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CHRISTIAN DOCTRINE

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BIBLE STUDY TEXTBOOK

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SURVEY COURSE IN  
CHRISTIAN DOCTRINE

*Volume III*

by

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## LIST OF ABBREVIATIONS

<i>art.</i> , article	<i>l.</i> , line
<i>cf.</i> , compare	<i>ll.</i> , lines
<i>ch.</i> , chapter	<i>p.</i> , page
<i>chs.</i> , chapters	<i>pp.</i> , pages
<i>edit.</i> , edition	<i>par.</i> , paragraph
<i>e.g.</i> , for example	<i>sect.</i> , section
<i>ff.</i> , following	<i>s.v.</i> , sub verbo, "under the word"
<i>fn.</i> , footnote	<i>trans.</i> , translated
<i>ibid.</i> , the same	<i>v.</i> , verse
<i>i.e.</i> , that is	<i>vv.</i> , verses
<i>in loc.</i> , in this place or connection	<i>vol.</i> , volume
<i>intro.</i> , introduction	



## FOREWORD

The fifty-two lessons presented in this Series are designed to be, in their collective capacity, an Apologetic.

The *thesis* is, that the Person known historically as Jesus of Nazareth, is the Christ, The Son of the living God,—THE FIRST AND THE LAST.

The *argument* is presented and developed step by step as follows:

1. By showing, in the first place, that the Christian Documents in which the testimony about Jesus of Nazareth is presented, are *genuine*.

2. By showing, in the second place, that the testimony presented about Jesus of Nazareth in the Christian Documents, is *credible*.

3. By showing, in the third place, that Jesus of Nazareth is an actual *historical* character.

4. By showing, in the fourth place, that the Jesus of history was *more than man*. This is proved by:

- (1) the nobility of His teaching;
- (2) the faultlessness of His character and life;
- (3) the supernaturalness of His claims;
- (4) the fulfilment of Hebrew prophecy in Him;
- (5) the greatness and variety of His miracles;
- (6) the historic certainty of His resurrection;
- (7) the grandeur of the names ascribed to Him;
- (8) the place assigned Him in human history.

5. By showing, in the fifth place, that the Person known historically as Jesus of Nazareth, is the *God-Man*, the Divine-human Redeemer. This is proved by the evidence respecting:

- (1) His pre-existence;

- (2) His condescension and humiliation;
- (3) His exaltation and coronation;
- (4) His present universal sovereignty.

The *conclusion* is, then, from the evidence presented, that the Person known historically as Jesus of Nazareth is, in truth, **THE CHRIST, THE SON OF THE LIVING GOD**; the Sovereign over all created things; The Anointed One of God; the Absolute Monarch of the Kingdom of Heaven; the Head over all things to the Church; the Savior of His people; the Judge of the living and the dead; the Eternal Interpreter of the nature of God; the Heavenly Executor of God's eternal purpose and plan; in short, **THE FIRST AND THE LAST, and THE LIVING ONE.**

The above outline should be consulted frequently by teachers in presenting the subject-matter offered in this entire series of lessons.

THE AUTHOR.



## EXPLANATORY

This is the second two-volume series of a Survey Course in Christian Doctrine. These two volumes may properly be designated a Survey Course in Christology; in their content they deal with the Mystery of the Person of Christ, the Mystery of Godliness. (1 Tim. 3:16)

Like the first sequence (published in 1962), the subject-matter of this entire work is arranged in four series of thirteen lessons each, thus providing an entire year of Bible study. The sub-caption of the first volume is "The Apostolic Witness"; that of the second volume, "Jesus the First and the Last."

This Course is prepared for use in Bible Colleges, and in Bible study classes in local church and church school groups. Incidentally, these lessons were first prepared and used locally some thirty years ago. They are now re-issued (with but little revision) for general distribution.

In order to achieve the greatest possible measure of simplicity, the material in these lessons is printed in question-and-answer form. Of course, this material is not intended to be a catechism, nor is it intended to be used by anyone as such. It will be noted also that many of the answers presented herein are in themselves brief sermon outlines. This homiletic touch should add to the usability of the work.

As a rule, I have quoted in full, and with some repetitiousness, the Scripture passages cited herein. I have done this deliberately, in order to make sure they will be read. Readers frequently do not make the effort required to look up these passages in the Bible itself when only the references are given.

Brief excerpts from the writings of competent authorities will be found interspersed throughout the matter presented in this Course. In most instances, for the sake

of brevity, I have not indicated the sources. But I vouch personally for the reliability of these sources. I am especially indebted to the following works:

*The Christian System*, by Alexander Campbell  
*The Scheme of Redemption*, by Robert Milligan  
*Systematic Theology*, by A. H. Strong  
*Evidences of Christianity*, by J. W. McGarvey  
*How the Bible Came to Us*, by H. G. G. Herklots  
*How to be Saved*, by M. M. Davis

I should like to recommend the book by Canon Herklots (published by Oxford University Press, 1954) as the best of its kind that has come to my desk. I recommend for reading also the two books by Daniel-Rops, *Jesus and His Times*, translated from the French by Millar (published by E. P. Dutton and Company, New York, 1954), and *Daily Life in the Time of Jesus*, translated by O'Brian (published by Hawthorn Books, Inc., 70 Fifth Avenue, New York 11, New York, 1962).

I want to make it clear, too, that any book written by me that may be found worthy of publication is written and published for use by all who are devoted to the Bible and especially to the spread of New Testament Christianity. I hope that any preacher or teacher who finds it practicable to do so will make use of any of the lesson titles or subject-matter presented herein, without feeling any obligation to give special credit to the author. This policy of always having to give "credit" for the use of anything put in print is being carried to ridiculous extremes today. Besides, no one has any copyright on divine truth, and "there is no new thing under the sun" (Eccl. 1:9) anyway.

The only thing I desire is that everything presented herein—and in any other book which I may write—may be used to the glory of God and the advancement of the Christian faith.

C. C. Crawford

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