

IMPORTANT POINTS ON JESUS CHRIST



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Published by Thusia Seventh Day Adventist Church

(May 2001)

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IMPORTANT POINTS ON JESUS CHRIST

JESUS AND SOCIAL ANTHROPOLOGY

1. God's people ought to have great knowledge. Ps. 119:97-100.

2. What is Social Anthropology? It is:
 - a. Social: relationships, and
 - b. Anthropology: the study of man.
 - c. Thus it means the study of man's relationships.

"IT IS ONLY QUITE RECENTLY in human history that it has come to be fairly widely-though by no means universally-accepted that all human beings are fundamentally alike; that they share the same basic interests, and so have certain common obligations to one another simply as people." John Beattie, *Other Cultures*, pg. 3.

"The platitude that all men are members of a single community is valid today in a real and urgent sense, even though this community is evidently neither harmonious nor well-ordered. What is crucial is that in our time the aims, attitudes and activities of millions of people of other cultures and in other countries than our own (whichever our own may be) are practically important for every one of us as never before.

This is an excellent reason for knowing as much as we can about these other peoples and cultures, for situations can be dealt with more effectively and fairly when they are understood than when they are not, or worse still, when they are misunderstood. And part of the current interest in that branch of human knowledge which for want of a better term is called social anthropology is due to the fact that it does seem to make some contribution to this kind of understanding. For the past half-century or so social anthropologists have been investigating at first hand the social lives and cultural backgrounds of other peoples, especially though by no means only those peoples who still lack, or lacked until very recently, written literatures and histories and advanced technologies." *Ibid*, pg. 4.

"In any event such societies are usually small-scale ones, and it has been for the most part in the laboratory which they provide that social anthropology has grown up as a distinct branch of social science. We shall see, however, that the hypotheses and techniques which social anthology uses have a very much wider range of application than just to these simple, small-scale communities in the study of which they were developed.

What is most familiar often tends to be taken for granted, and the idea that the study of living human communities was a legitimate scientific interest in its own right only really caught on when detailed information began to become available about hitherto remote and unfamiliar human societies.

But they did regard human societies as legitimate objects for study, and some of them thought that universal and necessary laws of society might be discovered, analogous to those which were at that time being so successfully formulated in the natural sciences. So in an important sense they were the forerunners of modern social anthropologists." Ibid, pg. 5-6.

"So at the beginning of the present century there began to develop a scientific concern with the systematic undertaking of first-hand field studies of human communities which had hitherto been known to scholars only through the piecemeal observations of non-professional observers.

It was really with this change of interest from the reconstruction of past societies to the investigation of contemporary ones that modern social anthropology began." Ibid, pg. 9-10.

"In the case of human communities, the more or less enduring relationships between different kinds of people are what we refer to when we speak of them as societies. These French thinkers saw that if societies were systems, they must be made up of interrelated parts. And they thought that these parts must be related to one another, and to the whole society of which they were parts, in accordance with laws analogous to the laws of nature, which, in principle at least, it should be possible to discover. So the understanding of societies, and so of Society with a capital 'S', like the understanding of the physical organisms with which they were either explicitly or implicitly being compared, was to be achieved by discovering the laws of social organization which operated to maintain the whole structure." Ibid, pg. 11.

"... The customs and social institutions of human communities are somehow interconnected, so that changes in one part of the system may lead to changes in other parts. When this was understood it became possible to ask, and sometimes even to answer, questions about real human societies which arose less readily so long as the 'piecemeal' view of human cultures, which had hitherto been dominant, prevailed. Thus an anthropologist faced with such a custom as, say, mother-in-law avoidance, which is found in many societies far remote from one another, was no longer content merely to record it for purposes of comparison with other apparently similar customs elsewhere; he now asked what the implications of the institution were for other aspects of the social life of the people in question, for husband-wife relations, for example, or for the pattern of residence.

Can we then, at this point, give a preliminary statement of what modern social anthropology is about? Anthropology is by definition the study of man. But obviously no one discipline can possibly study man in all his aspects, though some anthropologists have written as though it could. On the whole, social anthropologists have concentrated on the study of man in his social aspect, that is, in his relationships with other people in living communities.

I discuss the relationship between sociology and social anthropology in the next chapter, but we may note here that social anthropologists are sociologists, in so far as they are interested in the different kinds of social relationships they find in the societies they study. And, as sociologists,

they consider these relationships more or less independently of the particular individuals who participate in them. Thus a social anthropologist who is studying, say, the political system of an African tribe is interested in the chief-subject relationship in that system, and in the beliefs and expectations which are associated with this relationship, rather than in the particular individuals who occupy the roles of chief and subjects at a given moment. Of course he is interested in people; they are the raw material he works with. But as a social anthropologist his main concern is with what these people share with other people, the institutionalized aspects of their culture. For this reason social anthropologists are not interested in every social relationship in the societies they study; they concentrate mainly on those which are habitual, relatively enduring features of the societies in which they occur. This is so notwithstanding that deviations from social norms may be significant too, especially, as we shall see in Chapter 14, in the context of social change.

In general, however, the social relationships which social anthropologists study are those which are standardized, institutionalized, and so characteristic of the society being investigated. And here one further point may be mentioned; it will be more fully developed later. It is that social anthropologists, in studying the institutionalized social relationships which are their primary concern, have found it essential to take account of the ideas and values which are associated with them, that is, of their cultural content. But it is important to realize at the outset that while modern social anthropologists are centrally interested in the various kinds of social relationships which bind people together in communities (and which sometimes set them off from members of other communities), they are interested, too, in people's ideas, their values and beliefs. They are interested in the ways in which the institutions they study are related to one another in living, functioning social systems. And they study these societies at first hand.

This is why contemporary social anthropology is centrally a study of relationships; fundamentally of relationships between different kinds of people, but, at a higher level of abstraction, of relationships between relationships. Let me make this clearer. The point is that the social anthropologist is not just interested in the relationship between, say, a particular chief and a particular subject. He is, as we have just noted, interested in the kinds of relationships between chiefs and subjects that are characteristic of the society being studied, and of which the particular case is an example. And further, at the next remove he is interested in the kinds of implications that the institutionalized chief-subject relationship has for other institutionalized relationships in the society; for example, the relationships between different kinds of kin, or the system of landholding." Ibid, pg. 12-14.

"SOCIAL ANTHROPOLOGISTS study people's customs, social institutions and values, and the ways in which these are interrelated. They carry out their investigations mainly in the context of living communities (usually relatively small-scale ones), and their central though not their only interest is in systems of social relations." Ibid, pg. 16.

"Since societies are not 'things' in any material sense, they cannot be studied as if they were. The concept of society is a relational not a substantial one; the only concrete entities given in the social situation are people. What we indicate when we use the term 'society' is that these people are related to one another in various institutionalized ways. And the sociologist's and the social anthropologist's job is to find out what these ways are. Society, then as a network of

relationships, is simply the context in which sociologists and social anthropologists carry out their enquiries.

We have to choose certain aspects of anything we wish to study, for we cannot comprehend all its aspects at once. And what social anthropologists do it to abstract from the social behavior which they observe relatively enduring and institutionalized aspects which seem to hang together and make sense, in reference to some particular interest or question which, consciously or unconsciously, they have in mind. This is how particular social institutions are abstracted and identified. Examples of such institutions are a particular kin relationship, a certain set of rules about who may and may not marry whom, the scope and range of a ruler's authority. It is the institutions which are thus identified and described, not whole societies that social anthropologists may compare from one society to another.

When I speak of institutionalized social relationships I mean simply to refer to relationships which are familiar and well-established, social usages which are characteristic of the society which has them. Institutionalization is thus very much a matter of degree; some social relationships are more institutionalized than others. But unless a social relationship is institutionalized in some degree it is not of direct interest to social anthropologists, though it may concern them indirectly. Thus they may be interested in eccentricity and deviance, but usually only in so far as these divergences from normal are themselves the objects of institutionalized attitudes (incest is an obvious example), or, in the context of change, where they imply the breakdown of hitherto accepted institutions.

But what is a social relationship? The concept is by no means as straightforward as it may seem. Very simply, when social anthropologists speak of social relationships they are thinking of the ways in which people behave when other people are objects of that behavior. The social relationship between husband and wife, for example, in a particular society means the ways in which husbands ordinarily behave to their wives, and wives to their husbands, in that society. At this preliminary level, there are always two basic things to be ascertained about any social relationship; whom it is between (e.g. husband and wife, father and son, ruler and subject), and what it is about (e.g. the disposition of property, the exercise of authority, the need to show respect)." Ibid, pg. 34-36.

3. An account of some socially accepted roles, and the foundation role of all the other role. See the chart on the other page. See the illustrative chart on the other page.

SOCIAL ANTHROPOLOGY

CREATOR

CREATURE

POLITICIAN	HUSBAND/WIFE	PRIEST OFFICER	SALESMAN
CITIZEN	CHILDREN	CHURCH	OFFENDER
		MEMBER	CONSUMER
CHURCH	MALE	JUDGE	EMPLOYER
WORLD	FEMALE	DEFENDANT	EMPLOYEE
		WITNESS	TEACHER
			STUDENT

4. The Moral Law regulates all social roles. Ex. 20:1-17.

- a. Example in husband and wife: Lev. 20:10-12; Matt. 14: 3-11.
- b. Parent and child, no incest: Lev. 18:6, 7.
- c. Businessman and consumer: Lev. 19:35, 36; Amos 8:4-7.
- d. Children and parents: Lev. 20:9; Eph. 6:1-4.
- e. Government (leaders) and citizens: Deut. 17:14-20.
- f. Priests and church members: Matt. 20:25-28.

5. When the moral Law is transgressed, social roles become perverted: (Ps. 119:172; Pr. 14:34); Lev.

18:24-30.

- a. Children divorcing parents?
 - b. Women becoming impregnated with the eggs of a dead fetus, thus her husband is father to a child of a woman that never was truly born.
 - c. Sodomy? Lev. 18:22; Lev. 20:13; Gen. 19:1-17.
 - d. More rights for criminals than for officers of the law.
6. Jesus was a man, a human being: Matt. 8:20; Jn. 4:6.
 7. Jesus was an historical personage: Lk. 3:1-3, 21-23.
 8. The social role of high priest: Ex. 28:1,2,29,30,35,43; Num. 18:1-7; Deut. 17:8-13; Mal. 2:7.
 9. The High Priest, priests and material gain: Num. 18:20-32; Deut. 18:1-8.
 10. Caiaphas was High Priest at the time of Christ, he belonged to the sect of Sadducees: Jn. 11:47, 49; Jn. 18:13; Acts 5:17.
 11. The chief priests (Caiaphas, Annas etc.) were perverting their social roles in commercializing religion, and being in corrupt financial dealings.

"We do not know how the word 'Sadducee' was derived. Some scholars think that it came from the name of Zadok, a priest during the time of David and Solomon. Whether this is so or not, this group as a Jewish party began about two hundred years before the birth of Jesus.

The Sadducees were the aristocrats of the Jews. Their head was the High Priest and they were a small select group wielding great power. When Palestine became part of the Roman Empire the Sadducees co-operated with the Romans, in order to preserve their wealth and privileged position. While the Pharisees and Sadducees are often mentioned together in the New Testament, they were different from each other, and the beliefs of the two groups were nearly opposite. The Pharisees believed in the resurrection of the dead and a day of judgment to come. The Sadducees did not.

Another basic difference between the Sadducees and the Pharisees was their attitude to the law. As already mentioned, the Pharisees considered the scribal or oral law to be all-important. The Sadducees rejected this and accepted only what was written in the Pentateuch, the first five books of the Bible. They had no time for the masses of rules and regulations on which the Pharisees founded their religion. Again, this led to conflict.

In view of their differences, why is it that the Sadducees were just as eager as the Pharisees in plotting the death of Jesus? This was for political motives. They thought that Jesus was a revolutionary about to organize a rebellion against Rome. This would be the end of their privileged position. It could not be allowed even if it meant that Jesus had to be put to death. William Barclay well summarizes the position;

The Pharisees hated Jesus from religious motives, even if these motives were entirely mistaken. The Sadducees hated Jesus for no other reason than worldly and materialistic selfishness. To ensure their own continued comfort and luxury the Sadducees were prepared to do anything to obliterate this perilous and disturbing Jesus of Nazareth.

In particular two actions of Jesus aroused the wrath of the Sadducees. The first was when he cleansed the temple. When he came to Jerusalem he found that its outer courts were used as a cattle market and a place for the changing of money. It was more like an oriental bazaar than the house of God. This was done with the permission of the Sadducees who no doubt took a 'rake-off' for themselves. They turned a blind eye to the way in which the poor were fleeced, while they themselves lived in luxury. But Jesus 'made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!" 'The Sadducees could not overlook this. After all, their trade was threatened.'" Val Grieve, *The Trial of Jesus*, pg. 31-33.

12. Why was Jesus condemned to death by the chief priests? Because the corrupt aspect of the social role of the chief priests were rebuked: Mk. 11:15-18; Lk. 19:45-47.

"After Jesus had been arrested, John tells us that 'They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. There is nothing surprising in Jesus being brought before Annas rather than Caiaphas. He was the head of the family and, and by Jewish law, still High Priest. His house was probably on the way from the Garden of Gethsemane to the Roman fortress the Tower of Antonia. Furthermore, the house of Annas derived much of its wealth from the business side of the temple. Jesus had just overturned the temple stalls, which were the property of Annas and his family. No doubt Annas used his influence to arrange that Jesus should be brought to him to answer for this.'" Val Grieve, *The Trial of Jesus*, pg. 48.

APPENDIX

- a. Creator-creature relationship: 1 Jn. 2:3-6, 29; 1 Jn. 4:19.
- b. The essence of creature-creature relationship: 1 Jn. 2:9-11; 1 Jn. 3:11-15.
- c. How Creator-creature relationship ought to affect creature-creature relationship: 1 Jn. 3:16-21; 1 Jn. 4:6-8, 11, 12; 1 Jn. 5:1-3.
- d. It is the study of the scriptures that educates us to fulfill social roles adequately: 2 Tim. 3:15-17; 1 Tim. 4:15, 16; Deut. 4:5-9.

THE END

THE CHRIST-IDENTITY OF THE CHRISTIAN

1. Before conversion, we were all in sin with demi-gods identity: Gen. 3:1-7.
2. Thus by esteeming ourselves as God and living what is not true of ourselves, we fail to live properly: Josh. 24:14-17; Rom. 1:21-32.
3. Our sins are failed relationships:
 - a. A wrong relationship to God: Ps. 51:4.
 - b. A wrong relationship to men: Rom. 13:8-10.
4. When we are in sin we have an identity with Satan: Jn. 8:38-45.
5. We are in our human characters bearing a Satanic-image: Acts 13:8-10; 1 Jn. 3:8, 10.
6. When we repent and choose to follow Christ, we are justified, and this Justification gives us an identity with Christ: Gal. 2:16, 20.
7. We have Christ's Faith as ours, and it gives us victory over sin: Jam. 2:1; 1 Jn. 5:4; Rev. 14:12
8. We have a Christ-identity: Gal. 2:20; Gal. 3:26, 27, 29.
9. We are identified with God's Righteousness in Christ: 2 Cor. 5:21.
10. We are now identified by the world with Christ's identity: Acts 11:26.
11. By the Grace of God we are Christ's-identity: 1 Cor. 15:10.
12. Christ's identity is the Plan of Salvation: Matt. 1:21; 1 Jn. 4: 14; 2 Pet. 3:18.
13. We bear this treasure in our earthly vessels: 2 Cor. 4:6, 7.
14. Since we bear Christ's-identity before the world we must live like Christians: 2 Tim. 2:19; Gal. 5:22-25.
15. We must keep away from sin, because a habitual course of sin changes our consciousness of our Christ-identity, and we go back to a Satanic-identity which is back sliding.
16. How do we keep the Christ-identity we have become? By feeding on Christ and living as He lived: (Jn. 6:48-58; 2 Cor. 3:18).

THE END

WHAT IT MEANS TO PREACH AND ACCEPT CHRIST AS SAVIOUR

1. We must indeed preach Christ: Acts 5:42; Acts 8:5; Rom. 16:25.
2. Christ was a historical person: Acts 10:36-42; 1 Tim. 6:13.
3. But we are not to preach how He looked in His physical features, they were not comely: Isa. 53:2.
4. To preach Christ we must take into consideration the following points.
 - a. Christ is the Saviour: Jn. 4:42; Acts 5:30, 31.
 - b. To preach Christ is to preach the knowledge that He is: 2 Pet. 3:18.
 - c. Christ is the Truth: Jn. 14:6.
 - d. To preach Christ is to preach the character of Christ which is the doctrine that Christ is: 2 Jn. 9, 10.
 - e. To preach Christ is to preach the gospel of Christ: Rom. 1:16; Rom. 15:19; 1 Cor. 9:12, 18; 2 Cor. 2:12.
 - f. This is the gospel about Christ Himself (It is about who He was/the Incarnation, and what He did - the sacrificial crucifixion): 1 Cor. 1:23; (2 Cor. 4:5; 1 Cor. 1:18).
5. Thus to preach about Christ is not to preach about His physical being, it is to preach the Truths of Christ or of His salvific Character: Acts 5:42; Acts 17:3; (Gal. 1:23; Gal. 2: 16); Tit. 1:3.
6. It logically follows, that to accept Christ therefore is to accept or believe the Gospel of Christ, or the Truths of Christ's Character - the Plan of Salvation: 1 Jn. 5:9-11.
7. To accept Christ as Saviour means accepting the Truths that He is to change our way of sin into that of obedience to the Law: (Rom. 10:8-10; Heb. 10:39; 1 Jn. 5:1-3).
8. It is only when we believe (or accept) this Gospel for a change of heart that we are justified: (Jn. 8:24; Acts 13:38, 39).

THE END

THE INCARNATION AND OTHER INCARNATIONS

1. Christ is God: Jn. 20:28.
2. God came into human flesh: Jn. 1:1, 14; (Heb. 1:8; Rom. 8: 3).
3. The Divine Nature-God-was in the human body of Jesus Christ: 2 Cor 5:19.
4. Thus Christ was both God and man: Heb. 1:5, 6, 8-12
5. This is what the Incarnation is all about: 1 Tim. 3:16.
6. But other incarnation occurred: 1 Jn. 4:17.
7. Man was born in sin: Ps. 58:3; Isa. 48:8.
8. He is without God because no God is in him: Eph. 2:12.
9. But if man repents of his sins and believe the Gospel he is justified: (Mk. 1:15; Acts 13:39).
10. He is regenerated or born again: Tit. 3:5-7.
11. God by His Spirit comes to dwell in man: (Rom. 5:5; Rom. 8:9, 11; Gal. 4:6).
12. God dwells in the converted man: 1 Cor. 14:25; 2 Cor. 6:16.
13. This is another incarnation: 2 Cor. 6:16-18.
14. What then is the difference between the child of God and Christ?
 - a. Christ was given the divine Character-the Plan of Salvation to live: (Jn. 6:38; Jn. 10:15, 17, 18).
 - b. He lived it faithfully: (Jn. 17:4, 6; Jn. 15:10).
 - c. This Plan of Salvation in which is the Divine Nature was Jesus' identity: Jn. 14:6.
 - d. Thus the Divine Nature was Jesus' own: Jn. 8:58.
15. The Plan of Salvation is never our divine character, it is someone else's own, it is merely imputed to us: Gal. 2:20; (Rom. 4:11; Rom. 10:4).
16. We have or will have no personal character of our own, it is Christ's spiritual character we have and will depend on it forever: Jn. 15:4, 5; 1 Cor. 15:10.
17. This Character secures the Divine Nature in us: (2 Cor. 5: 19; Eph. 3:17).
18. Thus in our incarnation we depend on Christ: (Jn. 14:6; 2 Pet. 1:4).
19. But in Christ's Incarnation He is God: (1 Tim. 3:16; 2 Cor. 5:19).20. God is with us through Christ being in us and God being in us forever: (Matt. 1:23; Matt. 28:20; Jn. 17:21-32, 26).

JUST WHAT ABOUT JESUS IS GOD?

1. God is numerically one: Jam. 2:19; Ps. 86:10; Deut. 4:35; Deut. 6:4.
2. The integrity of the oneness of God is not compromised by the deity of Christ because:
 - a. The false idea is based upon God being seen as one physical or spirit person by some.
 - b. Therefore two persons (Father and Son) cannot be God.
3. God is not a person, or the persons of the "Three Persons", God is Spirit: Jn. 4:24; Deut. 4:15-18.
4. God is the Divine Nature: (2 Pet. 1:4; Gal. 4:8).
5. In the bible, God is used with reference to three persons:
 - a. Father: 1 Pet. 1:3; 2 Tim. 1:2; Philemon 3.
 - b. Son: Heb. 1:8, 9; 2 Pet. 1:1; Tit. 2:13.
 - c. Spirit: Acts 5:3, 4; 2 Cor. 3:17.
6. How could three persons be identified with reference to God? Because one Divine Spirit Nature is the possession of all three: (Matt. 28:19; Ps. 48:10; Ex. 6:2, 3); Ps. 83:18.
7. Further proof that Jesus is God. There are two YAHWEH clearly seen in the following text: Zech. 2:8-11.
 - a. The Sender YAHWEH: Zech. 2:9, 11.
 - b. The Sent YAHWEH: Zech. 2:8; 10.
8. God was in the human body of Christ: 2 Cor. 5:19.
9. The Plan of Salvation, the Gospel, is Truth: (Eph. 1:13; Col. 1:5; Gal. 2:5, 14).
10. Jesus lived the Plan of Salvation: Matt. 1:21.
11. This plan has righteousness in it and this righteousness is God Himself: (Rom. 1:16, 17; Jer. 23:5, 6).
12. This Plan which is Truth was Jesus' identity: Jn. 14:6; Jn. 1:14; Lk. 2:25-32.
13. Therefore the Deity (or Righteousness) in this Plan is Jesus' spiritual Self (because God who is Righteousness is Spirit): Tit. 1:3, 4; Tit. 2:13; Tit. 3:4, 6; 2 Pet. 1:1; (Rom. 10:4; Jer. 23:5, 6).
14. It is Jesus' Spiritual Self because:
 - a. God is Spirit: Jn. 4:24.
 - b. Jesus Himself attributes Deity as His true Self: Jn. 5:22, 23; Jn. 10:27-33; (Jn. 8:58; Ex. 3:14); (Rev. 1:11-13; Isa. 44:6, 8).

THE END

THE UNIQUENESS OF JESUS CHRIST.

1. Jesus Christ is the special Saviour: Jn. 4:42; Acts. 5:30, 31; 2 Pet. 1:11; 1 Jn. 4:14.
2. There is no Salvation without Him: Acts 4:10, 12; Jn. 15:4, 5.
3. The Grace that saves us is His Grace: 2 Cor. 8:9; (Eph. 1:7; Eph. 2:5, 8; Jn. 1:16, 17); Rev. 1:4.
4. Believing in Him is absolutely necessary for salvation: Acts 16:30, 31; Jn. 3:16-18; Jn. 8:24; Jn. 11:25-27; Phil. 1:29.
5. It is His Faith that justifies us: Rom. 3:22; Gal. 2:16.
6. His Righteousness we receive: Rom. 10:4; 1 Cor. 1:30.
7. He is the Light the whole world needs: Jn. 1:4, 9; Jn. 8:12.
8. He is the Life that people need: Jn. 14:6; Jn. 10:10, 11.
9. Having Him is having Life indeed: 1 Jn. 5:11, 12; Jn. 6:53, 54.
10. He is the only way to God/the Father: Jn. 14:6.
11. He is our only mediator: 1 Tim. 2:5.
12. He is mediating in the heavenly Sanctuary on our behalf: Heb. 8:1-3, 6; Heb. 9:15; Heb. 12:24.
13. His example is the only perfect one for all to follow: 1 Pet. 2:21, 22.
14. Thus Christ is therefore not like other gods, He is special and unique: Rev. 1:5; Rev. 17:14; Rev. 19:16.
15. Why is Christ so unique? Our answers must take into consideration all the above mentioned points:
 - a. Christ is the Truths of the Plan of Salvation: Jn. 14:6; 2 Cor. 11:10.
 - b. He was given this Plan by God, to live: Jn. 5:19, 20, 30; Jn. 6:38-40; Jn. 17:7, 8.
 - c. He is God in human flesh: Jn. 10:27-39; Jn. 8:56-59; Jn. 20:27-29.
 - d. He is the only revelation of God, His own is unique, He alone is the true and real revelation of God: Jn. 14:6; 1 Jn. 1:1, 2, 5; 1 Jn. 5:9-11, 20.
 - e. He alone is the exegesis (reasonable exposition) that reveals or unfolds God to man: Jn. 1:18; Matt. 11:27.
 - f. Therefore man cannot be saved without Christ-the Truth, or the Spirit of Truth (same) in them: Rom. 8:9, 10; (Lk. 1:76, 77; 1 Thess. 5:9; Col. 1:27).
 - g. Since Jesus Christ is God's unique and only revelation to the entire world, of God's Love, and of God's Plan for man, to reject Him (Jesus) is fatal: Jn. 3:18, 19, 36; Jn. 8:24.
16. We must therefore study, preach and exalt Christ in all our existence: 1 Cor. 2:2; 1 Cor. 1:30; 1 Cor. 15:3, 22; Phil. 1:20, 21.

THE END

THE DIVINE NATURE OF GOD, OR LOVE

1. The importance of knowing God.
 - a. People of the world generally do not know God: Job. 36: 26.
 - b. The science of the world cannot give a knowledge of God: 1 Cor. 1:21.
 - c. Ignorance of God makes us serve false gods: Gal. 4:8.
 - d. We are admonished to know God: 1 Chr. 28:9; Ps. 100: 3.
 - e. God wants us to know Him: Ps. 46:10.
 - f. It is dangerous to know God and to do nothing about it: Rom. 1:20, 21.
 - g. The best of all things is to know God: Jer. 9:23, 24.
 - h. How do we know that we know God? When we keep His commandments: 1 Jn. 2:3, 4.
2. God does not have a shape or a form: Deut. 4:15-19.
3. God is invisible: 1 Tim. 1:17; Col. 1:15; Heb. 11:27; 1 Tim. 6:16.
4. God is Spirit: Jn. 4:24; 2 Cor. 3:17.
5. God is the Divine Nature: (Gal. 4:8; 2 Pet. 1:4).
6. To thus know God is not to see Him physically, no, because He cannot be seen, and we are not to visualize any shape or form, to know God is to understand the Truths of His Divine Nature: (Jn. 1:18; Matt. 11:27; Pr. 9:10; 1 Cor. 15:34).
7. God is Righteousness: Jer. 23:6.
8. The Law is Righteousness: Ps. 119:172.
9. Thus it is not that God is a transcript of His Law, but rather the Law is a transcript of God's Nature of Love.
10. God is Love: 1 Jn. 4:8, 16.
11. The Law is Love: Rom. 13:8-10.
12. Thus the Law is a transcript of the Divine Nature of Love: (1 Jn. 4:7; 1 Jn. 5:3).
13. God must dwell in our hearts: 1 Jn. 3:24; 1 Jn. 4:12, 13, 15, and 16.
14. The Law always existed: Ps. 119:152.
15. It was worded differently in heaven.

"The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created, God made

known to them His law. It was not then written, but was rehearsed to them by Jehovah ...After Adam's sin and fall' nothing was taken from the law of God. The principles of the Ten Commandments existed before the fall, and were of a character suited to the condition of a holy order of beings.

The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men begin blinded by transgression. Ellen G. White, Christ in His Sanctuary, pg. 20.

16. It was not made for a righteous man, but for sinful man, it was worded in a prohibitory way: 1 Tim. 1:9, 10; Rom. 3:19.

17. The Law have two sides, the prohibitory side and the mercy side:

"The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression," Selected Messages, bk. one, pg. 235. Rom. 7:10; Rom. 8:2.

18. The Law is Spiritual: Rom. 7:12, 14.

19. How does the Law reveals God's Nature of Love:

THE END

THE LAW OF WORKS

1. Thou shalt have no other gods before me. Ex 20:2, 3
2. Thou shalt not bow down thyself to them nor serve them. Ex. 20:4-6.
3. Thou shalt not take the name of the Lord thy God in vain. Ex. 20:7.
4. The seventh day is the Sabbath of the Lord thy God. Ex. 20:8-11.
5. Honor thy father and thy mother that thy days may be long ... Ex. 20:12.
6. Thou shalt not kill. Ex. 20:13.
7. Thou shalt not commit adultery. Ex. 20:14.
8. Thou shalt not steal. Ex. 20:15.
9. Thou shalt not bear false witness. Ex. 20:16.
10. Thou shalt not covet. Ex. 20:17.

THE SPIRITUAL LAW-GOD'S NATURE

1. God is God. Isa. 46:9.
2. God is Glory. Ps. 29:2, 3.
3. God is Will. Ex. 34:5-7; Ex. 9:16.
4. God is Creator. Ex. 20:11.
5. God is Life. Isa. 58:13; Ps. 27:10; Jn. 14:6; Isa. 55:3; Eze. 18:32.
6. God is Saviour. Isa. 49:26; Ps. 106:21.
7. God is Eternal. Jer. 2:5-13; Jer. 3:8, 9; Mal. 3:6.
8. God is Grace. 2 Cor. 4:15; 2 Cor. 9:8.
9. God is Truth. Pr. 6:19; Pr. 14:5; Jn. 14:6.
10. God is Righteousness. Ps. 119:36, 40; Jer. 23:6.

THE END

IS JESUS "YOUR" MESSIAH?

1. What does the word Messiah means?
 - a. "Anointed; usually a consecrated person (as a king, priest or saint)." Strong's Hebrew and Chaldee Dictionary, pg.
 - b. "... a consecrated or anointed person. Messiah, corresponding to the Gr. Christos, Christ. In ancient times not only the king, but also the priest and the prophet were consecrated to their calling by being anointed. In the OT, the word is used in its literal sense, meaning one who has been anointed. Usually it has a more specific application, meaning the Anointed One who was the supreme Deliverer promised from the beginning." Spiros Zodhiates, The Complete New Testament Word Study Dictionary, pg. 964.
2. In the Bible "anointing" (Messiah) refers to three offices, to Prophet, Priest and King, these three offices (men in them) were consecrated or anointed:
 - a. To Prophet: 1 Kings 19:16.
 - b. To Priest: Ex. 29:5-7; Num. 35:25.
 - c. To King: 1 Sam. 24:5, 6; 2 Sam. 12:7.
3. Jesus was the only one true Messiah (Christ).
 - a. Jesus was the Messiah: Matt. 1:16, 21, 23; Matt. 16:13-17; Lk. 2:10, 11; Jn. 1:40-42.
 - b. But Jesus also warned of false Christs or Messiahs: Matt. 24:23-26; Jn. 5:43.
4. Jesus was the Messiah, the one anointed as prophet, priest and king.
 - a. Jesus was anointed to preach (thus prophet). (Isa. 61:1-3; Lk. 4:16-22, 24); Matt. 21:10, 11, 46.
 - b. Jesus was anointed priest, thus He is priest. Heb. 2:17; Heb. 3:1; Heb. 5:5-10; Heb. 7:14-17, 21, 28.
 - c. Jesus was anointed king, thus He is king. Ps. 2:2, 6, 7; Isa. 9:6, 7.
5. Jesus must be each person's Messiah or Christ, each of us must confess (acknowledge in a true way) that Jesus is the (or our personal) Messiah (Christ).
 - a. Confession that Jesus is the Christ is necessary for salvation. 1 Jn. 2:22, 23; 1 Jn. 5:1; 1 Jn. 4:15.
 - b. To confess that Jesus is the Christ is to gain some salvific benefit.
 - i. Like Nathanael: Jn. 1:49-51.

- ii. The woman of Samaria: Jn. 4:25-30, 39-42.
- iii. Peter: Jn. 6:66-69.
- iv. Martha: Jn. 11:20-27.

6. Jesus Christ must be our (each individual's) Messiah.

- a. Jesus must be your prophet saving you with Truth. Jn. 14:6; Matt. 7:24-29; Jn. 6:32-58.
- b. Jesus must be your priest mediating on your behalf. Heb. 2:16-18; Heb. 8:1, 2; Heb. 10:21, 22.
- c. Jesus must be your king ruling over your existence to order you aright. Rev. 17:14; Jer. 23:5, 6; Ps. 2:6, 12.

7. Implied in the meaning of Messiah are the following points.

- a. The person must be specially chosen for a purpose by God. (1 Sam. 2:27, 28; Lev. 8:30); Isa. 9:6, 7.
- b. The person being king must have "authority" to exercise some form of ruler-ship. Eze. 21:25-27; Ps. 2:1-3; Num. 24:16-19.
- c. . By "authority" is meant that the person (Jesus) must have the Right to change people's thoughts and actions.
 - i. Jesus had the Right to change people's thoughts. (Mk. 7:17-23; Matt. 23:25-28).
 - ii. Jesus had the Right to change people's actions. Matt. 19:16-22; Matt. 16:24-27.

8. Jesus being your Messiah therefore means that He must give you a new heart and new works.

- a. A new heart (conversion). (Rom. 8:6, 7; Rom. 5:1; Isa. 53:11); Rom. 12:2.
- b. New work (reformation). Rom. 3:30, 31; 1 Jn. 2:29; 1 Jn. 3:9-11.

9. The result of the Messianic influence upon the individual, good only in every way. (Ps. 40:7-9; Ps. 37:30, 31); Ps. 1.

THE END

SON OF GOD, WHAT IT MEANS

1. To be a Son, Jesus had to be born. Matt. 13:55; Mk. 12:35; Lk. 3:23.
2. To be the Son of God Jesus had to be begotten or born of God. Lk. 1:35; Heb. 5:5.
3. The one to be begotten of God was to be God in flesh. Isa. 9:6; Mic. 5:1, 2.
4. In the Greek the term "the Son of God" is explicitly written "the Son the God". This really means "the Son who is God". (Jn. 10:36; 1 Jn. 4:15).
5. Christ was God in the role of a Son - an ordinary man. Heb. 2:9-18; Heb. 5:8, 9.
6. The term "Son of God" is used in context to Deity or God. Matt. 14:22-33; (Matt. 26:62-66; Mk. 14:61-64); Mk. 12:35-37; (Jn. 5:20-23 the Greek word translated "honor" is "timon" and it means "to value or estimate" See: Vs. 23); Jn. 9:35-38; Jn. 10:27-39; Jn. 19:7-9; Jn. 20:28-31; Heb. 7: 1-3.
7. The real meaning of the term "Son of God" is:
 - a. Son - He is begotten a man. Isa. 9:6; Heb. 1:5.
 - b. God - He is God in that flesh. Isa. 9:6; Heb. 1:6, 8-12.
8. The role of Jesus as Son of God was the Plan of Salvation. Jn. 3:17, 18, 36; 1 Jn. 4:15; 1 Jn. 5:5, 10-13, 20.

THE END

JESUS IS GOD

1. Jesus had sinful human nature (flesh). Rom. 8:3.
2. Jesus' human body had the Divine Nature dwelling in it. 2 Cor. 5:19; 1 Tim. 3:6.
3. This Divine Nature is Spirit. Jn. 4:24.
4. The body of Jesus cannot be God. Heb. 2:9, 16; Heb. 1:5.
5. The Divine Nature in Jesus is God. (2 Pet. 1:4; Gal. 4:8; Heb. 1:6, 8, 9).
6. Since the man Jesus is Mediator. 1 Tim. 2:5; Heb. 8:6; Heb. 12:24.
7. And since God mediates (or intercedes). (Rom. 8:26; 2 Cor. 3:17).
8. As the two mediates the same thing the Divine Nature in the man Jesus (that mediates) belongs to Jesus being identified with Him (Jn. 1:18; Jn. 20:28).
9. Since the Gospel of the Plan of Salvation is the Truth. Acts. 15:7; Gal. 2:5, 14; Col. 1:5.
10. And since the Plan of Salvation is Jesus' Divine Character. (Rom. 1:1; Rom. 1:16); (Rom. 15:16; 1 Cor. 9:18); (2 Cor. 4:4; 2 Cor. 11:7).
11. And since the Gospel - the Divine Character of Jesus - has the Divine Nature. (Rom. 1:16, 17; Jer. 23:6); (2 Cor. 5:19; Rom. 15:19).
12. Then the Divine Nature (God) is Jesus' Nature. Tit. 2:13; 2 Pet. 1:1.

THE END

CHRIST IS THE RULING KING REV. 5:5.

1. The tribe of Judah was to rule: Gen. 49:9, 10.
2. King David came from Judah: (Gen. 38:13-18, 27-30; Ruth 4:18-22).
3. God chose David: Ps. 78:70-72.
4. The tribe of Judah is to rule through David: Ps. 89:3, 4.
5. David's seed is to rule forever: Ps. 89:34-37.
6. Kingship over God's people was to be overturned until He whose right to take it was born: Eze. 21:25-27.
7. Jesus is of the tribe of Judah: Heb. 7:14.
8. Jesus is the most auspicious descendant of David: Lk. 3:23, 31; Jn. 7:42; Rom. 1:3.
9. Thus He is called the Son of David (the one who is David's descendant having the right to rule): Matt. 25:23; Matt. 15: 22; Matt. 21:9, 15; Matt. 22:41-46.
10. Thus Christ was born a king: Matt. 2:2.
11. A symbolic David was to come and rule: Eze. 37:22, 24, 25.
 - a. This is Christ, because He only is the Divine Shepherd: (Eze. 34:23, 24; Jn. 10:11, 12, 16)
12. Christ was recognized as king: Jn. 1:49, 50.
13. Jesus is presently king over His church: (Ps. 2:6; Ps. 132:13, 14).
14. When did Jesus receive His inauguration as king? When He ascended to heaven: (Matt. 28:18; Mk. 16:19; Rev. 5:12, 13; Rev. 3:21).
15. Christ is now king ruling in the midst of his enemies until He subdues them all: (Ps. 110:1, 2, 5, 6; Rev. 19:11-16).
16. And He will rule in peace - time when the Kingdom is finally set up eternally on the earth: (Rev. 21:1; Rev. 22:1-5).
17. Those who are to enter into the Kingdom to be ruled by Jesus forever are those that worship Him and keep His commandments: Ps. 2:12; Rev. 22:14.

THE END

SAVED BY HOLY KNOWLEDGE

1. Grace is God's mercy and kindness: Ex. 33:19; Ex. 34:6; Eph. 2:7.
2. We are saved by this Grace: Eph. 2:5, 8.
3. This Grace is revealed as the Plan of Salvation: Tit. 2:11, 12.
4. It is this knowledge that saves us: Isa. 53:11.
5. Thus we must study our Bibles: 2 Tim. 2:15.

THE END