

THE THEO-SOCIOLOGICAL CONCEPTS OF DIVINE GRACE

By Cynthia Lisa Audain

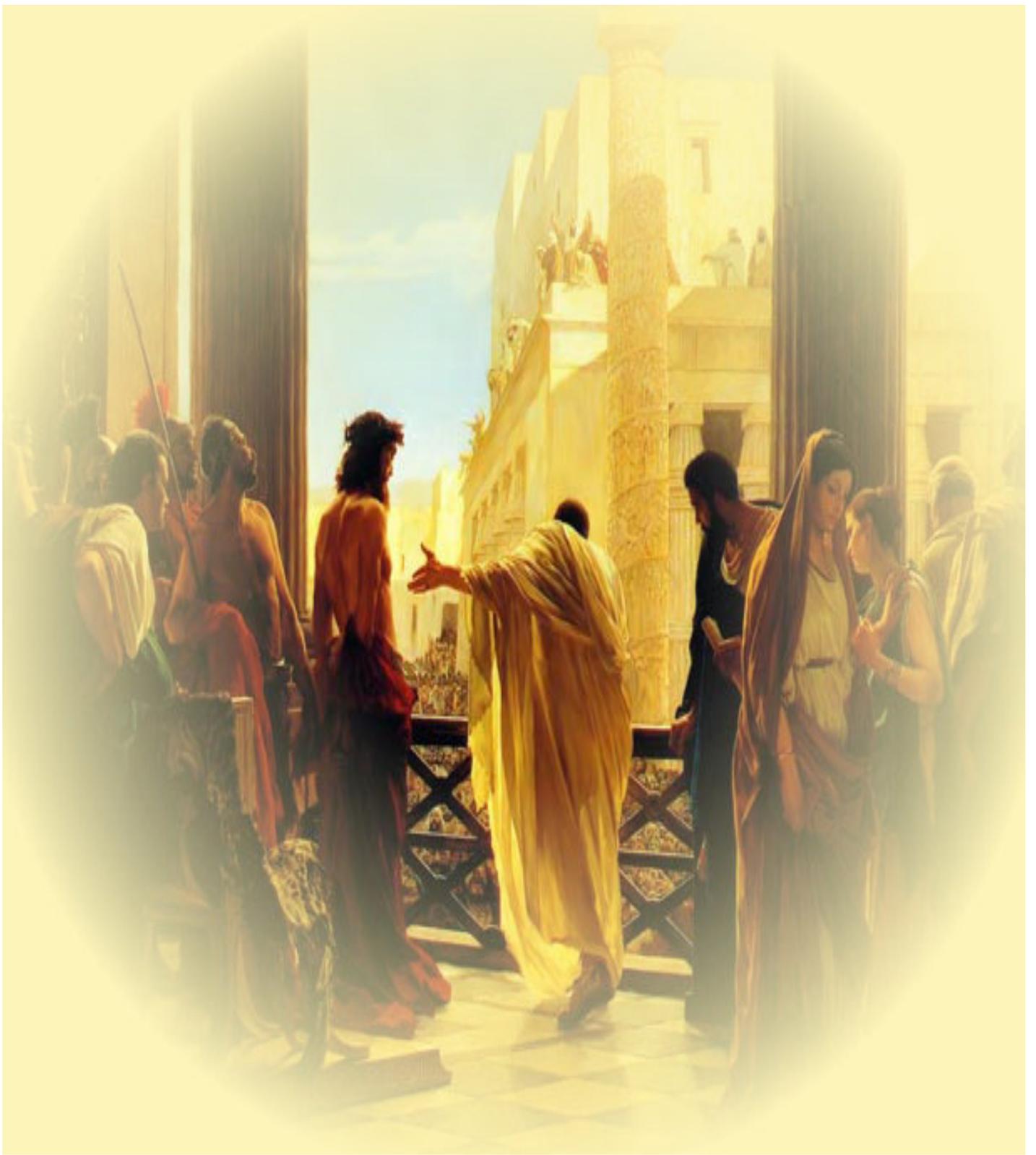
Printed in 2012

Published by Thusia Seventh Day Adventist Church

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PREFACE

The theological and sociological realities expressed in this booklet are only meant for us to focus on how the nature of divine grace behaves for the saving of all humanity.

We sometimes take for granted the love of God and belittle it to a universal sentimental expression that overlooks sin in us and in the world in which we live. Taking this sentiment to its extreme right and left, has brought forth many destructive thoughts against the nature of God. Thoughts to the extreme right, such like God does not destroy doctrine and to the extreme left, doctrines like there is an eternal hell fire where God will cause one to burn forever and ever.

The former thought makes God to be one who cannot or afraid to administer penalty as an upholder of His law, while the latter thought makes Him rash and uncontrollable in the administering of penalty or punishment. But the unmistakable truth about the grace of God, places God above the finitude of man's thoughts and put mercy, truth and justice where they kisses each other and form a beauty of a relationship. When viewed and understood, it causes the sincere in heart to grow to love God and His righteousness more and more in their lives and love sin less and less. (Ps 85:10; 89:14; Ps 119:14-16.47).

God took upon Himself the form of a man, demonstrating and magnifying before us what it really means to be a true man and woman in Christ - a person with the righteousness of God within the heart, living for that which is higher than oneself, in service to God and to others.

He left the glories and beauties of heaven and came into a society plagued with sin, ingratitude, hate, suspicions and all manner of evil. He risked it all in order to rescue us from sin and its results being death and eternal separation from God Himself. This indeed can only be how true love behaves.

Christ like the beauty of a precious rose, has influenced the world with a fragrance that is not like any other. His divine character, the Plan of Salvation in which we can behold the love of God, is effective enough to give us all that we need to gain victory over sin and to accompany us on our journey to heaven. Thus He came and died as a provision for us, thinking about us, above everything else.

Indeed, the incarnation is a gift from heaven with love. (Jn 3:16)

As a result of being touched by the work of God in my life and the people who have blessed me - yea even, to all the 'Roses' in my garden of life who have been there for me and thought about me above all, this book is dedicated to you. Thank you and may God's word continue to be your water!

THE THEO-SOCIOLOGICAL CONCEPTS OF DIVINE GRACE

INTRODUCTION

The greatest quest for all true Christians has been and will always be the perfect understanding of the whole process in the condescension of God with man – better known as the Incarnation yea even seen in the Plan of Salvation. 1Tim 3:16 states, “Great is the mystery of godliness, God manifest in the flesh, seen of angels, preached among the Gentiles.” This is a mystery, but this mystery is not hidden from the knowledge of all those who seek an understanding of the Plan of Salvation, for it is within this mystery that lies the salvation and hope for all of humanity.

Ellen White says:

“In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem’s manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race.”— E. G White - The Signs of the Times, July 30, 1896.

In this quote the author further emphasized that in God becoming man lies the hope of the fallen race. The theological and sociological realities and impact of God becoming man, our human minds could never fully comprehend. Thus this reality will be looked upon even by the angels in heaven.

Our earth has become a lesson book even to other worlds for such a great, wonderful, self revealing act by God Himself, was never done for the rest of the worlds. This Plan is only applicable to worlds that were fallen into sin.

“By coming to dwell with us, Jesus was to reveal God both to men and to angels.... But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages.”— Ellen G White - The Desire of Ages, 19, 20.

Christ came into a society that not only had lost the knowledge of this great truth, but had also forsaken their only true hope for success and victory over sin. The true nature of who God is was lost, and the work of the Incarnation was to reveal the true nature of God, Himself. It demonstrated God’s undying love for man; it reveals to him the nothingness of sin and gave him an example of how he can live sin-free in a sinful world.

Every action by Christ, while He walked the face of this earth, had its sociological bearing for the salvation of man. Christ is the Saviour of the world (Matt 1:20-21). Therefore all His actions were salvific in nature.

The true meaning of the person and work of Christ was perverted and therefore had lost its grave significance in the minds of many. Thus so it was, that Christ came unto His own but His own received Him not nor did they even recognize Him. (1Jn 1:11).

The Plan of Salvation or the Divine Character, which I prefer to call in this booklet, is the behavior of Divine Grace; it is God's work manifesting itself in an action and that behavior or action is Theo-sociological in its bearing for the saving of man. It touches the sphere of man, his mind, his family, his society, his world and the universe in which he lives.

Sociology is the study of society and all sphere of human relationships and activities. Theo-sociology is the study of God and how He relates to the society and man, forming a relationship with man; touching his person, his life and coming close to him like if there was no other interests in His universe. By changing man, society in turn will be affected.

God with us, Immanuelism, shows therefore the intimacy of this relationship that God wants with man. That is why God is continuously calling and drawing man unto Himself so that man can fulfill His divine will for their lives and by so doing, be saved. His act of saving man must meet us where we are and bring us up morally to where He is.

Therefore that Plan, being salvific in nature, produces within us a need to honor Christ; to overcome the sins that so easily besets us; to walk in His way, having that relationship where God chooses to be in us as we abide in Him. (John 15:4,7).

This law of mutual-inness, God in you and you in God, is only sustained by keeping His law; having His word dwelling within the heart as a value or idealistic principle. John 15:10 states "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

That oneness that God wants us to have, was demonstrated in the work of the Incarnation, as Christ trusted His Father and fulfilled His every purpose.

Could man then understand God's plan on his own? Could man then by his searching find out God? No, for it takes God to reveal Himself to us.

We serve a God that is not hidden, therefore He is revelatory in His operations with us. He reveals His secrets to His servants in whose heart there is a longing desire to serve and obey Him (Ps 25:14; Pro 3:32; Amos 3:7; Dan 2:47; Job 11:6). By so doing, man then understands how to trust and live. His life is now lived by faith for it is said, the 'just shall live (only) by His faith" (John 8:32; Hab 2:4; Rom 1:17).

That knowledge which is gained, is not by any of man's limited intellectual abilities but by the work of the Holy Spirit within the heart. God in the office of creative agent wanting us to

understand Him and God is willing to satisfy that quest by the Spirit of Truth who will guide us into ALL truth. (John 16:13; Prov 22:21)

I must halt here for a moment and express, that the purpose of this short but precise work is not an exegetical journey into the mystery of Godliness. However, it is an explicit identification of the beauty of Christ's teachings and relationship with His Father and man as seen in the Incarnation, for the saving of all humanity. It seeks to remind us from where we have fallen; the sort of relationship that God craves with us and to give us the encouragement and an understanding of the beauty of holiness so that we can find our way back home, even to our Redeemer.

Man is lost through disobedience of God's holy standard made manifest through His words, yea His very law. Therefore in order for man to be found, he must be shown the way back to the Law or that sign post that has made it possible for him to be successful on his journey.

The bible tells us that Christ is that way. (John 14:6) The very essence of who He is, His person and work must be understood and by so doing it will show us our responsibility towards that work that God in love has done and is doing for our saving.

God indeed is love and cannot be, nor act in any other way. (John 3:16; 1John 4: 7,8). He is altogether lovely. (Songs of Solomon 5:16)

I have sought to divide this booklet into chapters which contains basic theological and sociological realities by which I pray that God may bless you, giving you the reader a unique insight of how the gospel behaves, pointing to God's relationship with us and motivating you for further research into the behavior of Divine Grace.

May God richly bless you.

The Fatherhood of God and the Son-Ship of Man

The terms 'fatherhood of God' and 'son-ship of man' are terms that have been used and courted in centuries past, as well as in our present time, but its true meaning thereof and its significance have been lost or perverted.

Fatherhood means the state of being a father and sonship the state of being a son, but there are theological connotations or meanings attached to these terms that helps to explain the work of God in saving us, as seen in the plan of salvation.

The Masonic lodges of today have used this term 'fatherhood of God' to denote their teachings of universality and monotheism. They therefore believe that there is one God and all religions worshipped that one God but in different ways. It has been stated:

“Monotheism is the sole dogma of freemasonry. Belief in one god is required by every initiate, but his conception of the supreme being is left to his own interpretation. Freemasonry is not concerned with theological distinctions. This is the basis of our universality.” 1993 Edition of the **Indiana Monitor and Freemasonry's Guide, pg 41**

In addition, they claim:

“To the altar of Freemasonry each man brings his most votive offering. Around it all men, whether they received their teachings from Confucius, Zoroaster, Moses, Mohammed or the founder of the Christian religion - just so long as they believe in the universality of the fatherhood of God and the universality of the brotherhood of man - they all meet upon a common level. The Jew returns to his synagogue, the Mohammedan to his mosque and the Christian to his temple - each better prepared for the solemn duties of his life by associations of this universal brotherhood of man.” 1980 edition of the **Louisiana Monitor pg 133**

From the above here we see that the concept of the fatherhood of God has been placed upon a universal, pluralistic level where this one God is the father of all regardless of what he or she believes.

In addition, although having the wrong concept, the very term “fatherhood of God” was said to be firstly used by Athanasius in the fourth century to fight against Arianism. Arianism is a well known belief that teaches that Jesus Christ was a created being and therefore not God; the same in essence which is being taught by the Watchtower Society today, better known as Jehovah Witnesses.

I quote:

“Athanasius is renowned for his championing of the Nicene creed of 325, which defines the Father's relationship to the Son as one of coessentiality (expressed in the creed by the Greek term ὁμοούσιος), and for his life-long fight against the Arians, a group which, in his view, denied the divinity of Christ. Athanasius' arguments for the coequality of the Son with the Father turn

on the names Father and Son themselves. For Athanasius, that God is called Father throughout the New Testament is paramount for understanding the status of the Son, as well as the Father's and Son's relationship to humankind. Since God is a father, Athanasius argues, then he must necessarily have an eternal son who shares in his essence. Christ status as the true Son of God who is fully divine is thus critical for Athanasius' conception of God, and for his soteriology. If the Son is not fully divine, Athanasius contends, then Christ is incapable of effecting salvation for humankind, which entails human beings' adoption as sons of God and their ability to know God." **Elizabeth Klein - Athanasius and Gregory Nazianus on the Fatherhood of God**

The above shows Athanasius feeble attempts to use the fatherhood of God to fight Arianism and the errors of his time. However, it is important for us to wipe away the sociological and theological dust that have settled on the true meanings of these terms and put them in its right perspective, in order to fight against the errors and dogmas of the past and present. Indeed, it is only the truth that will give us the wisdom we need to fight against the implications of the errors that do exist.

In the bible, from the very beginning, even from the first book in the first witness (old testament) to the last book in the second witness (new testament), the idea of the Fatherhood of God has been expounded. While the term itself has not been used, God being our Father holds true to His relationship with his children and it is even specifically seen in the work of the Incarnation.

It is said:

"O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness of our heavenly Father, in giving his Son to die for us that we might, if we believe and do his commandments, have a sweet peace, the Father's joy, the Father's love, and unite with him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not his only begotten Son but freely delivered him up for us all. This gift of Christ is the crowning truth of God's love, and this Fatherhood, through all time and through eternity. Here is the love of God in his Fatherhood. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the Fatherhood of God. Let brotherly love continue. By bearing one another's burdens, we are fulfilling the law of Christ." **Ellen G White - The Spalding and Magan Collection pg 68**

This concept of God being our Father has been understood without controversy as a central theme in Christian theology. However, there are existing concepts that have sought to destroy the true meaning of the terms, fatherhood of God and sonship of man, taking it from its true perspective and applying it to a universal position in a salvific sense that destroys the applicableness of the Plan of Salvation.

Many holds to a general and myopic view of what the terms mean and imply. Some claim that the term, children of God or sons of God should be apply to ALL men, since man was created after God's image and likeness and even after the fall there still remains a residue of godliness in man, making man still in harmony with God, if not a god.

Still others claim that since man is partakers of God's bountiful mercies and care, there is no doubt that they are His children and He their Father. While others, look at the act of creation as proof that they are God's children and He their Father.

However, where lies the true meaning? In scripture of course, which we will soon expounds, but firstly let us take a peek into history a little more and see what the varying schools thought. It has been seen that many from the Alexandrian and Origen school of thought differ in their opinions, in that it is claimed:

"The modern disciples of Origen seems to teach that God as the Universal Father will deal with mankind generally, if not universally as a tender and compassionate earthly father would deal with his children here.

On the other hand the evangelical theologians maintain that God's justice must be satisfied, as well as His love be displayed, and it is only at the cross of Christ, the God man, that mercy and truth meet each other, righteousness and peace kissed each other the two schools differ widely from each other as to the nature and effects of sin and consequently as to the nature and effects of the atonement of Christ." **Charles H. Wright - The Fatherhood of God in relation to the Person and Work of Christ and the Operations of the Holy Spirit pg vi**

The concept of Universalism, states that the benefits of salvation is bestowed upon all men, regardless whether they fulfill the conditions of obedience. As such, this concept has sort to color the emphatic truth of God's Deity and His relationship to His creation and has lightly estimated the Plan of Salvation.

As a result, the call for obedience, dedication and submission to God is defaced, since many who hold such concepts see no need for obedience. Their obedience was already fulfilled by Christ and we are all one having the same privileges and advantages.

In the second witness, God has been portrayed as Father many more times than within the first witness. In the first witness or old testament God is portrayed as father in a corporate sense to the children of Israel, for unlike other nations or people that existed then, they were given the oracles and an understanding of the true God. (Exo 4:22; Hos 1:10; Rom 3:2). However, it is important to emphasize that God being a father to us and we being sons and daughters to Him, was not given to people from all other nations.

In the second witness or new testament, Christ said "I am the way the Truth and the Life, no man cometh unto the Father but by me" (John 14:6,7) This statement clearly shows that only Christ could reveal the true identity of the Father and no one can understand or go unto the Father without an understanding of the person and work of Christ.

Thus the true knowledge of Fatherhood is made known by the Son. This designation of God as our Father by Christ is really a gift given to us through redemption.

E. G. White mentioned that:

"The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin in this life, and in that life that measures with the life of God to be partakers in the joys of the redeemed." **E. G White, Review Herald, September 30, 1909 par. 15.**

Here it is that the 'Fatherhood of God' is given to us as a gift of Jesus Christ which is closely related to His children becoming one with Him and overcoming sin or being sin-free in this present world. It is indeed closely related to man's redemption. (John 8:32; 1John 3:3-5). The true concepts always implies a relationship that exists between God and us.

That gift is conditional on the basis of man's positive response of repentance and believing in Christ. "For God so loved the world that he gave his only begotten Son that **whosoever believeth in him** shall not perish but have everlasting life" (John 3:16; Acts 2:37,38).

This truth will be emphasized as we proceed in this booklet, for we all need to see that the condescension of that grace; the tenderness of our Father which hath in heaven, is connected to both you and I overcoming our weaknesses, living sin-free in this world and gaining the everlasting reward of living with Christ.

The act of you calling God Father and you being referred to as His son or daughter, can only come from an attitude or a state of mind that has been cleansed, touched and healed by the working of grace within the heart.

Gal 3:26 states: "For ye are all children of God by Faith in Jesus Christ. For as many of you have been baptized into Christ hath put on Christ."

The above text is telling us that it is by faith that we are called the children of God. Therefore being sons or children of God is not a universal concept but a conditional one.

In addition, let us examine the word father as used in other places in scripture, in which many people have used to point to a universal fatherhood and son-ship.

1. To show Creatorship: God refers to as a father through creation in a general sense as the one responsible for creation's existence. (Mal 2:10; Deu 32:6; Job 38:28). The question was asked by God to Job, "hath the rain a father, or who hath begotten the drops of dew". Also in Jer 2:27 he exalted the folly of the people by stating "Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned [their] back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us."
2. To show parental concern (Jer 31:20-22; Ps 68:5; Matt 5:45)

The above texts does not show fatherhood or son-ship that relates to your redemption, which is where God's interest lies. God is concern with being your father and you being his son. However, for that to happen a relationship must exist and a relationship just actively involve two

or more persons.

For man to be redeemed or saved from sin or afforded the privilege of eternal life, man must see God as their Father and God must see him as His Son. For the mere act of creating, the show of parental concern, endearment etc never implies oneness with the Father but only shows who is responsible for your existence. The angels in heaven were created but none of the angels although created called God their Father (Heb 1:5).

As God is therefore more concern with you being His sons and daughters through redemption, sonship is not given by the act of creation but is given by adoption.

The Apostle Paul says "For when the fullness of time is come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that they might receive the adoption of sons and because ye are sons, God has sent forth the spirit of His Son into your hearts, crying Abba, Father." (Gal 4:4-6; Rom 8:15).

A vast distinction is also made by Christ between those whose father is the Devil and whose Father is God. Jesus said, "If God were your Father, ye would love me: for I proceeded forth and came from God..... Ye are of your father the devil, and the lusts of your father ye will do....." (John 8:42-44; Eph 2: 2,3).

Note further, that God cannot be your father if there is no relationship that exist between you and Him. For it is not the mere fact of God relating to all His creatures or creation with tender concern and compassion is the concept being held by the Fatherhood of God. Man must be reconciled to God before man can become His son and before God can truly become their Father. (1Jn 3:10; Eph 2:1-5; 1Jn 3:1).

The bible tells us that "your iniquities have separated between you and your God and your sins have hid His face from you..." Isaiah 59:2-4. Man is separated from God by sin. (Isaiah 1:2; 30:1,8,9) It is therefore SIN that breaks that Father and Son relationship and can only be resume through man's repentance and believing, yea man's justification.

You see, God is always at the door knocking for us to let Him in our hearts. (Rev 3:20) He does not stop being love to us, for He is love in very nature (1John 4:8,16) and "while we were sinners Christ died for us..." His pleadings towards the human heart is always constant as the call is constantly being made "Come unto me all who are heavy laden and I will give ye rest" (Matt 11:28-30).

God is love and He will not stop being love to us by us turning our backs on Him. But he cannot be our Father, if we choose another to obey.

You see the beauty of Sonship is that the man not only acknowledges God as Father but it becomes one's duty to live like a Son. For "A son honoureth his father, and a servant his master: if then I am a father, where mine honor? and if I a master, where my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" Mal 1:6.

I re-emphasize here by saying, that all men are therefore not considered as sons of God, for only those who are justified and sanctified by his word, having the righteousness of God dwelling in their hearts as a living and workable reality can truly view God as their Father.

Therefore there are certain psychological, emotional and spiritual realities that are lived, when God is seen as our Father and we His sons and daughters. God is seen as:

- (i) God as Provider - Man becomes dependent upon God to fulfill his every need. (Eph 1:3; 1Pet 1:3-4)
- (ii) God as Judge - Since God knows everything man then walks with the knowledge that nothing is hid from the eyes of God. His life then is patterned after the life of Christ as he walks in obedience to God's law and will for his life (1Pet 1:17; Ecc 12:13,14; Jam 2:10-12).
- (iii) God as Corrector and Counselor - God is love in nature, therefore his counsels are true and His correction is always character building. Therefore man loves God's truth and sees it always as a help and guide. (Heb 12:5-9; Pro 3:5,11; Jer 2:30; Zep 3:2; Jer 7: 28; Pro 6:23).
- (iv) God as Protector - Our security is always in Christ, therefore there is no fear before our eyes. (1John 4:14; Ps 91:4; Ps 27:1-10)

The four points above is the knowledge that will shape the lives and attitude of the sons and daughters of God. Those points are redemptive in nature as it changes one's character to totally depend upon God, the Father.

When Christ admonished His disciples "to call no man father, but your father which is in heaven" He attempted to sensitize His disciples of the significant place of worship that God should be in the hearts of men. God is our Father and because He is love in nature, the role shows not only instructive realms of nurturing, protecting etc but it also reveals Himself as being everything to those in whose heart He dwells.

As a result, by acknowledging the truths about the Fatherhood of God and Son-ship, and what it brings to our heart, man is then drawn to Christ in a tender hearted relationship knowing that his needs are all met according to God's will.

Man's attitude is then seen in trusting God more in their lives; their prayer life increases (Matt 6:9-13; Lk 11:13) and gratitude towards God is also seen (Col 3:17; Eph 5:20).

In addition, as children of God, it is therefore now our duty to keep His commandments or His law. (Ecc 12:13,14; 1John 3:1; Rev 22:14). Thus man gain the spiritual, physical, emotional advantages by recognizing God as their Father and they living as His children.

One's earthly father and mother by birth, must always be respected but that respect cannot usurp

the authority of God being your Father to dangerously encourage you to obey them above the law of God.

The Roman Catholic Church has done such a baleful harm to its followers, for not only have they casted and trampled the sanctuary truths to the ground they have also diverted man's mind from the true Father which is in heaven and mesmerized many in thinking that only through that church system is salvation obtained.

The Pope, or papal father of the Roman Catholicism system is one of the primary doctrine of the church. Many are taught that the Pope is the vicar or substitute of Christ on the earth, so he is God on the earth, even as Christ was on the earth. So many sees him as their religious father.

By having this perverted knowledge, it has caused many to look to the church for salvation and not to Christ and has diverted many attention from the true Father in heaven, to a mere creation on earth. (Acts 4:12).

What alarming destruction has indeed taken place in the minds of those who do not have a true understanding of the Fatherhood of God and the Sonship of Man. Man is then left to his own devices as they worship the creation rather than the Creator, with blatant disregard to God's law.

However, the truth of the Fatherhood of God and the Sonship of Man when combined, shines forth in one's life as they acknowledge God for who He is and their duty towards God in the keeping the of His law.

Is it in obedience to God's law that cements the relationship and causes man to be at one with God.

The Similitude between the Nature of Law and Love

The question is therefore asked, can one truly love his fellowmen without the law of God being an existing entity within the heart? Is the Law of God and Love synonymous in how they behave or in nature?

As we indulge into the substance of this chapter, one will see that when one takes the biblical and social evidences of the realities of what the Law of God is and what Love is, there exists a relationship that cannot be easily broken without the demise or destruction of them both.

The burden of this chapter therefore, is to show the theological and sociological realities of the same and the cohesiveness that exists between them both. Each being distinct but both answers to each other; for to keep the law is to love and to love is to keep the law. (Rom 13:8-10).

From the very beginning the bible tells us that God created. The bible states, "In the beginning God created the heavens and the earth..." (Gen 1:1) His creation was therefore governed by laws that explains the way in which they behaved. These laws of nature are referred to as natural laws. However, there is a moral law that exist in the universe that governs how man relates, not only to God but also to his fellowmen.

God is love was written on all His creation. So it was that God created man in His own image and likeness (Gen 1:27). However, that which is unimaginable happened in the Garden of Eden, - man sinned (Gen 3:1-17).

It is said that, "God made man perfectly holy and happy and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law - the law of love - that has brought woe and death, Yet even amid the suffering that results from sin, God's love is revealed." E G White - Steps to Christ pg 5.

That Law of Love which was transgressed in the Garden of Eden was the very nature of who God is, in essence and verity. Yes, there was a law that existed before sin, that law was indeed the law of love that defines and explains the nature of its Lawgiver - God Himself, whose nature is Love.

Before sin, Adam and Eve did not need a law of works, as expressed in the ten commandments to point out sin, for there was no sin to point out. Nevertheless, when they sinned, they knew that they had sinned because a law existed. For verily where there is no law, there cannot be sin, '.....for sin is not imputed when there is no law.' (Rom 5:13; Rom 3:20; Gen 3:9-13; Gen 4:7-10).

The existence of such a law of love was not lost however due to sin. Now that man had sinned, the bible tells us that condemnation or death was then passed unto the whole world. Therefore man needed to be instructed back to Christ. (Rom 5:12).

The ten commandments, the law of God was explained in terrible exactness from Mount Sinai, written by God Himself and given to Moses on tables of stones. Without impunity they were

given to instruct the children of Israel into a closer relationship with God. It was given to the children of Israel to bring them back to a knowledge of the true God, which they had lost in Egypt.

That same law was to be taught to all the other nations so that they can come to know the true God and serve Him in Spirit and in Truth. (Lev 24:22; Isa 56:6,7; John 4:24).

That law pointed out sin and condemns the person who transgressed it but it also did something else in pointing out sin, the spiritual side of that same law, explains why the physical side should not be broken. The spiritual side pointed to God, Himself.

The Lord told Moses to "Gather the people together, men, and women, and children, and thy stranger that [is] within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And [that] their children, which have not known [any thing], may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it." (Deu 31:11; 32:2;)

If they disobey there were consequences and if they obey there were also going to be consequences. Albeit consequences that results from obedience lead to a blessing, yea even life and peace.

God told the children of Israel " Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deu 11: 26-28; 28:15,45; Ps 119:165).

You see the nature of law is that it instructs the Lawgiver to lay demands upon its subjects. A law is upheld by the penalty attributed to its disobedience.

God gave His Law to His people so they can get to know Him; the Law is a reflection of the lawgiver, therefore if you deny one aspect of God's nature you are totally denying Him. One cannot go against God and still think that they are pleasing Him, for God is not divided in His nature nor inconsistent in how He relates to us. James put the same concept in this way, "...if you break one you are guilty of ALL". (Jam 2:10,11).

Once the law of God was obeyed, man's obedience was then translated into blessings or benefits, but when disobeyed, it turned into retribution, penalties or curses. (Ezra 7:26; Ps 119:1; Amos 2:4; John 7:49).

So it is that the Law of God has two sides; a works or physical side that condemns those who disobey and a spiritual side (Rom 8:1-2; Rom 7:14) that explains why we should do what the physical side demands and blesses the obedient.

The law of God is indeed broad and there are yet so much that are dimly seen and understood. In Ps 119:6 David says "...thy commandments are exceedingly broad".

E. G Whites declared it in this way:

*“To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the **law** of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the **law** of God; and yet the religious world has set aside this **law**, as did the Jews, to exalt the traditions and commandments of men”.* **E. G. White**
- **Fundamentals of Christian Education pg 47.**

Many have set aside the obedience and understanding of the law of God to uphold their own traditions. They have sadly lost their way and cannot attain to an understanding of the true God who created the heavens and the earth.

The spiritual side of God's law is considered as the law of faith. Rom 3:27, tells us " Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. (Rom 8:2). It is this side that points us to an understanding of who God is.

Therefore the Law of God can be seen and is broken down into two parts, the physical and the spiritual law or the law of works and the law of faith .

This is expressed in a tabular format in the following page. Read Exodus 20:1-11

Physical Law

Spiritual Law

Thou shall have no other gods besides me	God is God (Isa 45:5,22; 43:10-12)
Thou shall not bow down thyself to any graven image	God is Glory (1Cor 1:31)
Thou shall not call the Lord God name in vain	God is Will (Isa 46:11; John 14:13;)
Remember the Sabbath day (Seventh Day) to keep it holy	God is Creator (Isa 45:12; 43:1,7,15)
Honor Thy Father and Mother	God is Life (John 3:16; 17:3; 11:25)
Thou shall not kill	God is Savior (Isa 43:3)
Thou shall not commit adultery	God is eternal (Pro 8:21-23)
Thou shall not steal	God is Grace (Eph 2:8,9)
Thou shall not bear false witness	God is Truth (John 14:6)
Thou shall not covet	God is Righteousness (Isa 45:19;)

One should therefore not confuse the one with the other. The physical side is what points out sin to us for we will not know what sin is if there was no law.

Rom 7:7-9 says: ".....Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died." (Rom 3:19,20; 4:15).

Here Paul is stating that he did not know what sin was but by the law. You see, the consciousness of a wrong was only magnify by the Law of works which condemns the wrong doer. But there is another side that blesses those who keep it.

Therefore there are two sides to a law; a side that blesses when obeys and a side that curses or condemns when disobeyed. All the physical side of the law does is to expose and condemn the acts of man but it is only the spiritual side that can convert the heart and heals. (Ps 19:7; Rom 7:14)

The impetus that causes one to obey the Law of God has always been love. Christ said to his disciples, "If you love me, you will keep my commandments" (John 15:10; John 14:15; 1John 5:2). So the obvious reaction for someone who loves Christ will be obedience in keeping His commandments.

Christ has therefore given us an example of how to live and have revealed unto us the nature and character of God. (John 1:1-3,18)

*"The Lord Jesus gave to men a representation of the character of God in his life and example. The law of God is the transcript of the character of God. And in Christ they had its precepts exemplified, and example was far more effective than the precept had been. Christ founded his kingdom upon the law of God, and those who followed Christ, imitating his life and character, were pronounced loyal and true to all God's commandments. Jesus was a living illustration of the fulfillment of the law, but his fulfilling it did not mean its abolition and annihilation. In fulfilling the law, he carried out every specification of its claims." E. G. White - **{ST, March 14, 1895 par. 9}***

So here it is shown that the law of God was also kept by Christ and Christ being an example we ought likewise to do the same. But it can only be done when LOVE dwells in the heart.

Therefore, a man can give all he has to the poor, walk up and down through the uttermost desert teaching the tribes in North and South Africa; doing lots of humanitarian work; never miss a church service; give all his offerings to the needy; memorize the bible from Genesis to Revelation; even gave his body to be burnt, if he hath not LOVE it profit him nothing.

1Cor 13:1-3 says : "Though I speak with the tongues of men and of angels, and have not [love] charity, I am become [as] sounding brass, or a tinkling cymbal. And though I have [the gift of]

prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love]charity, I am nothing. And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing."

You see the works of the law cannot justified anyone before God, but does it mean that we do not have to keep the works of the law, God forbid, yea we must establish the law or fulfill it. (Rom 3:31; Gal 2:16).

But it is Love to God in the heart of man that can only justify the actions. The works without that Love is dead and as Paul says " it profiteth nothing". That LOVE is what keeps the law of God. Therefore Love behaves itself in law keeping as it rejoiceth not in iniquity.

I quote, 1Cor 13:4-8 " Charity [love] suffereth long, [and] is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity [love]never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away."

Therefore what is that Love? The bible tells us that God is that Love. (1John 4:7,8,16) It is His very nature when in the heart of man causes us to keep His law, having love for our neighbor. "If we love one another God dwelleth in us and his love is perfected in us." (1John 4:12). For it is Love that fulfills the Law.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love [is] the fulfilling of the law." (Rom 13:8-10; 1John 3:17; 1John 5:2).

E. G White stated,

*"Obedience to the laws of God develops in man a beautiful character that is in harmony with all that is pure and holy and under-filed. In the life of such a man the message of the gospel of Christ is made clear. Accepting the mercy of Christ and His healing from the power of sin, he is brought into right relation with God. His life, cleansed from vanity and selfishness, is filled with the love of God. His daily obedience to the law of God obtains for him a character that assures him eternal life in the kingdom of God". E. G White - **Sons and Daughters of God {SD 42.2}***

Thus, the law of God was not given to take away anyone's "freedoms" or "liberties" as so implies by those who break His law or thinks that Christ's death on the cross brought about a death of His law and thus God's law is no longer valid to be kept by His Children.

Due to their hatred of God's law they not only do not know how to love God but they cannot love their fellowmen. As the bible states, they will kill the people of God but still think that they

are doing God's business. (Jn 8:37; Matt 24:10; Jn 15:18).

What ghastly deception, when people's heart love sin and hate righteousness.

That law written on the tablets of stone was placed in the care of a people who He called out of Egypt and called His son in endearment term, to give the surrounding nations an understanding of the true God - Yahweh.

The bible, tells us that "God is Love" and in so doing we ought to love one another. Our behavior will then show that divine grace is dwelling within the heart. Therefore if one does not have God or the Love of God in his heart, that man cannot love anyone. He may confuse his feelings for love, but man's feelings are not faith and can be very volatile, as it can quickly change from tenderness to hate when the love of God is not in the heart.

The law exists to show man how to love his fellowmen. Take away the Law of God and man will not have any idea how to truly love each other.

John put this concept in no unequivocal terms by stating " Beloved, let us love one another: For love is of God and everyone that loveth is born of God and knoweth God" 1John 4:7.

So it is that the nature of law and love in itself dwell together. For all the law is fulfilled in one word, [even] in this; Thou shalt LOVE thy neighbor as thyself. (Gal 5:14)

The Spiritual Law Seen As a Remedy to Deal With Faults In Man

At the very point in time that sin came into this world, a man without God is considered to be lost, blind, miserable. (Gen 3:1-7). Paul in Romans 3: 10-18, has given us a comprehensive list of man's psychiatric state by outlining the following condition in these verses. He stated:

" here is none that understandeth there is none that seeketh after God they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes."

“Yea even the whole head is sick, and whole heart faint, even from the sole of the feet even unto the head there is no soundness (integrity) in it; but wounds, and bruises and putrefying sores” (Isaiah 1:6; 59:7,8; Ps 5:10;7;).

The above verses are indeed a dreary indication of man's state without God, being dead in trespasses and sins. However, God in His love towards us has not left man in outer darkness and distress but has provided a means whereby man can come out of such a depraved state and be rescued from the miasma of sin.

The bible tells us that "God who loves the world has given to us His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life." (John 3:16) This gift of His Son is a faith, life-giving, transformative experience, that on acceptance by man, it provides an anecdote and answer to all man's sin problems.

That gift has been provided in a form of a person who in order to redeem man must show an unselfish, unconditional love to man that cannot be denied. You see, it is only by LOVE can man be redeemed. That man, Christ Jesus, must not only be a man, with like tendencies and infirmities as we are (Heb 4:15,16) but must also be God, capable of redeeming man and saving him from sin.

Undeserving of such a provision, man must see the enormity, evilness and tragic result of sin that will awaken in his heart a desire for change. This is what the death of Christ did, it showed not only how much God loves man, but gave him a knowledge of the enormity of sin and its results. This then drives man to repentance and the gift of life is then given to him to walk in obedience to God's law.

A change must therefore take place within the heart and life of the person who is now in possession of that gift; for that gift is transformative in its very nature. It is said by a famous author, E G White:

"To all who have accepted Christ as a personal Savior, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The

men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love." E. G White - Acts of the Apostles pg 49

The Love given to us can do no other but show man how to keep its law. For it was the breaking of God's law that brought about in the first place sin, death and destruction therefore it is only by law keeping can it be reversed.

The law of God therefore can then be seen as the answer to the problems that exist in man and his society, but how is this possible? How does the law of God that condemns the guilty sinner to death be an anecdote to man's problems?

It cannot, for the physical side can only condemn. However the law of God has two sides as discussed in the previous chapter, one that condemns (physical side) and one that heals (spiritual side). Therefore it is the spiritual side that will heal.

The condemnatory side points out wrongs but then points one to the Savior and explains to both you and I, giving a knowledge about the Law giver or God Himself that would justify the rationale in keeping the law of works. That spiritual side is that Love that heals and addresses the psychiatric needs of the individual.

Therefore all the varying problems or faults of the human heart is addressed by that law of love that points man back to God as the means to overcome.

Let us have a closer look at the spiritual law (the law of love) and relate each point to a fault in which the spiritual side can heal.

While each point of the spiritual law can heal man's problems, the specific sin problem or fault is more closely addressed by a specific knowledge about God Himself, that the sin or faults rejects. It is that which is rejected by sin, will bring the remedy once understood and kept.

Let us see this on the following page.

Spiritual Side	Character faults/sin
God is God	Stubbornness, rebellion (Jud 2:19; Due 21:18,19; Ps 78:8)
God is Glory	Pride, self-exaltation; (Isa 23:9; Zep 2:10)

God is Will	Skepticism (Matt 21:21; Mark 11:23)
God is Creator	Lack of purpose; Lack of identity; Sodomy or homosexuality (Rom 1:27; Isa 43:7)
God is Life	Depression (John 17:2; John 14:1-4; John 11:28)
God is Savior	Insecurity; fearfulness (11Sam 22:3; Luk 1:47; Ps 27:1,2)
God is eternal	Lack of loyalty; unfaithfulness (Jer 3:8; 1Cor 1:9)
God is grace	Self-pity (11Cor 12:9; Due 15:8; Prov 30:9; Matt 6:19,20)
God is Truth	Lying, ignorance (Rom 1:25; John 14:6; Acts 17:30)
God is Righteousness	Unrighteousness; Jealousy; Envy (Lev 19:15; Num 5:14; Pro 26:26)

The above is certainly not an exhaustive list of man's problems nor is it the intention of this writer to outline all man's faults. However it is placed there to show us how God answers the very heart of the man who is plagued by specific problems and the exact truth emphasis that is needed to help the individual. All of which is in the very structure of the Law of God itself.

Let me take one point of God's character (spiritual law) and match it to a specific sin problem and show you how God heals.

God is Truth is emphasized, this Truth that God is will beckons us not to lie because He is Truth. It will also impressed upon our minds the need for knowledge and understanding, therefore it will cause us to dislike ignorance and whatsoever comes from the lips will be truthful and edifying.

However, the same law of works, which states that "thou shalt not bear false witness against his neighbor" condemns lying and beckons us to be a true witness with the right knowledge, therefore proclaiming that God is Truth.

So by beholding the dogmatic statement that God is Truth and all its implications, when man is

tempted to lie it is that very truth about God and its implications that will help him or her to overcome.

You see, one thinks that to overcome the sin that so easily besets them, is to climb a long stairway of stairs and placate or beat up on oneself, or even to perform the most arduous task and subject the body to rigorous measures. As did Martin Luther who was the reformer who started the protestant reformation and many others who sees sin as effecting the body (an infusion within) than affecting the body (a condition without). For there is a vast difference.

For the body to be effected by sin is for the body to be infused IN sin so the very body itself becomes sin. However, the affect of the body by sin is the results of sin ON the body. For example as a result of sin, the body feels weary, hungry, sleepy. Man therefore has to sustain the body. Those are the resultant factors of sin on the body but it is not sin.

Sin, as the bible tells us is the 'transgression of the law of God" (1John 3:4) therefore one has to make a conscious choice in order to transgress. However, many have a wrong idea of what sin is and in thinking that sin is nature they then think that in order to overcome sin one has to get a new body, but a new body is only gained when Christ comes. If want waits for such time, it will certainly be too late (1Cor 15:52-54; Rev 22:11).

Many think that they can wait for the eleventh hour or 11' o clock before giving their lives to Christ, but very often, people who have a flippant view of salvation dies at half past ten or one minute before 11 o clock and so never reach to the eleventh hour and sadly die lost.

Oh my dear people, why take such a casual, disinterested approach to your salvation? Is it because the love for sin surpasses the love for righteousness, is it that you rather die than to live, or is it that you want to overcome, you want to be happy, but you have a totally wrong idea of how that is possible.

Well for those who fall in the latter category, God has shown the way, for there is nothing impossible with God.

The problem is within the heart and not the body with all its perverted passions. The problem starts in the heart so the solution must begin there as well. Acts 8: 21,22 states: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

When the heart has the wrong knowledge of who God is, it needs an anecdote that will correct such fallacies and charm the believer into subjection to God's holy law. The psalmist says, "Thy LAW have I hid in my heart that I might not sin against thee. It is the word of God that will make one clean." (Ps 119:11; John 17:17)

That very same law frees us from sin. Therefore to proclaim that the law of God is abolished or that one principle within the morality of that law is abrogated and no longer necessary is to deny oneself of ever experiencing the joys of overcoming sin. In truth and in fact, that is a position of

defeat and shows man's lack of understanding the true God of heaven who will in no wise entertain nor tolerate sin in His midst.

Those who are waiting for a new body when Christ comes in order to get rid of sin will be sadly surprised and dumbfounded by the brightness of His coming that will destroy all those who have sin within the heart and failed to prepare by overcoming of one's sins.

Love is what can solve the problem of man. As the song write once sang 'what the world needs is love' although sang from a lack of understanding of what true love is, the statement in itself when understood from the point of God's love and man's purpose, it is indeed true.

My only hope to you my dear reader is that you give yourself that fighting, realistic opportunity to conquer the sins in your life. One has nothing to lose of eternal consequence when one follow the pure word of holy scriptures. God has made every means possible for us to overcome; all you need is to give oneself a chance to live and mediate on the law of God which is every true Christian's delight.

Justification and True Sociology Combined

One thing that has been determined, established and proclaimed by the Law of God – the very truths that He is that all men are sinners, vacuous, and not like Him. For He said “For my thoughts are not your thoughts neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Isa 55:8,9; Rom 3:10-18; Jer 17:9).

Then how can man be at one with God? It is only when his mindset, his belief system, his ideals or ideologies are changed or converted to the principles of holiness. (John 3:1-6; Acts 2:37-41) The bible further reiterates "For to be carnally minded is death but to be spiritually minded is life and peace..." (Rom 8:6).

Therefore, for Divine consciousness to exist, for justification to become a reality in the heart, man must be brought to the point where they can see a contrast between that which is right and wrong. God must change the heart and gave man a consciousness to know him (Eke 36:26). That spiritual mind must be subjected to the law of God, for it is the law that is given to the person as a knowledge for them to walk therein.

Heb 10:16 says "This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

Justification therefore is God placing His law within the heart so that man can keep it and walk in harmony with Him. The carnal mind of the man and its depravity must be exposed so that the person can see their need of a Saviour. God's law therefore must then be explained and presented to produce conviction of sin, righteousness and judgment. The conviction must come firstly of sin, because the man believes not the truth of who God is, secondly of righteousness because of what God is and thirdly of judgment because what they are not and should become.

This is the work of the Spirit of Truth that invigorates man to want to have a relationship with God (John 16:9-11). This is the purpose of conviction.

Moses then stood and proclaimed , "Who is on the Lord side, I call heaven and earth to record this day against you that I have put before you life and death blessing and cursing, therefore choose life that both thou and thy seed may live." Then Elijah came and said "How long halt ye between two options? If the Lord be God follow Him, but if Baal then follow him and the people answer him not a word." (Exod32:26; Deu 30:9; 1Kings 18:21; Joel 3:14)

You see the cogency of the Divine Law restrains man by conviction from breaking it. The silence of the Israelites was a testimony of persuasiveness of the divine law, for the rejection of life is unnatural and cannot clearly be explained. The simplification of this is that no one can logically explain why one will choose death over life; why one will choose sorrow rather than happiness. But when death is chosen that phenomenon becomes complex because it is unnatural for man to want death than life or to enjoy sorrow over happiness. Therein lies the mystery of sin that should not be overlooked.

There is was in the introduction we dealt with the mystery of Godliness but there is also another mystery and that mystery is called the mystery of iniquity.

God sent his son – Jesus Christ to do away with the unnatural circumstances of sin, which involved an open display and manifestation of it to the minds of many. The mystery of sin (1Thes 2:7) and virtually opposite the mystery of Godliness (Tim 3:16) – God manifested in the flesh - must meet in a ‘mystical battle’. This battle was not to prove that God is Truth but rather to establish that it is so.

Only God could of explain this so that man could understand. Yet I do wonder if many understand the far reaching reality of Truth, which behaves itself socially, embed with a sense of loyalty to God and His purpose. The loyalty of truth is always to expose sin and error.

Christ’s sufferings were not due to physical pain when He cried, ‘My God my God hast thou forsaken me?’ (Mark 15:34). Christ was aware that sin brought about a moral and social separation from God. Indeed, error or sin broke the harmonious sociological relationship which should exist between God and man (Isa 59:2).

It is true that Truth cannot deny itself, but the nature of error is that it sought to deny Truth (1Tim 2:13). Christ suffered yet in his sufferings, the yearnings of wanting to bring man into harmony with God and His law, exposed the behavior of Divine Love.

The call is therefore made, "I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" Deu 30:19.

The cry is therefore made for a union to exist between the world He loves and Himself, in Justification. Justification therefore is the making of man one with God. It therefore, encourages a social unity to exist between man and God as man's appetite to talk with God is seen more and more in his prayer life and God's instructions and blessings are seen in the man's life.

God wants to make us one with Him and His pleadings and cries have been ever so vocal from the very day that sin entered into this world. He cried, "come unto me all who are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light. (Matt 11:28-30).

"... therefore choose life, that both thou and thy seed may live. That thou mayest love the LORD thy God, [and] that thou mayest obey his voice, and that thou mayest cleave unto him: for he [is] thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. " (Deu 30:19,20)

Why should one choose to die when the purpose of your existence is to live? The love and deceptions for those things that tended to death seems to be more pleasurable than those things

that tended to life. But this is just an illusion, for when the darkness is removed from the eyes, one sees that the end is only destruction. There is a way that seemeth right unto man but certainly the end has always been eternal death. (Pro 14:12).

But why belittle and place so low a value on oneself, by choosing the pleasures of this world above the pleasures of heaven, when God Himself has placed a high value on us by coming down to this earth and risking all so that we can gain everything and be with Him?

The things of this world will soon pass away but the eternal realities of love, righteousness, peace, holiness are entities that would last forever. This is what God wants to give to us and much more, but His calls and pleads will not overlook one's choice.

The sacrifice God made on our behalf, when understood will drive us to want to know and obey Him, and that work of God within our heart, or the intimacy of Justification will then be expressed both subjectively and objectively. Its demonstration in our hearts, must be by Faith and works. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26; Rom 3:20,2,28; Gal 3:8,9).

God is a social being expressive of who He is. Divine sociology is a consciousness that Christ carried with him while he walked among us, showing an intimate concern with man.

At the marriage feast he mingled with men and sought to break down the barriers which separated the varying classes of society so that each will become children of one family.

The incarnation demonstrated God's love yea even God's responsibility of making known His intentions towards man. It was an opening or revealing of God to man. This act was to initiate a response from man, thus provoking him unto good works – repentance and believing, so that man will become at one with God.

"For behold what manner of love the father has bestowed upon us that we should be called Sons of God and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see Him as He is." (1John 3:1-2).

Wish that it not be in our minds a strange thing for God to be man and for that man - Christ Jesus to be God at the same time. For the cogency of divine love is not subjected or governed by an objective change.

Christ being God does not make Him apart from man, or being man apart from God. More so this makes Him our brother (Heb 2:17) who being in the brightness of His father's person and image (Heb 1:3) "thought it not robbery to be equal with God but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man" (Phil 2:5-8).

What condescension for God to become man, but even more so, what exaltation for man to be made one with God, a consequence of a love that will go the distance to bring man back to God. This influential reality was shown in the work of the Incarnation for man's justification.

Therefore in justification shows forth the closeness of a relationship that should exist between God and His redeemed ones. It is typical of a marriage relationship existing between God and Man.

Jer 31:32 says "Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD" 'For thou shalt no longer be termed forsaken, for the Lord delighted in thee'. (Isa 62:5).

One therefore needs to understand the implications and the principles of believing in the true Justification, for having a correct understanding of who God is, in the form of doctrines, enable man to live as Christ lived.

In contrast, by one holding on to a false concept of Justification, it colors their relationship with God and their idea of the Plan of Salvation, making one incapable of living sin-free in a sinful world. False justification encourages moral perversion. (1Sam 8:18; 12:13,17; Ps 106:36-39; Rom 8:33).

You see, the depth of understanding and appreciation of that work that God has done and is doing within the mind of man will determine the length and stay of the man's justification and sanctification.

God wants to abide in us as we are in Him, thus giving us a constant revelation of Himself to us; showing us how to trust and live. This act of justification and sanctification can only be maintained when provision and application are made.

Thank God that He provided Himself – thus making a provision and the reality of justification an immutable aspect of His Divine Nature and this work of application is presently taking place in heaven, in the Heavenly Sanctuary. (Heb 8:1-3)

Christ did make of Himself disciples or Christians on the face of the earth. He was socially conscious of this and the essence of this was theologically or divinely propagated in him making us at one with Him.

Yea I thank God for His moral, influential reality of Himself wanting man to be at one with Him and thus making this social reality, a conscious possibility, through the work of justification.

What comfort and joy when one understands the social and psychological emphasis that Christ placed on justification, yea sanctification even our redemption. Christ gave us so much, thus we have much to give. Indeed to whom much has been forgiven, it is he who loveth much.

Christ is indeed worthy of this – even our honor and praise. (Jer 9:23,24).

The work of Jesus Christ has far-reaching realities. His look, His smiles, His presence and even His absence were more than appeared in the act itself. He had every hope of blessing humanity. His person and His work were typical of this object or aim. Thus He being the mediator and His

work of mediation was to draw all men unto that well of living waters that they be satisfied and come no hither to draw (John 4:10-13).

His sensitivity towards humanity took into consideration what man lacks. He recognized the purpose of humanity, as He sat as an honored guest at the table of the publicans. When that was done, impulses were awakened in the psychic of many as the possibility of a new life was opened to them.

The coming together of humanity with Deity was indeed demonstrated again and again in the Life of Christ. It behooves us therefore to understand the acts of God as it relates to the saving of humanity. The Plan of Salvation has a divine sociological view, for the justification of many.

Why God had to become Man - A Social Reality Explained

The person and work of Jesus Christ - who He is, what He did and what He is doing, must be understood by all men in order for them to be saved. For it is said, "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12).

The exclusiveness of this reality makes it imperative that this truth must not only be understood but also be lived.

The truth of the incarnation, God coming in flesh is not only a 'mystery of Godliness' (1Tim 3:16), it is also a social reality. This mystery however must be explained but in a revelatory mode in order for man to appreciate that Love expressed within that Plan. Therefore, the Plan of salvation must meet man where he is and bring him up to a position worthy to be accepted in the beloved.

God came down to rise men up. Thus, in the "fullness of time God sent forth His Son, made of a woman made under the law to redeem all those that were under the law so that we might receive the adoption of sons". (Gal 4:4,5)

God could not come as any other of His creation because it was only man that needed to be saved. For Christ to be a justifiable example He had to come as man, for expression is a relative principle of thought that eliminates the possibility of doubt.

However, it took almost four thousand years after Adam and Eve sinned before God came as man, one may proclaimed. Then the question is therefore asked, why wait so long? Before the Incarnation, was not man being saved? And if so, why did God need to come in the first place?

All the above questions are interrogative and certainly in place to be asked, for it forces one to search deeply the meaning of the incarnation and why God had to come. Of course, God could have chosen some other means than coming as a man to die and to suffer intense rejection, hate and scorn by the same people he came to saved. But what sin is and its results actually dictated God's mode or method for the saving man.

You see, there would have been no need for a Plan of Salvation if the foreign entity of sin never existed. That Plan must therefore contradict what sin is and does, and bring man to a point of understanding what is sin and its results. Sin must then be exposed and the results of it explained.

The length of time taken before the manifestation of Christ, who being fully God and fully man, must take place "in the fullness of time" (Gal 4:4.5). From the point in time that man sinned Adam and Eve were looking forward to the coming of a Savior. The first gospel promised of Christ's coming was told to that couple in the garden of Eden after they sinned.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Gen 3:15.

Satan will recognized that there was going to be no union between the true children of God and children of satan. That enmity will exist culminating in his head being bruise while the heel of He who is to come, heel will be bruised. This was a prophecy of Christ's coming.

Ellen G White States:

*The Savior's coming was foretold in Eden. When Adam and Eve first heard the promised, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing and yet he came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, "The days are prolonged, and every vision faileth." Ezek 12:22 **Ellen G. White - Desire of Ages pg. 31***

But God does not look at time in the way that man does, His purposes knows no haste and no delay.

The world before Christ came must be at a full point to receive the coming of a Deliverer. The society in which Christ was to entered must be ripened. God had directed by His providence certain events and realizations to occur so that when Christ came many will see the vast contrast between what they were once taught, and what they were now seeing before them.

The truth of the symbols and sacrificial systems that were given to teach man the truth of the Plan of Salvation pointing forward to its fulfillment in Christ were lost, and many cleaved to them for salvation and thus misrepresented the true character of God. The people in whom God had revealed Himself and given such precious oracles have stained themselves with a pride and separatism that allowed them to look down on others, proclaiming themselves as children of God because of being from Abraham.

But God considers only those who are of a clean heart his true children (Ps 73:1). God is no respecter of person and do not give salvation on the basis of race or geographical location. (Rom 2:28,29; 9:4-8).

It is said:

*" The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol of the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away." **Ellen G. White***

- Desire of Ages Pg 36.

Thus true religion was lost and many wanted a religion that possessed the power to change and satisfy the longings of the heart. To those who were searching and have not given up the hope of a Deliverer, it is them who were quickly drawn to Christ when they saw within Him, true religion.

"None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with his glory." **Ellen G. White - Desire of Ages Pg 38.**

Indeed, man before Christ came to the earth was being saved. The gospel for the saving of all man after Adam sinned in the garden of Eden was preached and many who chose to walk in the light that was given, died with the hope of the first resurrection. But the gospel then was given to them in symbols or types pointing to Christ's coming.

His coming was to further explain the same gospel, magnifying before many the gift and love of God towards mankind. "For God so love the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life." John 3:16. His life was an example to us, teaching us how to live a life free from sin and his death was to show us the horribleness of sin. (1Pet 3:18; 4:1,2).

I quote:

"The love and justice of God, and also the immutability of His law, are made manifest by the Savior's life, no less than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. . . . He was "in all points tempted like as we are" (Heb. 4:15). He exercised in His own behalf no power which man cannot exercise. As man He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature, and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law." **E. G White - Manuscript 141, 1901.**

Christ came as a man and not as any other of His creation to basically show forth two things;

1. To reveal to man who God is: Christ being God in a temple of human flesh came forth to reveal God to man. (John 1:1-3,14,18). Only God can reveal God giving man a perfect understanding of who He is; the incarnation therefore is what unites earth to heaven, showing forth the unity that God wants to have with man. Christ was fully man and fully God but He laid down His powers of deity.

The bible tells us that Christ being in the "form of man thought it not robbery to be equal with God: but made Himself of no reputation and took upon himself a form of a servant, and was made in the likeness of men. And being found in the fashion of a man, he humbled himself and became obedient unto death, even the death of the cross." (Phil

2:6-8; Heb 1:9,16).

2. To show man himself and what he needs: Man must be given a clear understanding of who he is and his purpose. Christ being fully man reveals to man not only who he is, but what he can become. The exemplary view of Christ's person and work was therefore magnified before man, in indicating to him what he can become in Christ, if only man was to follow Him. Christ's call to his disciples was to follow Him so that He can make them fishers of man.

When the call is heeded, Christ sought to show man a higher, purposefully state of existence with the only requirement being obedience to His Law.

I quote

*"As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Savior was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." **Ellen G White - The Acts of the Apostles, p. 134.***

*"God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy,--the joy of seeing souls redeemed by His sacrifice,--we must participate in His labors for their redemption." **The Desire of Ages, p. 142.***

It is therefore the main points identified above that caused God to come not as any other of His creation but as man.

Man therefore is given a status and a privilege that is not given to any other of God's creation by the work of the Incarnation. God coming to us is - Divinity combined with humanity, in the form of His Son - Jesus Christ.

This work will be our continual mediation due to the potency of this thought and the realization of the gifts given to us in the gift of His Son.

The Doctrine of Sin-freeness Seen as a Social Impact in the Incarnation

Being free from sin has a social impact in how we relate to others. One may ask, what exactly does that statement mean or imply in itself and how does God coming as a man help us, not only in gaining victory over sin, but helps us in improving our relationships with others?

The main objective of the Plan of Salvation is to save all men. The saving of humanity entails not saving us from poverty into richness (Matt 26:11; 11:5; 11Cor 8:9; Zep 3:12); nor even from pain and sufferings into comforts and joys (11Tim 3:12; 1Pet 2:19; Jam 5:10; Heb 2:9); nor even from sicknesses to fullness of health. You see, although Christ being among us healed many from their sicknesses, that healing was a direct result of Him healing the mind that was darkened and dead in trespasses and sins. The healing of the mind always took precedence over the healing of the body or physical healing. This was the systematic way in which Christ dealt with and taught the multitude of people anytime they came to Him for healing. (Matt 10:1; 9:35).

As a result, the emphatic point made plain in Christ's ministry and thus in the Plan of Salvation was to save man FROM sin.

Therefore as a parenthetical note, many of today that sort to give physical healing and have many coming to them for this healing and not to Christ for the true healing, is not following the principles outlined in scriptures. Their focus is not in overcoming sin but in overcoming sicknesses and therefore have deceived many to think that this is the purpose of the plan of salvation. By making that the emphasis, Satan has corrupted the minds of many and have sort himself to do miracles in a further attempt to capture those who have fallen captives to a superficial experience that depends upon sinful man for guidance and not the Holy Spirit of truth. (Rev 16:14; 1Tim 4:1,2; Jn 16:13).

Therefore as an introduction to the Messiah coming into our world, it was told to Joseph to call Him Jesus, or in Hebrew - Yahshua meaning God is Savior. The very name typifies His purpose. Matt 1:21,23 says " For she shall bring forth a Son and thou shall call His name Jesus, for He shall save His people from their sins." "Behold a virgin shall be with child, and shall bring forth a son and they shall call His name Emmanuel, which being interpreted is, God with us."

Herein Christ's purpose and identity were revealed. He is not only our Saviour to save us from sin, but was God made manifest unto us (John 1:1,14,18). Only God can save us from sin (Isa 43:3).

The saving from sins is a taken away of sins in our lives; it is a separation that de-facto results in sin not being in the person's live any longer. (1Jn 3:5) Therefore from this simple analysis we can see that sin cannot be our sinful human nature, given to us as a result of sin coming into this world (Rom 5:12).

For the bible tells us that Christ came in sinful human flesh, yet without sin. Rom 8:3,4 says "

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Also in 1Pet 2: 21-25 "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

Therefore the body is not sin. However, as a result of sin, the body is affected by infirmities, having tendencies and liabilities towards sin but it is not sin in itself.

Disobedience or false values exalted in our hearts have caused us to sin by transgression of God's law. The bible tells us that sin is a transgression of the law of God; it is falling short of God's glory; it is works done without faith (1Jh 3:9; Rom 3:25; Rom 14:23).

From the above illustrations, we see what sin is. However, what it does not show us, is the results of sin being in our lives; what sin does.

So come with me now, on a short journey not to discover anything new but to expose some points that we so readily overlook when sin exists in the heart and shown forth in the very actions.

The bible tells us that sin is that which separates us from God, Isaiah 59: 1,2 says " Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that he will not hear."

So sin brings separation. It does not only separate us from God it also separate us from each other in thoughts and emotions. It breaks a perfect union or harmony that exist, therefore the existence of sin in the heart brings forth a dysfunction in human relationships, which is seen in man's attitude towards each other.

This is so clearly seen in the Garden of Eden when Adam and Eve sinned against God. Immediately, they began to blame each other, accuse each other, the affections once had suddenly disappeared as the selfish heart resurrects and enthrones only its own needs and wants to the destruction of each other. (Gen 3:1-12)

The selfishness that reigns in the heart as a result of sin causes us not to be sensitive to the needs of others and as a result, our relationship towards one another is not based upon love but upon the selfishness of the human heart.

Loving one another, being at one with each other, takes into consideration the thinking about

each other needs. The social phenomena of what sin is, is that it works within the heart of a person like a cancerous sore, and affects all aspects of the being causing one not to be of any benefit towards each other nor even to oneself.

As man departs from the standard of holiness, sin progresses and the imaginations of the heart was said to be evil continually. Left to run unguided by God's restrains, man will only annihilate each other from the planet and the ultimate end is destruction of oneself. (Gen 4:6-10; 6:5; Deu 15:9; Ps 59:12; Isa 3:9).

You see, sin does not really do anything directly to God. While it is true that we sin against God, and it hurts Him to see what we are doing to ourselves, it does not change God's nature in any way. However, sin destroys us and makes us less capable each time we sin from experiencing happiness, love, peace, purpose, hope etc. Sin does everything to us but with only evil results.

Christ, therefore had to show us how being free from sin, or having an experience of sinfreeness can give us everything, with only good and long lasting results.

Firstly, the carnal mind, which is the mind of the flesh or the thoughts of the flesh, being enmity against God and each other must be removed, and bring us in subjection to His law. (Rom 8:5-8). Christ shows that the oneness that He had with His Father was to be replicated in us.

As He prayed, He prayed in Jn 17:8-11 "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Here it is Christ prayed for the oneness to exist between those who love Him and His Father. That oneness can only be sinfreeness. For since sin is that which brings separation, only sinfreeness can bring that oneness or harmony. This is what Christ prayed for; this was the work of the incarnation.

Christ was highly sociable for in that He came to save man and he used every effort to come close to man to bring him up. I quote:

"The Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness. He is our pattern of goodness. From the beginning of His ministry, men began to comprehend more clearly the character of God. He carried out His teachings in His own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, but He possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet He was attentive to the wants of the least among men." **E G White**
- Counsel to Parents, Teachers, and Students 262

In addition, He wanted that oneness to go even further, for once the harmony exist between God and those who love Him, that oneness must now exist among all His followers in whose hearts LOVE has touched and the truth is sanctifying.

He further prayed Jn 17:20-23 "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Thus God wants us to love each other, but loving each other can only be made possible when the heart is free from sin.

"Beloved let us love one another for love is of God and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." 1Jn 4:7-9; 12-14.

How then can a brother says that He loves God and then treats his brother with a hatred that is only seen among those who love not God? This can only be due to sin in the heart. Let us grow to love each other in ways that we can benefit each other to the honor and glory of God.

Ellen G White says:

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of God." **Steps to Christ, 101 (1892).**

*"When light flashes into the soul some who appeared to most fully given to sin will become successful workers for just such sinners as they themselves once were. Through faith in Christ some will rise to high places of service and be entrusted with responsibilities in the work of saving souls. They see where their own weakness lies, they realize the depravity of their nature. They know the strength of sin, the power of evil habit. They realize their inability to overcome without the help of Christ, and their constant cry is, " I cast my helpless soul on Thee." **The Ministry of Healing, 179, (1905)***

"The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers [and even believers] and how offensive is such conduct in the sight of God they would reform their habits, for a lack of courtesy is one of the greatest stumbling

*blocks to sinners. Selfish, complaining, sour Christians bar the way so that sinners do not care to approach Christ." **The Review and Herald, September 1, 1885.***

Thus Christ bridged that gap that sin has caused between God and man and between man and each other by teaching man to be free from sin. This was the gospel He came to preach and could not of been any other for sin is the cause of all man's problems. To help man from his problems sin must therefore be addressed and man must be free from his sins.

Conclusion

From the above theological and sociological realities of this small booklet, the idea of the Incarnation and the law of God are expressed as sociological realities all for the saving and benefit of mankind. Within these potent doctrines lies the understanding, hope, comfort, victory, yea all that man needs to begin his search into an understanding of the Plan of Salvation and to receive an experience paramount to fulfilling and realizing his true purpose on this earth.

Each person is here on this earth not by any senseless occurrence of events nor by accident. We are all here, right now, at this time of earth's history to do a great work. Whether or not we do this work or fulfill our purpose, or live with the hope of eternal life, is fully dependant upon our attitude towards the person and work of Jesus Christ.

I have sought, by the grace of God, to give, albeit a minute understanding of the person and work in a social sphere so that one can appreciate the gospel reveal from a unique standpoint. My only hope is that such truths be understood and the appetite of my readers be increased to understand all that God will have them to do in such a time of this earth's history.

May God add His blessings preparing you with a character of truth to withstand the onslaught of errors and deceptions in this earth. May you also be rescued from the oncoming deluge before the end of this world.

Love from God to you.