

The Mystery of Christ (02)

Last Sunday we introduced the Mystery Doctrines of the Church. We learned that Paul used “mysterion” to teach ten different Mystery doctrines.

“Mysterion” does not refer to doctrines that are incomprehensible; but certain ones that were not revealed until the coming of Jesus Christ.

(Col.1:26) “The mystery which has been hidden from the past ages and generations; **but has now been manifested to His saints.**”

We will examine our lesson text by the following five homiletic points of the Mystery of Christ.

- (Col.2:1-2) Requires epignosis knowledge
- (Col.2:3) Results in treasures of wisdom hidden in Christ
- (Col.2:4, 8) Readiness for dispensational spiritual warfare
- (Col.2:5) Rationale of mystery doctrines in the Christian Way of Life (CWL)
- (Col.2:9-10) Reality of the mystery of Christ in every Church Age Believer (CAB)

This lesson will reveal four aspects of the Mystery of Christ.

In the phrase, “God’s mystery, that is, Christ Himself (Col.2:2b),” Christ is an apposition to mystery which means **CHRIST IS THE MYSTERY OF GOD.**

Question: But you say I thought Christ was previously known in Old Testament?

1. The incarnation of Christ was foreordained in eternity past.

(Eph.1:3-12) It was prophesied in the OT Scriptures (Rom.1:1-3; Isa.7:15; Micah 5:2), proclaimed by John Baptist (John 1:23, 29; Isa.40:3; Matt.3:1-3; Mal.3:1) and preaching among the nations (1 Tim.3:16).

Therefore the historical Incarnation of Jesus Christ is not what Paul was talking about in (Col.2:1-10).

The Incarnation was not the mystery (Gal.4:4; 1 Pet.1:20); **but rather a doctrine related to it.**

2. Paul is talking about the mystery of the Hypostatic union of the Incarnate Jesus Christ.

(Col.2:9) “For in Him **all the fullness of Deity** dwells in bodily form.” (Col.1:19-20)

(Heb.1:3) “And He is the radiance of His glory and the exact representation of **His nature (hypostasis)**, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”

Hebert Lockyer remarks, “In His incarnation, He became the possessor of a true humanity in union with His eternal deity.” (All the Doctrines of Bible, pg.45)

Unger describes hypostatic union of the Incarnate Christ as, “one person with **two natures** indissolubly united, the one nature being that of the eternal Son of God, the other that of man, in all respects human, yet without sin.” (Unger Bible Dict., pg.522) (Col.2:9-10; 2 Pet.1:4; John 1:13; 3:3)

At His Incarnation, God added true humanity, minus Adam’s Original Sin (AOS) and an Old Sin Nature (OSN), to Jesus’ divine nature so that the Son of God could become the Son of Man who would take away the sin of the world (John 1:29; Luke 19:10).

3. The Divine purpose of the Hypostatic Union of Christ is the salvation of mankind.

Hypostatic Union of the Incarnate Christ was necessary for the salvation of mankind because:

- The Omnipresence of Deity cannot be reduced to one point such as the cross
- The Immutability and Perfect Righteousness of God pay the penalty of sin
- The fact that eternal life cannot be subject to death.

Jesus Christ must set aside His undiminished deity for true humanity to become “the Lamb of God that takes away the sin of the world.” (John 1:29, 36; Matt.27:45-46/ “My God, My God”/ Ps.22:1)

(2 Cor.5:21) “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.” (1 John 3:5; Heb.9:26)

(1 Pet.2:24) “And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wound you were healed (iaomaic / a.p.ind.2pl).” (Acts 28:27; Isa.6:10)

(1 Pet.1:19) “But with the precious blood, as a lamb unblemished and spotless, the blood of Christ.

(1 Tim.1:15) “It is trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.”

4. The two elements of the Church Eucharist (bread and cup) teach the importance of the Hypostatic Union for the grace salvation of mankind (1 Cor.11:24-27).

- **The bread** represents the perfect body of Jesus Christ offered as a substitute to bear the sins of mankind (1 Cor.11:24)
 - Virgin born
 - Impeccable
 - Hypostatic Union
 - Celebrityship
- **The cup** represents the perfect sacrificial blood of Jesus Christ offered as a judicial substitute for grace salvation into the royal family of God. (1 Cor.11:25).
 - Redemption Reconciliation
 - Justification Propitiation
 - Forgiveness Cleansing
 - New covenant Victory in angelic conflict
 - Peace with God

(1 Cor.11:27) “Therefore whoever eats the bread or drinks the cup of the lord in an unworthy manner shall be guilty of the body and the blood of the Lord.”

(1 Cor.11:26) “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

The Mystery of Christ doctrine of the hypostatic union (undiminished deity and true humanity) of the Incarnate Jesus Christ is a constant target in the angelic conflict.

(Jn.10:30-32) “‘I and the Father are one.’ The Jews took up stones again to stone Him. Jesus answered them, ‘I showed you many good works from the Father; for which of them are you stoning Me?’”; (Jn.5:18; 19:7)

For the Church Age Believer (CAB) (Col.2:9-10) “For in Him all the fullness of deity dwells in bodily form, and (you are) (eimi / p.ind.2pl) in Him made complete (pleroo / perf.p.ptc.n.pl.m) (perfect periphrastic) [Completed / Positional Truth], and He is the head over all rule and authority.”
[Rebuttal to Docetic Gnosticism] (2 Pet.1:4; 2 Cor.5:17)