**POINT 20e: Jesus knew the future regarding not only God's acts, but even the minute specific acts of men, and the fish of the sea.**

**Luke 22:10-12** [10] He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, [11] and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' [12] He will show you a large upper room, all furnished. Make preparations there."

**John 13:1** It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

**Luke 5:4-6** [4] When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch." [5] Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." [6] When they had done so, they caught such a large number of fish that their nets began to break.

130.020.020f Torrey: p72, T:II, P:2(f)

**POINT 20f: Jesus knew all things. All the treasures of wisdom and knowledge are hidden in Him.**

OBJECTION: It can be argued that Jesus was not omniscient; He only knew things because the Omniscient God revealed particular things to Him.

ANSWER: It is stated repeatedly that *Jesus* knew these things, whereas the prophets were *told* to prophecy and *what* to prophecy (see, e. g., Ezekiel).

**John 21:17** The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

**John 16:30** Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God.

**Colossians 2:3** in whom are hidden all the treasures of wisdom and knowledge.

130.020.020g Torrey: p72, T:II, P:2

**POINT 20g: When He became human, Jesus voluntarily let His complete knowledge be hidden from Himself.**

Although Jesus has complete knowledge, He could hardly claim to have lived life as a human and understand what it is like to be human if He knew from the instant of His birth each event that would occur and each thought anyone would think. Hence, He voluntarily hid such knowledge from Himself



for a time.

**Mark 11:12-14** [12] The next day as they were leaving Bethany, Jesus was hungry. [13] Seeing in the distance a fig tree in leaf, *he went to find out if it had any fruit*. When he reached it, he found nothing but leaves, because it was not the season for figs. [14] Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.

**Philippians 2:7** [7] *but made himself nothing*, taking the very nature of a servant, being made in human likeness.

130.020.030 Torrey: p73, T:II, P:3

**POINT 30: Jesus Christ is Omnipresent.**

130.020.030a Torrey: p73, T:II, P:3(a)

**POINT 30a: Jesus Christ is present in every place where two or three are gathered in His name.**

**Matthew 18:20** For where two or three come together in my name, there am I with them.

130.020.030b Torrey: p73, T:II, P:3(b)

**POINT 30b: Jesus Christ is present with every one who goes forth into any part of the world to make disciples, etc.**

**Matthew 28:20** and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

130.020.030c Torrey: p73, T:II, P:3(c)

**POINT 30c: The Son of Man was in heaven while He was here on earth.**

**John 3:13** No one has ever gone into heaven except the one who came from heaven -- the Son of Man.

The Son of Man was in heaven while He was here on earth.

Note: The reading here is doubtful. It is found in this way in the Alexandrian manuscript and almost all versions. The closing words are omitted in the Sinaitic and other important manuscripts.

130.020.030d Torrey: p73, T:II, P:3(d)

**POINT 30d: Jesus Christ is in each believer.**

**John 14:20** On that day you will realize that I am in my Father, and you are in me, and I am in you.

**2 Corinthians 13:5** Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you -- unless, of course, you fail the test?

130.020.030e Torrey: p73, T:II, P:3(e)

**POINT 30e: Jesus Christ fills everything in every way.**

**Ephesians 1:23** which is his body, the fullness of him who fills everything in every way.

130.020.040 Torrey: p74, T:II, P:4

**POINT 40: The Son of God was from all eternity.**

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Micah 5:2** 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.

**Colossians 1:17** He is before all things, and in him all things hold together.

**Isaiah 9:6** 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.

**John 17:5** And now, Father, glorify me in your presence with the glory I had with you before the world began.

**John 8:58** "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

**1 John 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched -- this we proclaim concerning the Word of life.

**Hebrews 13:8** Jesus Christ is the same yesterday and today and forever.

130.020.050 Torrey: p74, T:II, P:5

**POINT 50: Jesus Christ is unchangeable. He not only always is but always is the same.**

**Hebrews 13:8** Jesus Christ is the same yesterday and today and forever.

**Hebrews 1:12** You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.

130.020.060 Torrey: p74, T:II, P:6

**POINT 60: Before His incarnation Jesus Christ was in the form of God. He had the same nature as God.**

**Philippians 2:6** Who, *being in very nature God*, did not consider equality with God something to be grasped

**Philippians 2:6 Revised Version** Who, though *he was in the form of God*, did not count equality with God a thing to be grasped

Note: The Greek word translated "form" in the Revised Version excerpt means "the form by which a person or thing strikes the vision; the external appearance." -- Thayer, Greek-English Lexicon of the New Testament

It appears that the New International Version provides a more accurate sense of the meaning of the original.

130.020.070 Torrey: p74, T:II, P:7

**POINT 70: In Christ all the fullness of the Deity lives in bodily form.**

**Colossians 2:9** For in Christ all the fullness of the Deity lives in bodily form

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# *What the Bible Teaches*

## Chapter 140

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140.000.000      Torrey: p85

### THE SUBORDINATION OF THE SON TO THE FATHER

140.010.000      Torrey: p88

Topic 10: Jesus Christ is, and eternally shall be, subordinate to God the Father. In God the Father we have the source of Deity; in Jesus Christ, Deity in its outflow. But in the stream is all the perfection of the fountain. The Father is the source of glory. The Son is the shining forth of His glory.

**Colossians 2:9** For in Christ all the fullness of the Deity lives in bodily form,

**Hebrews 1:3** The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

All the following passages refer to the incarnate Christ and not to the pre-existent Word.

140.010.010      Torrey: p85, P:1

**POINT 10: God the Father is greater than Jesus Christ the Son.**

**John 14:28** You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

140.010.020      Torrey: p85, P:2

**POINT 20: God the Father begat Jesus Christ the Son.**

**Hebrews 1:5** For to which of the angels did God ever say, "You are my Son; today I have become your Father" ? Or again, "I will be his Father, and he will be my Son"?

**John 3:16** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

QUESTION: Does this begetting refer to the origin of the Eternal Word or to the origin of the

incarnate Jesus? (a) Does it mean that at one time Jesus did not exist and He was created by Jehovah or born from Jehovah, or (b) does it mean that Jehovah was the father of Jesus's human form?

**Psalms 2:7** I will proclaim the decree of the LORD: He said to me, "You are my Son; *today I have become your Father.*"

**Luke 1:35** The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

140.010.030     Torrey: p85, P:3

**POINT 30: Jesus Christ lives because of the Father.**

**John 6:57** Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

140.010.040     Torrey: p86, P:4

**POINT 40: The Son can do nothing independently of the Father.**

**John 5:19** Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

## == DISCUSSION ==

An interesting philosophical conundrum is this:

(a) God is omnipotent. (b) Jehovah, the Father, is God, and therefore omnipotent. (c) Jesus Christ, the Son, is God, and therefore omnipotent. (d) Jesus can do nothing independently of the Father. (e) An omnipotent God can act independently.

Once again, this shows that our concept of 'omnipotent' differs from the attributes of God the Bible is attempting to describe.

140.010.050     Torrey: p86, P:5

**POINT 50: Jesus Christ was sent by the Father.**

**John 6:29** Jesus answered, "The work of God is this: to believe in the one he has sent."

**John 8:29, 42** [29] The one who sent me is with me; he has not left me alone, for I always do what pleases him. [42] Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me."

140.010.060     Torrey: p86, P:6

**POINT 60: Jesus Christ received commandment from the Father. Jesus was under the Father's authority and direction.**

**John 10:18** No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.

140.010.070     Torrey: p86, P:7

**POINT 70: Jesus Christ received His own authority from the Father.**

**John 13:3** Jesus knew that the Father had put all things under his power, and that he had come

from God and was returning to God;

140.010.080 Torrey: p86, P:8

**POINT 80: Jesus Christ received His message from the Father.**

**John 8:26, 40** [26] "I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world." [40] As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things.

140.010.090 Torrey: p87, P:9

**POINT 90: The Father specified works for Jesus to accomplish. It was the indwelling Father who did the works.**

**John 5:36** I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

**John 14:10** Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

140.010.100 Torrey: p87, P:10

**POINT 100: Jesus Christ's kingdom was appointed to Him by the Father.**

**Luke 22:29** And I confer on you a kingdom, just as my Father conferred one on me,

140.010.110 Torrey: p87, P:11

**POINT 110: Jesus Christ shall ultimately deliver up His kingdom to the Father.**

**1 Corinthians 15:24** Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

140.010.120 Torrey: p87, P:12

**POINT 120: Jesus Christ Himself shall be subject to the Father, so that God may be all in all.**

**1 Corinthians 15:27-28** [27] For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. [28] When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

140.010.130 Torrey: p87, P:13

**POINT 130: God the Father is head of Christ, as Christ is the head of every man, as the husband is head of the wife, and as the parents are the heads of the children.**

**John 14:28** "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

**1 Corinthians 11:3** Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

Note: When the foregoing passage explains the relationship between "man" and "woman," it is not describing the relationship between *any* man and *any* woman; it means the relationship between a man and a woman joined in holy matrimony as husband and wife.

Compare **Ephesians 5:23-24** [23] For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. [24] Now as the church submits to Christ, so also wives should submit to their husbands in everything.

**Leviticus 19:3** Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.

**Ephesians 6:1-3** [1] Children, obey your parents in the Lord, for this is right. [2] "Honor your father and mother" -- which is the first commandment with a promise -- [3] "that it may go well with you and that you may enjoy long life on the earth."

**Exodus 20:12** Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

## == DISCUSSION ==

This Point shows that there is a very clear and distinct hierarchy established by the Father:

1. Father Jehovah   2. Son Jesus Christ   3. Holy Spirit   4. Each man, who is to be the spiritual leader of his family   5. The wife   6. The children

This hierarchy is clearly shown by reading **Ephesians 5:23- 6:3**.

A rising sentiment in the twentieth century deals with the position of women in society. In general, secular humanists claim that "The Bible is out of date. It's just an old collection of ancient myths and legends. Even if it was divinely inspired, it wasn't meant for *today*, at least not in *all* matters. After all, it doesn't prohibit slavery ...." From a Christian perspective, the argument is often raised that men and women are to be treated *exactly* equal in *all* respects, as if gender did not exist (except for separate-sex restrooms, etc.). This un-Christian assertion is based on the writings of Paul:

**Galatians 3:28** *There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.*

'Exactly equal' is an overly-broad interpretation of this passage. There is certainly no Biblical reason to condone violence against females, sexual abuse, lower pay for equal work, less opportunities for advancement, refusal to hire job candidates solely because they are female, etc.

On the other hand, in any there can only be one *leader* in a situation. The Father set out the 'chain of command'.

In discussing God's hierarchy, Pastor John Hagee made a very interesting point regarding the following:

**Genesis 3:16** To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. *Your desire will be for your husband, and he will rule over you.*"

Most people interpret "Your desire will be for your husband," as meaning that the woman will feel sexual urges toward her husband but he will make the decisions when it comes to sexual activity. Pastor Hagee pointed out in a sermon that in Greek the word for sexual desire, etc., is *eros*. In this passage the Greek translation uses a different word. The passage actually means that the woman will

be desirous of her husband's *position and authority*; she will want to be the one in command, but as a punishment for having led the man into sin she will have to be subjugated to him.

Biblical scholars are quick to point out that the wife in a truly Christian marriage is in a very desirable position -- the object of Christian love from a devoted husband who provides for her, respects her, does not abuse her physically, mentally, or verbally, and is supportive of her Christian goals and lifestyle.

In the following excerpt it must be remembered that when Paul talks about "loving oneself" he means love in the Christian sense, not the conceit, arrogance, pride, insolence, jealousy, scheming, and vindictiveness characteristic of Satan's kind of "self-love."

Compare **Ephesians 5:23-24** [25] *Husbands, love your wives, just as Christ loved the church* and gave himself up for her [26] to make her holy, cleansing her by the washing with water through the word, [27] and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. [28] *In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.* [29] After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church -- [30] for we are members of his body. [31] "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." [32] This is a profound mystery -- but I am talking about Christ and the church.

140.010.140     Torrey: p87, P:14

**POINT 140: Men draw near to God through Christ. Jehovah, not Christ, is the ultimate goal. Christ is the way to the Father**

**Hebrews 7:25** Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

**John 14:6** Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

140.010.150     Torrey: p88, P:15

**POINT 150: God the Father is Jesus Christ's God.**

**John 20:17** Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"

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# *What the Bible Teaches*

## Chapter 150

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150.000.000      Torrey: p89

### THE HUMAN NATURE OF JESUS CHRIST

150.010.000      Torrey: p89, T:I

Topic 10: Human names.

150.010.010      Torrey: p89, T:I, P:1

**POINT 10: Jesus Christ is called man even after His ascension.**

**1 Timothy 2:5-6** [5] For there is one God and one mediator between God and men, the man Christ Jesus, [6] who gave himself as a ransom for all men -- the testimony given in its proper time.

150.010.020      Torrey: p89, T:I, P:2

**POINT 20: Jesus is called the Son of Man (77 times). Stephen spoke of Him as the Son of Man even when he saw Him in the glory standing at the right hand of God. (Acts 7:55)**

150.020.000      Torrey: p89, T:II

Topic 20: Human physical nature.

150.020.010      Torrey: p89, T:II, P:1

**POINT 10: The Eternal Word was made flesh, experienced being flesh and blood. Jesus Christ had a true human body.**

**John 1:14** 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.

**Hebrews 2:14-15** [14] Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death -- that is, the devil -- [15] and free those who all their lives were held in slavery by their fear of death.

Note 1: The denial of the reality of Christ's body is the mark of the spirit of the anti-Christ.

**1 John 4:2-3** [2] This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, [3] but every spirit that does not acknowledge

Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

Note 2: The indwelling divine glory sometimes shone through and transfigured the veil of flesh.

**Matthew 17:2** There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

150.020.020      Torrey: p90, T:II, P:2

**POINT 20: Jesus Christ had a true human body after his resurrection.**

**Luke 24:39** Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.

**John 20:27** Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

150.020.030      Torrey: p90, T:II, P:3

**POINT 30: Jesus Christ still has a human body in the glory. He shall come again on the clouds of heaven as "the Son of Man".**

**Acts 7:55-56** [55] But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. [56] "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

**Revelation 5:6** Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

**Matthew 26:64** "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Note: At His coming, our bodies will be transformed into the likeness of His own:

**Philippians 3:20-21** [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

150.030.000      Torrey: p90, T:III

**Topic 30: Human parentage.**

150.030.010      Torrey: p91, T:III, P:1

**POINT 10: Jesus had a human parentage and a human ancestry. He was Mary's son and David's seed.**

**Luke 2:6-7** [6] While they were there, the time came for the baby to be born, [7] and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

**Acts 2:30** But he was a prophet and knew that God had promised him on oath that he would

place one of his descendants on his throne.

**Acts 13:23** From this man's descendants God has brought to Israel the Savior Jesus, as he promised.

**Romans 1:1-4** [1] Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God -- [2] the gospel he promised beforehand through his prophets in the Holy Scriptures [3] regarding his Son, who as to his human nature was a descendant of David, [4] and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

**Galatians 4:4-5** [4] But when the time had fully come, God sent his Son, born of a woman, born under law, [5] to redeem those under law, that we might receive the full rights of sons.

**Hebrews 7:14** For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Mary was as truly the mother of Jesus Christ as Jehovah was His Father.

150.040.000 Torrey: p91, T:IV

**Topic 40: Human limitations.**

150.040.005 Torrey: p93, T:I

**POINT 5: The incarnate Jesus Christ was subject to the intellectual and moral limitations essential to human nature.**

Note: Men commit sin not because man is inherently evil, but because all men except Jesus have been *infected* with sin. Sinning is not an *inherent characteristic* of being human. If it were, Jesus could not have become *fully* human, since He is also God and by His very nature God *cannot* sin. When this Point says the incarnate Jesus had "moral limitations", it does not mean that He sinned. It means that He felt the same sinful temptations and desires as other men. The difference is that He did not give in to those temptations and desires. See, e.g., the temptation in the Wilderness described in **Luke 4:1-13, Matthew 4:1- 11**.

150.040.010 Torrey: p92, T:IV, P:1

**POINT 10: The incarnate Jesus Christ was subject to weariness, hunger, thirst, agony and death - to the physical limitations of human nature.**

Because Jesus is God, many people believe that He didn't feel pain as much as a "real" human or that He could control pain. There is no indication of this in the Bible.

150.040.010a Torrey: p92, T:IV, P:1a

**POINT 10a: The incarnate Jesus Christ became weary.**

**John 4:6** Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

Contrast this with Isaiah's description of the Deity's spiritual traits:

**Isaiah 40:28** Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can

fathom.

150.040.010b Torrey: p92, T:IV, P:1b

**POINT 10b: The incarnate Jesus slept.**

**Matthew 8:24** Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping.

Contrast this with: **Psalms 121:4- 5** [3] He will not let your foot slip -- he who watches over you will not slumber; [4] indeed, he who watches over Israel will neither slumber nor sleep. [5] The LORD watches over you -- the LORD is your shade at your right hand; [6] the sun will not harm you by day, nor the moon by night.

150.040.010c Torrey: p92, T:IV, P:1c

**POINT 10c: The incarnate Jesus Christ became hungry.**

**Matthew 21:18** Early in the morning, as he was on his way back to the city, he was hungry.

150.040.010d Torrey: p92, T:IV, P:1d

**POINT 10d: The incarnate Jesus Christ became thirsty.**

**John 19:28** Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

150.040.010e Torrey: p92, T:IV, P:1e

**POINT 10e: The incarnate Jesus Christ suffered physical agony.**

**Luke 22:44** And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

150.040.010f Torrey: p92, T:IV, P:1f

**POINT 10f: The incarnate Jesus Christ died.**

**1 Corinthians 15:3-5** [3] For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, [4] that he was buried, that he was raised on the third day according to the Scriptures, [5] and that he appeared to Peter, and then to the Twelve.

Note: The phrase "according to the Scriptures" is not similar to "according to the newspaper." It means "in fulfillment of the Scriptures."

150.040.010g Torrey: no

**POINT 10g: The incarnate Jesus Christ could not raise Himself from the dead.**

**Acts 4:10** then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but *whom God raised from the dead*, that this man stands before you healed.

150.040.012 Torrey: no

**POINT 12: The incarnate Jesus Christ felt fear and anxiety. Due to His anointing with the Holy Spirit it was not fear of the unknown future, but rather, fear of the agony He knew was to come.**

**Matthew 26:38-39, 42** [38] Then he said to them, "My soul is overwhelmed with sorrow to the

point of death. Stay here and keep watch with me." [39] Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." [42] He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

Note: It is sometimes said, and even sometimes taught by ministers, that shortly before He died, Christ's human side 'broke through' for a short time, that He regretted going to the point of death, and that He felt the Father had abandoned Him. This is based on the following passage:

**Matthew 27:46-47, 49- 50** [46] About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, la ma s abachthani?" -- which means, "*My God, my God, why have you forsaken me?*" [47] When some of those standing there heard this, they said, "He's calling Elijah." [49] The rest said, "Now leave him alone. Let's see if Elijah comes to save him."

In reality, this was His final act of teaching before His death -- final evidence before His Resurrection that He was indeed the Messiah promised by Jehovah, whose death had been prophesied in detail centuries before:

**Psalms 22:1, 6-8, 11, 14-20, 22** [1] *My God, my God, why have you forsaken me?* Why are you so far from saving me, so far from the words of my groaning?

[6] But I am [being treated like] a worm and not a man, scorned by men and despised by the people. [7] All who see me mock me; they hurl insults, shaking their heads: [8] "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him." [11] Do not be far from me, for trouble is near and there is no one to help. [14] I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. [15] My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. [16] Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. [17] I can count all my bones; people stare and gloat over me. [18] They divide my garments among them and cast lots for my clothing. [19] But you, O LORD, be not far off; O my Strength, come quickly to help me. [20] Deliver my life from the sword, my precious life from the power of the dogs.

Confer **John 8:29, 42** [29] *The one who sent me is with me; he has not left me alone*, for I always do what pleases him.

150.040.020 Torrey: p92, T:IV, P:2

**POINT 20: The knowledge of Jesus Christ was subject to limitations. He had human intellectual and moral limitations.**

See the discussion at page 122 explaining the term "moral limitations" in this context.

150.040.020a Torrey: p92, T:IV, P:2a

**POINT 20a: Jesus Christ grew in wisdom and stature and in favor with God and man. He was subject to human conditions of physical, mental and moral growth.**

**Luke 2:52** And Jesus grew in wisdom and stature, and in favor with God and men.

**Mark 11:13** Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.

**Mark 13:32** "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

**Philippians 2:5** Your attitude should be the same as that of Christ Jesus:

**John 3:34** For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. As a teacher, Jesus was divinely and fully inspired so that he spoke "the words of God."

The indwelling Divine Nature often burst through the veil of flesh (see passages under Chapter 10), but *as a man* he was a real man in his mental make-up.

150.040.030      Torrey: p92, T:IV, P:3

**POINT 30: Jesus Christ was tempted. He was subject to the essential moral limitations of human nature.**

**Hebrews 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been *tempted* in every way, just as we are - - yet was without sin.

**Hebrews 2:18** Because he himself suffered when he was tempted, he is able to help those who are *being tempted*.

Compare **James 1:13-14** [13] When tempted, no one should say, "God is tempting me." *For God cannot be tempted* by evil, nor does he tempt anyone; [14] but each one is tempted when, by his own evil desire, he is dragged away and enticed.

Note 1: A carnal nature is not an essential part of human nature. It does not belong to human nature as God made it. It is what has become part of human nature by sin.

**Hebrews 2:14-15** [14] Since the children have flesh and blood, *he too shared in their humanity* so that by his death he might destroy him who holds the power of death -- that is, the devil -- [15] and free those who all their lives were held in slavery by their fear of death.

**Philippians 2:5-8** [5] Your attitude should be the same as that of Christ Jesus: [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] *but made himself nothing*, taking the very nature of a servant, being made in human likeness. [8] And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

Jesus Christ was self-limited in His moral limitations. He voluntarily placed Himself under the essential moral limitations that man is under in order to redeem man.

150.040.035      Torrey: no

**POINT 35: Jesus felt the attraction of temptation much as any other man feels it.**

**Hebrews 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been *tempted* in every way, just as we are - - yet was without sin.

**Hebrews 2:18** Because *he himself suffered when he was tempted*, he is able to help those who are being tempted.

Compare **James 1:13** [13] When tempted, no one should say, "God is tempting me." *For God cannot be tempted* by evil, nor does he tempt anyone;

In this last excerpt it is important to understand the phrase "God cannot be tempted by evil." It does not mean that Satan cannot make an *attempt*; rather, it means that Satan's overtures hold no attraction for God. On the other hand, "we have one who has been tempted" means that Jesus *did* feel attracted by Satan's temptations. However, He *resisted* those temptations. He was tempted, but did not sin.

150.040.010     Torrey: p93, T:IV, P:1

**POINT 10: Jesus Christ prayed (mentioned 25 times). He obtained power for work and for moral victory as other men do, by prayer. He was subject to human conditions for obtaining what He desired.**

**Mark 1:35** Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

**Luke 22:41-45** [41] He withdrew about a stone's throw beyond them, knelt down and prayed, [42] "Father, if you are willing, take this cup from me; yet not my will, but yours be done." [43] An angel from heaven appeared to him and strengthened him. [44] And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. [45] When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow.

**Hebrews 5:7** During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

150.040.020     Torrey: p94, T:IV, P:2

**POINT 20: Jesus Christ obtained power for His divine works not by His inherent Divinity but by the anointing of the Holy Spirit. He was subject to the same conditions of power as other men.**

**Acts 10:37-38** [37] You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached -- [38] how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

150.040.030     Torrey: p94, T:IV, P:3

**POINT 30: Jesus Christ was subject to limitations in the exercise of power during the days of His humiliation.**

**John 14:12** I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

150.050.000     Torrey: p94, T:2nd IV

**Topic 50: The Incarnate Jesus Bore the Relation of Man to God.**

150.050.010     Torrey: p94, T:2nd IV, P:1

**POINT 10: Jesus Christ called the Father "My God."**

**John 20:17** Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and



your God."

While on Earth, Jesus Christ bore the relation of man to God the Father. The Father did not treat Christ as "God disguised as a man" or even "the boss's son."

150.060.000 Torrey: p94, T:V

**Topic 60: Jesus Christ was human in every respect.**

150.060.010 Torrey: p94, T:IV, P:1

**POINT 10: Jesus Christ was made "in all things" like His brethren, subject to all the physical, mental, and moral conditions of existence essential to human nature.**

150.060.012 Torrey: p95, T:V, P:General

**POINT 12: Jesus Christ was in every respect a real man. He became so voluntarily, to redeem man.**

**Philippians 2:5-8** [5] Your attitude should be the same as that of Christ Jesus: [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] but made himself nothing, taking the very nature of a servant, being made in human likeness. [8] And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

**2 Corinthians 8:9** For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

150.060.014 Torrey: p95, T:V, P:General

**POINT 14: Jesus Christ took on human nature so that we might partake of the Divine nature.**

**2 Peter 1:4** Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

QUESTION: How shall we reconcile the Bible doctrine of the true Deity of Jesus Christ with the Bible doctrine of the real human nature of Christ?

ANSWER: That is not the main goal of this volume. Our first goal is to find out what the various passages mean in their natural grammatical interpretation. Then if we can reconcile them, well; if not, believe them both and leave the reconciliation to increasing knowledge. It is a thoroughly vicious principle of interpretation that we must interpret every passage in the Bible so that we can readily reconcile it with every other passage. This gives rise to a one-sided theology. One man becomes a one-sided Calvinist and another a one-sided Arminian, and so on through the whole gamut of doctrine.

The purpose of this book is to understand the plainly intended sense of the passage in hand as determined by usage of words, grammatical construction and context. Remember that in many cases two truths that seemed utterly irreconcilable or perfectly contradictory to us once are now, with increased knowledge, seen to beautifully harmonize. Truths that still seem to us to be contradictory perfectly harmonize in the infinite wisdom of God, and will someday perfectly harmonize in our minds, when we approach more nearly to God's omniscience. How fearlessly the Bible puts the Deity and manhood of Jesus Christ in closest juxtaposition.

**Matthew 8:24-26** [24] Without warning, a furious storm came up on the lake, so that the waves swept over the boat. *But Jesus was sleeping.* [25] The disciples went and woke him, saying, "Lord, save us! We're going to drown!" [26] He replied, "You of little faith, why are you so afraid?" Then he



got up and *rebuked the winds and the waves, and it was completely calm.*

**Luke 3:21-22** [21] When all the people were being baptized, *Jesus was baptized too.* And as he was *praying*, heaven was opened [22] and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "*You are my Son, whom I love*; with you I am well pleased."

**John 11:38, 43-44** [38] Jesus, once more *deeply moved*, came to the tomb. It was a cave with a stone laid across the entrance. [43] When he had said this, Jesus called in a loud voice, "Lazarus, come out!" [44] *The dead man came out*, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

**Luke 9:28-29, 35** [28] About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain *to pray*. [29] As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. [35] A voice came from the cloud, saying, "*This is my Son, whom I have chosen*; listen to him."

**Matthew 16:16-17, 21** [16] Simon Peter answered, "You are the Christ, the Son of the living God." [17] Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. [21] From that time on Jesus began to explain to his disciples that he must go to Jerusalem and *suffer* many things at the hands of the elders, chief priests and teachers of the law, and that he must *be killed* and on the third day be raised to life.

**Hebrews 1:6** And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

Compare **Hebrews 2:18** Because he himself suffered *when he was tempted*, he is able to help those who are being tempted.

**Hebrews 4:14-15** [14] Therefore, since we have a great high priest who has gone through the heavens, *Jesus the Son of God*, let us hold firmly to the faith we profess. [15] For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one *who has been tempted in every way*, just as we are - - yet was without sin.

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# What the Bible Teaches

## Chapter 160

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160.000.000      Torrey: p97

### THE CHARACTER OF JESUS: Holiness

160.010.000      Torrey: p97, T:I

Topic 10: The Holiness of Jesus Christ.

160.010.010      Torrey: p97, T:I, P:1

**POINT 10: Jesus Christ is Holy, absolutely Holy. He is "the Holy One."**

**Acts 4:27** Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your *holy* servant Jesus, whom you anointed.

**Acts 4:30** Stretch out your hand to heal and perform miraculous signs and wonders through the name of your *holy* servant Jesus.

**Mark 1:24** What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the *Holy One of God!*

**Luke 4:34** Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the *Holy One of God!*

**Acts 3:14** You disowned the *Holy and Righteous One* and asked that a murderer be released to you.

**1 John 2:20** But you have an anointing from the *Holy One*, and all of you know the truth.

Note: In the Old Testament it is Jehovah God who is called "the Holy One." Jehovah is called "The Holy One of Israel" about thirty times in Isaiah.

160.010.012      Torrey: p97, T:I, P:(2)

**POINT 12: What does Holy mean?**

**Leviticus 11:43-45** [43] *Do not defile yourselves* by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. [44] I am the LORD your God;

consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. [45] I am the LORD who brought you up out of Egypt to be your God; therefore *be holy*, because I am holy.

**Deuteronomy 23:14** For the LORD your God moves about in your camp to protect you and to deliver your enemies to you. Your camp must be *holy*, so that *he will not see among you anything indecent* and turn away from you.

Holy means free from defilement. To say that Christ is absolutely holy, is to say that He absolutely pure.

Compare **1 John 3:3** Everyone who has this hope in him purifies himself, just as *he* [God] *is pure*.

160.010.014 Torrey: p98, T:I, P:(2)

**POINT 14: The Bible uses many terms to describe the absolute purity of Christ.**

**Hebrews 7:26** Such a high priest meets our need - - one who is *holy, blameless, pure, set apart from sinners*, exalted above the heavens.

**Hebrews 9:14** How much more, then, will the blood of Christ, who through the eternal Spirit offered himself *unblemished* to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

**1 Peter 1:18-19** [18] For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, [19] but with the precious blood of Christ, a lamb *without blemish or defect*.

**1 John 3:5** But you know that he appeared so that he might take away our sins. *And in him is no sin*.

**2 Corinthians 5:21** God made him *who had no sin* to be sin for us, so that in him we might become the righteousness of God.

**Hebrews 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -- yet was *without sin*.

**1 John 3:3** Everyone who has this hope in him purifies himself, just as *he is pure*.

160.010.020 Torrey: p98, T:I, P:2

**POINT 20: The Bible multiplies expressions and figures to produce an adequate conception of the absolute holiness or moral purity of Christ. Nothing in nature with which to compare it except light.**

**1 John 1:5** This is the message we have heard from him and declare to you: God is light; *in him there is no darkness at all*.

**John 8:12** When Jesus spoke again to the people, he said, "*I am the light of the world*. Whoever follows me will never walk in darkness, but will have the light of life."

The dazzling white light that glorified the face and garments of Jesus on the Mount of Transfiguration was the outshining of the moral purity within.

**Matthew 17:2** There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

**Luke 9:29** As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.

160.012.000      Torrey: p99, T:I

**Topic 12: How the Holiness of Jesus Christ manifested itself.**

160.012.010      Torrey: p99, T:I, P:1 (2nd)

**POINT 10: The Holiness of Jesus Christ manifested itself in a love of righteousness and hatred of iniquity.**

**Hebrews 1:9** You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

It is not enough to love righteousness; iniquity must be hated as well. On the other hand it is not enough to hate iniquity; righteousness must be loved as well. There are those who profess to love righteousness, but they do not seem to hate iniquity. They are strong in applauding right, but not equally strong in denouncing evil. There are also those who profess to hate sin, but they do not seem to love righteousness. They are strong in denouncing evil, but not equally strong in applauding right. Jesus Christ's holiness was full-orbed as well as spotless; He loved righteousness and hated iniquity.

160.012.020      Torrey: p99, T:I, P:2 (2nd)

**POINT 20: The Holiness of Jesus Christ manifested itself in deed and word; NEGATIVELY, in His never doing sin or speaking falsehood; POSITIVELY, in His always doing what was pleasing to God and always speaking the things which pleased God.**

**1 Peter 2:22** He committed no sin, and no deceit was found in his mouth.

**John 8:29** The one who sent me is with me; he has not left me alone, for I always do what pleases him.

**Matthew 17:5** While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

**John 12:49** For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.

The holiness of Jesus manifested itself not merely negatively in not doing nor speaking wrong, but also positively in speaking all that God desired, all that was right to do or speak. A full manifestation of holiness does not consist merely in doing nothing wrong, but in doing all that is right.

160.012.030      Torrey: p100, T:I, P:3

**POINT 30: The Holiness of Jesus manifested itself in constant and never-failing victory over temptation. It was not merely the negative innocence that results from being shielded from contact with evil, but also the positive holiness that meets evil and overcomes it.**

**Hebrews 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -- yet was without sin.

160.012.040 Torrey: p100, T:I, P:4

**POINT 40: The Holiness of Jesus manifested itself in demanding absolute perfection in His disciples and refusing any compromise with evil.**

The entire Sermon on the Mount **Matthew 5-7**, especially **Matthew 5:48** Be perfect, therefore, as your heavenly Father is perfect.

160.012.050 Torrey: p100, T:I, P:5

**POINT 50: The Holiness of Jesus manifested itself in the stern and scathing rebuke of sinners.**

**Matthew 23:13** Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.

**Matthew 16:23** Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

**John 4:17-18** [17] "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. [18] The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

**Matthew 23:33** You snakes! You brood of vipers! How will you escape being condemned to hell?

160.012.060 Torrey: p101, T:I, P:6

**POINT 60: The Holiness of Jesus manifested itself in His making the greatest sacrifice in His power -- saving others from the sin He hated and to the righteousness He loved.**

**1 Peter 2:24** He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

**1 Peter 3:18** For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

**2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Confer **John 10:17-18** [17] The reason my Father loves me is that I lay down my life -- only to take it up again. [18] No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.

**Philippians 2:6-8** [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] but made himself nothing, taking the very nature of a servant, being made in human likeness. [8] And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

**Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

This was the crowning manifestation of His holiness. He so hated sin and loved righteousness that He was not only willing to die rather than sin Himself, but even to give up His Divine glory, and be made in fashion as a man, and die the death of a malefactor, and be rejected by man and separated from God, *so that others might not sin*. He was willing to make any sacrifice to do away with sin.

160.012.070     Torrey: p101, T:I, P:7

**POINT 70: The Holiness of Jesus will manifest itself in the awful, irrevocable punishment of those who refuse to be separated from their sin.**

**Matthew 25:31-32, 41** [31] When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. [41] Then he will say to those on his left, "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels."

**2 Thessalonians 1:7-9** [7] and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. [8] He will punish those who do not know God and do not obey the gospel of our Lord Jesus. [9] They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power

He died to separate men whom He loves from sin which He hates. If men refuse this separation, He leaves them to their self-chosen partnership and the doom which it involves. Men talk much of the holiness of God and love of Jesus, but Jesus is just as holy as God, and God is just as loving as Jesus. In this, as in all else, Jesus and the Father are one.

**John 3:16** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

**Ephesians 2:4-5** [4] But because of his great love for us, God, who is rich in mercy, [5] made us alive with Christ even when we were dead in transgressions -- it is by grace you have been saved.

**John 10:30** I and the Father are one.

Let us remember that first of all our Savior is Holy. Until we have an adequate conception of His Holiness we can have no adequate conception of His love.

160.014.000     Torrey: p102, T:I (4)

**Topic 14: Witnesses to the Holiness of Jesus Christ**

160.014.012     Torrey: p102, T:I, P:(a)

**POINT 12: Peter witnessed to the Holiness of Christ.**

**Acts 3:14** You disowned the Holy and Righteous One and asked that a murderer be released to you.

160.014.014     Torrey: p102, T:I, P:(b)

**POINT 14: John witnessed to the Holiness of Christ.**

**1 John 3:5** But you know that he appeared so that he might take away our sins. And in him is no sin.

160.014.016 Torrey: p102, T:l, P:(c)

**POINT 16: Paul witnessed to the Holiness of Christ.**

**2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

160.014.018 Torrey: p102, T:l, P:(d)

**POINT 18: The whole Apostolic Company in concert.**

**Acts 4:27** Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.

160.014.022 Torrey: p102, T:l, P:(e)

**POINT 22: Ananias of Damascus witnessed to the Holiness of Christ.**

**Acts 22:14** [14] Then he said: "The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth."

160.014.024 Torrey: p102, T:l, P:(f)

**POINT 24: The Dying Thief witnessed to the Holiness of Christ.**

**Luke 23:41** We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

160.014.026 Torrey: p102, T:l, P:(g)

**POINT 26: The Roman Centurion witnessed to the Holiness of Christ.**

**Luke 23:47** The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man."

160.014.028 Torrey: p102, T:l, P:(h)

**POINT 28: Pilate's Wife witnessed to the Holiness of Christ.**

**Matthew 27:19** While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."

160.014.032 Torrey: p102, T:l, P:(i)

**POINT 32: Pilate himself witnessed to the Holiness of Christ three times.**

**John 18:38** "What is truth?" Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him."

**John 19:4, 6** [4] Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." [6] As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."



160.014.034 Torrey: p102, T:l, P:(j)

**POINT 34: Judas Iscariot witnessed to the Holiness of Christ.**

**Matthew 27:3-4** [3] When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. [4] "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility."

160.014.036 Torrey: p103, T:l, P:(k)

**POINT 36: The Unclean Spirit witnessed to the Holiness of Christ.**

**Mark 1:23-24** [23] Just then a man in their synagogue who was possessed by an evil spirit cried out, [24] "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God!"

160.014.038 Torrey: p103, T:l, P:(l)

**POINT 38: Jesus Himself was a witness to His own Holiness.**

**John 8:46** Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?

**John 14:30-31** [30] I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, [31] but the world must learn that I love the Father and that I do exactly what my Father has commanded me. Come now; let us leave.

160.014.042 Torrey: p103, T:l, P:(m)

**POINT 42: The Holy Spirit witnessed to the Holiness of Christ..**

**John 16:8, 10** [8] When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: [10] in regard to righteousness, because I am going to the Father, where you can see me no longer;

160.014.044 Torrey: p103, T:l, P:(n)

**POINT 44: God the Father witnessed to the Holiness of Christ..**

**Hebrews 1:8-9** [8] But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. [9] You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

**Matthew 17:5** While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

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# *What the Bible Teaches*

## Chapter 160

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### THE CHARACTER OF JESUS: Love

160.020.000     Torrey: p103 T:II

Topic 20: The Love of Jesus Christ to God the Father.

160.020.010     Torrey: p103, T:II, P:1

**POINT 10: Jesus Christ loved the Father.**

**John 14:31** but the world must learn that I love the Father and that I do exactly what my Father has commanded me.

160.022.000     Torrey: p103 T:II

Topic 22: How the Love of Jesus Christ to the Father manifested itself.

160.022.010     Torrey: p104, T:II, P:1

**POINT 10: The Love of Jesus Christ to the Father manifested itself in His doing as the Father commanded.**

**John 14:21** Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.

**John 15:10** If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

Even when Jesus gave up the glory of heaven for the shame of earth, His obedience to the Father's will did not falter.

**John 6:38** For I have come down from heaven not to do my will but to do the will of him who sent me.

His obedience to the Father's will did not falter at His death, not even death on a cross.

**Philippians 2:8** And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

His death was in the highest sense voluntary. It was the goal toward which Jesus deliberately walked.

Compare **John 10:15, 17-18** [15] just as the Father knows me and I know the Father -- and I lay down my life for the sheep. [17] The reason my Father loves me is that I lay down my life -- only to take it up again. [18] No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.

**Luke 9:51** As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.

But it was not only on that last journey that "He steadfastly set His face to go to Jerusalem;" but when He first took upon Himself the nature of man, He steadfastly set His face to go to Calvary. The Jews stood beside the tomb of Lazarus and saw Jesus weeping and said "Behold how He loved Him":

**John 11:36** Then the Jews said, "See how he loved him!"

i.e., loved Lazarus. We stand beside the cross and behold Jesus bleeding and we cry "Behold how He loved Him" -- loved God.

160.022.020      Torrey: p104, T:II, P:2

**POINT 20: The Love of Jesus Christ to the Father manifested itself in His keeping the Father's word, i.e., in attending carefully to it and guarding it.**

**John 8:55** 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.

To keep God's word means more than to obey His commandments. A man may obey commandments without hearty love to them, but we guard that which we regard as a precious treasure. This Jesus did. The Father's word was His most precious treasure. He guarded it as other men do their gold and jewels. This esteem for His Father's word was an especial mark of His love to the Father. The Destructive Critics profess to love God. How little of it they show in this way. They are ready to give away God's word to the first plausible sophist that advances a high-sounding argument for surrendering some precious portion of the Word of God.

160.022.030      Torrey: p105, T:II, P:3

**POINT 30: The Love of Jesus Christ to the Father manifested itself in His unwavering submission to the Father's will, even when the Father's will required actions that caused Jesus heart- breaking anguish.**

**Matthew 26:39, 42** [39] Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." [42] He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

160.022.040      Torrey: p105, T:II, P:4

**POINT 40: The Love of Jesus Christ to the Father manifested itself in His positive delight in doing the Father's will. The connection shows that the sacrificial death of Jesus was the Father's will.**

**Psalms 40:8** I desire to do your will, O my God; your law is within my heart.

This delight in the Father's will manifested itself even in the boyhood of Jesus:

**Luke 2:49** "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"

Doing the Father's will and accomplishing His work was Jesus Christ's meat; it was more to Him than His necessary food.

**John 4:34** "My food," said Jesus, "is to do the will of him who sent me and to finish his work."

160.022.050      Torrey: p105, T:II, P:5

**POINT 50: The Love of Jesus Christ to the Father manifested itself in His always doing things which were pleasing to the Father.**

**John 8:29** The one who sent me is with me; he has not left me alone, for I always do what pleases him.

This is more than obedience to express commandments. A son may do whatever a father bids him, but a more loyal and loving son will not wait to be bidden, but study to find out what is pleasing to his father and anticipate the expression of his will. To know what was pleasing to the Father was Jesus Christ's constant study; to do these things was his unvarying practice.

160.022.060      Torrey: p106, T:II, P:6

**POINT 60: The Love of Jesus Christ to the Father manifested itself in His seeking the Father's will.**

**John 5:30** By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

The accomplishment of His Father's will was the one object of His pursuit. As other men hunt for gold, or pleasure, or honor, or the accomplishment of their own will, He sought for the accomplishment of His Father's will.

160.022.070      Torrey: p106, T:II, P:7

**POINT 70: The Love of Jesus Christ to the Father manifested itself in His seeking and accepting testimony and glory from the Father alone.**

**John 5:34, 41** [34] Not that I accept human testimony; but I mention it that you may be saved. [41] "I do not accept praise from men,"

Compare **John 5:44** How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?

160.022.080      Torrey: p106, T:II, P:8

**POINT 80: The Love of Jesus Christ to the Father manifested itself in His finishing the work the Father gave Him to do.**

**John 17:4** I have brought you glory on earth by completing the work you gave me to do.

When was that work finished?

**John 19:30** When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Jesus finished the work on the cross. It was love to God before love to man that brought Jesus to Calvary. We speak of God the Father loving men in Christ, which is true, but it is also true that Christ's sacrifice for men finds its final reason and original source in obedience to the will of the Father, who was the object of His Supreme love.

160.022.090     Torrey: p107, T:II, P:9

**POINT 90: The Love of Jesus Christ to the Father manifested itself in His seeking the glory of the Father alone.**

**John 7:18** He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.

**John 17:4** I have brought you glory on earth by completing the work you gave me to do.

**John 17:1** After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you."

The Father's glory was Jesus Christ's first and great ambition, the consuming passion of His life. It was for the Father's glory He planned, prayed, acted, suffered and died. On the greatest commandment:

**Matthew 22:37-38** [37] Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. [38] This is the first and greatest commandment."

His own life is the supreme manifestation of this law which He taught.

160.030.000     Torrey: p107, T:III

**Topic 30: The Love of Jesus Christ to men. (Main Topic)**

160.032.000     Torrey: p107, T:III(1)

**Topic 32: Whom among men did Jesus love?**

160.032.010     Torrey: p107, T:III(1), P:1

**POINT 10: Jesus Christ loved the Church.**

**Ephesians 5:25** Husbands, love your wives, just as *Christ loved the church* and gave himself up for her

The Church is loved by Christ in a particular sense and a special way. A philanthropist may love all mankind and yet, if he is a true man, he will love his own wife as he loves no other woman; so Christ has special love for the Church, His bride. We must be on our guard, in studying the various passages in the Bible which speak about the love of Christ, to note whether they refer to His love in general, i.e., His love to all mankind, or His love in particular, i.e., His love to the Church, which is His body and His bride.

160.032.020     Torrey: p108, T:III(1), P:2

**POINT 20: Jesus Christ loves individual believers. Jesus Christ not only loves His church as a whole, but He loves each individual who believes in Him.**

**Ephesians 5:1-2** [1] Be imitators of God, therefore, as dearly loved children [2] and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

**Galatians 2:20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

160.032.030 Torrey: p108, T:III(1), P:3

**POINT 30: Jesus Christ "loved His own" which were in the world. Not all men were "His own" when He was here upon earth; neither all His own today.**

**John 13:1** It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having *loved his own* who were in the world, he now showed them the full extent of his love.

QUESTION: Who are His own?

**John 17:2, 9, 12** [2] For you granted him authority over all people that he might give eternal life to *all those you have given him*. [9] I pray for them. I am not praying for the world, but for *those you have given me*, for they are yours. [12] While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

Jesus Christ's own are those whom God the Father has given to Him. The proof that anyone belongs to this elect company is that he comes to Christ.

**John 6:37** All that the Father gives me will come to me, and whoever comes to me I will never drive away.

This highly favored company given to Christ by the Father, and who come to Christ, are objects of Christ's special love. He ministers to them in a special way.

See context: **John 13:1** It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

He guards them so that not one of them perishes.

**John 17:12** While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

**John 18:9** This happened so that the words he had spoken would be fulfilled: "*I have not lost one* of those you gave me."

160.032.040 Torrey: p108, T:III(1), P:4

**POINT 40: Jesus Christ loves those who have His commandments and keep them.**

**John 14:21** Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.

Christ has an altogether special love for His obedient disciples; to them He manifests Himself as not

to the world.

**John 15:10** If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

Those who keep His commandments abide in His love. This does not mean, as sometimes interpreted, "abide in the consciousness of his love." It means rather what it says. There is a love of Christ out of which one steps by disobedience.

**Mark 3:35** Whoever does God's will is my brother and sister and mother.

Whoever does the will of God stands in the relation of closest kinship to Christ. Such a one is to Him his brother and sister and mother. A man may love all men and yet he has a special love to his own brother and his own sister; and above all, to his own mother. Toward whosoever does the will of God, Jesus Christ has that love which combines all three in one.

**John 15:9** As the Father has loved me, so have I loved you. Now remain in my love.

Jesus Christ's love to those who keep His commandments is just the same as His Father's love to Him.

160.032.050      Torrey: p109, T:III(1), P:5

**POINT 50: Jesus Christ loves sinners, the lost, the ungodly.**

**Matthew 9:13** But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but *sinners*.

**Luke 19:10** For the Son of Man came to seek and to save what was *lost*.

**Romans 5:6, 8** [6] You see, at just the right time, when we were still powerless, Christ died for the *ungodly*. [8] But God demonstrates his own love for us in this: ***While we were still sinners***, Christ died for us.

Jesus Christ loves the vilest sinner as truly as He loves the purest saint, but He does not love the vilest sinner in the same way that He loves the purest saint. His love to the sinner is one thing; His love to the obedient disciple quite another. Toward the one He has pity, in the other He takes pleasure. There is an attraction in both cases. In the one case it is the attraction of need appealing to compassion; in the other case it is the attraction of beauty appealing to appreciation and delight. Christ pities the sinner; He delights in the saint. He loves them both. In the parable of the lost sheep we see that the attraction of need is the greater.

160.032.060      Torrey: p110, T:III(1), P:6

**POINT 60: Jesus Christ loved His enemies.**

**Luke 23:34** Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

160.032.070      Torrey: p110, T:III(1), P:7

**POINT 70: Jesus Christ loved His own kin. Jesus Christ had a special interest in and love for those who were His kindred according to the flesh. Christianity does not ignore but sanctifies natural ties.**

**John 19:25-27** [25] Near the cross of Jesus stood his mother, *his mother's sister, Mary the wife of Clopas*, and Mary Magdalene. [26] When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," [27] and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

**1 Corinthians 15:7-8** [7] Then he appeared to James, then to all the apostles, [8] and last of all he appeared to me also, as to one abnormally born.

**John 7:5** For even his own brothers did not believe in him.

Jesus seems to have shown himself to no unsaved man after his resurrection, except his brother.

160.032.080     Torrey: p110, T:III(1), P:8

**POINT 80: Jesus Christ loved children. Children had a special attraction for Jesus Christ, and were the objects of his special solicitude and care.**

**Matthew 18:3, 6, 10** [3] And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. [6] But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea. [10] See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

160.032.090     Torrey: p111, T:III(1), P:9

**POINT 90: Jesus Christ loved special individuals in a special way.**

**John 11:5** Jesus loved Martha and her sister and Lazarus.

**Mark 10:21** Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

**John 19:26** When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son,"

While Jesus Christ loves all men with infinite love, while he has a particular love to His Church as His bride and His body, while He has an individual love to each member of His body, while He has a still more especial love to all those who have His commandments and keep them and do His Father's will, yet, the more open any heart is to Him by faith and love, the more is that person the object of His especial delight.

160.034.000     Torrey: p111, T:III(2)

**Topic 34: How the Love of Jesus Christ to Men manifests itself.**

160.034.010     Torrey: p111, T:III(2), P:10

**POINT 10: The Love of Jesus Christ to men manifested itself in His becoming poor that we might become rich.**

**2 Corinthians 8:9** For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.



How great the riches He renounced and how great the poverty He assumed is seen in the following:

**Philippians 2:6-8** [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] but made himself nothing, taking the very nature of a servant, being made in human likeness. [8] And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

How great the riches we obtain through His becoming poor we see in the following:

**Romans 8:16-17** [16] The Spirit himself testifies with our spirit that we are God's children. [17] Now if we are children, then we are heirs -- heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

160.034.020 Torrey: p112, T:III(2), P:20

**POINT 20: The Love of Jesus Christ for us manifested itself in His giving Himself, laying down His life for us.**

**Ephesians 5:2** and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

**Galatians 2:20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

**John 3:16** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

**John 15:13** Greater love has no one than this, that he lay down his life for his friends.

Jesus had a self-sacrificing love. The death of Christ was not the only sacrifice He made, but the crowning one. His whole life was a sacrifice, from the manger to the cross. His becoming man at all was a sacrifice of immeasurable greatness and meaning:

**Philippians 2:6-7** [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] but made himself nothing, taking the very nature of a servant, being made in human likeness.

160.034.030 Torrey: p112, T:III(2), P:30

**POINT 30: The Love of Jesus Christ to the vilest sinner was manifested in His forgiving them when they repented and believed in Him.**

**Luke 7:48** Then Jesus said to her, "Your sins are forgiven."

160.034.040 Torrey: p112, T:III(2), P:40

**POINT 40: The Love of Jesus Christ to us manifests itself in His washing (or loosing, Revised Version) us from our sins in His own blood.**

**Revelation 1:5** and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

160.034.050 Torrey: p112, T:III(2), P:50

**POINT 50: The Love of Jesus Christ to His lost sheep manifests itself (a) His going after them**



until He finds them; (b) in His rejoicing over the lost one found; (c) in His laying the lost one found on His own shoulders; (d) in His bring it safely home.

**Luke 15:4-7** [4] Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? [5] And when he finds it, he joyfully puts it on his shoulders [6] and goes home. Then he calls his friends and neighbors together and says, Rejoice with me; I have found my lost sheep.' [7] I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

160.034.060 Torrey: p113, T:III(2), P:60

**POINT 60: The Love of Jesus Christ to His flock manifests itself in His tender care for each member of the flock.**

**John 10:4** When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

**Isaiah 40:11** He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

160.034.070 Torrey: p113, T:III(2), P:70

**POINT 70: The Love of Jesus Christ for man was manifested in Himself taking over infirmities and bearing our sicknesses.**

**Matthew 8:17** This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."

160.034.080 Torrey: p113, T:III(2), P:80

**POINT 80: The Love of Jesus Christ for men was manifested in His having compassion upon them and delivering them from their sicknesses.**

**Matthew 14:14** When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

160.034.090 Torrey: p113, T:III(2), P:90

**POINT 90: The Love of Jesus Christ to men was manifested in His having compassion upon them and supplying their physical needs.**

**Matthew 15:32** Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way."

Compare **Hebrews 13:8** Jesus Christ is the same yesterday and today and forever.

160.034.100 Torrey: p113, T:III(2), P:100

**POINT 100: The Love of Jesus Christ to men is manifested in His reproving them in order to bring them to repentance.**

**Revelation 3:19** Those whom I love I rebuke and discipline. So be earnest, and repent.

160.034.110 Torrey: p114, T:III(2), P:110

**POINT 110: The Love of Jesus Christ to His disciples is manifested in His not leaving them desolate. He Himself comes to them.**

**John 14:18** I will not leave you as orphans; I will come to you.

160.034.120     Torrey: p114, T:III(2), P:120

**POINT 120: The Love of Jesus Christ was manifested in weeping over the sorrow of His loved ones.**

**John 11:33-36** [33] When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. [34] "Where have you laid him?" he asked. "Come and see, Lord," they replied. [35] Jesus wept. [36] Then the Jews said, "See how he loved him!"

Note: He knew that this sorrow was for only a moment, that it was founded upon a misapprehension, that in a few moments it would be changed for exceeding joy; but it was real, and as it was theirs it was His also.

160.034.130     Torrey: p114, T:III(2), P:130

**POINT 130: The Love of Jesus Christ to His disciples was manifested in His comforting them in their sorrow and anxiety.**

**John 14:1** Do not let your hearts be troubled. Trust in God; trust also in me.

**John 14:27** Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

160.034.140     Torrey: p114, T:III(2), P:140

**POINT 140: The Love of Jesus Christ to His disciples was manifested in His leaving them His own peace and His own joy.**

**John 14:27** Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

**John 15:11** I have told you this so that my joy may be in you and that your joy may be complete.

160.034.150     Torrey: p115, T:III(2), P:150

**POINT 150: The Love of Jesus Christ to men was manifested in His grieving over the hardening of their hearts.**

**Mark 3:5** He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored.

The hardening of their hearts, as shown by the context, was shameful and outrageous. It aroused Christ's anger. But it also moved Him to grief. Would that we had that feeling toward even the most outrageous sin that our anger would be mixed with tears.

160.034.160     Torrey: p115, T:III(2), P:160

**POINT 160: The Love of Jesus Christ toward His disciples and toward His enemies was manifested in His praying for them.**

This is a most important manifestation of love.

**Luke 22:32** But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

**John 17:15** My prayer is not that you take them out of the world but that you protect them from the evil one.

**Luke 23:34** Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

160.034.170     Torrey: p115, T:III(2), P:170

**POINT 170: The Love of Jesus Christ toward skeptics was manifested in patient dealing with unreasonable, inexcusable and stubborn doubts.**

**Luke 24:38-40** [38] He said to them, "Why are you troubled, and why do doubts rise in your minds? [39] Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." [40] When he had said this, he showed them his hands and feet.

**John 20:24-29** [24] Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. [25] So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it." [26] A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" [27] Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." [28] Thomas said to him, "My Lord and my God!" [29] Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

160.034.180     Torrey: p116, T:III(2), P:180

**POINT 180: The Love of Jesus Christ toward a weak disciple was manifested by patient and tender dealing with his lapse into grievous sin and apostasy.**

**Mark 16:7** But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'

160.034.190     Torrey: p116, T:III(2), P:190

**POINT 190: The Love of Jesus Christ to those who believe in Him is manifested in His giving them overwhelming victory in all their conflicts.**

**Romans 8:37** No, in all these things we are more than conquerors through him who loved us.

160.034.200     Torrey: p116, T:III(2), P:200

**POINT 200: The Love of Jesus Christ was manifested (a) in His forgetting His own awful agony in His sympathy for the sorrows of others; (b) by entrusting His own work to the one He loved. He entrusted His own most sacred charge to the disciple He loved.**

**John 19:26-27** [26] When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," [27] and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

160.034.210     Torrey: p116, T:III(2), P:210

**POINT 210: The Love of Jesus Christ to men manifested itself in His performing the lowliest and most menial service for them.**

**John 13:1-5** [1] It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. [2] The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. [3] Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; [4] so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. [5] After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

It is easy to perform the most menial services for those we love. A mother can perform the most humiliating and repulsive service for the baby she loves. (Yet wealthy mothers usually employ someone to do it.) What but love, wondrous love, could enable the only begotten of God, in the full consciousness "that the Father had given all things into His hands, and that He came forth from God, and goes to God." to arise from the table and with His own hands do this menial service for His disciples? And Judas was there, too and the devil had already put it into his heart to betray Jesus.

Confer: **John 13:2, 10-11** [2] The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. [10] Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." [11] For he knew who was going to betray him, and that was why he said not every one was clean.

160.034.220 Torrey: p117, T:III(2), P:220

**POINT 220: The Love of Jesus Christ to His friends manifests itself by His making known to them all things that the Father makes known to Him.**

**John 15:15** I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

When you discover some great truth, what do you wish to do with it? Do you not wish to hurry away to your most loved ones and make it known to them? So Jesus, in the fullness of His love to us, hastens to make known to us all that the Father makes known to Him.

160.034.230 Torrey: p117, T:III(2), P:230

**POINT 230: The Love of Jesus Christ to His own sheep is manifested in His calling them by name.**

**John 10:3** The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

This looks like a very small matter, but in that fact lies part of its significance. It is a tender illustration of the Savior's love for His own. There was also something special in the way in which He called His own by name.

Compare **John 20:16** Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher).

160.034.240 Torrey: p118, T:III(2), P:240

**POINT 240: The Love of Jesus Christ to His own manifests itself in His keeping them so that not one of them is lost.**

**John 17:12** While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

**John 18:8-9** [8] "I told you that I am he," Jesus answered. "If you are looking for me, then let these men go." [9] This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

**Romans 8:35-39** [35] Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? [36] As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." [37] No, in all these things we are more than conquerors through him who loved us. [38] For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, [39] neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

160.034.250 Torrey: p118, T:III(2), P:250

**POINT 250: The Love of Jesus Christ to His disciples manifests itself in His so thoroughly identifying Himself with them that He regards all that is done to the least of them as done to Himself.**

**Acts 9:5** "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.

**Matthew 25:37-45** [37] "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? [38] When did we see you a stranger and invite you in, or needing clothes and clothe you? [39] When did we see you sick or in prison and go to visit you?' [40] "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' [41] "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. [42] For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, [43] I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' [45] "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'"

160.034.260 Torrey: p119, T:III(2), P:260

**POINT 260: The Love of Jesus Christ to the church was manifested in His leaving the Father to cleave to the church, so that they too shall be one flesh.**

**Ephesians 5:31-32** [31] "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." [32] This is a profound mystery -- but I am talking about Christ and the church.

160.034.270 Torrey: p119, T:III(2), P:270

**POINT 270: The Love of Jesus Christ to those who keep His commandments is manifested in His manifesting Himself to them and making His abode with them.**

**John 14:21-23** [21] Whoever has my commands and obeys them, he is the one who loves me.

He who loves me will be loved by my Father, and I too will love him and show myself to him." [22] Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?" [23] Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him."

160.034.280     Torrey: p119, T:III(2), P:280

**POINT 280: The Love of Jesus Christ to His disciples has been manifested in His going to prepare a place for us.**

**John 14:2** In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

Note: The "house of many rooms" is a reference to Jewish marriage customs in first-century Israel. In 1996 on his television show on Christian television, Dr. Zola Levitt presented an excellent series on Passover and how it directly symbolizes the crucifixion of Christ. He also discussed the symbolism of the "house of many rooms" and "only the father knows" when things are ready.

160.034.290     Torrey: p119, T:III(2), P:290

**POINT 290: The Love of Jesus Christ to His disciples will manifest itself in His coming again for us to receive us to Himself, that we may be no more separated one from the other.**

**John 14:3** And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

Compare **1 Thessalonians 4:16- 17:** [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

Note 1: -- He comes Himself: "I come again." He sends no mere messenger.

Note 2: -- It is to receive us "to Himself," not merely into heaven. It is as if He longed for us, longed to press us to His very soul, His very self, to Himself." We long for Him, but not as He longs for us. Heaven is a lonely place to Him without us. Earth ought to be a lonely place to us without Him. Godet's comment on these words is worth repeating. "He presses him to His heart, so to speak, while bearing him away. There is an infinite tenderness in these last words. It is for Himself that He seems to rejoice in and look to this moment which will put an end to all separation." (Godet's John, Volume 2, page 270, American Edition.)

160.034.300     Torrey: p120, T:III(2), P:300

**POINT 300: The Love of Jesus Christ to the church manifested itself in the past by His giving Himself for it; manifests itself in the present in His sanctifying and cleansing it with the washing of water by the word; will manifest itself in the future by His presenting it to Himself "a glorious church not having spot, or wrinkle, or any such thing," but "holy and without blemish."**

**Ephesians 5:25-27** [25] Husbands, love your wives, just as Christ loved the church and gave himself up for her [26] to make her holy, cleansing her by the washing with water through the word, [27] and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

160.040.000     Torrey: p120, T:IV



## Topic 40: Jesus Christ's Love for Souls.

160.040.010 Torrey: p120, T:IV, P:1

### **POINT 10: Jesus Christ came to seek and to save the lost.**

**Luke 19:10** For the Son of Man came to seek and to save what was lost.

This was the great object of His earthly mission. Not to receive honor nor to accumulate wealth nor to gain a kingdom. He left behind greater glories than the world contained -- to save the lost. Lost men were of more value and preciousness in His sight than all earth[s wealth and glory. A single soul was of priceless value. In His sight, the whole material universe was not worth as much as a single soul. In His sight, *each* soul has this value -- not only the soul of the philosopher and the saint, but also the soul of the savage and the outcast.

160.040.020 Torrey: p121, T:IV, P:2

### **POINT 20: Jesus Christ was ever on the watch for opportunities to save perishing souls.**

**John 4:6-7, 10** [6] Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. [7] When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" [10] Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

We see this again in the following:

**John 9:35** Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

**Mark 2:4-5** [4] Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. [5] When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

"He made use of His miracles as stepping-stones to reach the soul." (Stalker, in "Imago Christi, page 231.) In the same way, we ought to use every act of kindness which we are able to perform for men.

160.040.030 Torrey: p121, T:IV, P:3

### **POINT 30: Jesus Christ went after lost souls.**

**Luke 15:4** Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?

He not only watched for and welcomed opportunities when they came in His way, He sought opportunities. He not only received the lost when they came to Him, He went after them. A true love for souls will always reveal itself in a going out in search of them.

160.040.040 Torrey: p121, T:IV, P:4

### **POINT 40: Jesus Christ found His joy and satisfaction in saving lost souls.**

**John 4:32-34** [32] But he said to them, "I have food to eat that you know nothing about." [33] Then his disciples said to each other, "Could someone have brought him food?" [34] "My food," said Jesus, "is to do the will of him who sent me and to finish his work.

In this work He forgot weariness, hunger, thirst. In it He found joy and refreshment for His body:

**Mark 3:20-21** [20] Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. [21] When his family heard about this, they went to take charge of him, for they said, "He is out of his mind."

Jesus so lost Himself in His work that He neglected the ordinary needs of his body in its prosecution and His friends said, "He is beside himself."

160.040.050     Torrey: p122, T:IV, P:5

**POINT 50: Jesus Christ rejoiced with great joy over lost souls found.**

**Luke 15:5-7** [5] And when he finds it, he joyfully puts it on his shoulders [6] and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' [7] I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

As a shepherd rejoices over the sheep that had gone astray when he finds it; as the woman rejoices over the coin lost from her marriage necklace when it is found again; as the gold-hunter rejoices over the great nugget of gold that he digs from the rock -- so and infinitely more Jesus rejoices over a lost soul found.

160.040.060     Torrey: p122, T:IV, P:6

**POINT 60: Jesus Christ grieved with great grief over lost souls that refused to be saved.**

**John 5:40** yet you refuse to come to me to have life.

**Luke 19:41-42** [41] As he approached Jerusalem and saw the city, he wept over it [42] and said, "If you, even you, had only known on this day what would bring you peace -- but now it is hidden from your eyes.

**Matthew 23:37** O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

No woman ever grieved over her stolen jewels, no mother over a lost child, as Jesus over lost men who refused to be saved. No words can picture the agony that shot through the heart of Jesus Christ when men refused to come to him that they might have life.

160.040.070     Torrey: p123, T:IV, P:7

**POINT 70: Jesus Christ gladly laid down His life to save souls.**

**John 10:11** I am the good shepherd. The good shepherd lays down his life for the sheep.

**Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

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# *What the Bible Teaches*

## **Chapter 160**

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### **THE CHARACTER OF JESUS: Compassion**

160.050.000     Torrey: p123, T:V

Topic 50: The Compassion of Jesus Christ. (Main Topic)

160.052.000     Torrey: p123, T:V(1)

Topic 52: The Objects of Christ's Compassion.

160.052.010     Torrey: p123, T:V(1), P:1

**POINT 10: Jesus Christ had compassion on the multitude who were distressed and scattered abroad as sheep not having a shepherd.**

**Mark 6:34** When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

**Matthew 9:36** When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

What if Jesus were in Chicago? How does He feel towards the billion people in China? Contrast the Pharisees:

**John 7:48-49** [48] "Has any of the rulers or of the Pharisees believed in him? [49] No! But this mob that knows nothing of the law -- there is a curse on them."

Which are we more like, Christ or the Pharisees?

160.052.020     Torrey: p123, T:V(1), P:2

**POINT 20: Jesus Christ had compassion on the hungry multitude.**

**Mark 8:2** I have compassion for these people; they have already been with me three days and have nothing to eat.

Not only the spiritual destitution of men, but their physical need as well appealed to the compassion of Jesus Christ.

160.052.030 Torrey: p123, T:V(1), P:3

**POINT 30: Jesus Christ had compassion on the multitude in general.**

**Matthew 14:14** When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

When Jesus saw a crowd of men He was moved with compassion. His compassion on the multitude is mentioned five times. A crowd of men is a pitiful sight. It represents so much of sorrow, so much of pain, so much of sin. What is your feeling when you look out on a crowd? Judging by the context of this passage, the sick seem to have especially drawn out His compassion.

160.052.040 Torrey: p124, T:V(1), P:4

**POINT 40: Jesus Christ had compassion on the blind.**

**Matthew 20:34** Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

160.052.050 Torrey: p124, T:V(1), P:5

**POINT 50: Jesus Christ had compassion on the demonized, the victims of the power of unclean spirits.**

**Mark 9:22, 25** [22] "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." [25] When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again."

In the last case mentioned there was much in the man that was repulsive and hateful, but Jesus beheld him with compassion.

160.052.060 Torrey: p124, T:V(1), P:6

**POINT 60: Jesus Christ had compassion on the leper.**

**Mark 1:40-41** [40] A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." [41] Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

The world, even the religious world of that day, met the leper with repulsion and disgust and scorn. Christ met him with compassion. The world drew away from him, Christ drew toward him.

160.052.070 Torrey: p124, T:V(1), P:7

**POINT 70: Jesus Christ had compassion on the one bereaved of a loved one.**

**Luke 7:12-13** [12] As he approached the town gate, a dead person was being carried out -- the only son of his mother, and she was a widow. And a large crowd from the town was with her. [13] When the Lord saw her, his heart went out to her and he said, "Don't cry."

This is the only recorded case in which Jesus met a funeral procession, and we see what His feeling was toward the mourner. What is your feeling toward mourners? What is your feeling when you meet a funeral procession?

160.052.080 Torrey: p125, T:V(1), P:8

**POINT 80: Jesus Christ had compassion on the sinful, the lost, the spiritually dead.**

**Luke 15:20** So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

Compare **Luke 15:1-2** [1] Now the tax collectors and "sinners" were all gathering around to hear him. [2] But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

160.052.090 Torrey: p125, T:V(1), P:9

**POINT 90: Jesus Christ had compassion on all men afflicted by any form of misfortune, or wretchedness, or degradation.**

**Mark 3:5** He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored.

Jesus Christ did not go about His work from a cold sense of duty, but His own heart drew Him out towards those He helped and saved. His deeds of mercy cost Him something more than the sacrifice of leisure and the expenditure of effort and power. They cost him heartaches. He made other men's sorrows His own sorrows, other men's agony His own agony, other men's sin and shame His own sin and shame. He could not look upon misery, pain, death or sin without heart pangs.

**John 11:33** When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

Herein lay one great secret of His power. It is the misery that we make our own that we can comfort; it is the want that we make our own that we can fully satisfy; it is the sin we make our own that we can save another from.

**2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Real power to help men is a very expensive thing, but anyone can have it who is willing to pay the price. But the one who is not willing to give up lightness of heart, and take instead burden of heart over the world's sin and sorrow and shame, may as well give up the thought of being a helper, much less a savior of men. Men can not be saved by burning words, by mere bleeding hearts.

160.054.000 Torrey: p126, T:V(2)

**Topic 54: The way in which the compassion of Christ was manifested.**

160.054.010 Torrey: p126, T:V(2), P:1

**POINT 10: The compassion of Jesus Christ was not manifested in mere feelings or words, but in action, in self-sacrificing and persistent and thorough-going ministration to the needs of the one upon whom He had compassion.**

**Luke 10:33-36** [33] But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. [34] He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. [35] The next day he took out two silver coins and gave them to the innkeeper. "Look after him," he said, "and when I return, I will reimburse you for any extra expense you may have." [36] Which of these three do you

think was a neighbor to the man who fell into the hands of robbers?

In the final analysis, the good Samaritan is a picture of Jesus Christ.

160.054.020 Torrey: p126, T:V(2), P:2

**POINT 20: The compassion of Jesus Christ toward the unshepherded was manifested in His patiently teaching them when He himself was weary and sore at heart.**

**Mark 6:34** When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

He taught before he fed. Why? In this manifestation of compassion there is abundant opportunity for us all to imitate. Get an unshepherded child of the street, if you can do no more.

160.054.030 Torrey: p126, T:V(2), P:3

**POINT 30: The compassion of Jesus Christ toward the unshepherded was manifested in His healing the sick.**

**Matthew 14:14** When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

160.054.040 Torrey: p127, T:V(2), P:4

**POINT 40: The compassion of Jesus Christ was manifested in feeding the hungry.**

**Matthew 15:32** Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way."

160.054.050 Torrey: p127, T:V(2), P:5

**POINT 50: The compassion of Jesus Christ was manifested: (a) In standing still to listen to the cry of two blind beggars although He was on most important and urgent business. (b) In opening the eyes of the blind.**

**Matthew 20:32-34** [32] Jesus stopped and called them. "What do you want me to do for you?" he asked. [33] "Lord," they answered, "we want our sight." [34] Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

160.054.060 Torrey: p127, T:V(2), P:6

**POINT 60: The compassion of Jesus Christ was manifested in casting unclean spirits out of men.**

**Mark 5:8** For Jesus had said to him, "Come out of this man, you evil spirit!"

**Mark 9:25** When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again."

160.054.070 Torrey: p127, T:V(2), P:7

**POINT 70: The compassion of Jesus Christ was manifested: (a) in putting forth His hand and touching the leper (For years the leper had not felt the touch of a clean and loving hand. That is what many a moral leper needs today, the touch of a clean and loving hand.) (b) In healing the leper.**

**Mark 1:41** Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

160.054.080     Torrey: p128, T:V(2), P:8

**POINT 80: The compassion of Jesus Christ was manifest: (a) In bidding the sorrowing to weep no more. (b) In restoring the departed to the bereaved.**

**Luke 7:12-14** [12] As he approached the town gate, a dead person was being carried out -- the only son of his mother, and she was a widow. And a large crowd from the town was with her. [13] When the Lord saw her, his heart went out to her and he said, "Don't cry." [14] Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!"

160.054.090     Torrey: p129, T:V(2), P:9

**POINT 90: The compassion of Jesus Christ was manifest in welcoming and pardoning the sinner and bidding her to go in peace.**

**Luke 7:48, 50** [48] Then Jesus said to her, "Your sins are forgiven." [50] Jesus said to the woman, "Your faith has saved you; go in peace."

In all this let us remember:

**Hebrews 13:8** Jesus Christ is the same yesterday and today and forever.

**1 John 2:6** Whoever claims to live in him must walk as Jesus did.

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# *What the Bible Teaches*

## Chapter 160

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### THE CHARACTER OF JESUS: His Prayer Life

160.060.000     Torrey: p128, T:VI

Topic 60: The Prayerfulness of Jesus Christ

160.060.010     Torrey: p128, T:VI, P:1

**POINT 10:** In the days of His flesh, Jesus Christ offered up prayers and supplications. He was a man of prayer.

**Hebrews 5:7** During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

The words "prayer" and "pray" are used at least twenty-five times in connection with Him, and there are many instances in which the fact of His praying is mentioned where the words do not occur. His praying is mentioned by each of the four evangelists. The life of Christ had many marked characteristics, but nothing is more marked than His prayerfulness. The extent to which He was a man of prayer will appear more clearly when we consider the next point.

160.062.000     Torrey: p129, T:VI(2)

Topic 62: When Christ Prayed

160.062.010     Torrey: p129, T:VI(2), P:1

**POINT 10:** Jesus Christ prayed in the night -- in some instances continuing all night in prayer.

**Luke 6:12** One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

Why in the night? So He could be alone and have undisturbed communion with God.

160.062.020     Torrey: p129, T:VI(2), P:2

**POINT 20:** Jesus Christ rose very early in the morning, a great while before day, to pray.

**Mark 1:35** Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

This was apparently partly so He could have solitude for communion with God and partly as a preparation for the day's work.

160.062.030     Torrey: p129, T:VI(2), P:3

**POINT 30: Jesus Christ prayed before His baptism with the Holy Spirit and entrance upon His public ministry; before entering upon an evangelistic tour, before choosing the twelve, before announcing to the twelve His approaching death, i.e., before important steps in His life. He prepared for important events of life by especial sessions of prayer.**

**Luke 3:21-22** [21] When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened [22] and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

**Mark 1:32, 38** [32] That evening after sunset the people brought to Jesus all the sick and demon-possessed. [38] Jesus replied, "Let us go somewhere else -- to the nearby villages -- so I can preach there also. That is why I have come."

**Luke 6:12-13** [12] One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. [13] When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles

**Luke 9:18, 21-22** [18] Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?" [21] Jesus strictly warned them not to tell this to anyone. [22] And he said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."

160.062.040     Torrey: p130, T:VI(2), P:4

**POINT 40: Jesus Christ prayed after the great achievements and important crises of His life.**

**Matthew 14:23** After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

**John 6:15** Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

160.062.042     Torrey: p130, T:VI(2), P:4

**POINT 42: After His great achievements Christ prayed in order to recover strength.**

Confer **Mark 5:30** At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

Christ prayed so that He might recover His strength. His miracles cost Him something, an expenditure and loss of power.

160.062.044     Torrey: p130, T:VI(2), P:4

**POINT 44: Jesus Christ prayed after His great achievements to guard against pride and self-importance.**

Jesus prayed to guard against temptations to pride, or satisfaction, or contentment, with the work already achieved. Jesus Christ was truly human, subject to the same temptations we are, and He met them with the same weapons we must use -- the Word of God and prayer. It is more common for most



of us to pray before the great events of life than after them, but the latter is as important as the former. If we would pray after the great achievements of life we might go on to even greater things. As it is, we are often either puffed up or exhausted by them, and we proceed no further.

160.062.050     Torrey: p130, T:VI(2), P:5

**POINT 50: Jesus Christ prayed before He ate.**

**Matthew 14:19** And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.

**Luke 24:30-31** [30] When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. [31] Then their eyes were opened and they recognized him, and he disappeared from their sight.

He prayed in connection with the simplest, commonest events of everyday life. So characteristic was Christ's manner of praying in connection with His meals that He was known by this act to the disciples who had failed to discover who He was up to that point. It is in connection with little things that many of us most forget to pray. Every step of Christ's life seems to have been accompanied by prayer.

160.062.060     Torrey: p130, T:VI(2), P:6

**POINT 60: When life was unusually busy, Jesus Christ withdrew into a solitary place to pray.**

**Luke 5:15-16** [15] Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. [16] But Jesus often withdrew to lonely places and prayed.

Some men are so busy, that they can find no time to pray. Apparently, the busier Christ's life was, the more he prayed. Sometimes He had no time to eat.

**Mark 3:20** Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

Sometimes He did not have time for needed rest and sleep.

**Mark 6:31, 33, 46** [31] Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." [33] But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. [46] After leaving them, he went up on a mountainside to pray.

Nevertheless, He always took time to pray, and the more the work crowded, the more He prayed. Martin Luther, Adam Clarke, and many another mighty man of God has learned this secret from Christ. Many another mighty man of God has lost his power because he did not learn this secret, and he has allowed increasing work to crowd out prayer.

160.062.070     Torrey: p131, T:VI(2), P:7

**POINT 70: Jesus Christ prayed when weary.**

**Mark 6:31, 33-35, 46** [31] Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." [33] But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. [34] When Jesus landed and saw a large crowd, he had compassion on



them, because they were like sheep without a shepherd. So he began teaching them many things. [35] By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late." [46] After leaving them, he went up on a mountainside to pray.

The night vigil in **Mark 6:46** was after a day when He had been so busy He could not eat and when He had taken the disciples aside to rest awhile. But the needed and desired rest had been immediately broken in upon by the multitude who outran Him and the entire day had been spent teaching and healing the sick and feeding the multitude. That weary day was followed not by sleep, but by a night of prayer. There is a better way to recuperate exhausted energies than by sleep. Often times, when we are so tired we cannot sleep, and waste time tossing to and fro in our beds, if we would arise and pour out our hearts to God we would get far more rest and go back to bed to sleep.

160.062.080     Torrey: p132, T:VI(2), P:8

**POINT 80: Jesus Christ prayed before great temptations.**

**Matthew 26:36** Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."

**Luke 22:39-41** [39] Jesus went out as usual to the Mount of Olives, and his disciples followed him. [40] On reaching the place, he said to them, "Pray that you will not fall into temptation." [41] He withdrew about a stone's throw beyond them, knelt down and prayed,

Jesus prepared for the temptations He saw drawing near by prayer, so He always came out victorious. The disciples, despite His warning, slept while He prayed; as a result, He succeeded, while they failed. The calm majesty of His bearing amid the awful onslaughts of Pilate's judgment hall and of Calvary was the outcome of the struggle, agony and victory of Gethsemane.

160.062.090     Torrey: p132, T:VI(2), P:9

**POINT 90: Jesus Christ prayed in the last moments of His life.**

**Luke 23:34, 46** [34] Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots. [46] Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

Jesus' last utterance before His death was a prayer. His life had been a life of prayer, and with prayer it came to a fitting close.

160.064.000     Torrey: p132, T:VI(3)

**Topic 64: Where Jesus Christ Prayed.**

160.064.010     Torrey: p132, T:VI(3), P:1

**POINT 10: Jesus Christ went out into a mountain apart to pray.**

**Matthew 14:23** After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

**Mark 6:46** After leaving them, he went up on a mountainside to pray.

**Luke 6:12** One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

**John 6:15** Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

Each of the four evangelists makes mention of His going into the mountain to pray, and it is said in **Luke 22:39** "as his custom was."

In *Imago Christi* at page 131, Stalker says "When he arrived in a town, His first thought was which was the shortest way to the mountain, just as ordinary travelers inquire where the most noted sights are and which is the best hotel." Christ went to the mountain because of its solitude, and because it brought Him near to God.

160.064.020     Torrey: p132, T:VI(3), P:2

**POINT 20: Jesus Christ went out into solitary places to pray.**

**Mark 1:35** Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

There is doubtless a sense in which we can find a solitary place in our crowded streets, but it is well to follow Christ's example literally, and get away from the sight and sound of men, and get alone with God. If you have never known what it is to kneel down in the woods where no human voice could be heard, or beneath a tree in the silent starlight or moonlight, and look up with open eyes toward the face of God and talk to Him, you have missed a blessing that cannot be described, but that every child of God should know.

160.065.000     Torrey: p133, T:VI(4)

**Topic 65: With Whom Christ Prayed.**

160.065.010     Torrey: p133, T:VI(4), P:1

**POINT 10: Jesus Christ prayed alone -- by Himself.**

**Matthew 14:23** After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

160.065.020     Torrey: p133, T:VI(4), P:2

**POINT 20: Jesus Christ prayed with a chosen few.**

**Luke 9:28** About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray.

160.065.030     Torrey: p133, T:VI(4), P:3

**POINT 30: Jesus Christ prayed with the whole apostolic company. They were his family and this was family prayer.**

**Luke 9:18** Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

160.065.040     Torrey: p134, T:VI(4), P:4

**POINT 40: Jesus Christ prayed in the midst of a great multitude.**

**Matthew 14:19** And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the

disciples, and the disciples gave them to the people.

On the basis of the following excerpt, some people contend that we must confine our prayers to closets. However, Christ's own example disproves this.

**Matthew 6:6** But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

160.066.000     Torrey: p134, T:VI(5)

**Topic 66: On Whose Behalf Jesus Christ Prayed.**

160.066.010     Torrey: p135, T:VI(5), P:1

**POINT 10: Jesus Christ prayed on God's behalf, for God's glory.**

**John 12:28** "Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

Jesus had a supreme regard for God's interest in His prayers. In the prayer He taught His disciples (the Our Father), the first petition was that God's name be hallowed.

**Matthew 6:9** This, then, is how you should pray: "Our Father [who is] in heaven, hallowed be your name,"

Note: Most people interpret "hallowed by your name" as "Your name is holy." However, this is not the case. Great universities with a rich tradition are frequently referred to as "these hallowed halls of higher learning ...." "Hallowed" means "revered," "respected," "held in high esteem."

160.066.020     Torrey: p134, T:VI(5), P:2

**POINT 20: Jesus Christ prayed on His own behalf.**

**John 17:1** After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you."

**Hebrews 5:7** During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

It was not in any sense a selfish prayer, though it was for himself. He prayed for the Father to glorify Him in order that He in turn might glorify the Father. He prayed for deliverance from premature death so that He might finish the work the Father had given Him to do. There is nothing more unselfish in the world than a true prayer for oneself.

## == DISCUSSION ==

Guilt and feelings of inadequacy are two of Satan's best weapons. Many people pray for everyone *except* themselves because they are taught "Be thankful for your blessings," You shall not covet ... anything that belongs to your neighbor, (**Exodus 20:17**, **Deuteronomy 5:21**) Blessed are the poor in spirit for theirs is the kingdom of heaven, (**Matthew 5:3**) and ... it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (**Matthew 19:24**)

They are also taught by often well-meaning, but nevertheless misguided persons that these passages

show that it is *selfish* to pray for *oneself*, and that it is *especially* selfish, indeed outright *sinful*, to pray for *specific material* blessings such as a particular job or a specific new automobile.

Many people are led to believe that God's "blessings", God's "grace" and God's "favor" are only vague generalities in the nature of "God is my friend. He's going to let me into Heaven."

The fact is that God *wants* His people to have the comforts and material blessings available in *this* life. He is glorified when His people prosper. He *wants* those who have not yet found Him to see Christians blessed with material possessions and joy in spirit and ask "How come that person is so much better off than me? We have similar education and I have more experience. How come he gets ahead and I don't? Why does he bother to praise and glorify his god when he already has more than he can use? How come even when things go wrong he doesn't lose hope?" God wants those people to *see* what His blessings *really* mean. Jesus came *that they may have life, and have it to the full. (John 10:10)* A full life is spiritually rich *and* provides for ones material needs adequately.

However, in the mid-1990's there has arisen an unbiblical belief that *every* Christian can *always* have significant material prosperity. The following provide a more realistic perspective:

**John 15:5, 7-8** [5] "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. [7] *If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.* [8] This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

**1 John 5:14-15** [14] This is the confidence we have in approaching God: that if we ask anything *according to his will*, he hears us. [15] And if we know that he hears us -- whatever we ask -- we know that we have what we asked of him.

**Mark 11:24** Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

160.066.030 Torrey: p135, T:VI(5), P:3

**POINT 30: Jesus Christ prayed on behalf of all His own. Christ's own, those given to Him by the Father, are the objects of His prayer in a sense no others are. It is for them He now intercedes as High Priest and Advocate.**

**John 14:16-17** [16] And I will ask the Father, and he will give you another Counselor to be with you forever -- [17] the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

**John 17:9, 20** [9] I pray for them. I am not praying for the world, but for those you have given me, for they are yours. [20] "My prayer is not for them alone. I pray also for those who will believe in me through their message,

**Hebrews 7:25** Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

**Romans 8:34** Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God and is also interceding for us.

**1 John 2:1** My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One.

160.066.032 Torrey: no

**POINT 32: Jesus Christ did not pray for every man. He did not pray for those who ultimately will not be saved.**

**John 17:9** I pray for them. *I am not praying for the world, but for those you have given me*, for they are yours.

160.066.040 Torrey: p135, T:VI(5), P:4

**POINT 40: Jesus Christ prayed for Peter, for an individual disciple.**

**Luke 22:31-32** [31] "Simon, Simon, Satan has asked to sift you as wheat. [32] But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

Christ does not merely pray for believers in a mass, he prays for individual believers.

**1 John 2:1** My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One.

160.066.050 Torrey: p135, T:VI(5), P:5

**POINT 50: Jesus Christ prayed for His enemies.**

**Luke 23:34** Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

160.067.000 Torrey: p135, T:VI(6)

**Topic 67: How Jesus Christ Prayed.**

160.067.010 Torrey: p135, T:VI(6), P:1

**POINT 10: Jesus Christ prayed with God's glory first in view.**

**John 17:1** After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you."

Compare **James 4:3** When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

**Matthew 6:9** This, then, is how you should pray: " Our Father in heaven, hallowed be your name,"

160.067.020 Torrey: p136, T:VI(6), P:2

**POINT 20: Jesus Christ prayed in perfect submission to the Father's will.**

**Matthew 26:42** He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, *may your will be done*."

This did not introduce any element of uncertainty into his prayers when the will of God was clearly revealed and known.

Compare **John 11:41-42** [41] So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. [42] I knew that you always hear me, but I said this for

the benefit of the people standing here, that they may believe that you sent me."

160.067.030     Torrey: p136, T:VI(6), P:3

**POINT 30: Jesus Christ prayed on His knees.**

**Luke 22:41** He withdrew about a stone's throw beyond them, knelt down and prayed,

160.067.040     Torrey: p136, T:VI(6), P:4

**POINT 40: Jesus Christ prayed on His face before God.**

**Matthew 26:39** Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

If the sinless Son of God got upon His knees and upon His face before the father, what should *we* do?

160.067.050     Torrey: p136, T:VI(6), P:5

**POINT 50: Jesus Christ prayed with open, upturned eyes.**

**Matthew 14:19** And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.

**John 17:1** After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you."

We do well often to close our eyes and shut the world out, but there are times when it is well to look right up with open eyes into the face of God as Jesus did.

160.067.060     Torrey: p137, T:VI(6), P:6

**POINT 60: Jesus Christ prayed earnestly.**

**Luke 22:44** And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

The literal force of the word translated "earnestly" is "stretched-out-ly." The thought is of the soul stretched out in intensity of desire.

160.067.070     Torrey: p137, T:VI(6), P:7

**POINT 70: Jesus Christ prayed "with strong and crying tears."**

**Hebrews 5:7** During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

The word translated "crying" is a very strong word, meaning "outcry" or "clamor". The force of it is increased by the qualifying adjective "strong." He prayed "with a mighty outcry." There are some who speak of it as an attainment of superior faith to always be very calm in prayer, and "just take" in childlike confidence what they ask. They have either gotten beyond their Master, or else do not know that Holy Spirit earnestness means. It is to be suspected that sometimes their calm comes not from the Holy Spirit, but from indifference. The Holy Spirit makes intercession "with groanings which cannot be uttered." (**Romans 8:26**) Be careful not to confuse the laziness of indifference with "the peace of

faith." (Reviser's Note: Torrey used the phrase "the rest of faith".) Any peace of faith that does not leave room for mighty conflicts in prayer and deed is not Christlike. Worse yet are a "groaning" and "tears" and "outcry" that are simulated, or the product of working oneself up from fleshly concern.

160.067.080     Torrey: p137, T:VI(6), P:8

**POINT 80: Jesus Christ prayed with a large outlay of time -- "all night."**

**Luke 6:12** One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

The time element in prayer is of vast importance. By the use of modern machinery a man can do more in a minute than he once could do in hours; indeed, some high-speed computers can do more calculations in a few minutes than a man could do in a lifetime. Yet no machinery has ever been invented that can expedite the work of prayer.

160.067.090     Torrey: p138, T:VI(6), P:9

**POINT 90: Jesus Christ prayed urgently and persistently -- three times for the same thing.**

**Matthew 26:44** So he left them and went away once more and prayed the third time, saying the same thing.

In the face of what is recorded of Christ it will not do to say that the failure to take what you ask the first time you pray necessarily indicates a weakness of faith.

160.067.100     Torrey: p139, T:VI(6), P:10

**POINT 100: Jesus Christ prayed: (a) with thanksgiving. In this case the thanksgiving was for an answer yet to be and that only faith could see. (b) Believingly. He believed that He had received the petition He asked of the Father, though there was as yet no visible proof of it.**

**John 11:41-42** [41] So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. [42] I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

Compare **Philippians 4:6** Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

Compare **1 John 5:14-15** [14] This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. [15] And if we know that he hears us -- whatever we ask -- we know that we have what we asked of him.

**Mark 11:24** Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

160.068.000     Torrey: p138, T:VI(7)

**Topic 68: The Effect of Christ's Prayers.**

160.068.010     Torrey: p138, T:VI(1), P:1

**POINT 10: The Father always heard Christ's prayers and therefore He always received what He asked.**

**John 11:41-42** [41] So they took away the stone. Then Jesus looked up and said, "Father, I



thank you that you have heard me. [42] I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

Compare **1 John 5:14-15** [14] This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. [15] And if we know that he hears us -- whatever we ask -- we know that we have what we asked of him.

Jesus Christ accomplished things by prayer which even He could accomplish in no other way. Thus, He saved Peter when warnings and teachings failed. Thus, He overcame temptation, wrought miracles, escaped death and glorified God, finishing the work the Father gave Him to do.

160.068.022      Torrey: no

**POINT 22:** With but a single exception, Jesus always received what He prayed for - - not because He was "Dad's favorite", but because He always asked for things in accordance with the Father's will.

**John 4:34** "My food," said Jesus, "is to do the will of him who sent me and to finish his work."

**John 8:29** *The one who sent me is with me*; he has not left me alone, *for I always do what pleases him*.

**John 5:30** By myself I can do nothing; I judge only as I hear, and *my judgment is just, for I seek not to please myself but him who sent me*. (**John 5:30** is referring to the Day of Judgment.)

160.068.022      Torrey: no

**POINT 32:** Even though Jesus was without sin, and even though He was deserving and prayed earnestly and fervently, when Jesus prayed for something contrary to the Father's will, the Father did not grant the prayer of His only begotten Son.

**Matthew 26:39** [39] Going a little farther, he fell with his face to the ground and prayed, "My Father, *if it is possible, may this cup be taken from me. Yet not as I will, but as you will*."

**Matthew 26:42** He went away a second time and prayed, "My Father, *if it is not possible* for this cup to be taken away unless I drink it, *may your will be done*."

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# What the Bible Teaches

## Chapter 160

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### THE CHARACTER OF JESUS: Meekness and Humility

160.070.000     Torrey: p139, T:VII

Topic 70: The Meekness of Jesus Christ.

160.070.010     Torrey: p139, T:VII, P:1

**POINT 10:** In biblical usage, meekness means gentleness, caring, lack of contentiousness. It is not mere submission to injustice out of fear, weakness or lack of strength of moral character.

**Matthew 5:5** Blessed are the meek, for they will inherit the earth.

Many people are bothered by this passage, because it seems out of character with the rest of the Bible. Would anyone really *want* to live forever on an Earth where those in charge lacked courage, the wisdom to recognize what is just and the strength to stand up for it? Did Jesus really die so a bunch of "wimps" could be put in charge?

The biblical concept of meekness must not be confused with "wimpiness," i.e., fear, weakness, lack of strength of moral character, lack of the courage of one's convictions. Jesus was meek, and yet He spoke out boldly, even knowing that it would lead to torture and execution.

**1 Corinthians 4:21** What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit?

**2 Corinthians 10:1** By the meekness and gentleness of Christ, I appeal to you -- I, Paul, who am "timid" when face to face with you, but "bold" when away!

**Galatians 6:1** Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

**2 Timothy 2:24-25** [24] And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. [25] Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,

**Titus 3:1-2** [1] Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, [2] to slander no one, to be peaceable and considerate, and to show true

humility toward all men.

In biblical usage, meekness is that attitude of mind that is opposed to harshness and contentiousness, and that shows itself in gentleness and tenderness in dealing with others. The thought of "meekness" as "patient submissiveness under injustice and injury," does not seem to be the prominent thought in the Bible usage of the word. The thought rather of *gentleness in dealing with and correcting the errors of others* seems to be the predominant thought.

Viewed in this light, it is clear why "the meek ... will inherit the earth" -- God wants people in charge who think and act as He would.

160.070.020 Torrey: p139, T:VII(1), P:1

**POINT 20: Jesus Christ was meek.**

**Matthew 11:29** 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.

**2 Corinthians 10:1** By the meekness and gentleness of Christ, I appeal to you -- I, Paul, who am "timid" when face to face with you, but "bold" when away!

**Matthew 21:5** Say to the Daughter of Zion, "See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey."

160.072.000 Torrey: p140, T:VII(2)

**Topic 72: How the Meekness of Christ was Manifested.**

160.072.010 Torrey: p140, T:VII(2), P:1

**POINT 10: The meekness of Jesus Christ was manifested in His not breaking the bruised reed or quenching the smoking flax.**

**Matthew 12:20** A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory.

Christ dealt tenderly with the broken, and cherished the fire that had well-nigh gone out.

160.072.020 Torrey: p140, T:VII(2), P:2

**POINT 20: The meekness of Jesus Christ was manifested in His gently telling the outrageous but penitent sinner that her sins were forgiven and to go in peace.**

**Luke 7:38, 48, 50** [38] and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. [48] Then Jesus said to her, "Your sins are forgiven." [50] Jesus said to the woman, "Your faith has saved you; go in peace."

160.072.030 Torrey: p140, T:VII(2), P:3

**POINT 30: The meekness of Jesus Christ was manifested in His tenderly saying to the poor afflicted one who had tried to steal the blessing unseen by any: "Daughter, your faith has healed you."**

**Mark 5:33-34** [33] Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. [34] He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

160.072.040 Torrey: p140, T:VII(2), P:4

**POINT 40: The meekness of Jesus Christ was manifested in the gentleness with which He rebuked the stubborn unbelief of doubting Thomas.**

**John 20:29** Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

160.072.050 Torrey: p141, T:VII(2), P:5

**POINT 50: The meekness of Jesus Christ was manifested in the tenderness with which He rebuked Peter's self-confidence and subsequent unfaithfulness and thrice-repeated and flagrant denial of his Lord.**

**John 21:15-17** [15] When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." [16] Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." [17] The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep.

160.072.060 Torrey: p141, T:VII(2), P:6

**POINT 60: The meekness of Jesus Christ was manifested in His gentle, tender and pleading reproof of Judas Iscariot, His betrayer.**

**John 13:21, 27** [21] After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me." [27] As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him

160.072.070 Torrey: p141, T:VII(2), P:7

**POINT 70: The meekness of Jesus Christ was manifested in His praying for His murderers.**

**Luke 23:34** Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

160.080.000 Torrey: p141, T:VIII

**Topic 80: The Humility of Jesus Christ (Main Topic)**

160.080.005 Torrey: no

**POINT 5: Humility defined.**

## == DISCUSSION ==

Like "meek", "humble" is a word that is often misunderstood and a quality that is often viewed as a weakness. *Funk and Wagnalls* defines "humble" (in part) as: free from pride or vanity; modest; unpretentious; respectful.

160.080.010 Torrey: p141, T:VIII, P:1

**POINT 10: Jesus Christ was humble in heart.**

**Matthew 11:29** 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.

160.082.000 Torrey: p141, T:VIII(2)

**Topic 82: How the Humility of Jesus Manifested Itself.**

160.082.010 Torrey: p141, T:VIII(2), P:1

**POINT 10: The humility of Jesus Christ was manifested in His not seeking His own glory.**

**John 8:50** I am not seeking glory for myself; but there is one who seeks it, and he is the judge.

160.082.020 Torrey: p141, T:VIII(2), P:2

**POINT 20: The humility of Jesus Christ was manifested in His avoiding publicity and praise.**

**Isaiah 42:2** He will not shout or cry out, or raise his voice in the streets.

Many professed followers of Jesus Christ court publicity. He shunned it. He strictly charged those whom He had benefited not to make it known. He had no advertising agency.

160.082.030 Torrey: p142, T:VIII(2), P:3

**POINT 30: The humility of Jesus Christ was manifested in His associating with the despised and outcast.**

**Matthew 9:10** While Jesus was having dinner at Matthew's house, many tax collectors and "sinners" came and ate with him and his disciples.

**Luke 15:1-2** [1] Now the tax collectors and "sinners" were all gathering around to hear him. [2] But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

160.082.040 Torrey: p142, T:VIII(2), P:4

**POINT 40: The humility of Jesus Christ was manifested in His patient submission to outrageous injury and injustice.**

**Isaiah 50:5-6** [5] The Sovereign LORD has opened my ears, and I have not been rebellious; I have not drawn back. [6] I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.

160.082.050 Torrey: p142, T:VIII(2), P:5

**POINT 50: The humility of Jesus Christ was manifested in silence under outrageous injury and injustice.**

**Isaiah 53:7** 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.

160.082.060 Torrey: p143, T:VIII(2), P:6

**POINT 60: The humility of Jesus Christ was manifested in His silence under false accusations.**

**1 Peter 2:23** When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

**Matthew 26:60-63** [60] But they did not find any, though many false witnesses came forward. Finally two came forward [61] and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'" [62] Then the high priest stood up and said to Jesus, "Are you not going

to answer? What is this testimony that these men are bringing against you?" [63] But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."

**Luke 23:8-10** [8] When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. [9] He plied him with many questions, but Jesus gave him no answer. [10] The chief priests and the teachers of the law were standing there, vehemently accusing him.

Jesus did not defend His own good name. He left that to God. He "committed Himself to Him that judges righteously," and to the One who has given Him "the name that is above every name."

**Philippians 2:9** Therefore God exalted him to the highest place and gave him the name that is above every name,

## == DISCUSSION ==

Reviser's Note: We are often encouraged to "act like Jesus." Jesus submitted to injustice for a *unique* reason -- to open a path to salvation for all men. *This* is one instance in which we should *not* act like Jesus. It has often been said that "The only thing necessary for evil to triumph is for good men to do nothing." By failing to speak out against false accusations, we become co-conspirators

160.082.070 Torrey: p143, T:VIII(2), P:7

**POINT 70: The humility of Jesus Christ was manifested in His coming to minister and not to be ministered to.**

**Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

160.082.080 Torrey: p143, T:VIII(2), P:8

**POINT 80: The humility of Jesus Christ was manifested in His performing the most humble and menial and repulsive services for others.**

**John 13:4-5** [4] so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. [5] After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

160.082.090 Torrey: p143, T:VIII(2), P:9

**POINT 90: The humility of Jesus Christ was manifested in His choosing the lowliest place of service as a slave, instead of the loftiest place of glory as God.**

**Philippians 2:6-7** [6] Who, being in very nature God, did not consider equality with God something to be grasped, [7] but made himself nothing, taking the very nature of a servant, being made in human likeness.

160.082.100 Torrey: p143, T:VIII(2), P:10

**POINT 100: The humility of Jesus Christ was manifested in His being "obedient to death, even death on a cross."**

**Philippians 2:8** [8] And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross!

## == DISCUSSION ==

Most Christians incorrectly believe that crucifixion was the *normal* Roman method of execution. It is believed that crucifixion was developed by the Persians about 600 B.C. (which makes the prophetic description of Christ's crucifixion in **Psalm 22** all the more significant, since crucifixion did not exist when the Psalm was written). Also, cruel as the Romans were, even *they* reserved crucifixion mainly for the worst criminals and some political prisoners.

Also, crucifixion was not merely a slow, brutal, torturous method of execution; it was considered an utterly *disgraceful* method of execution. It was viewed as such a disgrace that first-century Jews usually refused to bury persons who had been crucified, often leaving their corpses out in the open to rot or be eaten by animals. *This* is the manner of death that Jesus freely accepted because the Father willed it.

160.082.112     Torrey: no

**POINT 112: The humility of Jesus Christ was manifested in His becoming man.**

Jesus Christ is and always has been *God*. He is and always had been omniscient. He is and always had been all-powerful. Merely by becoming a man He gave up more power than we can even imagine, more than a man would give up by becoming an amoeba.

160.082.122     Torrey: no

**POINT 122: The humility of Jesus Christ was manifested in His being a respectful son to His earthly parents.**

Note: At one point during the wedding at Cana, Jesus addresses Mary as "Woman, ...." Although in English it seems surly and condescending for a son to address his mother as "Woman", in Aramaic such usage did not have negative connotations.

160.082.132     Torrey: no

**POINT 132: The humility of Jesus Christ was manifested in His being willing to die for people who have sinned against Him, often repeatedly.**

A proud man, an arrogant man, would say "Why should I suffer for people I cannot trust, people who wrong me, ask my forgiveness, and then wrong me again?"

160.082.142     Torrey: no

**POINT 142: The humility of Jesus Christ was manifested in His being willing to die for people who He knew would never accept Him and who would never be thankful for His sacrifice.**

## == DISCUSSION ==

Jesus did not die so that all men *will* be saved; He died so that each man *can* be saved. The Bible makes it clear that those whose names were not written in the book of the living before the creation of the world will not be saved. **Revelation 20:15** Jesus knew this, yet He still died not only for the righteous, but also for these.

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# What the Bible Teaches

## Chapter 170

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170.000.000      Torrey: p144

### THE DEATH OF JESUS CHRIST

170.005.000      Torrey: no

**Topic 5:** Jesus earned His power and authority by His Sacrifice.

Note: There are two types of 'power': (a) the ability to do something, and (b) the *right* or *authority* to do something. For instance, I have the *ability* to take someone's money and use it, but I don't have the *right* to do so. Obviously, because Jesus is God and is omnipotent He had the *ability* to judge, etc. In the foregoing Topic, Jesus' power means His authority for actions such as sitting in judgment, not merely His ability to take such actions.

170.005.012      Torrey: no

**POINT 12:** Not one being anywhere (with the possible exception of Jehovah Himself) was worthy to open the seven seals of God's final judgment against the Earth, *not even Jesus Christ*.

**Revelation 5:1-4** [1] Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. [2] And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?" [3] But no one in heaven or on earth or under the earth could open the scroll or even look inside it. [4] I wept and wept because *no one was found who was worthy to open the scroll or look inside*.

#### == DISCUSSION ==

**Revelation 5:5 New American Bible** One of the elders said to me, "Do not weep! The Lion of the tribe of Judah, the Root of David, *has won the right by his victory to open the scroll* with the seven seals."

A person cannot *win the right* to do something he already has the right to do.

170.005.022      Torrey: no

**POINT 22:** By His death Jesus *earned* the authority to sit in judgment, condemning many to eternal damnation.

**Revelation 5:5 New American Bible** One of the elders said to me, "Do not weep! The Lion

of the tribe of Judah, the Root of David, *has won the right by his victory to open the scroll* with the seven seals."

**Revelation 5:9** And they sang a new song: "*You are worthy* to take the scroll and to open its seals, *because you were slain*, and with your blood you purchased men for God from every tribe and language and people and nation.

**John 5:22-23** [22] Moreover, the Father judges no one, but has entrusted all judgment to the Son, [23] that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

## == DISCUSSION ==

A person does not obtain authority and legitimacy to judge others simply by being in the right place at the right time. He has to learn about applicable rules and relevant circumstances so that his decisions will be respected by those he judges and by others who learn of his decisions.

If Jesus had not gone through earthly life and death Himself, Satan and people who are condemned could reasonably say that Jehovah and Jesus are condemning unfairly because they do not *really* understand what it is like to be human and it is *not possible* to comply with the rules laid down by God.

170.005.032      Torrey: no

**POINT 32: Jesus is worthy to unleash God's wrath because by His death He purchased many men for God.**

**Revelation 5:9** And they sang a new song: "*You are worthy* to take the scroll and to open its seals, *because you were slain*, and with your blood you purchased men for God from every tribe and language and people and nation.

Confer **1 Corinthians 6:20** *you were bought at a price*. Therefore honor God with your body.

170.005.042      Torrey: no

**POINT 42: Jesus earned the Father's love and respect by His Sacrifice.**

**John 10:17** *The reason my Father loves me* is that I lay down my life -- only to take it up again.

170.005.052      Torrey: no

**POINT 52: Jesus could not truly experience being human unless He died.**

**Hebrews 9:27** Just as man is destined to die once, and after that to face judgment,

It is part of God's plan from the beginning that man shall face the death of his physical body one time. Jesus could not truly understand being human if He did not experience physical death.

170.005.062      Torrey: no

**POINT 62: In reversing the death sentence handed down by the San Hedrin -- three days after it was carried out, God showed that He, not human religious leaders, is the final authority on the authority of Jesus.**

(This point, differently worded, is raised in a footnote in the New English Bible.)

**Acts 4:10** then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but *whom God raised from the dead*, that this man stands before you healed.

**Acts 2:22** "Men of Israel, listen to this: Jesus of Nazareth was a man *accredited by God to you* by miracles, wonders and signs, which God did among you through him, as you yourselves know.

170.005.072     Torrey: no

**POINT 72:** By His death, Jesus earned the authority to sit in judgment. He earned His authority because He provided the only path to salvation for those He will judge.

**Acts 4:12** Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

**Romans 3:21-24** [21] But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. [22] This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, [23] for all have sinned and fall short of the glory of God, [24] and are *justified freely* by his grace *through the redemption that came by Christ Jesus*.

**John 5:22** Moreover, the Father judges no one, but has entrusted all judgment to the Son,

*By providing a way to avoid perdition* Jesus earned the authority to judge all men and to condemn those who refuse to accept salvation.

**Galatians 3:10, 13** [10] All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." [11] Clearly no one is justified before God by the law, because, "The righteous will live by faith." [12] The law is not based on faith; on the contrary, "The man who does these things will live by them." [13] Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

(Note: In verse 13, "becoming a curse" does not translate well. The Revised, New International, and New American Versions read almost exactly alike. This does not mean that Jesus became an affliction to us, but rather that He took the burden of becoming cursed.)

170.005.082     Torrey: no

**POINT 82:** Jesus died so that man can be judged in *righteous* judgment.

**Romans 3:21-24** [21] But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. [22] This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, [23] for all have sinned and fall short of the glory of God, [24] and are justified freely by his grace through the redemption that came by Christ Jesus.

## === DISCUSSION ===

All have sinned and fall short of the glory of God. If Jesus had not died, *every man*, with the possible exception of a few dozen, e.g., Noah and Abraham, would *have to* be condemned.

It could hardly be said that Man was being judged *righteously* if virtually every person judged was found guilty and condemned.

It would hardly be just to condemn Man if no path to salvation existed.

To many people, it is philosophically unacceptable that a *perfect* being that *has never experienced* hunger, fear, thirst, weariness, pain, temptation, etc., would have the audacity to judge and condemn admittedly imperfect beings. The attitude is "Unless you've been through it yourself, you have no right to condemn someone else. If *you* were in that situation, you might not even have done as well as the people you are condemning."

170.005.092      Torrey: no

**POINT 92: If Jesus had not died, there would be no way to avoid the appearance of impropriety, the appearance that a perfect being was unfairly holding imperfect beings to an impossible standard.**

**John 5:22** Moreover, the Father judges no one, but has entrusted all judgment to the Son,

### == DISCUSSION ==

Two of the basic ethics rules applicable to judges and lawyers are "A judge shall avoid even the *appearance* of impropriety" and "A lawyer shall avoid even the *appearance* of impropriety." In order for the decisions of a judge to be respected by the general public, the public must feel that the decisions were rendered fairly, on the basis of the applicable law and the evidence, and nothing more. A reasonable member of the general public must not feel that the judge was biased, prejudiced, bribed, etc. It is not enough that *in actuality* there was no bias, prejudice, or bribery. If it appears that there *might have been* improper motives for the decision, the validity, justice, and propriety of the decision will be suspect.

*Righteous* means *fair, just*. Sitting in *righteous* judgment means sitting in *fair* judgment. At the final judgment, men will be judged publicly. To many, it is unacceptable that a *perfect* being that *has never experienced* hunger, fear, thirst, weariness, pain, temptation, etc., would judge and condemn admittedly imperfect beings.

Obviously, for God to sit in judgment, or for Jesus to sit in judgment if He had not become human, would raise the *appearance* of impropriety. There would be no way to avoid the appearance that a perfect being was unfairly holding imperfect beings to an impossible standard that *no* being could meet.

170.005.092a      Torrey: no

**POINT 92a: God does care that there be no appearance of impropriety in His dealings with Man.**

Some might argue "God doesn't care about *appearances*." However, that is not true; He is concerned that Man might misinterpret His motives and believe He has acted unrighteously.

**Exodus 32:9-12, 14** [9] "I have seen these people," the LORD said to Moses, "and they are a stiff-necked people. [10] Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." [11] But Moses sought the favor of the LORD his God. "O LORD," he said, "why should your anger burn against your people, whom you brought out

of Egypt with great power and a mighty hand? [12] *Why should the Egyptians say*, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. [14] *Then the LORD relented* and did not bring on his people the disaster he had threatened.

**Isaiah 48:9-11** [9] *For my own name's sake I delay my wrath; for the sake of my praise I hold it back from you*, so as not to cut you off. [10] See, I have refined you, though not as silver; I have tested you in the furnace of affliction. [11] For my own sake, for my own sake, I do this. *How can I let myself be defamed?* I will not yield my glory to another.

170.005.102      Torrey: no

**POINT 102: If He had not died, Jesus could not sit in righteous judgment of Man.**

**John 5:22** Moreover, the Father judges no one, but has entrusted all judgment to the Son,

### == DISCUSSION ==

There is a subtle, but significant, difference between this Point and the previous two. They discuss whether *anyone* could sit in righteous judgment of Man if *someone* had not personally experienced Man's situation.

*This* Point is that because He experienced human existence, including death, *Jesus* can fairly, i.e., *righteously* evaluate a man's motives and his heart.

170.010.000      Torrey: p144, T:I

**Topic 10: The importance of Christ's Death.**

170.010.010      Torrey: p144, T:I, P:1

**POINT 10: Christ's death is mentioned and prophesied repeatedly. It is the basis of salvation.**

The death of Jesus Christ is mentioned directly more than one hundred and seventy-five times in the New Testament. Besides this there are very many prophetic references to the death of Jesus Christ in the Old Testament.

170.010.020      Torrey: p144, T:I, P:2

**POINT 20: Jesus Christ took on a flesh-and-blood body so that He could die.**

**Hebrews 2:14-15** [14] Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death -- that is, the devil -- [15] and free those who all their lives were held in slavery by their fear of death.

The incarnation was for the purpose of the death. Jesus Christ's death was not a mere incident of His human life, it was the supreme purpose of it. He became man in order that He might die as man and for man.

170.010.030      Torrey: p144, T:I, P:3

**POINT 30: Jesus Christ came into the world that He might die as a ransom.**

**Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

170.010.040      Torrey: p144, T:I, P:4

**POINT 40: At the Transfiguration, Jesus, Moses, and Elias talked about the upcoming death of Jesus.**

**Luke 9:30-31** [30] Two men, Moses and Elijah, [31] appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.

170.010.050 Torrey: p145, T:I, P:5

**POINT 50: The prophesied death of Christ was a subject of deep interest and earnest inquiry to the Old Testament prophets.**

**1 Peter 1:10-11** [10] Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, [11] trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

170.010.060 Torrey: p145, T:I, P:6

**POINT 60: The death of Jesus Christ was a subject of deep interest and earnest inquiry to the angels.**

**1 Peter 1:12** It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

170.010.070 Torrey: p145, T:I, P:7

**POINT 70: The death of Jesus Christ is the central theme of heaven's song.**

**Revelation 5:8-12** [8] And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. [9] And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. [10] You have made them to be a kingdom and priests to serve our God, and they will reign on the earth." [11] Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. [12] In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

170.010.080 Torrey: p145, T:I, P:8

**POINT 80: The death of Jesus Christ is one of the two fundamental truths of the Gospel.**

**1 Corinthians 15:1, 3- 5** [1] Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. [3] For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, [4] that he was buried, that he was raised on the third day according to the Scriptures, [5] and that he appeared to Peter, and then to the Twelve.

(Compare **1 Corinthians 11:26** For whenever you eat this bread and drink this cup, you proclaim *the Lord's death* until he comes. with **1 Corinthians 2:2** For I resolved to know nothing while I was with you except Jesus Christ *and him crucified*.)

The importance of Jesus Christ's death will come out further as we consider the purpose and results



of His death. The modern preaching that lays the principal emphasis upon the life and example of Jesus Christ is thoroughly unscriptural.

170.020.000 Torrey: p146, T:II

**Topic 20: The purpose of Jesus Christ's death -- why did He die?**

170.020.010 Torrey: p146, T:II, P:1

**POINT 10: Jesus Christ died because of the sins of others. Sin made His death necessary. It was not His own sin, but that of others that He bore in His death.**

170.020.012 Torrey: p146, T:I, P:1

**POINT 10a: Jesus' death was vicarious, i.e., a just one who deserved to live, dying in the place of unjust men who deserved to die.**

Note: *Vicarious liability* means one person is held liable for another's actions. The classic example involves an employee who causes an automobile accident while on company business. Both the employee *and the employer* can be held liable for the accident, even though the employer did nothing wrong.

**Isaiah 53:5** 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.

**Isaiah 53:8, 11-12** [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*. [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.

**1 Peter 3:18** [18] For *Christ died for sins once* for all, the righteous for the unrighteous, to bring you to God. ... He was put to death in the body but made alive by the Spirit,

**Romans 4:25** He was delivered over to death *for our sins* and was raised to life for our justification.

**1 Corinthians 15:3-5** [3] For what I received I passed on to you as of first importance: that *Christ died for our sins* according to the Scriptures, [4] that he was buried, that he was raised on the third day according to the Scriptures, [5] and that he appeared to Peter, and then to the Twelve.

**1 Peter 2:24** *He himself bore our sins* in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

170.020.012 Torrey: no

**POINT 12: Jesus interceded on our behalf.**

**Isaiah 53:8, 12** ... For he bore the sin of many, *and made intercession for the transgressors*.

**Hebrews 7:25** Therefore he is able to save completely those who come to God through him, *because he always lives to intercede for them*.



**Romans 8:34** Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God *and is also interceding for us*.

## === DISCUSSION ===

One who *intercedes* becomes voluntarily involved in a situation that does not directly involve him. An intercessor does not simply become an additional participant; he become involved *on behalf of* one of the other parties.

Jesus voluntarily joined the dispute between Jehovah and Man that began when Eve disobeyed the only commandment that existed: "Don't touch the tree of knowledge." He *interceded for the transgressors*, since they were incapable of working things out alone.

170.020.020     Torrey: p146, T:II, P:2

**POINT 20:** Jesus Christ gave His life as a ransom -- i.e., His death was the price paid to redeem others from death.

**Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

170.020.030     Torrey: p147, T:II, P:3

**POINT 30:** Jesus Christ's soul was made a guilt-offering for sin, i.e. it was on the ground of His death that pardon is granted to sinners.

Confer **Leviticus 6:6-7** [6] And as a penalty he must bring to the priest, that is, to the LORD, his guilt offering, a ram from the flock, one without defect and of the proper value. [7] In this way the priest will make atonement for him before the LORD, and he will be forgiven for any of these things he did that made him guilty.

Compare the following two passages:

**Hebrews 9:22** In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

**Hebrews 9:28** so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Confer **Isaiah 53:12** 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.

170.020.040     Torrey: p147, T:II, P:4

**POINT 40:** Jesus Christ is the atoning sacrifice for our sins. God set Him forth to be an atonement by His blood. By His death, by the shedding of His blood, Jesus satisfied the wrath of God against us sinners.

**1 John 4:10** This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

**Romans 3:25-26** [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 -- [26] he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

God is holy and *must* hate sin. His holiness and hatred of sin *must* manifest themselves. His wrath at sin *must* strike *somewhere*, on the sinner himself or upon a lawful substitute. The bracketed additions make clear the prophetic nature of the following two excerpts:

**Isaiah 53:6** We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him [Jesus] the iniquity of us all.

**Isaiah 53:8** By oppression and judgment he [Jesus] 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.

The utmost reason for the death of Christ is the demands of God's holiness.

170.020.050      Torrey: p148, T:II, P:5

**POINT 50: Jesus Christ died to redeem us from the curse of the Law by bearing that curse Himself.**

**Galatians 3:10, 13** [10] All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." [13] Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

170.020.060      Torrey: p148, T:II, P:6

**POINT 60: Jesus Christ died as our passover sacrifice -- i.e., that His shed blood might serve as a ground upon which God would pass over and spare us.**

**1 Corinthians 5:7** Get rid of the old yeast that you may be a new batch without yeast -- as you really are. For Christ, our Passover lamb, has been sacrificed.

Note: In most translations the word "yeast" above is translated "leaven." In biblical usage, "leaven" is symbolic; it means "false doctrine".

Compare **Exodus 12:13, 23** [13] The blood will be a sign for you on the houses where you are; and *when I see the blood*, I will pass over you. No destructive plague will touch you when I strike Egypt. [23] When the LORD goes through the land to strike down the Egyptians, *he will see the blood* on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

170.020.070      Torrey: p148, T:II, P:7

**POINT 70: Jesus Christ died to redeem those who were under the law that we might receive the adoption of sons -- i.e., that the death of Christ might serve as a ground upon which men might be delivered from the claims of the law and be made sons.**

**Galatians 4:4-5** [4] But when the time had fully come, God sent his Son, born of a woman, born under law, [5] to redeem those under law, that we might receive the full rights of sons.

170.020.080      Torrey: p148, T:II, P:8

**POINT 80: Jesus Christ died to deliver us from this present evil world or age.**

**Galatians 1:4** who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,

We were in bondage to this age by sin and by the law. By the death of Jesus Christ we were delivered from this age to become citizens of heaven and sons of God.

**Philippians 3:20-21** [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

Compare **Galatians 4:3-5, 7-9** [3] So also, when we were children, we were in slavery under the basic principles of the world. [4] But when the time had fully come, God sent his Son, born of a woman, born under law, [5] to redeem those under law, that we might receive the full rights of sons. [7] So you are no longer a slave, but a son; and since you are a son, God has made you also an heir. [8] Formerly, when you did not know God, you were slaves to those who by nature are not gods. [9] But now that you know God -- or rather are known by God -- how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

Compare **Galatians 5:1** It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

170.020.090 Torrey: p148, T:II, P:9

**POINT 90: Jesus Christ died to bring us to God.**

**1 Peter 3:18** For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

His death bridged the impassable chasm that stood between a holy God and sinful Man.

170.020.100 Torrey: p149, T:II, P:10

**POINT 100: Jesus Christ died so that He might bring forth much fruit. From His death sprang up the new race of Sons of God.**

**John 12:24** I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds

170.020.110 Torrey: p149, T:II, P:11

**POINT 110: Jesus Christ died and lived again that He might be the Lord of both the dead and the living.**

**Romans 14:9** For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

170.030.000 Torrey: p149, T:III

**Topic 30: For whom Christ died.**

170.030.010 Torrey: p149, T:III, P:1

**POINT 10: Jesus died "for us", i.e., for believers in Jesus Christ.**

**Romans 8:32** He who did not spare his own Son, but gave him up *for us all* -- how will he not also, along with him, graciously give us all things?

**Ephesians 5:2** and live a life of love, just as Christ loved us and gave himself up *for us* as a fragrant offering and sacrifice to God.

**Titus 2:13-14** [13] ... Jesus Christ, [14] who *gave himself for us* to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

**1 Corinthians 5:7** Get rid of the old yeast that you may be a new batch without yeast -- as you really are. For Christ, *our Passover* lamb, has been sacrificed.

(Note: In most translations the word "yeast" is rendered "leaven". In the Bible leaven is symbolic -- it means false doctrine.)

**2 Corinthians 5:21** God made him who had no sin to be sin *for us*, so that in him we might become the righteousness of God.

We shall see that Jesus Christ died for all men, but His death was especially for those who should appropriate to themselves by faith the blessings which that death secured.

**1 Timothy 4:9-10** [9] This is a trustworthy saying that deserves full acceptance [10] (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and *especially of those who believe*.

This is the truth contained in the old doctrine of a limited atonement.

170.030.020     Torrey: p150, T:III, P:2

**POINT 20: Jesus Christ gave Himself for the Church.**

**Ephesians 5:25-27** [25] Husbands, love your wives, just as Christ loved the church and gave himself up for her [26] to make her holy, cleansing her by the washing with water through the word, [27] and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

170.030.030     Torrey: p150, T:III, P:3

**POINT 30: Jesus Christ gave Himself for individual believers; not merely for the church as a body, but for each individual in the body, so that each believer can say, "He loved me and gave Himself for me."**

While it is true that Christ died for all, He had His bride especially in view, those who believe, whom He would redeem for Himself, and His death avails especially for Her.

**Galatians 2:20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

170.030.040     Torrey: p150, T:III, P:4

**POINT 40: Jesus Christ died for the weak brother.**

**Romans 14:15** If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

**1 Corinthians 8:11** So this weak brother, for whom Christ died, is destroyed by your knowledge.

Christ died not only for the strong, enlightened, mature Christian, but for the weakest member of the household of faith as well. If we would bear this in mind would we not be more patient with and considerate toward the weak Christian who does not come on as rapidly as we wish? He is a weak brother, it is true, but he is "the weak brother for whom Christ died."

170.030.050     Torrey: p150, T:III, P:5

**POINT 50: Jesus Christ died for many. It was no small company for whom Christ died.**

**Matthew 20:28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

170.030.060     Torrey: p150, T:III, P:6

**POINT 60: Jesus Christ died for men of every tribe, and tongue, and people, and nation.**

**Revelation 5:9** And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."

Here is the foundation warrant for worldwide missions, and here is the urgent call to press the work. "Let me go and find in the heart of Africa the men of that tribe for whom Christ died."

170.030.070     Torrey: p151, T:III, P:7

**POINT 70: Jesus Christ died for the whole world.**

**John 1:29** The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! [30] This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'"

On the ground of Christ's death God can deal with the whole world in mercy. The death of Christ is sufficient for the whole world; it is fully effective only for believers. We shall see that it is partly effective for all mankind.

**1 John 2:2** He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

**1 Corinthians 15:22** For as in Adam all die, so in Christ all will be made alive.

Jesus Christ was in an especial sense the head of the church and died as its head and for it.

**Ephesians 1:22-23** [22] And God placed all things under his feet and appointed him to be head over everything for the church, [23] which is his body, the fullness of him who fills everything in every way.

But He is also in another sense the head of the race -- in effect the second Adam -- and died as the head of the race and for all men.

**1 Corinthians 15:22** For as in Adam all die, so in Christ all will be made alive.

**1 Corinthians 15:45** So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

170.030.080      Torrey: p151, T:III, P:8

**POINT 80: Jesus Christ gave Himself as ransom for all.**

**1 Timothy 2:5-6** [5] For there is one God and one mediator between God and men, the man Christ Jesus, [6] who gave himself as a ransom for all men -- the testimony given in its proper time.

Christ died for all. The ransom price is paid for all. Provision is made for all. Mercy can be preached to all. The sin accounts of all men are settled in full. All men are *potentially* forgiven; all they need to do is to accept by faith and thus make their own the pardon purchased by the blood of Christ.

170.030.090      Torrey: p151, T:III, P:9

**POINT 90: Jesus Christ tasted death for every man.**

**Hebrews 2:9** But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

Jesus died for every man -- not only for all men as a race, but for each *individual* man in the race. On the ground of Christ's death God can deal in mercy with each individual and offer him salvation.

170.030.100      Torrey: p152, T:III, P:10

**POINT 100: Jesus Christ died for the unjust.**

**1 Peter 3:18** For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

170.030.110      Torrey: p152, T:III, P:11

**POINT 110: Jesus Christ died for sinners.**

**Romans 5:8** But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

170.030.120      Torrey: p152, T:III, P:12

**POINT 120: Jesus Christ died for the ungodly.**

**Romans 5:6** You see, at just the right time, when we were still powerless, Christ died for the ungodly.

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# *What the Bible Teaches*

## **Chapter 170**

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### **THE DEATH OF JESUS CHRIST** **The Results of Christ's Death**

170.040.000     Torrey: p152, T:IV

**Topic 40: The Results of Christ's Death (Main Topic)**

170.042.000     Torrey: p152 T:IV (1)

**Topic 42: The Results of Christ's Death in relation to Men in General.**

170.042.010     Torrey: p152, T:IV (1), P:1

**POINT 10: Through the death of Jesus Christ all men are drawn to Him.**

**John 12:32-33** [32] "But I, when I am lifted up from the earth, will draw all men to myself."  
[33] He said this to show the kind of death he was going to die.

The death of Christ is the world's great magnet drawing all men to Him. There are many who will resist that drawing to their own ruin.

**John 5:39-40** [39] You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, [40] yet you refuse to come to me to have life.

But the crucified Christ draws all men.

170.042.020     Torrey: p152, T:IV (1), P:2

**POINT 20: By the death of Jesus Christ a propitiation is provided for the world.**

**1 John 2:2** He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

A basis is provided upon which God can deal in mercy with the world. All God's dealings in mercy with any man are on the ground of Christ's death. Only on the ground of Christ's death could God deal in mercy with any man.

QUESTION: How, then, did God deal in mercy with those before Christ's time?



ANSWER: The death of Christ was in God's sight an eternal fact. He planned it from the beginning.

**Revelation 13:8** 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.

Note: The atonement of Christ bears a different relation to the believer from that which it bears to the world in general.

**1 John 2:2** He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

The benefits of Christ's atonement are available to all, but they are fully available only for believers.

Compare **1 Timothy 4:9-10** [9] This is a trustworthy saying that deserves full acceptance [10] (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

**Romans 3:25** 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

170.042.030     Torrey: p153, T:IV(1), P:3

**POINT 30: By His death, Jesus took away the sin of the world.**

**John 1:29** The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

Christ's death took the sin of the world out of the way so that a clear way to God and pardon and life was opened for all.

170.042.040     Torrey: p153, T:IV(1), P:4

**POINT 40: Through the death of Jesus Christ all men obtain resurrection from the dead.**

**Romans 5:18** Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

**1 Corinthians 15:21-22** [21] For since death came through a man, the resurrection of the dead comes also through a man. [22] For as in Adam all die, so in Christ all will be made alive.

The state into which each man shall be resurrected depends entirely upon that person's attitude towards Christ. Some shall rise to life in fellowship with God, others to condemnation, shame and everlasting contempt.

170.044.000     Torrey: p153 T:IV(2)

**Topic 44: The Results of Christ's Death in relation to the Believer.**

170.044.010     Torrey: p154, T:IV(2), P:1

**POINT 10: Through Christ's soul being made a guilt-offering for sin, i.e., through His death, He sees His seed, He begets a spiritual progeny.**

**Isaiah 53:10** 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.

The new race of sons of God springs from Christ's death.

Compare **John 12:24** I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds

In this spiritual progeny that spring from His death Jesus sees the light of life and is satisfied.

**Isaiah 53:11:** 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.

170.044.020 Torrey: p154, T:IV(2), P:2

**POINT 20:** By the sacrifice of Himself, Jesus Christ has put away sin, or rather rendered sin void, or nullified sin.

The context shows it is the sin of the believer that is in question.

**Hebrews 9:26** Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

170.044.030 Torrey: p154, T:IV(2), P:3

**POINT 30:** By the death of Jesus Christ the believer is redeemed from the curse of the law.

**Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

(Note: "became a curse for us" does not translate well. It does not mean Christ *became a burden on us*, it means he *took the curse* in our stead.)

The penalty of the broken law has been paid by Jesus Christ, and the broken law no longer has any claim on the believer.

170.044.040 Torrey: p154, T:IV(2), P:4

**POINT 40:** By His death upon the cross Jesus Christ has "blotted out," and "taken out of the way," and "nailed to the cross," "the written code that was against us," (i.e., the law).

**Colossians 2:13-14** [13] ... He forgave us all our sins, [14] having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Not only has the curse which the law imposes upon the law-breaker been settled, but the law itself has been done away with by the death of Christ.

Compare **2 Corinthians 3:7-8, 11** [7] Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, [8] will not the ministry of the Spirit be even more glorious? [11] And if what was fading away came with glory, how much greater is the glory of that which lasts!

Christ has settled all the claims of the law, fulfilled it, *and done away with it*.

Compare **Romans 7:1-4, 6** [1] Do you not know, brothers -- for I am speaking to men who know the law -- that the law has authority over a man only as long as he lives? [2] For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. [3] So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man. [4] So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. [6] But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

170.044.050 Torrey: p155, T:IV(2), P:5

**POINT 50: By the death of Jesus Christ the separation between Jew and Gentile is eliminated.**

**Matthew 27:50-51** [50] And when Jesus had cried out again in a loud voice, he gave up his spirit. [51] At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split.

The tearing of the curtain symbolized the end of the separation between Jew and Gentile.

**Ephesians 2:14-16** [14] For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, [15] by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, [16] and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

It is the law that separates Jew and Gentile. This Jesus abolished in His flesh, and now in Jesus Christ there is neither Jew nor Greek, etc., but all are one in Christ Jesus.

**Galatians 3:28** There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

The blood of Christ is the cement of all nations, making them one.

170.044.060 Torrey: p155, T:IV(2), P:6

**POINT 60: By the death of Christ, Jewish believers are redeemed from being subject to the Law, to receive the adoption of sons.**

**Galatians 4:3-5** [3] So also, when we were children, we were in slavery under the basic principles of the world. [4] But when the time had fully come, God sent his Son, born of a woman, born under law, [5] to redeem those under law, that we might receive the full rights of sons.

Compare **Galatians 3:13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

170.044.070 Torrey: p156, T:IV(2), P:7

**POINT 70: By the death of Christ, Gentile believers, who were afar off, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world, are brought near, made fellow-citizens with the saints, members of the household of God.**

**Ephesians 2:11-13, 19- 20** [11] Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men) -- [12] remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. [13] But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. [19] Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, [20] built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

170.044.080      Torrey: p156, T:IV(2), P:8

**POINT 80: By the death of God's Son, believers who were once sinners are reconciled to God.**

**Romans 5:10** For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

By Christ's death enmity between God and the sinner is done away with. It has already been resolved. Christ *has* made peace through the blood of the cross. He *has* reconciled believers in the body of His flesh through death.

**Colossians 1:19-22** [19] For God was pleased to have all his [God's] fullness dwell in him [Jesus], [20] and through him [Jesus] to reconcile to himself [God] all things, whether things on earth or things in heaven, by making peace through his [Jesus] blood, shed on the cross. [21] Once you were alienated from God and were enemies in your minds because of your evil behavior. [22] But now he [God] has reconciled you by Christ's physical body through death to present you holy in his [God's] sight, without blemish and free from accusation --

170.044.090      Torrey: p156, T:IV(2), P:9

**POINT 90: Through the blood of Jesus Christ believers *have* redemption, the forgiveness of their sins.**

**Ephesians 1:7-8** [7] In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace [8] that he lavished on us with all wisdom and understanding.

Forgiveness is not something which believers are to secure, it is something the blood has secured and which our faith has appropriated.

170.044.100      Torrey: p156, T:IV(2), P:10

**POINT 100: The blood of Jesus Christ cleanses (is continually cleansing) those who walk in the light, from all sin.**

**1 John 1:7** But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

QUESTION: Does this mean cleanses from the *guilt* that sin brings upon the sinner, or does it mean cleanses from the *very presence* of sin itself?

**Leviticus 16:30** because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins.

**Leviticus 17:11** For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

**Leviticus 14:19-20** [19] "Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from his uncleanness. After that, the priest shall slaughter the burnt offering [20] and offer it on the altar, together with the grain offering, and make atonement for him, and he will be clean.

**Leviticus 14:30-31** [30] Then he shall sacrifice the doves or the young pigeons, which the person can afford, [31] one as a sin offering and the other as a burnt offering, together with the grain offering. In this way the priest will make atonement before the LORD on behalf of the one to be cleansed."

**Jeremiah 33:8** I will cleanse them from all the sin they have committed against me and will forgive all their sins of rebellion against me.

**Psalms 51:7** Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

**Revelation 1:5** [Welcome] [5] and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

**Revelation 7:14** I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

**Hebrews 9:22-23** [22] In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. [23] It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

**Ephesians 1:7-8** [7] In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace [8] that he lavished on us with all wisdom and understanding.

**Romans 3:25-26** [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 -- [26] he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

**Romans 5:9** Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

**Matthew 26:28** This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

ANSWER: From these passages it is evident, that in Bible usage, cleansing by blood is cleansing from guilt. Through the shed blood of Christ, all who walk in the light are cleansed continuously -- every hour and minute -- from all the guilt of sin. There is absolutely no sin *upon them*; there may still be sin *in them*. It is not the blood, but the living Christ, and the Holy Spirit, who deal with that.

170.044.110 Torrey: p158, T:IV(2), P:11

**POINT 110: By (or in) the blood of Christ, believers are justified.**

**Romans 5:9** Since we have now been *justified by his blood*, how much more shall we be saved from God's wrath through him!

QUESTION: What is the difference between forgiveness and justification?

ANSWER: Forgiveness is negative -- the putting away of sin; justification is positive -- the reckoning positively righteous. By reason of Christ's death there is an interchange of positions between Christ and the believer. In death, Christ takes over place of condemnation before God, and we take His place of acceptance before God.

**2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

170.044.120 Torrey: p158, T:IV(2), P:12

**POINT 120: Because of Christ's death, no one can lay blame on or condemn the elect (or the believer in Christ).**

**Romans 8:33-34** [33] Who will bring any charge against those whom God has chosen? It is God who justifies. [34] Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God and is also interceding for us.

There is absolutely no condemnation for those who are in Jesus Christ -- the death of Christ has settled that forever.

**Romans 8:1-4** [1] Therefore, there is now no condemnation for those who are in Christ Jesus, [2] because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. [3] For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, [4] in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

170.044.130 Torrey: p158, T:IV(2), P:13

**POINT 130: By the death of Jesus Christ, the whole church, and each believer, were purchased for God and are now His own property.**

**Acts 20:28** Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he *bought with his own blood*.

**1 Corinthians 6:20** you were *bought* at a price. Therefore honor God with your body.

**Revelation 5:9-10** [9] And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood *you purchased men for God* from every tribe and language and people and nation. [10] You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

We belong to God. Neither the Devil, nor the world, *nor ourselves* have any claims upon us. God will take care of His own property.



Compare **1 Peter 2:9** But you are a chosen people, a royal priesthood, a holy nation, *a people belonging to God*, that you may declare the praises of him who called you out of darkness into his wonderful light.

170.044.140 Torrey: p159, T:IV(2), P:14

**POINT 140: Through the offering of the body of Christ, believers in Him are sanctified.**

**Hebrews 10:10** And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Every believer in Christ is sanctified. The sacrifice of Christ sets Him apart for God.

Compare the following two passages:

**Exodus 11:7** But among the Israelites not a dog will bark at any man or animal. Then you will know that the LORD makes a distinction between Egypt and Israel.

**Exodus 12:13** The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

We are to live out in our walk this separation between us and the world, which already exists by virtue of Christ's death.

170.044.150 Torrey: p159, T:IV(2), P:15

**POINT 150: By one offering -- i.e., the offering of His own life -- Jesus Christ has perfected us forever. Believers have been made forever perfect by the death of Christ.**

**Hebrews 10:13-14** [13] Since that time he waits for his enemies to be made his footstool, [14] because by one sacrifice he has made perfect forever those who are being made holy.

QUESTION: Is what sense have believers been made forever perfect?

ANSWER: **Hebrews 10:1-2** [1] The law is only a shadow of the good things that are coming -- not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. [2] If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Believers have been made perfect in their standing before God, not perfect in their state. By the death of Christ the believer is forever cleansed from guilt. He need have no more conscience of sins. The blood removes all sense of guilt. The believer's sins are put away by the one all-sufficient sacrifice.

A secular equivalent would be a full pardon from a governor; although the person committed the crime and was sentenced, the pardon restores all his rights, as if he had never committed the crime.

170.044.160 Torrey: p160, T:IV(2), P:16

**POINT 160: The blood of Christ cleanses the conscience of the believer from dead works to serve the living God.**

**Hebrews 9:14** How much more, then, will the blood of Christ, who through the eternal Spirit



offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Not only does the blood of Christ relieve the conscience of the believer from the burden of guilt, but also from the burden of his self-efforts to atone for sin and please God -- "dead works". Sin is seen entirely settled by the perfect sacrifice, and not the believer, with a conscience free from guilt, and also from the burden of his own imperfect works, enters into the service of the living God in the liberty and power of sonship.

(Compare **Romans 8:15** For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father.")

There are many today who call themselves Christians who have not permitted the blood of Christ to cleanse their conscience from "dead works." They are constantly under the burden of *doing something* to atone for sin and to commend themselves to God. We have nothing to do; it is all done. The blood of Christ has forever commended us to God.

(**2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.)

**Romans 3:21-22** [21] But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. [22] This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

There are three classes of men:

- (a) Those who feel no burden from sin, but love it.
- (b) Those who are burdened by sin, and seek to get rid of the burden by self-efforts, by doing something to atone for it and commend themselves to God -- "dead works." No peace can be found along this line, nor real love to and service of God.
- (c) Those who believe in Christ and His atoning blood, and see their sin settled forever by his Death, and so have a conscience cleansed from both guilt and "dead works." Their hearts are filled with love to God, and they serve the living God in the freedom of the love born of a faith in the cleansing and perfecting blood.

Reviser's Note: I would add the following:

- (d) Those who feel burdened by their sin but who feel that their sin is so great that God can't possibly forgive them.
- (e) Those who feel burdened by their sin but who feel that they are so insignificant and their life is so meaningless, of such little value, that God simply ignores them or has forgotten about them, and therefore, they feel they can't take advantage of Jesus' sacrifice.

These groups also might be considered sub-categories of (a):

- (f) "Ivory Soap" believers. They think it's enough to be "ninety-nine and forty-four/one-hundredths percent pure." They feel that they are relieved of the burden of their sin by Christ's sacrifice because they abide by God's commands in *most* of their activities.

(g) Those who *want to* be Christian, who feel the burden of their sin. *However*, there are a few worldly advantages they would have to give up if they became Christian, so they figure they'll change *later*.

(h) Those who, out of arrogance and/or pride, *refuse* to believe because it would mean having to follow someone else's moral code.

170.044.160a     Torrey: no

**POINT 160a: There is a clear distinction between (a) good works that are a component part of faith and evidence of faith, and (b) "dead" works done as a propitiation for one's sins.**

OBJECTION TO POINT 160: The following passages indicate that *good works are required*.

**James 2:14, 17, 20** [14] What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? [17] In the same way, faith by itself, if it is not accompanied by action, is dead. [20] You foolish man, do you want evidence that faith without deeds is useless?

**Luke 10:33-36** [33] But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. [34] *He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. [35] The next day he took out two silver coins and gave them to the innkeeper. "Look after him," he said, "and when I return, I will reimburse you for any extra expense you may have."* [36] Which of these three do you think was a neighbor to the man who fell into the hands of robbers?

**Matthew 25:34-46** [34] "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. [35] For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, [36] I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

[37] "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? [38] When did we see you a stranger and invite you in, or needing clothes and clothe you? [39] When did we see you sick or in prison and go to visit you?' [40] "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

[41] "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. [42] For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, [43] I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

[44] "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' [45] "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

[ 46] "Then they will go away to eternal punishment, but the righteous to eternal life."

ANSWER: The above passages from James have deliberately been taken out of context, as is frequently done. In context, the meaning is quite different. Throughout, the Bible states that *Man is justified by faith alone*.

The above passages are *defining* faith. Faith is not a mere intellectual exercise. I *believe* with all my heart that Europe, Asia, and Africa *exist*. However, that belief does not require any *action* on my part. James is saying that doing good works is a *component part* of faith. Believers don't do good works to "make a good impression on the Boss", to "score points" or to atone for sins. Believers do good works because they get pleasure and satisfaction out of sharing Christ's love and blessings and seeing other righteous people prosper. The Good Samaritan didn't help the robbery victim because Mosaic Law or the Pharisees or Jesus *told* him to -- he helped the victim because it was *right*, because *he loved his neighbor*.

(Conversely, believers have no qualms about deliberately creating burdens for the unrighteous, e.g., "I know you do quality work at a good price. I also know you have been having some financial problems and you could really use this work. But I also know how terrible you treat your employees (or: I know you don't discourage drug usage by your employees). *Until you learn to treat people fairly*, I'll take my business elsewhere.")

In context, the meaning of James' teaching (and the fact that it does *not* conflict with Paul's teaching that we are justified by faith alone) is clear:

**James 2:14-26** [14] What good is it, my brothers, if a man *claims* to have faith but has no deeds? Can *such faith* save him? [15] Suppose a brother or sister is without clothes and daily food. [16] If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? [17] In the same way, faith by itself, if it is not accompanied by action, is dead.

[18] But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith *by what I do*. [19] You believe that there is one God. Good! Even the demons believe that -- and shudder.

[20] You foolish man, do you want evidence that *faith without deeds is useless*? [21] Was not our ancestor Abraham considered righteous *for what he did* when he offered his son Isaac on the altar? [22] You see that *his faith and his actions were working together*, and *his faith was made complete* by what he did. [23] And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. [24] You see that a person is justified by what he does and not by faith alone.

[25] In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? [Reviser's Note: **Joshua 2:1**] [26] As the body without the spirit is dead, so *faith without deeds is dead*.

170.044.170 Torrey: p161, T:IV(2), P:17

**POINT 170: By the blood of Christ -- because of His death -- the believer has boldness to enter into the holy place, into the very presence of God.**

**Hebrews 10:19-22** [19] Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, [20] by a new and living way opened for us through the curtain, that is, his body, [21] and since we have a great priest over the house of God, [22] let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

God is holy? Yes. And I am a sinner? Yes; but by the wondrous offering of Christ, "once for all," I

am perfected; and on the ground of that blood, so precious to God, I can march boldly into the very presence of God.

170.044.180     Torrey: p162, T:IV(2), P:18

**POINT 180: Because of the cleansing power of the shed blood of Jesus, those who have washed their robes in it have the right to come to the tree of life and to enter by the portals into the city.**

**Revelation 22:14** Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

Compare **Genesis 3:22-24** [22] And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." [23] So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. [24] After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

170.044.190     Torrey: p162, T:IV(2), P:19

**POINT 190: Because of the death of Christ, believers shall live together with Him.**

**Revelation 7:14-15** [14] I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. [15] Therefore, "they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them.

170.044.200     Torrey: p162, T:IV(2), P:20

**POINT 200: Because of the cleansing power of Jesus' blood, those who wash their robes and make them white in it shall be before the throne of God.**

Christ on the cross opens the way for others before the throne.

NOTE: These seem to be the tribulation believers. We shall be on the throne, not before it.

**Revelation 3:21** To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

170.044.210     Torrey: p162, T:IV(2), P:21

**POINT 210: Because of Christ's death for the redemption of the transgressions that were under the first covenant, they who have been called receive the promise of the eternal inheritance.**

**Hebrews 9:15** For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance -- now that he has died as a ransom to set them free from the sins committed under the first covenant.

170.044.220     Torrey: p162, T:IV(2), P:22

**POINT 220: In the death of Christ, we died. In His crucifixion we were crucified. When He was nailed to the cross our old selves were nailed to the cross with Him. This is our real position because of His death.**

**Romans 6:3, 6, 8** [3] Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? [6] For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin -- [8] Now if we died with

Christ, we believe that we will also live with him.

**Galatians 2:20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

**Galatians 6:14** May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

**2 Corinthians 5:14** For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

Christian living consists in living this out in life. As I was crucified I should see self on the cross in the place of the curse (as a cursed thing) and no longer try to live, but let Christ live in me. As the old self was crucified I should reckon myself dead unto sin but alive in Christ Jesus.

**Romans 6:11** In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

How few of us see ourselves where the death of Christ put us. This is the great reason why the risen Christ cannot live the fullness of His resurrection life in us. We must be dead with Christ before we can live with Him.

170.044.230     Torrey: p163, T:IV(2), P:23

**POINT 230: By His death, Christ serves as an example that we should follow in His steps.**

**1 Peter 2:21** To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps."

**Matthew 16:24** Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me.

This was evidently not the main purpose of Jesus' death, as so many make it today, but an incidental result.

**1 Peter 1:18-19** [18] For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, [19] but with the precious blood of Christ, a lamb without blemish or defect.

170.044.240     Torrey: p163, T:IV(2), P:24

**POINT 240: In the death of His Son God has given the believer a guarantee that He will freely give us all things.**

**Romans 8:32** He who did not spare his own Son, but gave him up for us all -- how will he not also, along with him, graciously give us all things?

170.044.250     Torrey: p163, T:IV(2), P:25

**POINT 250: By His death, Jesus Christ has delivered all those who were subject to bondage through fear of death.**

**Hebrews 2:14-15** [14] Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death -- that is, the devil -- [15] and free those who all their lives were held in slavery by their fear of death.

170.046.000 Torrey: p163, T:IV(3)

**Topic 46: The Results of Christ's Death in Relation to the Devil and the Powers of Darkness.**

170.046.010 Torrey: p163, T:IV(3), P:1

**POINT 10: Through Christ's death the casting out of the prince of this world is secured.**

**John 12:28-33** [28] "Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again." [29] The crowd that was there and heard it said it had thundered; others said an angel had spoken to him. [30] Jesus said, "This voice was for your benefit, not mine. [31] Now is the time for judgment on this world; now the prince of this world will be driven out. [32] But I, when I am lifted up from the earth, will draw all men to myself." [33] He said this to show the kind of death he was going to die.

Since Christ's death, Satan is a usurper whose ultimate dethronement is secured.

170.046.020 Torrey: p164, T:IV(3), P:2

**POINT 20: Through the death of Christ, the Devil is brought to naught and rendered ineffective.**

**Hebrews 2:14-15** [14] Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death -- that is, the devil -- [15] and free those who all their lives were held in slavery by their fear of death.

The death of Christ was death to Satan's power. He could no longer wield the power of death over those who appropriated to themselves the virtue of Christ's death.

170.046.030 Torrey: p164, T:IV(3), P:3

**POINT 30: In the death of Christ on the cross God triumphed over the principalities and the powers and exposed them to open disgrace.**

**Colossians 2:15** And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

As to what these principalities and powers are, see:

**Ephesians 6:12** For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

It was in the cross of Christ that God fought the decisive battle, and won the decisive victory over the Devil. The moment of Satan's seeming victory was the moment of his overwhelming defeat. He is now a conquered foe. In the cross God celebrated a triumph over him. The whole meaning of this conflict and this victory at the cross will be, I believe, a subject for contemplation and wonder at the manifold wisdom of God in the eternal world.

170.048.000 Torrey: p164, T:IV(4)

**Topic 48: The Results of Christ's Death in Relation to the Material Universe.**

170.048.010 Torrey: p163, T:IV(4), P:1

**POINT 10: Through the death of Christ the whole of the Material Universe -- "all things,**



**whether they be things in earth, or things in heaven" -- is reconciled to God.**

The Material Universe has fallen away from God in connection with sin.

**Romans 8:20-21** [20] For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope [21] that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

**Genesis 3:18** It will produce thorns and thistles for you, and you will eat the plants of the field.

Not only earth, but heaven has been invaded and polluted by sin.

**Ephesians 6:12** For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

**Hebrews 9:23-24** [23] It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. [24] For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

Through the death of Jesus Christ this pollution is removed. Just as the blood of the Old Testament sacrifice was taken into the most holy place, a type of heaven, Christ has taken the blood of the better sacrifice into heaven itself and cleansed it.

See **Romans 8:21**, above.

**2 Peter 3:13** But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

The atonement of Christ has an immense sweep -- far beyond the reach of our human philosophies. We have just begun to understand that blood that was spilled on Calvary means. Sin is a far more awful, ruinous and far-reaching evil than we have been wont to think, but the blood of Christ has a power and efficiency, the fullness of which only eternity will disclose.

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# What the Bible Teaches

## Chapter 180

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180.000.000      Torrey: p166

### THE RESURRECTION OF JESUS CHRIST

180.010.000      Torrey: p166, T:I

Topic 10: The Fact of the Resurrection.

**Reviser's Note:** Much of Torrey's original chapter consists of his logic and reasoning, rather than "What the Bible Teaches." It is a generally accepted Christian doctrine that man learns about God by Divine Revelation *supplemented by right reasoning*. In other words, God provides the framework in the Bible, but He expects that we can work out the minutia ourselves, using the intelligence, logic, reasoning abilities, and conscience that He gave us. For instance, the Bible does not expressly forbid cruelty to animals. But it *does* say that God loves righteousness and hates iniquity, and it *does* define righteousness as fairness. With that and our God-given powers of reasoning we should be able to deduce God's position on animal cruelty -- it isn't *righteous*, so we should not do it.

Fundamentally, there is nothing wrong with Torrey's approach in this chapter, i.e., logic and reasoning instead of direct biblical excerpts. However, *unlike Torrey, I am an attorney*. My training and experience deal *directly and specifically* with the details and dangers of logical inference and deduction. In a number of places in his chapter Torrey draws conclusions that are simply not supportable on the basis of his evidence. The reason is usually that he only sees two alternatives, when in fact there are more, which he totally fails to consider. In such instances I have discussed the additional possibilities.

In a few instances Torrey made outright erroneous assumptions as to how lawyers would handle a matter. For instance, under Anglo-American law, *not one word of Luke's gospel would be considered by any court. He states that he compiled a narrative transmitted by eye-witnesses*. Plainly stated, *he has no personal knowledge, the most basic requirement for a person to qualify as a witness*. Also, the reader needs to be aware that the observations about "a witness on the stand" are Torrey's, not mine; candidly, it is extremely unlikely that he actually observed witnesses in court for any significant period of time -- even most *lawyers* have very little experience observing witnesses in court.

**POINT 10: Jesus Christ was raised from the dead.**

**2 Timothy 2:8** Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,

**1 Corinthians 15:4** that he was buried, that he was raised on the third day according to the Scriptures,

**== DISCUSSION ==**

The Resurrection of Christ is in many respects the most important fact of Christian history. It is the Gibraltar of Christian Evidences, the Waterloo of Infidelity and Rationalism. If the scriptural assertions of Christ's Resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation.

There are three lines of argument for the truthfulness of the Biblical statements:

FIRST. -- THE EXTERNAL PROOFS OF THE AUTHENTICITY AND TRUTHFULNESS OF THE GOSPEL NARRATIVES.

Into this argument we need not enter at this time. The other arguments are perfectly sufficient without it. This is a volume on "What the Bible Teaches," not what historians of the Roman empire and biblical archaeologists teach.

SECOND -- THE INTERNAL PROOFS OF TRUTHFULNESS.

We have four accounts of the Resurrection. Suppose we had no external means of knowing by whom they were written; that we had nothing but the accounts themselves from which to decide as to their truthfulness or untruthfulness.

(a) By a careful comparison of the four accounts we see that they are four separate and independent accounts. *[Reviser's Note: This is not quite correct. See the note on the Synoptic Gospels below.]* This is evident from the apparent discrepancies to the four accounts. There is a real harmony between the accounts, but it can be discovered only by minute and careful study. On the surface there is discrepancy and apparent contradiction. It is just such a harmony as would not exist in four accounts prepared in collusion. In that case, on the surface there would appear agreement. Whatever contradiction there might be would be discovered only by careful study. But the fact is that the discrepancy is on the surface; the real harmony has only been discovered by careful and prolonged study. It is just such a harmony as would exist between four, independent, honest witnesses, each relating the events from his own point of view. The four accounts supplement one another, a third account sometimes reconciling apparent discrepancies of two. These four accounts must be either true or fabrications. If fabrications, they must have been made up either independently or in collusion. They cannot have been made up independently; the agreements are too marked and too many. They cannot have been made up in collusion; the apparent discrepancies are too numerous and too noticeable. They were, therefore, not made up at all. They are a true relation of facts.

(b) The next thing we notice about these accounts is that they bear striking indications of having been written or spoken by eye-witnesses. The account of an eye-witness is readily distinguished from that of one who is merely retelling what others have told him. Any careful student of the Gospel records of the Resurrection will readily detect many marks of the eye-witness.

**Reviser's Note:** Matthew, Mark, and Luke are referred to as the Synoptic Gospels, from Greek words meaning "the same eye", i.e., one perspective. It is well known that at the time the Gospels were written numerous written accounts of Jesus' life and teachings were circulating. There are many extended passages in Matthew and Luke that match Mark *exactly*. The passages are far too long and far too numerous to be coincidence and have been well-documented in numerous readily-available books.

Torrey is correct that it is easy to distinguish the account of an eye-witness from that of someone who is simply repeating what he has heard. However, it is *not* easy to distinguish the *written* account of an eye-witness from a *written* retelling by someone who is *embellishing* that eye-witness' *written* account. For instance, if a victim of a sensational crime hires a "ghost writer" to pen a book, the ghost-writer's account will *seem* to be the detailed account of an eye-witness, but in fact it is not. Luke *admits* that his gospel is *based on* the accounts of eye-witnesses, and yet for the most part it has the feel of an eye-witness account.

(c) The third thing we note is their artlessness, straightforwardness and simplicity. It sometimes happens, when a witness is on the stand, that the story he tells is so artless, straight-forward, simple and natural, there is such an utter absence of any attempt at coloring or effect, that it carries conviction independently of any knowledge we may have of the witness. As we listen to the witness we say at once, "This man is telling the truth." The weight of this kind of evidence is greatly increased, and reaches practical certainty, if we have several independent witnesses of this sort, all bearing testimony to the same essential facts, but with varieties of detail, one omitting what another tells. This is the exact case with the four Gospel narrators of the Resurrection. While the stories have to do with the supernatural, the stories themselves are most natural. The Gospel authors do not seem to have reflected at all upon the meaning or bearing of many of the facts they relate. They simply tell right out what they saw in all simplicity and straightforwardness, leaving the philosophizing to others. Furness, the Unitarian Scholar (quoted in Abbot on Matthew, p. 331, and also Furness, *The Power of the Spirit*), says: "Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after his crucifixion. If those qualities are not discernible here we must despair of ever being able to discern them anywhere." Suppose we had four accounts of the battle of Monmouth, and upon examination we found that they were manifestly independent accounts -- we found striking indications that they were from eye-witnesses; we found them all marked by that artlessness, simplicity and straight-forwardness that carry conviction; we found that they agreed substantially in their account of the battle -- even though we had no knowledge of the authorship or date of these accounts, would we not, in the absence of any other account, say, "Here is a true account of the battle of Monmouth?"

(d) The unintentional evidence of words, phrases, and accidental details. It often happens when a witness is on the stand that the unintentional evidence he bears by words, phrases, and accidental details is more effective than his direct testimony, because it is not the testimony of the witness, but the testimony of the truth to itself. The Gospel stories abound in this sort of evidence.

**Reviser's Note:** In reality, only judges and a small minority of lawyers regularly watch people testifying -- contrary to popular belief, even most lawyers do little, if any, work involving trial or deposition testimony. Most laymen place undue emphasis on "body-language." It is a common, though erroneous belief, that "If I can just look him in the eye, I'll know whether he's telling the truth."

This is similar to lie detectors and other methods of 'truth detection' popular in years

past. They only work if the witness *believes* his lying will be detected. Most people become nervous about testifying unless they regularly testify. Even the most experienced judges often cannot tell whether a witness is telling the truth.

The reason it is often relatively easy to detect lying in court is that the attorneys have examined the case in detail *beforehand*. They have already deposed the major witnesses, asking them the details under oath and of course, they have copies of the depositions for reference. They have had the chance to discuss possible scenarios with their colleagues and decide what questions to ask at trial, what answers to expect, and what follow-up questions to ask. Also, the attorneys usually have handled a number of similar cases, so they know what is common and what is unlikely. *Starting* with this advantage, the attorneys can then *cross-examine* the witness, going over the same point repeatedly, if necessary, to see if the witness changes his story. In fact, written accounts (affidavits and witness statements) are usually *not* considered, *because* they cannot be cross-examined.

(2) **Luke 24:16** [15] As they talked and discussed these things with each other, Jesus himself came up and walked along with them; [16] but they were kept from recognizing him.

Here and elsewhere we are told that Jesus was not recognized at once by His disciples when He appeared to them after His resurrection. There was no point to be gained by their telling the story in this way. They gave no satisfactory explanation of the fact. We are left to study it out for ourselves. Why, then, do they tell it this way? Because this is the way it occurred and they are not making up a story, but telling what occurred. If they had been making up a story, they would never have made it up this way.

(3) **1 Corinthians 15:5-8** [5] and that he appeared to Peter, and then to the Twelve. [6] After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. [7] Then he appeared to James, then to all the apostles, [8] and last of all he appeared to me also, as to one abnormally born.

Here, as everywhere else, Jesus is represented as appearing only to His disciples, with the single exception of His brother, James. Why is it so represented? Because that is how it happened. If a story had been made up years after, Jesus would certainly have been represented as appearing to and confounding some, at least, of His enemies.

(4) Represented as appearing only occasionally.

(5) **John 20:17** Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"

There is no explanation of these words "do not hold on to me", (other translations read "Don't touch me.") It has been the puzzle of centuries for the commentators to explain them. Why is it told this way? Because this is the way it occurred.

(6) **John 19:34** Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

**Reviser's Note:** Torrey's comments on physiology were written more than a century ago and there is no indication he had any training or experience in medicine or physiology. Because this excerpt presents such a significant fact, I have replaced his comments

entirely.

According to modern forensic pathologists, the liquids that came out of Jesus' side definitely were *not* blood and water. What is so significant, however, is that given the type of injuries caused by crucifixion, to a laymen they would have *appeared* to be blood *and* water. Prior to the advent of modern medicine in the past century, this would not be known. Hence, only an *eye-witness* (or someone working from an eye-witness' report) would know to include this detail. For more information see [Forensic Pathology Report on Jesus](#).

(7) **John 20:24-25** [24] Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. [25] So the other disciples told him, "We have seen the Lord!"

This is most true to life. It is in perfect harmony with what is told of Thomas elsewhere, but to make it up would require a literary art that immeasurably exceeded the possibilities of the author.

(8) **John 20:4-6** [4] Both were running, but the other disciple outran Peter and reached the tomb first. [5] He bent over and looked in at the strips of linen lying there but did not go in. [6] Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there,

This is again in striking keeping with what we know of the men. John, the younger, outruns Peter, but hesitatingly, reverently, stops outside and first looks in. But impetuous, older Peter, lumbers on as best he can behind, but when once he reaches the tomb, never waits a moment outside, but plunges in. Who was the literary artist who had the skill to make this up, if it not happen just so?

(9) **John 21:7** Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

Here, again, we have the unmistakable marks of truth. John, the man of quick perception, is the first to recognize his Lord. Peter, the man of impetuous and unthinking devotion, so soon as he is told who it is, tumbles into the water and swims ashore to meet him. Was this made up?

(10) **John 20:15** "Woman," he said, "why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

Here is surely a touch that surpasses the art of any man of that day or any day. Mary, with a woman's love, forgets a woman's weakness and cries, "Tell me where you have laid him, and I will take him away." Of course she lacked the strength to do it, but woman's love never stops at impossibilities. Was this made up?

(11) **Mark 16:7** But go, tell his disciples and Peter, "He is going ahead of you into Galilee. There you will see him, just as he told you."

"And Peter." Why "And Peter?" No explanation is offered, but reflection shows it was an utterance of love toward a despondent and despairing disciple who had thrice denied his Lord and would not think himself included in a general invitation. Was this made up?

(12) **John 20:27-29** [27] Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." [28] Thomas said to him, "My Lord

and my God!" [29] Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

The action of Thomas here is too natural and the rebuke of Jesus too characteristic to be attributed to the art of some master of fiction.

(13) **John 21:21-22** [21] When Peter saw him, he asked, "Lord, what about him?" [22] Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."

This, too, is a characteristic rebuke on Jesus' part.

Compare **Luke 13:23-24** [23] Someone asked him, "Lord, are only a few people going to be saved?" He said to them, [24] "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.

Jesus never answered questions of speculative curiosity but always pointed the questioner to his own immediate duty.

(14) **John 21:15-17** [15] When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." [16] Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." [17] The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep.

**Reviser's Note:** In Jesus' "Do you love me?" conversation with Peter, *the most important aspect* is totally *lost* in translation: *Jesus* uses a Greek word, *agape*, which means "Do you love me enough to *die* for me?" Peter responds with *filios*, i.e., "I love you *like a brother*." Due to the fact that there are no English words with these distinctions, in *every* English translation, when Jesus asks "Do you love me?" and Peter responds "You know I love you," it *appears* that Peter is answering *affirmatively*. However, in the original Greek, Peter is not giving Jesus a straight answer.

There is no explanation of why Jesus asked three times or why Peter was grieved because Jesus did ask three times. We must read this in the light of the thrice-repeated, threefold denial to understand it. But the author does not tell us so. He surely would if he had been making this up with this fact in view. He is simply reporting what actually occurred.

(15) Appropriateness of the way in which Jesus revealed Himself to different persons after His resurrection --

TO MARY:

**John 20:16** Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher).

What a delicate touch of nature! Up to this point Mary had not recognized her Lord, but in that one word, "Mary," uttered as no other but He had ever uttered it, she knew Him and fell at His feet and tried to clasp them, crying "Rabboni." Was that made up?

Why would a liar bother to mention that she replied in Aramaic?



TO THE TWO:

**Luke 24:30-31** [30] When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. [31] Then their eyes were opened and they recognized him, and he disappeared from their sight.

Knew Him in the breaking of bread. Why? The evangelist ventures no explanation. But we easily read between the lines that there was something so characteristic in the way he returned thanks at meals, so real and so different from the way in which they had ever seen any other do it, that they knew Him at once by that. Is that made up?

TO THOMAS:

**John 20:25-28** [25] So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it." [26] A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" [27] Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." [28] Thomas said to him, "My Lord and my God!"

TO JOHN AND PETER:

**John 21:5-7** [5] He called out to them, "Friends, haven't you any fish?" "No," they answered. [6] He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. [7] Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

To Thomas, the man of sense, He makes Himself known by sensible proof. To John and Peter as at the first by a miraculous draught of fish.

(16) **John 20:7** as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen.

How strange that this little detail is added to the story with absolutely no attempt of saying why. But how deeply significant this little unexplained detail is. In that supreme moment when the breath of God passes over and through that cold and silent clay, and Jesus rises triumphant over death and Satan, there is no excitement upon His part, but with that same majestic self-composure and serenity that marked His whole life, absolutely without human haste or flurry or disorder, He even rolls up the napkin that was about His head and lays it away in an orderly manner by itself. Was that made up?

These are little things, but it is from that very fact that they gain much of their significance. It is in just such little things that a fiction would disclose itself. Fiction betrays its difference from fact in the minute. But the more microscopically we examine the Gospel narrative, the more we become impressed with its truthfulness. The artlessness and naturalness of the narrative surpasses all art.

Third -- THE CIRCUMSTANTIAL EVIDENCE.

There are certain unquestionable facts of history that demand the Resurrection of Christ to account for them.



(1) Beyond a question the foundation truth preached in the early years of the Church's history was the Resurrection.

(a) Why should the Apostles use this as the cornerstone of their creed if it was not well-attested and firmly believed?

(b) If Jesus had not risen there would have been some evidence He had not. But the Apostles went up and down the very city where He had been crucified, and proclaimed right to the face of His slayers that He had been raised and no one could produce evidence to the contrary. The best they could do was to say that the guards went to sleep and the disciples stole the body. But if they had stolen the body they would have known it, and the great moral transformation in the disciples would have remained unaccounted for. More importantly, the lie was not "**Someone** stole the body while we were asleep." It was "**The disciples** stole the body while we were asleep." If the guards were asleep, how could they know it was the disciples?

(2) The change in the day of rest from Saturday to Sunday. Changed by no express decree but by general consent. In the Bible days we find the disciples meeting on the first day.

**Acts 20:7** On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

**1 Corinthians 16:2** On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

**Reviser's Note:** Messianic Judaism claims that Sunday worship did not begin until much later, when the Church became anti-semitic and attempted to remove all traces of Jewish practices. In fairness, neither of the above passages indicates that the first day of the week was observed as the day of rest.

(3) The change in the disciples. From blank and utter despair to a courage nothing could shake.

**Acts 4:19-20** [19] But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. [20] For we cannot help speaking about what we have seen and heard."

**Acts 5:29** Peter and the other apostles replied: "We must obey God rather than men!"

Such is a sudden and radical change demands an explanation. Nothing short of the fact of the Resurrection will explain it.

These unquestionable facts are so impressive and so conclusive that infidel and Jewish scholars admit that the Apostles **believed** that Jesus rose from the dead. Baur admits this. Even Strauss says: "Only this much need be acknowledged -- that the Apostles firmly believed that Jesus had arisen." Schenkel says: "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty. ... It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." these admissions are fatal to the rationalists who make them.

The question at once arises, Whence this conviction and belief? Renan attempts an answer by saying: "The passion of a hallucinated woman (Mary), gives to the world a resurrected God." (Renan,

"Life of Jesus," p. 357) But we answer: "The passion of a hallucinated woman" is no equal to this task. There was a Matthew and Thomas in the apostolic company to be convinced, and a Paul outside to be converted. It takes more than the passionate hallucination of a woman to convince a Jewish tax-gatherer, a stubborn unbeliever, and a fierce and conscientious enemy.

Strauss tries to account for it by inquiring whether the appearances may not have been visionary. We answer: There was no subjective starting-point for such visions in the Apostles, and furthermore eleven men do not have the same visions at the same time, much less five hundred." (**1 Corinthians 15:6**)

A third attempt at an explanation is that Jesus was not really dead. To sustain this view appeal is made to the short time He hung on the cross, and that history tells of one in the time of Josephus taken down from the cross and nursed back to life. In replay, we say:

First -- Remember the events that preceded the crucifixion and the physical condition in which they left Jesus. (**Reviser's Note:** See [Forensic Pathology Report on Jesus](#) and [A Lawyer Examines the Swoon Theory](#).)

Second -- His enemies would and did take all necessary precautions.

**John 19:34** Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Third -- If Jesus had been merely resuscitated he would have been so weak, such an utter physical wreck -- as was the man cited in proof -- that His reappearance would have been measured at its real value.

Fourth -- The Apostles would have known how they brought Him back to life, and the main fact to account for, the change in them, would remain unaccounted for.

Fifth -- Still, the moral difficulty is greatest of all. If it was merely a case of resuscitation, then Jesus tried to palm himself off as one risen from the dead when He knew He was nothing of the sort. He was an arch impostor, and the whole Christian system rests on a fraud. It is impossible to believe that such a system of religion as that of Jesus Christ, embodying such exalted precepts and principles of truth, purity and love "originated in a deliberately planned fraud." No one whose own heart is not cankered by fraud and trickery can believe Jesus an impostor and His religion founded upon fraud.

We have eliminated all other possible suppositions; we have but one left: Jesus really was raised from the dead the third day. The desperate straits to which those who attempt to deny it are driven are in themselves proof of the fact. Furthermore, if the Apostles really, firmly believed, as is admitted, that Jesus arose from the dead, they had some facts upon which they founded their belief. These are the facts they would have related in recounting the story and not have made up a story out of imaginary incidents. But, if the facts were as recounted in the Gospels, there is no possible escaping the conclusion that Jesus actually arose.

We have, then, several independent lines of argument pointing to the resurrection of Christ from the dead. Taken separately they satisfactorily prove the fact. Taken together they constitute an argument that makes doubt of the resurrection of Christ impossible to a candid man.

There is really but one weighty objection to the doctrine that Christ arose from the dead -- i.e., "*that there is no conclusive evidence that any other ever arose.*" To this a sufficient answer would be: Even if it were certain that no other ever arose, the life of Jesus was unique, His nature was unique,

His mission was unique, His history was unique, and it is not to be wondered at, but to be expected, that the issue of His life should also be unique.

180.010.012     Torrey: no

**POINT 12: Every story, whether true or not, has a "plausibility factor." Resurrection has such a low plausibility factor that it would be utterly absurd to falsely claim it happened.**

Every story, whether true or not, has a "plausibility factor." If something *sounds* implausible, it is extremely likely that it will not be believed, *even if true*, e.g., claims that, as a child, one was sexually molested by a parent. On the other hand, if something sounds quite plausible, it is extremely likely that it *will* be believed, *even if false*, e.g., "The reason I'm late for work is that I had a flat tire on my car."

If the Apostles were falsely claiming that Jesus Christ was God, it would make far more sense to claim something less spectacular than Resurrection, something with a much higher "plausibility factor." For example, they could simply have claimed that they saw a burning bush and heard the voice of God say "Man has killed my beloved Son. He gave his life so that men might be saved. He will now live with Me in Heaven."

180.010.014     Torrey: no

**POINT 14: If Jesus Christ was not resurrected from the dead, then who met Paul on the road to Damascus, struck him blind, and then arranged for him to be healed?**

By his own admission, Saul *hated* Christians; he obtained a commission from the High Priest in Jerusalem *specifically* to persecute Christians. Why would such a man *join* a group of liars after their leader had been executed in disgrace? Remember -- Peter, one of Jesus *disciples*, denied Jesus *three times*. **Luke 22:56-60, John 18:17-18, 25-26**

Saul was trained in law and theology by Gamaliel, one of the greatest Jewish teachers of the time. Saul viewed Jesus and his followers as heretics and blasphemers and considered it his *religious duty* to stamp out such heresy. Why would such a man accept Jesus and ultimately die for his belief in Jesus' teachings if he didn't *know* for a fact that the Resurrection was true?

180.020.000     Torrey: p176, T:II

**Topic 20: The Importance of the Resurrection of Jesus Christ.**

180.020.010     Torrey: p176, T:II, P:1

**POINT 10: The Resurrection of Jesus Christ is mentioned directly ONE HUNDRED AND FOUR or more times in the New Testament.**

"Raised" - 37, "raise" - 1, "rise" - 10, "risen" - 21, "rose" - 6, "rising" - 1, "life" - 1, "alive" - 2, "lives" - 6, "brought again" - 1, "quicken" - 3, "begotten" - 1, "resurrection" - 11.

180.020.020     Torrey: p176, T:II, P:2

**POINT 20: The Resurrection of Jesus Christ was the most prominent and cardinal point in the apostolic testimony.**

**Acts 1:21-22** [21] Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, [22] beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."

**Acts 2:24, 29-32** [24] But God raised him from the dead, freeing him from the agony of death,

because it was impossible for death to keep its hold on him. [29] "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. [30] But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. [31] Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. [32] God has raised this Jesus to life, and we are all witnesses of the fact.

**Acts 4:33** With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.

**Acts 17:18** A group of Epicurean and Stoic philosophers began to dispute with him. Some of them asked, "What is this babbler trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection.

**Acts 23:6** Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."

**1 Corinthians 15:15** More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

The Resurrection of Jesus Christ had a prominence in the apostolic teaching that it does not have in modern preaching.

180.020.030     Torrey: p177, T:II, P:3

**POINT 30: The Resurrection of Jesus Christ is one of the two most fundamental truths of the Gospel.**

**1 Corinthians 15:1, 3- 4** [1] Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. [3] For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, [4] that he was buried, that he was raised on the third day according to the Scriptures,

Gospel preachers nowadays preach the gospel of the Crucifixion, the Apostles preached the gospel of the Resurrection as well:

**2 Timothy 2:8** [8] Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,

The Crucifixion loses its meaning without the Resurrection. Without the Resurrection the death of Christ was only the heroic death of a noble martyr; with the Resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for. My sin may be as high as the highest mountain, but the sacrifice that covers it is as high as the highest heaven; my guilt may be as deep as the ocean, but the atonement that swallows it up is as deep as eternity.

180.020.040     Torrey: p177, T:II, P:4

**POINT 40: Disprove the Resurrection of Jesus Christ and Christian faith is vain.**

**1 Corinthians 15:14, 17** [14] And if Christ has not been raised, our preaching is useless and so is your faith. [17] And if Christ has not been raised, your faith is futile; you are still in your sins.

On the other hand, as we shall see shortly, if Jesus Christ did rise, Christian preaching and Christian faith rest upon a solid and unassailable foundation of fact.

180.020.050      Torrey: p177, T:II, P:5

**POINT 50: The doctrine of the Resurrection of Jesus Christ has power to save anyone who believes it with the heart.**

**Romans 10:9-10** [9] That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. [10] For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

180.020.060      Torrey: p178, T:II, P:6

**POINT 60: To know the power of Christ's Resurrection is one of the highest ambitions of the intelligent believer, to attain which he sacrifices all things and counts them but refuse.**

**Philippians 3:8-10** [8] What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ [9] and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ -- the righteousness that comes from God and is by faith. [10] I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,

The importance of the Resurrection of Jesus Christ will come out still further when we come to study the "Results of His Resurrection."

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# *What the Bible Teaches*

## **Chapter 180**

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### **THE RESURRECTION OF JESUS CHRIST Part 2**

180.030.000     Torrey: p178, T:III

**Topic 30:** The Manner of the Resurrection of Jesus Christ.

180.030.010     Torrey: p178, T:III, P:1

**POINT 10:** God raised Jesus Christ from the dead by the working of the strength of His might.

**Acts 2:24, 32** [24] But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. [32] God has raised this Jesus to life, and we are all witnesses of the fact.

**Acts 10:40** but God raised him from the dead on the third day and caused him to be seen.

**Acts 13:30** But God raised him from the dead,

**Romans 10:9** That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

**Colossians 2:12** having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

**Ephesians 1:19-20** [19] and his incomparably great power for us who believe. That power is like the working of his mighty strength, [20] which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

It was not so much that Jesus Christ arose as that God raised Him. It was God who put forth the might, it was God who loosed the pains of death. He was raised by an act of power from without and not by the fullness of life within. He laid down His life to the fullest extent, He was in the fullest sense dead, and it took the strength of God's might to raise Him.

180.030.020     Torrey: p179, T:III, P:2

**POINT 20:** Jesus Christ, after His resurrection, ate and drank, had hands, feet, flesh and bones,



**and all the appearance of a man.**

**John 20:27** Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

**Acts 10:40-41** [40] but God raised him from the dead on the third day and caused him to be seen. [41] He was not seen by all the people, but by witnesses whom God had already chosen -- by us who ate and drank with him after he rose from the dead.

**Luke 24:39** Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

**Luke 24:15, 18** [15] As they talked and discussed these things with each other, Jesus himself came up and walked along with them; [18] One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?"

**John 20:14-15** [14] At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. [15] "Woman," he said, "why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

180.030.030      Torrey: p179, T:III, P:3

**POINT 30: Jesus Christ's resurrection appearance was sufficiently different from His earthly appearance as not to be *clearly* recognizable by His intimate friends.**

**John 21:4, 12** [4] Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. [12] Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord.

## == DISCUSSION ==

**Reviser's Note:** I have to disagree with Torrey on this point. His original wording is "Jesus' resurrection appearance was *so* different . . ." Rather, it appears that God clouded the disciples' minds because of their lack of belief. See **Luke 24:13-35**, excerpts of which are below:

**Luke 24:13-16** [13] Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. [14] They were talking with each other about everything that had happened. [15] As they talked and discussed these things with each other, Jesus himself came up and walked along with them; [16] but *they were kept from recognizing him*.

**Luke 24:25-27** [25] He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! [26] Did not the Christ have to suffer these things and then enter his glory?" [27] And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

**Luke 24:30-32** [30] When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. [31] Then their eyes were opened and they recognized him, and he disappeared from their sight. [32] They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"



180.030.040 Torrey: p179, T:III, P:4

**POINT 40:** Jesus Christ's resurrection body was of such character that He could appear in a room where the doors were shut and could vanish from the sight of men. It was not subject to some of the limitations under which ordinary earthly bodies exist and act.

**John 20:19, 26** [19] On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" [26] A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

**Luke 24:31** but when they entered, they did not find the body of the Lord Jesus.

180.030.050 Torrey: p180, T:III, P:5

**POINT 50:** Jesus Christ had a *transformed* body, incorruptible, glorious, mighty, spiritual, heavenly, not FLESH AND BLOOD. ("flesh and bones" is not "flesh and blood").

**Philippians 3:21** who, by the power that enables him to bring everything under his control, will *transform* our lowly bodies so that they will be like his glorious body.

Compare **1 Corinthians 15:42-50** [42] So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; [43] it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; [44] it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. [45] So it is written: "The first man Adam became a living being" ; the last Adam, a life-giving spirit. [46] The spiritual did not come first, but the natural, and after that the spiritual. [47] The first man was of the dust of the earth, the second man from heaven. [48] As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. [49] And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven. [50] I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

## == DISCUSSION ==

**Luke 24:39 Revised Standard Version** See my hands and my feet, that it is I myself! Handle me, and see; for a spirit does not have flesh and bones as you see that I have.

**John 20:19** On the evening of that first day of the week, when *the disciples were together, with the doors locked* for fear of the Jews, *Jesus came and stood among them* and said, "Peace be with you!"

**Luke 24:31, New American Bible** With that their eyes were opened and they recognized him; whereupon *he vanished* from their sight.

**Luke 24:36-37** [36] While they were still talking about this, *Jesus himself* [suddenly] *stood among them* and said to them, "Peace be with you." [37] *They were startled* and frightened, thinking they saw a ghost.

**John 20:25-27** [25] So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it." [26] A week later his disciples were in the house again, and

Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" [27] Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

If Jesus' resurrected body had blood, it would be flowing out the open wounds.

Many Christians incorrectly believe we will get a *new* body when we are resurrected. If that were the case, what did God do with Jesus' old body?

180.040.000     Torrey: p180, T:IV

**Topic 40: The Results of the Resurrection of Jesus Christ.**

180.040.010     Torrey: p180, T:IV, P:1

**POINT 10: Through Jesus Christ men became believers in God who raised Him from the dead. By the resurrection of Jesus Christ a solid foundation is laid for our faith in God.**

**1 Peter 1:21** Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

Men have been looking constantly for proofs of the existence and character of god. There is the argument from the marks of creative intelligence and design in the material universe, the argument from the evidence of an intelligent guiding hand in human history, the ontological argument, etc., but the resurrection of Jesus Christ points with unerring certainty to the existence, power, and holiness of the God who raised Him. On the other hand, if Christ is not raised from the dead our faith is in vain.

**1 Corinthians 15:17** And if Christ has not been raised, your faith is futile; you are still in your sins.

My belief in the God of the Bible is not a felicitous fancy, it is a fixed faith resting upon an incontrovertibly firm fact.

180.040.020     Torrey: p181, T:IV, P:2

**POINT 20: By the Resurrection of Jesus Christ believers are begotten again unto a living hope, to an inheritance incorruptible, and undefiled, and that does not fade away, reserved in heaven.**

**1 Peter 1:3-4** [3] Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, [4] and into an inheritance that can never perish, spoil or fade -- kept in heaven for you,

The Resurrection of Jesus Christ is the truth which, made living in our hearts by the Holy Spirit, results in the "new birth to a living hope, and an incorruptible, etc., inheritance."

Compare **Romans 10:9** That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

Through our believing in a Risen and Living Christ, Christ begins to live in us. The Resurrection of Christ also forms a firm foundation of fact upon which to build our hope for the future.

180.040.030     Torrey: p181, T:IV, P:3

**POINT 30: By His Resurrection Jesus Christ is declared (or openly appointed or designated) to be the Son of God with power.**

**Romans 1:4** and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

The claim that Jesus made was that, while even the greatest and best of the prophets were only servants, He was a Son, a beloved and only one of the Father. That while other faithful messengers were only servants in the kingdom of God, it belonged to Himself as His own inheritance.

**Mark 12:6-7** [6] He had one left to send, a son, whom he loved. He sent him last of all, saying, "They will respect my son." [7] But the tenants said to one another, This is the heir. Come, let's kill him, and the inheritance will be ours.

That He was one with the Father, and that men should honor Him "even as they honor the Father."

**John 10:30** I and the Father are one.

**John 5:23** that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

By raising Christ from the dead God set His seal to this claim. Others, it is true, have been raised from the dead by God's power, but they made no such claim as this prior to their death. But Jesus made this extraordinary claim; was put to death for making it; previous to His death claimed that God would raise Him again the third day. God did so, and thus affirmed the claim of Jesus Christ, and announced to all ages in a way more convincing and satisfying than an audible voice from heaven, "Jesus Christ is my Son and all men must honor the Son even as they honor me." The admission of the Resurrection of Jesus Christ leads logically to the admission of His deity.

180.040.040      Torrey: p182, T:IV, P:4

**POINT 40: By the Resurrection of Jesus Christ God "has given assurance to all men" that "He will judge the world in righteousness by "Jesus Christ."**

**Acts 17:31** For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.

Jesus Christ claimed that God would judge the world by Him.

**John 5:22, 27-29** [22] Moreover, the Father judges no one, but has entrusted all judgment to the Son, [27] And he has given him authority to judge because he is the Son of Man. [28] "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice [29] and come out -- those who have done good will rise to live, and those who have done evil will rise to be condemned.

By raising Christ from the dead God has set His seal to that claim. If men ask me how I know there is a judgment day coming when Christ shall judge the world in righteousness, I reply because I know Jesus Christ arose. The sure fact of the Resurrection of Jesus Christ in the past, points unerringly forward to the sure coming of judgment in the future. Belief in a judgment day is no guess of theologians, it is a positive faith founded upon a proved fact.

180.040.050      Torrey: p182, T:IV, P:5

**POINT 50: By the Resurrection of Jesus Christ believers in Him are justified -- i.e., declared righteous.**

**Romans 4:25** He was delivered over to death for our sins and was raised to life for our justification.

(a) Christ gave His life a propitiation for believers. He "was delivered up for our transgressions." The Resurrection settles it beyond a peradventure that God has accepted the propitiation. The Resurrection is God's declaration of His acceptance of the propitiation, and is, therefore, the declaration of our justification. When another agrees to settle for my responsibilities, I always wish to know whether the settlement is accepted. By the Resurrection, God declares that He has accepted and is satisfied with the settlement Christ has made. I am thus declared righteous in God's sight. If we are ever troubled with doubts as to whether God has accepted the offering Christ made, we have only to look at the empty tomb and the Risen Lord.

(b) When Christ arose, He arose as our representative. He died as our representative, He arose as our representative, He ascended as our representative, He is seated as our representative.

**Ephesians 2:5-6** [5] made us alive with Christ even when we were dead in transgressions -- it is by grace you have been saved. [6] And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus

As one risen, ascended, seated, He is declared to be God's chosen and accepted one, and we are declared chosen, accepted, righteous to Him.

180.040.060     Torrey: p183, T:IV, P:6

**POINT 60: It is through being joined to the Risen Christ that the believer brings forth fruit to God.**

**Romans 7:4** So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.

The only living or doing or accomplishing in the Christian life that is acceptable to God is through union with the Risen Christ. Through union with the crucified Christ we get our pardon, our cleansing from guilt, our justification, our perfect standing before God. Through union with the Risen Christ we get power for life and fruit. One reason why there is so little of life and fruit in many professedly Christian lives is because there is so little knowledge of the Risen and Living Christ. Paul tells of God, who raised Him from the dead.

**Colossians 2:12** having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

We are raised with Him to walk in newness of life. **Romans 6:4** This is the truth which baptism symbolizes.

**Romans 6:3-4** [3] Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? [4] We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

The full power of Christ's resurrection we shall not know until we attain unto the resurrection from the dead.

**Philippians 3:10-11** [10] I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, [11] and so, somehow, to attain to the resurrection from the dead.

"He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in you."

**Romans 8:11** And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

But "the power of this resurrection" in our moral and spiritual lives, begetting "newness of life," and "fruit unto God," we may know even now, through being "joined to him who was raised from the dead." Are you "joined to another, even to him who was raised from the dead?" Here lies the secret of holy living, "newness of life," victory over sin, fruit unto God.

180.040.070      Torrey: p183, T:IV, P:7

**POINT 70: Through the life of Jesus Christ believers will be saved.**

**Romans 5:9-10** [9] Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! [10] For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

Note 1 -- The life spoken of here evidently does not refer to the example of Christ, but to His life, which is the outcome of His Resurrection.

Compare **John 14:19** Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.

Note 2. -- The salvation spoken of here evidently does not refer to salvation from the guilt of sin -- i.e., pardon and justification. That has been spoken of in the preceding verse as already secured "by his blood." It is salvation in the future -- "**shall be** saved by his life." By a comparison with the previous verse it is evidently salvation from the coming wrath. The life of Christ that is the outcome of the Resurrection secures this for us. this life will have its perfect manifestation in the coming of the Lord.

**Colossians 3:4** When Christ, who is your life, appears, then you also will appear with him in glory.

**2 Thessalonians 1:9-10** [9] They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power [10] on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

180.040.080      Torrey: p184, T:IV, P:8

**POINT 80: Through the Resurrection of Jesus Christ we have an ever-living high priest at the right hand of God to continually make intercession for us, and who is therefore able to save to the uttermost (or "to all completeness").**

**Romans 8:34** Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God *and is also interceding for us.*

**Hebrews 7:25** Therefore he is able to save completely those who come to God through him, *because he always lives to intercede for them.*

Salvation is begun by the atoning death of Jesus Christ; it is continued by the Resurrection and Intercession of Christ. We have not only a Savior who died and so made atonement for sin, but also a Savior who rose and carried the blood into the holy of holies -- God's own presence -- and presents it there, and who ever lives and pleads our case in every new failure.

**1 John 2:1** My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One.

Compare **Luke 22:31-32** [31] Simon, Simon, Satan has asked to sift you as wheat. [32] But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.

**John 11:42** I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.

Herein He our abiding security and our assurance of the ultimate perfect completeness of Christ's work for us and in us.

Note the believer's triumphant challenge:

**Romans 8:33-34** [33] Who will bring any charge against those whom God has chosen? It is God who justifies. [34] Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God and is also interceding for us.

180.040.090      Torrey: p185, T:IV, P:9

**POINT 90: In the Resurrection of Jesus Christ we have an illustration and proof of the exceeding greatness of God's power toward us.**

**Ephesians 1:18-20** [18] I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, [19] and his incomparably great power for us who believe. That power is like the working of his mighty strength, [20] which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

If we would understand and know what God can do in and for us, we have simply to look at and meditate upon the Resurrection of Jesus Christ, looking to God to give us " ... the Spirit of wisdom and revelation, so that you may know him better." (**Ephesians 1:17**)

180.040.100      Torrey: p185, T:IV, P:10

**POINT 100: The Resurrection of Jesus Christ is the guarantee of our own resurrection.**

**1 Thessalonians 4:14** We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him.

**2 Corinthians 4:14** because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence.



We know that God will raise us up because He raised Him up. We are so untied to Christ by faith that if He rose we must. If the spirit of Him who raised up Christ from the dead will also quicken our mortal bodies by His spirit that dwells in us.

**Romans 8:11** And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

The Resurrection of Jesus Christ has robbed death of its terrors for the believer.

**1 Corinthians 15:55-57** [55] "Where, O death, is your victory? Where, O death, is your sting?" [56] The sting of death is sin, and the power of sin is the law. [57] But thanks be to God! He gives us the victory through our Lord Jesus Christ.

180.040.110      Torrey: p185, T:IV, P:11

**POINT 110: The Resurrection of Jesus Christ is the fulfillment of the promise made to the Fathers.**

**Acts 13:32-33** [32] We tell you the good news: What God promised our fathers [33] he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father."

QUESTION: What was the promise made to the Fathers of which the Resurrection of Christ is the fulfillment?

ANSWER: **Acts 3:25** And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, "Through your offspring all peoples on earth will be blessed."

Compare to the following:

**Genesis 22:18** and through your offspring all nations on earth will be blessed, because you have obeyed me.

**Genesis 26:4** I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed,

**Genesis 12:3** I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.

**Galatians 3:16** The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

**Genesis 3:15** 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.

The Risen Jesus Christ is the seed in which all nations shall be blessed in His turning them away from their iniquities.

**Acts 3:26** When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.

Furthermore, "Resurrection" is the substance of the promise made to the Fathers.



**Acts 26:6-8** [6] And now it is because of my hope in what God has promised our fathers that I am on trial today. [7] This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me. [8] Why should any of you consider it incredible that God raises the dead?

Compare **Acts 23:6** Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."

And Jesus the resurrected one, and first fruits of them that sleep, is the fulfillment of this promise. The Resurrection of Jesus Christ is the guarantee of the fulfillment of all the promises of God:

**First**, because it declares Him to be the Son of God with power, and thus that the promises of the Bible all of which He endorses.

**Luke 24:44** He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

are the sure words of God.

**Second**, because it reveals God's ability to keep His word and also His mighty power toward us. He that keeps His word in raising the dead can surely fulfill all His promises.

Compare **Acts 13:38-39** [38] "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. [39] Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.

If we wish to know that all the promise of God is in Christ Jesus, we have only to look to that most marvelous fulfillment of God's word and promise that has already taken place -- the Resurrection -- and see in that the guarantee of the fulfillment of all. If you are ever tempted to think any promise of the Word too large and that you must discount it, remember that Christ is risen and that therein you have a proof and illustration of the "exceeding greatness of his power toward us who believe."

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# *What the Bible Teaches*

## **Chapter 190**

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190.000.000      Torrey: p187

### **THE ASCENSION OR EXALTATION OF JESUS CHRIST**

190.010.000      Torrey: p187, T:I

**Topic 10:** The Fact of the Ascension or Exaltation of Jesus Christ.

190.010.010      Torrey: p187, T:I, P:1

**POINT 10:** Jesus Christ has ascended up on high, been received into Heaven, has sat down at the right hand of God.

**Ephesians 4:8** This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

**Acts 1:9** After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

**Luke 24:51** While he was blessing them, he left them and was taken up into heaven.

**Hebrews 10:12** But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.

The Ascension or Exaltation of Jesus Christ is definitely spoken of thirty-three or more times in the New Testament.

190.020.000      Torrey: p187, T:II

**Topic 20:** The Manner of the Ascension or Exaltation of Jesus Christ.

190.020.010      Torrey: p187, T:II, P:1

**POINT 10:** Jesus Christ was carried up into Heaven while the disciples were looking and received out of their sight.

**Acts 1:9** After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

**Luke 24:51** While he was blessing them, he left them and was taken up into heaven.

190.020.020 Torrey: p187, T:II, P:2

**POINT 20: Jesus Christ has been glorified with the Father Himself with the glory which He had with Him before the world was.**

**John 17:5** And now, Father, glorify me in your presence with the glory I had with you before the world began.

190.020.030 Torrey: p187, T:II, P:3

**POINT 30: Jesus Christ has been made higher than the Heavens.**

**Hebrews 7:26** Such a high priest meets our need - - one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

Compare **Hebrews 4:14** Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

**Ephesians 4:10** He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.

190.020.040 Torrey: p188, T:II, P:4

**POINT 40: Jesus Christ is now seated at the right hand of God.**

**Ephesians 1:20** which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

**Colossians 3:1** Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.

QUESTION: Is this to be taken literally of location, or figuratively of power?

ANSWER: **Acts 7:55-56** [55] But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. [56] "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

Though God is in a sense everywhere, there is a place where He peculiarly manifests Himself and His glory -- a place where He can be said to dwell in a sense in which He dwells nowhere else. Jesus Christ is at His right hand in that place.

190.020.050 Torrey: p188, T:II, P:5

**POINT 50: Jesus Christ has been exalted far above all rule and authority, power, and dominion, and every title that can be given, not only in this world but also in that which is to come.**

**Ephesians 1:21** far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

**Ephesians 6:12** For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly

realms.

190.020.060 Torrey: p188, T:II, P:6

**POINT 60: God the Father exalted Jesus Christ with His right hand.**

**Acts 5:31** God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

190.030.000 Torrey: p188, T:III

**Topic 30: The Purpose of the Exaltation of Jesus Christ.**

190.030.010 Torrey: p189, T:III, P:1

**POINT 10: Jesus Christ was glorified in order that He might glorify the Father.**

**John 17:1** After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you."

190.030.020 Torrey: p189, T:III, P:2

**POINT 20: Jesus Christ was exalted that He might be a Prince and a Savior, to give repentance to Israel and forgiveness of sins.**

**Acts 5:31** God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

It is the "Ascended" or "Exalted" Christ that now rules the believer and saves him and gives repentance and forgiveness of sins.

190.030.030 Torrey: p189, T:III, P:3

**POINT 30: Jesus Christ was exalted to enter heaven as a forerunner for us.**

**Hebrews 6:20** where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

He has gone ahead to prepare the way and open the gates by His atoning blood and priestly intercession.

190.030.040 Torrey: p189, T:III, P:4

**POINT 40: Jesus Christ has ascended into heaven to prepare heaven itself as an abode for us.**

**John 14:2** In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

QUESTION: How?

ANSWER: **Hebrews 9:21-24** [21] In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. [22] In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. [23] It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. [24] For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

Heaven itself must be sprinkled with blood to be fitted to be the abode of blood-sprinkled sinners.

190.030.050     Torrey: p190, T:III, P:5

**POINT 50: Jesus Christ ascended and entered heaven now to appear before the face of God for us -- i.e., to act as high priest on our behalf; to present the blood of atonement and make intercession for us.**

**Hebrews 9:24** For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

This is illustrated by the Old Testament high priest who was only the type of Him that was to come.

190.030.060     Torrey: p190, T:III, P:6

**POINT 60: Jesus Christ ascended into heaven and sat down on the right hand of God to await the complete subjection of His enemies and the restitution of all things. When that time comes He will come forth and His enemies be quickly subdued before him.**

**Hebrews 10:12-13** [12] But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. [13] Since that time he waits for his enemies to be made his footstool,

**Acts 2:34-35** [34] For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: 'Sit at my right hand [35] until I make your enemies a footstool for your feet.'"

**Acts 3:20-21** [20] and that he may send the Christ, who has been appointed for you -- even Jesus. [21] He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.

190.030.070     Torrey: p190, T:III, P:7

**POINT 70: Jesus Christ ascended far above all the heavens that He might fill all things.**

**Ephesians 4:10** He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.

190.040.000     Torrey: p190, T:IV

**Topic 40: The Results of the Exaltation of Jesus Christ.**

190.040.010     Torrey: p191, T:IV, P:1

**POINT 10: In the Exaltation of Jesus Christ, as in His Resurrection, the exceeding greatness of God's power toward us is seen.**

**Ephesians 1:18-20** [18] I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, [19] and his incomparably great power for us who believe. That power is like the working of his mighty strength, [20] which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

190.040.020     Torrey: p191, T:IV, P:2

**POINT 20: By the Exaltation of Jesus Christ we have a great high priest who has passed through the heavens and we can hold fast our confession and draw near with boldness to the throne of grace.**

**Hebrews 4:14-16** [14] Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. [15] For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -- yet was without sin. [16] Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

If we have any hesitation or fear in our approach to God, all we need to do is to remember our ascended Savior, our great high priest in the presence of God, at the very "right

**Hebrews 8:1** The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

190.040.030     Torrey: p191, T:IV, P:3

**POINT 30: Because of His Exaltation Jesus Christ has received from the Father the promise of the Holy Spirit and poured the Spirit forth upon His believing and obedient disciples.**

**Acts 2:33** Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

It is the ascended Christ who baptizes with the Holy Spirit.

**John 7:39** By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

**John 16:7** But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

**Acts 1:5** For John baptized with water, but in a few days you will be baptized with the Holy Spirit.

190.040.040     Torrey: p191, T:IV, P:4

**POINT 40: Because of the Exaltation Jesus Christ those who believe in Him will do greater works than He Himself did during the days of His incarnation.**

**John 14:12** I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

190.040.050     Torrey: p191, T:IV, P:5

**POINT 50: Because of His Exaltation Jesus Christ is seen clothed with glory and honor.**

**Hebrews 2:9** But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

190.040.060     Torrey: p192, T:IV, P:6

**POINT 60: By His Exaltation Jesus Christ is made better than (exalted above) the angels.**

**Hebrews 1:3-4** [3] The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. [4] So he became as much superior to the angels as

the name he has inherited is superior to theirs.

190.040.070     Torrey: p192, T:IV, P:7

**POINT 70: By His Exaltation Jesus Christ has been given the name which is above every other name.**

**Philippians 2:9** [9] Therefore God exalted him to the highest place and gave him the name that is above every name,

190.040.080     Torrey: p192, T:IV, P:8

**POINT 80: By the Exaltation of Jesus Christ, angels and authorities and powers have been made subject to Him.**

**1 Peter 3:21-22** [21] ... Jesus Christ, [22] who has gone into heaven and is at God's right hand -- with angels, authorities and powers in submission to him.

190.040.090     Torrey: p192, T:IV, P:9

**POINT 90: By the Exaltation of Jesus Christ: (a) All things have been put in subjection under His feet. (b) He has been made head over all things to the church.**

**Ephesians 1:22** And God placed all things under his feet and appointed him to be head over everything for the church,

190.040.100     Torrey: p192, T:IV, P:10

**POINT 100: Because of the Exaltation of Jesus Christ, in the name of Jesus every knee shall ultimately bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.**

**Philippians 2:9-11** [9] Therefore God exalted him to the highest place and gave him the name that is above every name, [10] that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, [11] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

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# *What the Bible Teaches*

## Chapter 200

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200.000.000      Torrey: p193

### THE RETURN OF JESUS CHRIST Fact, Importance and Manner

200.010.000      Torrey: p193, T:I  
Topic 10: The Fact of His Coming Again.

200.010.010      Torrey: p193, T:I, P:1  
POINT 10: Jesus Christ will come again.

**John 14:3** And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

**Hebrews 9:28** so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

**Philippians 3:20-21** [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

**1 Thessalonians 4:16- 17** [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

**Acts 3:19-20** [19] Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, [20] and that he may send the Christ, who has been appointed for you -- even Jesus.

NOTE 1. -- This coming again of Christ is not at the death of the believer.

(a) At the death of the individual believer He does not come "with a shout," etc.

(b) At the death of the individual believer those who are alive and remain are not caught up, etc.

**John 14:3** and **1 Thessalonians 4:16- 17** manifestly refer to the same event. They are exactly parallel in the three facts stated:

1. The "I will come again" of Jesus, equals "The Lord Himself shall descend from heaven" of Paul.
2. The "Receive you unto myself" of Jesus equals the "Shall be caught up in the clouds to meet the Lord" of Paul.
3. The "That where I am, there you may be also" of Jesus equals the "So shall we ever be with the Lord" of Paul.

Paul's words are manifestly an inspired commentary on those of Jesus, and the reference of the words of Jesus to His coming at death is thus made impossible.

(c) **John 21:22** Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."

This shows how utterly impossible it is to make Christ's coming refer to death. "If I will that he tarry," evidently means, "If I will that he remains alive." Now put Christ's coming at the believer's death and you get this nonsense: "If I will that he remain alive until he die, what is that to you?"

NOTE 2. -- The "coming again" in the verses given above is not the coming of Christ at the coming of the Holy Spirit. That is, in a very real and important sense, a coming of Christ. This appears from:

**John 14:15-18, 21-23** [15] "If you love me, you will obey what I command. [16] And I will ask the Father, and he will give you another Counselor to be with you forever -- [17] the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. [18] I will not leave you as orphans; I will come to you. [21] Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." [22] Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?" [23] Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.

But this coming of Christ is not that which is referred to in the passages under consideration.

(a) All of these promises but one (**John 14:3**) were made after the coming of the Holy Spirit and pointed to a coming still in the future.

(b) Jesus does not receive us to Himself to be with Him at the coming of the Holy Spirit. At the coming of the Holy Spirit He comes to be with us (**John 14:15-18, 21-23**). At His coming again mentioned in **John 14:3, 1 Thessalonians 4:16- 17**, etc., He takes us to be with Him.

(c) He does not at His coming in the Spirit "transform our lowly bodies so that they will be like his glorious body." **Philippians 3:20- 21**

(d) There is no trumpet of the archangel, no shout, no resurrection, no rapture in the clouds, at this coming of the Christ. In other words, this coming in scarcely any particular conforms to the plain and explicit statements of Christ and the Apostles concerning His second coming.

NOTE 3. -- The "coming again" mentioned in the verses above was not at the Destruction of

Jerusalem. The Destruction of Jerusalem was in a sense the precursor, prophecy and type of the Judgment at the end of the Age, and therefore in **Matthew 24** and **Mark 13** the two events are described in connection with each other. But God's judgment on Jerusalem is manifestly not the event referred to in the texts given above.

(a) On that occasion those who sleep in Jesus were not raised, living believers were not caught up to meet the Lord in the air, the bodies of believers were not transformed.

(b) Years after the Destruction of Jerusalem we find John still looking forward to the Lord's coming:

**Revelation 22:20** [20] He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus.

**John 21:22-23** [22] Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." [23] Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

These words were written years after the Destruction of Jerusalem. Not any one of these events, nor all of them together, nor any other event that has yet occurred fulfills the very plain, explicit and definite predictions of Christ and the Apostles regarding Christ's Second Coming. *The Second Coming of Jesus Christ, so frequently mentioned in the New Testament as the great hope of the Church, is still in the future.*

200.020.000 Torrey: p195, T:II

**Topic 20: The Importance of the Doctrine of the Second Coming of Jesus Christ.**

200.020.010 Torrey: p195, T:II, P:1

**POINT 10: The Second Coming of Jesus Christ is said to be mentioned 318 times in the 260 Chapters of the New testament and "it occupies one in every twenty-five verses" from Matthew to Revelation.**

200.020.020 Torrey: p195, T:II, P:2

**POINT 20: By far the greater number of the predictions concerning Christ in the Old Testament are connected with His Second Coming.**

200.020.030 Torrey: p195, T:II, P:3

**POINT 30: God bids us to comfort disheartened believers with the assurance that Jesus Christ will come again.**

**1 Thessalonians 4:18** Therefore encourage each other with these words.

This is true also of the Old Testament.

**Isaiah 40:1, 9-10** [1] Comfort, comfort my people, says your God. [9] You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!" [10] See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him.

200.020.040 Torrey: p195, T:II, P:4

**POINT 40: The Second Coming of Jesus Christ and the events connected with it are the blessed**

**hope and eager desire of the true believer.**

**Titus 2:13** while we wait for the blessed hope -- the glorious appearing of our great God and Savior, Jesus Christ,

**2 Peter 3:11, 13** [11] Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives [12] as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. [13] But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

The last prayer in the Bible is "Even so, come Lord Jesus." (**Revelation 22:20**)

200.020.050      Torrey: p196, T:II, P:5

**POINT 50: The Second Coming of Jesus Christ is a doctrine which is the particular object of the hatred and ridicule of mockers who walk after their own lusts.**

**2 Peter 3:3-4** [3] First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. [4] They will say, "Where is this "coming" he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."

A worldly church and worldly Christians also hate this doctrine.

200.020.060      Torrey: p196, T:II, P:6

**POINT 60: The Second Coming of Jesus Christ is the great Bible argument for a life of watchfulness, fidelity, wisdom, activity, simplicity, self-restraint, prayer and abiding in Christ.**

**Matthew 24:44-46** [44] So you also must be ready, because the Son of Man will come at an hour when you do not expect him. [45] Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? [46] It will be good for that servant whose master finds him doing so when he returns.

**Luke 21:34-36** [34] Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. [35] For it will come upon all those who live on the face of the whole earth. [36] Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.

**1 John 2:28** And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

Also see the entire 25th Chapter of Mark.

200.020.070      Torrey: p196, T:II, P:7

**POINT 70: The Second Coming of Jesus Christ is the one event for which the disciples of Christ should be looking.**

**Luke 12:35-37** [35] Be dressed ready for service and keep your lamps burning, [36] like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. [37] It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at

the table and will come and wait on them.

In verse 37 an especial blessing is promised upon those whom the Lord finds watching when He comes.

Compare **Hebrews 9:28** so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

200.030.000      Torrey: p197, T:III

**Topic 30: The Manner of Christ's Coming Again.**

200.030.010      Torrey: p198, T:III, P:1

**POINT 10: The Return of Christ has three distinct stages.**

200.030.012      Torrey: p197, T:III, P:1(a)

**POINT 12: First Stage -- The Rapture -- In the air, where those who are alive in Christ shall be caught up to meet Him.**

**1 Thessalonians 4:16- 17** [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

200.030.014      Torrey: p197, T:III, P:1(b)

**POINT 14: Second Stage -- To the Earth -- In this stage His saints come with Him.**

**Matthew 25:31-32** [31] When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

**2 Thessalonians 2:7-8** [7] For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. [8] And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

**Zechariah 14:4-5** [4] On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. [5] You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

**1 Thessalonians 3:13** May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

**Colossians 3:4** When Christ, who is your life, appears, then you also will appear with him in glory.

**1 Thessalonians 4:14** We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him.

Christ comes in the air *for* His own; He comes to the earth *with* His own. For all we know, a

considerable interval may take place between these two states of the Lord's coming.

**Luke 21:36** Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

**2 Thessalonians 2:7-8** [7] For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. [8] And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

These seem to hint that the whole period of the great tribulation intervenes between the coming of Jesus in the air for His earthly saints and His coming to the earth with His saints. There are not, however two comings, but two stages in the one coming. Bearing in mind the distinction between these two will help to solve many of the seeming discrepancies between different texts of the Bible on this subject.

200.030.016 Torrey: p197, T:III, P:1(b)

**POINT 16: Third Stage: A succession of events follows His coming to the earth.**

200.030.020 Torrey: p198, T:III, P:2

**POINT 20: Jesus Christ is coming again bodily and visibly.**

**Acts 1:11** "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

**Hebrews 9:28** so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

**Revelation 1:7** Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

200.030.030 Torrey: p198, T:III, P:3

**POINT 30: Jesus Christ is coming again with great publicity.**

**Matthew 24:26-27** [26] So if anyone tells you, "There he is, out in the desert," do not go out; or, "Here he is, in the inner rooms," do not believe it. [27] For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

**Revelation 1:7** Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

Some claim that there will be a secret coming of Christ. These "inner chamber" Christs and "obscure corner" Christs are a humbug long since predicted and exploded. Even at His coming for His saints there seems to be a large measure of publicity about it.

**1 Thessalonians 4:16- 17** [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.



The teaching of a secret rapture of believers does not seem to have much support in Scripture.

200.030.040     Torrey: p199, T:III, P:4

**POINT 40: The Son of Man is coming in the clouds of heaven with power and great glory.**

**Matthew 24:30** At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

"In the clouds."

Compare **Exodus 19:9** The LORD said to Moses, "I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you." Then Moses told the LORD what the people had said.

**Exodus 34:5** Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD.

**Psalms 97:1-2** [1] The LORD reigns, let the earth be glad; let the distant shores rejoice. [2] Clouds and thick darkness surround him; righteousness and justice are the foundation of his throne.

**Matthew 17:5** [5] While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

**Psalms 104:3** and lays the beams of his upper chambers on their waters. He makes the clouds his chariot and rides on the wings of the wind.

**Isaiah 19:1** An oracle concerning Egypt: See, the LORD rides on a swift cloud and is coming to Egypt. The idols of Egypt tremble before him, and the hearts of the Egyptians melt within them.

From these passages it appears that it was Jehovah who came in the clouds; therefore, to say that Jesus is coming in the clouds is to say that He is coming as a Divine one or in Divine glory.

200.030.050     Torrey: p200, T:III, P:5

**POINT 50: Jesus Christ is coming in the glory of His Father with the holy angels.**

**Matthew 16:27** For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.

**Mark 8:38** If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

**2 Thessalonians 1:7** and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels.

200.030.060     Torrey: p200, T:III, P:6

**POINT 60: Jesus Christ shall come as a thief -- unannounced, without warning, unexpectedly, suddenly.**

**Revelation 16:15** Behold, I come like a thief! Blessed is he who stays awake and keeps his



clothes with him, so that he may not go naked and be shamefully exposed.

**1 Thessalonians 5:2-3** [2] for you know very well that the day of the Lord will come like a thief in the night. [3] While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

The world will be taken up with its usual occupations.

**Matthew 24:37-39** [37] As it was in the days of Noah, so it will be at the coming of the Son of Man. [38] For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; [39] and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

The attempt to lay out a complete and fully defined chart of events leading up to the Lord's coming, loses sight of this clearly revealed fact about His coming. Our part is to see to it that that day does not come upon us as a snare.

**Luke 21:34-35** [34] "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. [35] For it will come upon all those who live on the face of the whole earth.

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# *What the Bible Teaches*

## Chapter 200

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### THE RETURN OF JESUS CHRIST Purposes and Results

200.040.000     Torrey: p200, T:IV

**Topic 40: The Purposes of Christ's Coming Again.**

200.040.010     Torrey: p201, T:IV, P:1

**POINT 10: Jesus Christ is coming again to receive His own to Himself; that where He is, there they may be also.**

**John 14:3** And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

**1 Thessalonians 4:16- 17** [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

It is primarily love to His own that draws Jesus Christ to this earth again. He so loves us that He cannot get on without us.

Compare **John 17:24** Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

200.040.020     Torrey: p201, T:IV, P:2

**POINT 20: Jesus Christ is coming again to fashion anew the body of our humiliation, that it may be conformed to the body of His glory.**

**Philippians 3:20-21** [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

200.040.030     Torrey: p201, T:IV, P:3

**POINT 30: Jesus Christ is coming again to reckon with His servants.**

**Matthew 25:19** After a long time the master of those servants returned and settled accounts

with them.

200.040.040     Torrey: p201, T:IV, P:4

**POINT 40: Jesus Christ is coming again to render to every man according to his deeds.**

**Matthew 16:27** For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.

It is not at death, but at the coming of the Lord that we receive our full reward.

**2 Timothy 4:8** Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day -- and not only to me, but also to all who have longed for his appearing.

**1 Peter 5:4** And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

200.040.050     Torrey: p202, T:IV, P:5

**POINT 50: Jesus Christ is coming again to be glorified in His saints and to be marveled at by all those who believe.**

**2 Thessalonians 1:10** on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

200.040.060     Torrey: p202, T:IV, P:6

**POINT 60: Jesus Christ is coming again to be united in marriage with His betrothed bride, the Church and to celebrate the marriage supper.**

See **The Marriage of Jesus and the Elect.**

**Matthew 25:10** But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

**Revelation 19:7-9** [7] Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. [8] Fine linen, bright and clean, was given her to wear. (Fine linen stands for the righteous acts of the saints.) [9] Then the angel said to me, "Write: Blessed are those who are invited to the wedding supper of the Lamb!" And he added, "These are the true words of God."

Compare **Ephesians 5:23-32** [23] For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. [24] Now as the church submits to Christ, so also wives should submit to their husbands in everything. [25] Husbands, love your wives, just as Christ loved the church and gave himself up for her [26] to make her holy, cleansing her by the washing with water through the word, [27] and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. [28] In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. [29] After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church -- [30] for we are members of his body. [31] "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." [32] This is a profound mystery -- but I am talking about Christ and the church.

**POINT 70: Jesus Christ is coming again to reign as a king.**

**Luke 19:12, 15** [12] He said: "A man of noble birth went to a distant country to have himself appointed king and then to return. [15] He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it."

**Matthew 25:31** When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

**Jeremiah 23:5-6** [5] "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. [6] In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

**Psalms 2:6** I have installed my King on Zion, my holy hill.

**Zechariah 14:9** The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

**Revelation 19:12, 15- 16** [12] His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. [15] Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. [16] On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

**Revelation 20:4** I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

**Revelation 11:15** The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

**POINT 80: Jesus Christ is coming again to deliver Israel in the day when his trials and sufferings shall culminate.**

**Zechariah 14:1-4** [1] A day of the LORD is coming when your plunder will be divided among you. [2] I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. [3] Then the LORD will go out and fight against those nations, as he fights in the day of battle. [4] On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

**POINT 90: Jesus Christ is coming again to gather together the outcasts of Israel from the East country and the West country into Jerusalem.**

**Zechariah 8:3, 7-8** [3] This is what the LORD says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain." [7] This is what the LORD Almighty says: "I will save my people from the countries of the east and the west. [8] I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

200.040.100 Torrey: p203, T:IV, P:10

**POINT 100: Jesus Christ is coming again to deliver Israel and turn away ungodliness from Jacob.**

**Romans 11:26** And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob."

200.040.110 Torrey: p204, T:IV, P:11

**POINT 110: Jesus Christ is coming again as a refiner and purifier of silver.**

**Malachi 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. [2] But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. [3] He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness,

200.040.120 Torrey: p204, T:IV, P:12

**POINT 120: Jesus Christ is coming again to judge the living and the dead.**

**2 Timothy 4:1** In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

(a) **Matthew 25:31-32** [31] When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Jesus Christ is coming again to judge all the nations. the nations here spoken of are the nations living on the earth at the coming of the Lord.

(b) **Revelation 20:11-12** [11] Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. [12] And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

Jesus Christ is coming again to judge the dead. One thousand years separate these two judgments.

**Revelation 20:7-11** [7] When the thousand years are over, Satan will be released from his prison [8] and will go out to deceive the nations in the four corners of the earth -- Gog and Magog -- to gather them for battle. In number they are like the sand on the seashore. [9] They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. [10] And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. [11] Then I saw a great white throne and him who was seated on it. Earth

and sky fled from his presence, and there was no place for them.

200.040.130 Torrey: p204, T:IV, P:13

**POINT 130: Jesus Christ is coming again to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness, and of all the hard things which ungodly sinners have spoken against Him.**

**Jude 14-15** [14] Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones [15] to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

200.040.140 Torrey: p205, T:IV, P:14

**POINT 140: Jesus Christ is coming again to punish the inhabitants of the earth for their iniquity.**

**Isaiah 26:21** See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

200.040.150 Torrey: p205, T:IV, P:15

**POINT 150: Jesus Christ is coming again to render vengeance to those who do know not God, and to those who do not obey His gospel.**

**2 Thessalonians 1:7-9** [6] God is just: He will pay back trouble to those who trouble you [7] and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. [8] He will punish those who do not know God and do not obey the gospel of our Lord Jesus. [9] They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power

200.040.160 Torrey: p205, T:IV, P:16

**POINT 160: Jesus Christ is coming again to slay the lawless one and to bring him to naught by the manifestation of His coming.**

**2 Thessalonians 2:8** And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

200.040.170 Torrey: p205, T:IV, P:17

**POINT 170: Jesus Christ is coming again to establish a universal reign of righteousness and godliness upon earth.**

**Isaiah 11:1-5, 9:** [1] A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. [2] The Spirit of the LORD will rest on him -- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD -- [3] and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; [4] but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. [5] Righteousness will be his belt and faithfulness the sash around his waist. [9] They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

The coming of Christ is the true solution of all social problems.

200.050.000 Torrey: p205, T:V

**Topic 50: The Results of Christ's Return (Main Topic)**

NOTE -- The Results of Christ's coming again naturally runs parallel to the purpose of His coming again. But some passages are better classified under the Purpose and others under the Results.

200.051.000 Torrey: p206, T:V(1)

**Topic 51: The Results of Christ's Return as Regards God.**

200.051.010 Torrey: p206, T:V(1), P:1

**POINT 10: The glory of the Lord shall be revealed in the return of Jesus Christ, and all men shall see it together.**

**Isaiah 40:5** And the glory of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken.

200.052.000 Torrey: p206, T:V(2)

**Topic 52: The Results of Christ's Return as Regards the Church.**

200.052.010 Torrey: p206, T:V(2), P:1

**POINT 10: At the Second Coming of Jesus Christ the dead in Christ shall rise.**

**1 Thessalonians 4:16** For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

200.052.020 Torrey: p206, T:V(2), P:2

**POINT 20: At the Second Coming of Jesus Christ, the bodies of believers shall be transformed into the likeness of the body of His glory.**

**Philippians 3:20-21** [20] But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, [21] who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

Compare **Romans 8:23** Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

200.052.030 Torrey: p206, T:V(2), P:3

**POINT 30: At the Second Coming of Jesus Christ, all believers -- those still living and those who had fallen asleep but are now raised -- shall be caught up together to meet the Lord in the air to be with Him forever.**

**1 Thessalonians 4:17** After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

Compare **John 14:3** And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

200.052.040 Torrey: p206, T:V(2), P:4

**POINT 40: At the Second Coming of Jesus Christ, believers shall be made like Him because**



**they shall see Him as He is.**

**1 John 3:2** Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

Beholding Christ transforms into the image of Christ. But now we see through a glass darkly and the reflection is imperfect. Then we shall see Him face to face in His undimmed glory and shall perfectly reflect it.

200.052.050 Torrey: p207, T:V(2), P:5

**POINT 50: When Jesus Christ comes again and is manifested, believers shall be manifested with Him in glory.**

**Colossians 3:4** When Christ, who is your life, appears, then you also will appear with him in glory.

200.052.060 Torrey: p207, T:V(2), P:6

**POINT 60: At the Second Coming of Jesus Christ, those who love His appearing shall receive a crown of righteousness.**

**2 Timothy 4:8** Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day -- and not only to me, but also to all who have longed for his appearing.

200.052.070 Torrey: p207, T:V(2), P:7

**POINT 70: At the Second Coming of Jesus Christ, faithful shepherds of the flock shall receive a crown of glory that does not fade away.**

**1 Peter 5:4** And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

200.052.080 Torrey: p207, T:V(2), P:8

**POINT 80: At the Second Coming of Jesus Christ, His people shall live and reign with Him.**

**Revelation 20:4** I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

NOTE -- This verse seems to refer primarily to the tribulation saints, but by implication to all believers. Certainly the bride must reign with her husband.

**Reviser's Note:** I disagree with Torrey on his Note. This verse specifically mentions those who were *beheaded because of their testimony and they had not worshiped the beast or his image and had not received his mark*. The three limiting criteria *clearly* refer *only* to tribulation saints. *Clearly*, saints who were killed by lions, stoned to death, burned, shot, or not martyred at all (the last group being the vast majority of saints) were not *beheaded because of their testimony*. There is no basis whatsoever to conclude that "by implication" all believers must be included.

There is also another problem. According to various prophets, e.g., John and Ezekiel, most of humanity will be killed during the Tribulation or at the Battle of Armageddon.

One of the reasons for the return of the saints at the Second Coming will be to repopulate the Earth. If all saints will rule, *who* will *be* ruled?

200.053.000 Torrey: p207, T:V(3)

**Topic 53: The Return of Jesus Christ as Regards Israel.**

200.053.010 Torrey: p207, T:V(3), P:1

**POINT 10: Because of the Second Coming of Jesus Christ, there shall be great joy among His people.**

**Isaiah 25:9** In that day they will say, "Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation."

This can hardly be limited to Israel, but the context seems to imply that the primary reference is to them.

200.053.020 Torrey: p208, T:V(3), P:2

**POINT 20: Because of the Second Coming of Jesus Christ, the children of Israel shall be gathered together from among the nations, from the four corners of the earth, and brought into their own land.**

**Isaiah 11:11-12** [11] In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. [12] He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

**Ezekiel 36:24** For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land.

**Ezekiel 37:21** and say to them, "This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land."

**Zephaniah 3:19-20** [19] At that time I will deal with all who oppressed you; I will rescue the lame and gather those who have been scattered. I will give them praise and honor in every land where they were put to shame. [20] At that time I will gather you; at that time I will bring you home. I will give you honor and praise among all the peoples of the earth when I restore your fortunes before your very eyes," says the LORD.

## == DISCUSSION ==

**Reviser's Note:** Many agnostics and atheists say "You Christians claim that God exists, and the proof is that the Bible is always true. *I* don't take it as a given that the Bible is always true. Prove to me that God exists *without* expecting me to accept on faith that the Bible is true. And even if you can prove that *a* god exists, prove to me that *your* god is *the real God*."

These are perfectly fair and reasonable questions, questions I myself have asked. These questions are *why* God wrote the Bible. *Only a fool accepts everything on faith*. Any person who believes in a god and can't answer these questions with a reasonable amount of *objective evidence* should have *serious* doubts on one or both of these issues: (1) Have I spent enough time learning about my religion

to understand what its followers teach? (2) Do I believe in the real God, or am I following a false god?

One of the best proofs that the God of the Bible exists is biblical prophecy. However, when this is pointed out, many non-believers respond "What really happened is that the Bible was written *after* those events occurred, so it would *look* like they were foretold in the Bible."

Unlike Torrey, *we are witnessing this Point as it occurs*. When Torrey wrote the 17th Edition, these were prophecies made two-and-a-half *thousand* years earlier, and there was *no* logical reason to believe they would ever happen. However, half a century *later*, when Israel won its independence from Britain in 1948, these prophecies began to come true, and *we are seeing* the children of Israel being gathered.

200.053.025      Torrey: no

**POINT 25: God *still* actively participates in the affairs of man. He said "*I will gather ...,*" and we are seeing it happen before our very eyes on live television and in our newspapers.**

See the excerpts in the preceding Point -- and daily newspapers and television news broadcasts.

200.053.030      Torrey: p208, T:V(3), P:3

**POINT 30: At the Second Coming of Jesus Christ, divided Israel -- Ephraim and Judah -- shall be reunited into one nation under the one king David -- Jesus.**

**Ezekiel 37:19, 22, 24** [19] say to them, "This is what the Sovereign LORD says: I am going to take the stick of Joseph -- which is in Ephraim's hand -- and of the Israelite tribes associated with him, and join it to Judah's stick, making them a single stick of wood, and they will become one in my hand. [22] I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. [24] My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees."

200.053.040      Torrey: p209, T:V(3), P:4

**POINT 40: Because of the Second Coming of Jesus Christ, Judah shall be saved and Israel shall dwell safely.**

**Jeremiah 23:5-6** [5] "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. [6] In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

Compare **Romans 11:26** And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

200.053.050      Torrey: p209, T:V(3), P:5

**POINT 50: Because of the Second Coming of Jesus Christ, Israel shall be cleansed from all their filthiness and from all their idols, a new heart will be given them and a new spirit put within them, the stony heart shall be taken away from them and they given a heart of flesh. God will put His Spirit within them and cause them to walk in his statutes and they shall keep His judgment and do them.**

**Ezekiel 37:23** They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They

will be my people, and I will be their God.

**Ezekiel 36:25-27, 29** [25] I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. [26] I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. [27] And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. [29] I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you.

Compare **Jeremiah 31:31-34** [31] "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. [32] It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. [33] "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. [34] No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

200.053.060 Torrey: p210, T:V(3), P:6

**POINT 60: Because of the Second Coming of Jesus Christ and the events that grow out of that coming Israel shall be wondrously multiplied, and the waste, desolate and ruined cities shall be rebuilt, and the desolate land made like the garden of Eden. Jerusalem shall be called "the City of Truth," and shall be filled with peace, prosperity and gladness.**

**Ezekiel 36:33-38** [33] This is what the Sovereign LORD says: "On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt. [34] The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it. [35] They will say, 'This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.' [36] Then the nations around you that remain will know that I the LORD have rebuilt what was destroyed and have replanted what was desolate. I the LORD have spoken, and I will do it." [37] This is what the Sovereign LORD says: "Once again I will yield to the plea of the house of Israel and do this for them: I will make their people as numerous as sheep, [38] as numerous as the flocks for offerings at Jerusalem during her appointed feasts. So will the ruined cities be filled with flocks of people. Then they will know that I am the LORD."

**Jeremiah 31:27** "The days are coming," declares the LORD, "when I will plant the house of Israel and the house of Judah with the offspring of men and of animals."

**Zechariah 8:3-5** [3] This is what the LORD says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain." [4] This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age. [5] The city streets will be filled with boys and girls playing there."

200.053.070 Torrey: p211, T:V(3), P:7

**POINT 70: Because of the Second Coming of Jesus Christ, Israel shall be greatly exalted above the nations.**

**Zechariah 8:23** This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with

you, because we have heard that God is with you."

**Isaiah 49:22-23** [22] This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders. [23] Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the LORD; those who hope in me will not be disappointed."

200.053.080      Torrey: p211, T:V(3), P:8

**POINT 80: At the Second Coming of Jesus Christ, Israel shall go forth as preachers of the glory of Jehovah to the nations.**

**Isaiah 66:19** I will set a sign among them, and I will send some of those who survive to the nations -- to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations.

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# *What the Bible Teaches*

## Chapter 200

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### THE EFFECT OF JESUS' RETURN Nations and Unsaved

200.054.000     Torrey: p211, T:V(4)

Topic 54: The Return of Jesus Christ as Regards the Nations and Unregenerate Individuals.

200.054.010     Torrey: p211, T:V(4), P:1

**POINT 10:** At the Second Coming of Jesus Christ, all the tribes of the earth shall mourn over Him.

**Matthew 24:30** At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

**Revelation 1:7** Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

The gladdest day of all for His people, the saddest day of all for those who are not His people.

200.054.020     Torrey: p211, T:V(4), P:2

**POINT 20:** At the Second Coming of Jesus Christ, all the nations shall be gathered before Him for judgment, and He shall separate them one from another, as a shepherd divides his sheep from his goats, etc.

**Matthew 25:31-32** [31] When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

200.054.030     Torrey: p212, T:V(4), P:3

**POINT 30:** At the Second Coming of Jesus Christ, the residue of men and all Gentiles (nations) upon whom His name is called will seek after the Lord. Peoples shall come and the inhabitants of many cities. Yes, many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem, and entreat the favor of the Lord.

**Acts 15:16-17** [16] "After this I will return and rebuild David's fallen tent. Its ruins I will rebuild,



and I will restore it, [17] that the remnant of men may seek the Lord, and all the Gentiles who bear my name," says the Lord, who does these things [18] that have been known for ages.

**Zechariah 8:20-23** [20] This is what the LORD Almighty says: "Many peoples and the inhabitants of many cities will yet come, [21] and the inhabitants of one city will go to another and say, 'Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.' [22] And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him." [23] This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

**Isaiah 2:2-3** [2] In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. [3] Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

QUESTION: How can this be if immediately upon His coming the nations are gathered before Him, judged, separated and assigned to their eternal destiny?

ANSWER: It is not said that *immediately upon* His coming the nations will be gathered, etc. Our difficulties arise from the fact that we assume what the Bible never asserts or implies, that these things are all crowded into a day or a few days or a year. These events are connected with and result from His coming, but they take time for their development. I doubt if the prophecies are intended to give us a definite and detailed history is their order of all the events connected with the Lord's coming. The great important facts necessary to keep us watching and to cheer our hearts and fire us for our work are given in outline. But always remember that, while prophecy is exactly and literally true in every word, prophecy is not history.

200.054.040 Torrey: p213, T:V(4), P:4

**POINT 40: At the Second Coming of Jesus Christ and His glorious reign, rebels against Him will be shattered.**

**Psalms 2:9** You will rule them with an iron scepter; you will dash them to pieces like pottery.

200.054.050 Torrey: p213, T:V(4), P:5

**POINT 50: At the Second Coming of Jesus Christ, those who do not know God and those who do not obey the Gospel of our Lord Jesus Christ shall suffer punishment, even eternal destruction from the face of the Lord and from the Glory of His might.**

**2 Thessalonians 1:7-9** [7] and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. [8] He will punish those who do not know God and do not obey the gospel of our Lord Jesus. [9] They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power

As to what "destruction" means, compare the following:

**Revelation 17:11** The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.



**Revelation 20:10** And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

**Revelation 19:20** But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Also see the chapter on the future destiny of those who reject redemption in Jesus Christ.

200.054.060      Torrey: p213, T:V(4), P:6

**POINT 60: At the Second Coming of Jesus Christ, everyone that is left of the nations, and kings and princes shall worship and serve Jesus Christ.**

**Zechariah 14:16** Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

**Isaiah 49:7** This is what the LORD says -- the Redeemer and Holy One of Israel -- to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

**Revelation 15:4** Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed.

**Psalms 2:8** Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

**Psalms 72:8-11** [8] He will rule from sea to sea and from the River to the ends of the earth. [9] The desert tribes will bow before him and his enemies will lick the dust. [10] The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. [11] All kings will bow down to him and all nations will serve him.

200.054.070      Torrey: p214, T:V(4), P:7

**POINT 70: At the Second Coming of Jesus Christ, the kingdom of this world shall become the kingdom of our Lord and of His Christ: and He shall reign forever and ever.**

**Zechariah 9:10** I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

**Revelation 11:15** The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

200.054.080      Torrey: p214, T:V(4), P:8

**POINT 80: At the Second Coming of Jesus Christ, war shall cease, peace and plenty shall reign, and the righteous shall flourish.**

**Isaiah 2:4** He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

**Micah 4:3-4** [3] He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. [4] Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.

**Psalms 72:7, 16** [7] In his days the righteous will flourish; prosperity will abound till the moon is no more. [16] Let grain abound throughout the land; on the tops of the hills may it sway. Let its fruit flourish like Lebanon; let it thrive like the grass of the field.

200.055.000 Torrey: p214, T:V(5)

**Topic 55: The Results of Christ's Coming as Regards Human Society as a Whole.**

200.055.010 Torrey: p214, T:V(5), P:1

**POINT 10: The earth shall be full of the knowledge of the Lord, as the waters cover the seas.**

**Isaiah 11:9** They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

The day of Christ's Second Coming and reign will indeed be the golden age and well may we cry, "Amen, come Lord Jesus."

200.056.000 Torrey: p215, T:V(6)

**Topic 56: The Results of Christ's Second Coming as Regards the Anti-Christ and the Devil.**

200.056.010 Torrey: p215, T:V(6), P:1

**POINT 10: The Anti-Christ shall be slain (or put out of the way) by the breath of His mouth and brought to naught by the manifestation of His coming.**

**2 Thessalonians 2:8** And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

200.056.020 Torrey: p215, T:V(6), P:2

**POINT 20: The Devil shall be chained and cast into the abyss for a thousand years, and then after a short period of freedom he shall be cast into the lake of fire where he will be tormented day and night forever.**

**Revelation 20:1-3** [1] And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. [2] He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. [3] He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

**Revelation 20:10** And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night

for ever and ever.

200.057.000 Torrey: p215, T:V(7)

**Topic 57: The Results of Christ's Second Coming as Regards the Physical Universe.**

200.057.010 Torrey: p216, T:V(7), P:1

**POINT 10: In connection with Christ's Second Coming the creation itself shall be delivered from the corruption to which it is now subject into the liberty of the glory of the children of God. Thorns, briars and carnage shall be no more. The wilderness and the solitary place shall be glad, and the desert shall blossom as the rose.**

**Romans 8:19-21** [19] The creation waits in eager expectation for the sons of God to be revealed. [20] For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope [21] that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

**Isaiah 55:13** Instead of the thornbush will grow the pine tree, and instead of briars the myrtle will grow. This will be for the LORD's renown, for an everlasting sign, which will not be destroyed.

**Isaiah 65:25** The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.

**Isaiah 32:15** till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest.

**Isaiah 35:1** The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,

200.057.020 Torrey: p216, T:V(7), P:2

**POINT 20: There shall be a new heaven and a new earth.**

**2 Peter 3:12-13** [12] as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. [13] But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

**Revelation 21:1** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

Compare **Revelation 21:2-27**.

As the result of Christ's coming there will be a new and glorious man, in a new and glorious body, in a new and glorious society, in a new and glorious universe.

"Amen Come Lord Jesus."

200.060.000 Torrey: p216, T:VI

**Topic 60: The time of the Second Coming of Jesus Christ.**

200.060.010 Torrey: p216, T:VI, P:1

**POINT 10: The exact time of the Second Coming of Jesus Christ is not revealed to us.**

**Matthew 24:36, 42** [36] No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. [42] Therefore keep watch, because you do not know on what day your Lord will come.

**Mark 13:32** No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

NOTE. -- Calculations from the data given in Daniel by which some try to fix the exact date of Christ's return are utterly unreliable. They attempt the impossible. The statements were not intended to give us a clue to the exact date of Christ's return. It is a part of God's purpose and method in dealing with men to keep them in uncertainty on this point. The prophecies of Daniel were extant in the day when Christ uttered:

**Mark 13:32** No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

And He doubtless understood the lessons those prophecies were intended to teach, but He distinctly declares that even He did not know the day or the hour of His coming again. Any teacher who attempts to fix the date of Christ's return is at once discredited, and it is entirely unnecessary to wade through his calculations. God does not desire us to know just when His Son will return.

**Acts 1:7** He said to them: "It is not for you to know the times or dates the Father has set by his own authority."

Let us leave the times when God has put them, "by own authority." He does desire that we shall be always ready for that return.

200.060.020 Torrey: p217, T:VI, P:2

**POINT 20: The Second Coming of Jesus Christ will be at a time that even His disciples will not expect. Even the faithful and wise servant will be taken unawares, but he will be found doing His Master's will.**

**Matthew 24:44** So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

200.060.030 Torrey: p217, T:VI, P:3

**POINT 30: The time when the Son of Man is revealed will be a time when the world is absorbed in its usual occupations.**

**Luke 17:26-30** [26] Just as it was in the days of Noah, so also will it be in the days of the Son of Man. [27] People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. [28] It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. [29] But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. [30] It will be just like this on the day the Son of Man is revealed.

200.060.040 Torrey: p217, T:VI, P:4

**POINT 40: The day of the Lord will not come until after the revelation of the man of sin, the son of perdition.**

**2 Thessalonians 2:1-4** [1] Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, [2] not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. [3] Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. [4] He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

Of course, the day of the Lord is the time of the Lord's coming to the earth. This is preceded by His coming in the air to receive His bride, the Church, to Himself. (**1 Thessalonians 4:17**) There is nothing to show that quite an interim may not occur between this coming of Christ for His saints in the air and His coming with His saints to the earth. There are indications that there must be such an interval:

(a) Christ has much to do with His people before He comes to deal with the world.

(b) It is distinctly taught that there is now a restraining power that hinders the manifestation of the man of sin. (**2 Thessalonians 2:6-7**)

It is natural to presume that this restraining power has something to do with the Church.

200.060.050      Torrey: p218, T:VI, P:5

**POINT 50: The last days, and the time of the Second Coming of Jesus Christ, will be a time of apostasy, grievous times, and faith will be hard to find.**

**1 Timothy 4:1** The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

We clearly see this today in Mormonism, Jehovah's Witnesses, the various new religions based on Near Death Experiences which claim that "the Light" loves and accepts *everyone*, and the various religions being formed around the occultic practices, manifestations and "signs and wonders" of mediums, channelers, "Space Brothers", "alien abductors" and other New Age practices, and whatever other guises demons can use to lure men into false beliefs that will destroy their souls.

**2 Timothy 3:1-5** [1] But mark this: There will be terrible times in the last days. [2] People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, [3] without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, [4] treacherous, rash, conceited, lovers of pleasure rather than lovers of God -- [5] having a *form* of godliness but denying its power. Have nothing to do with them.

The word "form" can have two distinct meanings: a "type" or "the appearance of." In verse 5, "a form of godliness" means the "appearance of godliness." It refers to those who *claim* to be just and righteous but in truth are not.

**Luke 18:8** I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?

**Luke 21:26-28** [26] Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. [27] At that time they will see the Son of Man coming in a cloud with power and great glory. [28] When these things begin to take place, stand up and lift up your

heads, because your redemption is drawing near.

**2 Timothy 3:1-5** gives a very accurate picture of our own time. But we should bear in mind that earnest men of God and students of the Bible have often thought in times past that the coming of the Lord was very near. So it was and they were not mistaken, as were those who thought it was so far away that they let have no effect over their lives. The multiplying iniquities of our day, the apostasy of many professed Christians, preachers and professors of theology into damning error and unbelief, the increase of lawlessness on the part of great corporations on the one hand and the oppressed poor on the other -- these are all signs of His coming, which may be very near at hand. Men's hearts are "fainting for fear, and for expectation of the things which are coming on the world." (**Luke 21:26**) But when we see these things begin to come to pass we should then look up and lift up our heads because our redemption draws near. (**Luke 21:28**)

**Reviser's Note:** We live in a *very* different world from the one in which R. A. Torrey lived. There is *no doubt* that we *are* living in the end times, most likely *the final generation* before the Rapture. Just compare **2 Timothy 3:1- 5** with common headlines and news stories:

(a) More people have been killed in twentieth-century wars than in all previous wars combined.

(b) For the first time in history, *random* violence is becoming commonplace. Although a just person does not *approve* of theft, murder out of jealousy or for financial gain, etc., even a just person can *understand* why someone might do such a thing. But since the 1980's, totally *senseless* crimes have become common, e.g., drive-by shootings into crowds, shootings between motorists on freeways, murders for a jacket, sneakers, hubcaps or a car stereo.

(c) Annual salaries for major corporate managers have reached absurd levels, e.g., in excess of \$25 million, even in excess of \$200 million in one case, yet corporations lay off hundreds of thousand of workers and replace them with low-paid temporary workers who wind up in a permanent state of no job-security, no healthcare coverage, no savings or plan for retirement, and constant fear about whether they will have a job or a place to live next week or next month or next year.

(d) Perpetrators of brutally violent rapes, assaults, robberies, incest, and murders are portrayed as "victims of social injustice" not responsible for their own actions or decisions.

(e) Government forums founded to provide justice, i.e., the courts, dismiss solid claims supported by significant evidence, but allow ludicrous claims with no precedent, and supported only by testimony of "experts" who can provide nothing but their "opinions," with no objective evidence to support their opinions.

(f) Systems founded to provide justice have become slow, expensive, complicated, time-consuming, and arbitrary, and have little or no authority to enforce decisions, once made. As a result, those who would seek justice have nowhere to go to vindicate the rights of the just and punish or discourage the unjust.

(g) Rather than working together to improve their common interests, husbands and wives, and parents and children, compete with each other and try to subvert each other for their own selfish interests.



(i) For many people, children are not seen as a gift from God, to be loved and treasured, but rather, as a burden that interferes with the person's ability to earn higher income and accumulate more money, power, prestige, and worldly possessions.

(j) Many men have become servants to heartless, soul-less, mindless machines. They spend entire careers carrying and feeding raw materials to machines, pressing buttons and levers, and carrying processed materials and waste away from the machines, with no sense of dignity, self-worth, satisfaction, or security. They live in constant fear of losing their source of income when someone inevitably figures out how to have another machine feed and take care of the first machine.

(k) For years, people are told to get a good education and develop good skills, yet when they do, they are told that they are "over-qualified" or "have too much education" or "don't have enough experience" or "have too much experience" or "don't have the right mix" of education, skills, and experience. They are ruined financially by burdensome educational expenditures demanded by society and then never given a chance to put their education and skills to use. Their skills become outdated or weak from lack of use, they forget what they studied, from lack of use, and the only thing they are left with is continuing financial burdens.

(l) Many people spend years simply traveling back and forth to work a half-hour or more each way, often traveling at a snail's pace due to overcrowded highways.

(m) Rather than fellowshiping with family, friends, neighbors, and co-workers, many people spend most of their free time watching television or videos, listening to recorded music, playing video or computer games, or hooked up to a computer network pretending to be someone they're not, typing cocktail-party conversation to people they don't know who are also pretending to be someone they're not.

(n) Sexual promiscuity, divorce, bisexuality, and homosexuality are not discouraged as immoral, they are encouraged and promoted as "alternative life-styles."

(o) Many politicians do not view political office as a public trust and a position of moral leadership, but simply as a way of furthering their careers and increasing their personal power. They view voters as commodities to be bought with empty promises based on statistics and polls, not as people whose lives they will profoundly affect.

(p) Honest labor, dedication, honesty, truthfulness, fairness, loyalty, trustworthiness, and other Christian values are no longer viewed as desirable qualities in workers and advisors. People who advocate them are vilified as "demagogues", "radicals", "bigots", "racists", "Bible-thumpers", "closed-minded", "intolerant", "living in the past" and outright anti-social. Rather, people are judged by the "current bottom line"; not "What have you done for me?" or even "What have you done for me *lately*?", but rather, "What have you done for me *within the past month*?" or the past quarter.

200.060.060     Torrey: p219, T:VI, P:6

**POINT 60: We are repeatedly exhorted to be watching, looking and ready for our Lord's return. It must, therefore, be an event that, as far as we know, may occur at any moment.**

**Mark 13:34-36** [34] It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. [35] "Therefore keep watch because you do not know when the owner of the house will come back -- whether in the



evening, or at midnight, or when the rooster crows, or at dawn. [36] If he comes suddenly, do not let him find you sleeping.

**Luke 12:35-36** [35] Be dressed ready for service and keep your lamps burning, [36] like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him.

**Matthew 25:13** Therefore keep watch, because you do not know the day or the hour.

**Matthew 24:42, 44** [42] Therefore keep watch, because you do not know on what day your Lord will come. [43] But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. [44] So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

There is no event predicted in Scripture, or series of events, that must occur before Jesus comes to receive His own to Himself. There events that must occur before He comes to the earth with His saints. (**2 Thessalonians, Chapter 2**) He may come for us, *as far as we know*, at any moment, so it stands to reason that we should always be ready, for He will come at a time when we do not expect it. (**Matthew 24:44**)

## == DISCUSSION ==

QUESTION: *First*. Isn't the world to be converted before Jesus Christ comes?

ANSWER:

**Revelation 1:7** Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

**Matthew 25:31-32** [31] "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. [32] All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

**2 Thessalonians 2:1-4, 8** [1] Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, [2] not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. [3] Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. [4] He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. [8] And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

**Luke 18:8** I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?

**Luke 21:35** For it will come upon all those who live on the face of the whole earth.

**2 Timothy 3:1-5** [1] But mark this: There will be terrible times in the last days. [2] People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, [3] without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, [4] treacherous, rash, conceited, lovers of pleasure rather than lovers of God -- [5] having a

form of godliness but denying its power. Have nothing to do with them.

These passages show us a world anything but converted at the coming of Christ. The following passage shows us that when Jesus Christ is revealed from heaven two distinct groups will exist -- converted and unconverted:

**2 Thessalonians 1:6-10** [6] God is just: He will pay back trouble to those who trouble you [7] and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. [8] He will punish those who do not know God and do not obey the gospel of our Lord Jesus. [9] They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power [10] on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

*Second.* How can we explain the following?

**Matthew 24:14** And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

ANSWER: (1) This verse tells us that the gospel is to be preached "for a testimony" to all nations, not that all nations will be converted.

(2) In a sense, in a scriptural sense too, this has already been done:

**Romans 10:18** But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world."

**Colossians 1:23** [22] But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation - - [23] if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

(3) It shall be preached "before *the end* comes." However, the coming of Jesus Christ to receive His own is not the end, but the *beginning of the end*.

*Third.* How shall we explain the following:

**2 Thessalonians 2:1-4** [1] Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, [2] not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. [3] Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. [4] He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

ANSWER: It is true that the man of sin must be revealed before "the day of the Lord is present." But the day of the Lord is not the coming of Christ to receive His Church but that which follows it. How closely it follows is difficult to say. The Thessalonians were troubled by the doctrine that the Day of the Lord was, not at hand, as the Authorized Version reads, but had already begun. Paul showed them this could not be, for "the man of sin," who was to be especially dealt with in the Day of the

Lord, had not yet been revealed. There is reason to think, as already said, that the taking away of the Church must precede this revelation of the man of sin.

NOTE: There is a quite widely accepted theory that "the man of sin" has already been revealed: the Pope. However, this is clearly not supportable.

**Reviser's Note:** In general, this theory is now accepted only by a few fringe groups, mainly a few fundamentalist congregations not affiliated with any mainstream Protestant denomination. The Pope has never claimed to *be* God. The Pope has never sought a one-world government; even in the Middle Ages separate nations continued to exist. The Pope has never declared that all men must carry a specific mark on their foreheads or hands or they will not be permitted to buy and sell.

**Fourth.** Will the Church pass through the great tribulation?

ANSWER: (**Reviser's Note:** This is a subject of great debate among theologians. For a comprehensive discussion on this issue see *Kept from the Hour* by Gerald B. Stanton, Th.D. and the works cited therein.)

It is clear from the Bible that the Church will pass through a time of difficulty, i.e., *a time of tribulation*:

**Acts 14:22** strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

(**Reviser's Note:** Of course, there is nothing to indicate that this passage refers specifically to end times. It could just as well apply to the early Christian era.)

This does not prove that the Church will pass through "*the great tribulation*," when God deals with a Christ-rejecting world. There is much to indicate that the Church will be sheltered during this period. (**Reviser's Note:** This is referred to as a *pre-tribulation Rapture*.)

**Luke 21:36** Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.

**Revelation 3:10** Since you have kept my command to endure patiently, *I will also keep you from the hour of trial that is going to come upon the whole world* to test those who live on the earth.

Also see **Revelation**; everything after Chapter 4, verse 1 has to do with the time *after* the Rapture of the Church.

Reviser's Note:

However, contrast the above with this:

**Revelation 7:14** [14] I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

**Matthew 24:21-22** [21] For then there will be *great distress*, unequalled from the beginning of the world until now -- and never to be equaled again. [22] If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. (The King James Version uses the words "great tribulation.")

Those who believe the Church will have to endure the great tribulation argue as follows: (a) If the Church is raptured away, who will be around during the great tribulation to preach to those who remain? (b) If the Church is raptured before the tribulation, why is the tribulation shortened "for the sake of the elect?" Since the elect have already been removed, how can they benefit?

**Fifth.** Is the world getting better?

Unfortunately, in the century since Torrey's 17th Edition the answer has become so obvious that a responsive discourse is no longer necessary.

**2 Timothy 3:1-5** [1] But mark this: There will be terrible times in the last days. [2] People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, [3] without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, [4] treacherous, rash, conceited, lovers of pleasure rather than lovers of God -- [5] having a form of godliness but denying its power. Have nothing to do with them.

200.060.072      Torrey: no

**POINT 72: There is no point in knowing the exact time of the Lord's return.**

## == DISCUSSION ==

In truth, what difference would it make to know exactly when the Lord will return? None of us knows the exact moment anyone will die. If we knew for an absolute certainty that Jesus would return one month from today at 2:32 p.m. Eastern Standard Time, how would any particular person know the *he* is still going to be alive at that time?

It might be argued "I would make preparations to meet the Lord, to celebrate His return." However, since the Lord will descend with a shout to meet the Church *in the air*, no one would be left on the ground to celebrate!

The only *real* reason for wanting to know the exact time of Jesus' return is so one can be prepared to ask for forgiveness a few minutes before and be saved. It's the same attitude as "My parent's aren't coming home until Sunday, so I can throw a party on Saturday, even though they said not to."

Jesus taught that we should *always* do as He taught, i.e., as He commanded. Christian living is an *attitude*, a *mindset*, a *world view*. Jesus freed us from the Law, *not* from godly living. A true Christian seeks to love God, live a righteous life, and treat others fairly because he earnestly believes that is how one should live, i.e., it is *righteous*, not because a set of laws *requires* him to live that way. If that is how one lives, knowing *when* Jesus will return is irrelevant.

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# What the Bible Teaches

## Chapter 205

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205.000.000

### THE MARRIAGE OF JESUS.

This chapter is based on Messianic Jewish tele-evangelist **Dr. Zola Levitt**'s description of Jewish marriage customs in first-century Jerusalem. The text is an adaptation of a presentation he makes during tours to the Holy City as shown on his television program. This chapter is not in Torrey's book.

205.010.000

**Topic 10: Marriage after the Rapture.**

205.0T0.010

**POINT 10: Marriage as Man knows it will not exist in heaven.**

**Matthew 22:30** *At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.*

205.010.020

**POINT 20: The Elect will be the Bride of Christ.**

The reason people in heaven will neither marry nor be given in marriage is that *the elect will be the bride of Christ.*

**Revelation 19:7, 9** [7] Let us rejoice and be glad and give him glory! *For the wedding of the Lamb has come, and his bride [the Elect] has made herself ready. [9] Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'"* And he added, "These are the true words of God."

205.020.000

**Topic 20: Jesus' courtship and marriage to His Bride to be, the Elect, generally follows first-century Jerusalem's marriage tradition.**

205.020.010a

**POINT 10a: The First-Century marriage contract and the "bride price."**

When a Jewish boy decided he wanted to get married he would go over to the girl's house with a contract of marriage and the "bride price." That would be the first "date."

205.020.010b

**POINT 10b: Jesus' compliance with the tradition -- the new covenant was the Marriage Contract.**

Jesus followed the tradition. He came from His Father's house to where we live, the earth. He brought a contract, or covenant: the New Covenant, i.e., the New Testament. (Contrary to common belief, the word "testament" has nothing to do with "testimony." In King James' time the word "testament" was a synonym for "covenant" or "contract.")

205.020.010c

**POINT 10c: The price Jesus paid for His bride was death on the Cross.**

Jesus paid a dear price for his bride: the life of an innocent man on the Cross.

205.020.020

**POINT 20: The Proposal -- offering and taking the cup of wine.**

In the course of the evening the suitor would pour her a cup of wine; that was the act of proposal. She would accept the proposal by picking up the cup and drinking it, or she could push the wine away and thus reject the proposal.

**1 Corinthians 11:25** In the same way, after supper he took the cup, saying, "*This cup is the new covenant* in my blood; do this, whenever you drink it, in remembrance of me."

205.020.030

**POINT 30: The groom's preparation for the wedding.**

If she picked up the cup and drank it, the new fiance would respond "I go to prepare a place for you." The man would return to his father's home and begin building a wedding chamber for himself and his bride-to-be.

**John 14:2-3** [2] In my Father's house are many rooms; if it were not so, I would have told you. *I am going there to prepare a place for you.* [3] And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

205.020.040

**POINT 40: The bride's situation during the engagement.**

Now that the woman was betrothed, she was different. She was called consecrated, set apart, bought with a price; she was no longer her own. If she went out during the day, she would wear a veil, to indicate that she was "taken."

**1 Corinthians 6:19-20** [19] Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? *You are not your own; [20] you were bought at a price.* Therefore honor God with your body.

205.020.050

**POINT 50: Time of the groom's return.**

Under the contract, the fiance could come back and claim his bride *anytime*, without notice.



**Matthew 24:37, 39, 42, 44** [37] As it was in the days of Noah, so it will be at the coming of the Son of Man. [39] and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. [42] Therefore keep watch, because you do not know on what day your Lord will come. So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

When the bridal chamber was finished, the young man would go to pick up his bride and they would have the wedding night and begin their new life together.

205.020.050a

**POINT 50a: How the groom's father chose the wedding date.**

**John 14:3** And if I go and prepare a place for you, *I will come back and take you to be with me* that you also may be where I am.

Obviously, if it were up to the young man, he would put something together as fast as possible, to get to the wedding night. Therefore, someone else would decide when the wedding chamber was ready -- the bridegroom's *father*. Because a new daughter would be joining the family, the father would want to make sure that she had a decent place to live. Hence, *only the father would know the time when his son would return for his bride*. In many instances, this could be months.

Obviously, from time to time the young man's friends would come around and ask "So, when is the big day?" His reply would be "Only my father knows."

**Matthew 24:36** *No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.*

205.020.060

**POINT 60: Arrival of the groom on the wedding night.**

Typically, the bridegroom would come to pick up his new bride at night, usually around midnight. Because no one knew what date this would be, the prospective bride would sit in joyful anticipation by her window night after night, perhaps for months. In many cases she would not see her betrothed at any time between the proposal and the marriage night.

Israel has some very rough terrain, and many areas got very dark and had no paved roads. It became a tradition for the prospective bride to keep a lamp filled with oil by her bedside, to avoid injury when her new husband showed up, "kidnapped" her and took her to their new home. The fact that she had the lamp ready showed she was waiting as she had promised to do when she accepted the proposal.

Finally, the groom's father would announce that the marriage chamber was ready, and he would tell him "Go and get your brothers and your groomsmen and go and get your bride."

That night, the groom and his friends would sneak over to the bride's house around midnight to surprise her. This is documented in the Parable of the Ten Bridesmaids, (called the Ten Virgins in many translations.)

**Matthew 25:6** At midnight the cry rang out: "Here's the bridegroom! Come out to meet him!"

205.020.070

**POINT 70: Announcement of the groom's arrival with a shout.**



The custom was that, when the group got relatively close to her house, the groom's friends would give out a shout, to make sure she would be ready.

**1 Thessalonians 4:16-17 King James Version** [16] For *the Lord himself shall descend from heaven with a shout*, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord* in the air: and *so shall we ever be with the Lord*.

**Matthew 24:31** *And he* [the Son of Man] *will send his angels with a loud trumpet call, and they will gather his elect* from the four winds, from one end of the heavens to the other.

At this point, the bride-to-be would have a few minutes to get her veil on (she was not married yet) and light her lamp.

**Matthew 24:33** Even so, *when you see all these things, you know that it is near, right at the door*.

205.020.080

**POINT 80: The wedding party's trip to the groom's house.**

When the groom's party arrived they would rush in; they could also take any girls with lamps, e.g., her sisters, her bridesmaids, etc., making sure, of course, to get the one with the veil. The bride would then be spirited off with her new husband for the wedding night. This is described in the following:

**Matthew 25:1, 5-7, New English Bible** [1] ... There were ten girls, who took their lamps and went out to meet the bridegroom. [5] As the bridegroom was late in coming they all dozed off to sleep. [6] But at midnight a cry was heard: "Here is the bridegroom! Come out to meet him!" [7] With that the girls all got up and trimmed their lamps.

205.020.090

**POINT 90: How neighbors learned of the marriage.**

The neighbors would see a group of people and they would know a wedding was taking place, but they wouldn't know who was getting married. If they waited seven days until the honeymoon was over they would see the bridesmaids, etc., returning and they could find out who got married.

The analogy is that unbelievers see Christians and do not understand why we behave the way we do. When we return with the King in the second stage of Christ's Second Coming it will become clear.

205.020.100

**POINT 100: The role of the best man.**

On the wedding night the "best man" would wait outside the wedding chamber for a signal from the groom. When the groom told him the marriage had been consummated, the "friend of the bridegroom" would announce the marriage to the guests.

**John 3:29** The bride belongs to the bridegroom. *The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice*. That joy is mine, and it is now complete.

205.020.110

**POINT 110: The Baptist's announcement of Jesus' marriage with the believers.**

Asked if he was the Messiah, John the Baptist identified Him and announced His wedding:

**John 3:28-29** [28] You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.' [29] The bride belongs to the bridegroom. *The friend* who attends the bridegroom waits and listens for him, and *is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.*

QUESTION: The marriage analogy sounded good until now. How can the marriage be "consumated" before the Rapture, before Jesus comes for His bride, the Church?

ANSWER: (a) **Romans 4:17** ... God ... calls things that are not as though they were.

**Daniel 5:28, New English Bible u-pharsin:** and your kingdom *has been divided and given* to the Medes and Persians.

In **Daniel**, God speaks about the result as a *completed act*, even though it has not yet occurred. This is because, for all purposes, once He ordains it, it *will* happen. In **Romans**, Paul is not saying that God is a liar or is mistaken. Paul is saying the same as **Daniel** -- once God decrees something, it will happen; He calls things "as though they were" because from His perspective the actions already *are* completed.

(b) By definition, an analogy is *similar, not identical*. In this instance the similarities are far too great to be a coincidence.

205.020.120

**POINT 120: The significance of the bridal chamber in the wedding analogy.**

In the case of the Messiah, the bridal chamber is the judgment seat of Christ; in the bridal chamber, the groom removes the bride's veil and sees her as she truly is, without cover or pretense. We may make pretenses to the outside world, but the Lord knows us as we truly are.

**Revelation 19:7** [7] Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride [the Elect] has made herself ready.

205.020.130

**POINT 130: The two stages of the marriage ritual.**

In the custom, after the marriage was consumated the husband would come out with his new bride and the wedding reception, called the "wedding supper" or the "wedding banquet" in the Bible, would begin. Levitt's presentation is unclear about the time interval preceding the banquet.

It is clear that the Second Coming will occur in stages, but the Bible is unclear about the time interval. The Rapture is the first stage, when the Elect will be taken from the earth. The second stage will occur when the King returns *with His saints*.

**1 Thessalonians 3:13** May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father *when our Lord Jesus comes with all his holy ones*.

By itself, this verse is somewhat vague and ambiguous. However, considered in the light of the

marriage customs, it seems much more clear that Christ will present His bride for the wedding supper.

205.030.000

### Topic 30: The Guests at the King's Wedding.

205.030.010

#### POINT 10:

**Revelation 19:9** Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

In the tradition, the groom's father was the only one who knew the time of the marriage, so he was the one who chose the guests. There would be a ***week-long*** celebration by friends and family of the bride and groom. The wedding at Cana in John's gospel was one such celebration.

Obviously, it will be a sad day for those who are not ready when the intended Eternal bridegroom comes calling:

**Matthew 25:1-12, New English Bible** [1] When that day comes, the kingdom of Heaven will be like this. There were ten girls, who took their lamps and went out to meet the bridegroom. [2] Five of them were foolish and five prudent [wise]; [3] when the foolish ones took their lamps, they took no oil with them, [4] but the others took flasks of oil with their lamps. [5] As the bridegroom was late in coming they all dozed off to sleep. [6] But at midnight a cry was heard: "Here is the bridegroom! Come out to meet him!" [7] With that the girls all got up and trimmed their lamps. [8] The foolish said to the prudent, "Our lamps are going out; give us some of your oil." [9] "No," they said; "there will never be enough for all of us. You had better go to the shop and buy some for yourselves." [10] While they were away the bridegroom arrived; those who were ready went in with him to the wedding; and the door was shut. [11] And then the other five came back. "Sir, sir," they cried, "open the door for us." [12] But he answered, "I declare, I do not know you."

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