

Jesus, The Only Messiah

Gospel Foundation Of Faith: Shelf 1 — Volume 4

Something very striking was stated by Jesus in His personal conversation with a Samaritan woman outside the city of Samaria. With all the confusion that prevails among people throughout the world today concerning the religiosity of a world gone astray, what Jesus said separates in a very specific way, those who know God and those who do not. And so, Jesus' revelation to the Samaritan woman concerning Himself is very sobering for all those who claim to be saved on the basis of their religiosity.

After some discussion concerning the moral lifestyle of the woman, she eventually said to Jesus, *"Sir, I perceive that You are a prophet."*¹ She was right. But in this context it was revealed that He was more than a prophet. In the context, Jesus eventually dropped a spiritual bomb on the Samaritan woman. She believed in God, but as many today who are religious, do not actually know the God of heaven. Jesus thus interjected in His conversation with the woman, *"You [Samaritans] worship what you do not know. We [Jews] know what we worship, for salvation is from the Jews."*²

~ The Jewish Messiah ~

Two points are glaringly true from Jesus' declaration to the Samaritan woman: **(1)** The religious Samaritans really **did not** know God because they did not believe that salvation through the Messiah would

No One Can Know
God Without
Accepting The
Jewish Heritage
Of Jesus.

come exclusively from the Jews. **(2)** So likewise, then and now, any religion throughout the world, including the Samaritans, that do not believe that "salvation"—the prophesied Redeemer from the Seed of David—would come and did come from Adam through Abraham, and eventually from the womb of a young Jew-

ish woman in Bethlehem of Judea, **actually do not know God**. They may believe in some god, but it is not the God of heaven unless they believe in Jesus as the “salvation” of God that came into the world.

Therefore, any person who does not believe that Jesus came through Jewish lineage for the salvation of mankind, does not know the one true and living God. **Such a person is an adherent to a false religion**. His or her religious faith may be encouraged by millions of adherents throughout the world, but it is still just a religion of man that is composed of those who do not know God. They promote a false religion because they do not believe that the Jewish Jesus of Nazareth is the Christ, and Son of God, and thus the incarnate offering of God for the salvation of the world. This is a tragic truth simply because many “good” religious people of the world have no chance of salvation because they reject the salvation that came into the world exclusively through the Jews of the first century.

This truth is often very difficult for some to accept. In their rejection of this truth, they actually deny the incarnation of the Son of God. They do this by assuming that “good religious people” will surely be saved on the basis of their good works. But if this were true, then why would the Son of God give up heaven and incarnate into the flesh of lowly humans? Why not stay in the spirit in heaven instead of suffering on the cross for those who would be saved anyway because of their good works? Why the incarnation if salvation has always been by meritorious law-keeping or good works?

But the incarnation of the “salvation” through a Jewish virgin in Bethlehem is the fundamental truth upon which the Holy Spirit made the following declaration through the apostle Paul: This Son of God is coming again *“in flaming fire, taking vengeance on those who do not know God and who do not obey the gospel of our Lord Jesus Christ. These will be punished*

If We Do Not Believe That Jesus Is The Only Way, Then There Is No Way To Be Saved.

with everlasting destruction.”³ If we can know God only through this incarnate Son of God of Jewish heritage, then it is absolutely necessary to believe in the incarnation of the Son of God.

Before the Son’s coming at the end of time, it is certainly imperative that one know the one true and living God. But knowing God begins with knowing who His Son is and what He did for us at the cross. Once we know who He is, and what He is presently doing on our behalf, it is then that we are motivated in our hearts to conform to what He wills in our lives. It is in view of all the preceding that the incarnate Son of God proclaimed, **“I am the way, the truth, and the life. No one comes to the Father but through Me.”**⁴

1. From what city was the woman with whom Jesus revealed that He was the Messiah?
(A) Damascus, (B) Jerusalem, (C) Bethel, (D) Samaria
2. **T or F:** If salvation can be attained through another means than the Lord Jesus, then the incarnation was unnecessary.
3. **T or F:** If one does not believe that the Savior of the world came through the lineage of the Jews, then he or she does not know God.

~ Jesus Fulfilled Prophecy ~

The Old Testament is our first “dictionary” to consult in order to understand who Jesus is. There are more than three hundred prophecies in the Old Testament in reference to the Messiah and the events that would surround the invasion of this Son of Man into our world, who inturn eventually ascend to the throne of God. Of all the prophecies that are proclaimed in the Old Testament, there are some key prophecies that we must not overlook. These prophecies must be the foundation upon which we are motivated to change our lives to conform to who this Jesus of Nazareth really is. One of these key prophecies is **Isaiah 7:14**. In this prophecy, Jewish Isaiah, six hundred years before the actual event, revealed the virgin birth of One who would be a sign to Israel of God’s presence with the Jews:

The Kingdom
That The Messiah
Would Restore
Was Spiritual.

Therefore, the Lord Himself will give you a sign. Behold, a virgin will conceive and bear a son, and she will call his name Immanuel.⁵

Matthew quoted this prophecy in reference to the birth of Jesus.⁶ Though there may be some immediate historical applications of this prophecy in reference to times and events in Isaiah's lifetime, **Matthew's quotation of the prophecy in reference to Jesus leaves no doubt that Isaiah had the Messiah in mind when he made the original prophecy.**

This prophecy became one of the prophecies of the Old Testament upon which the Jews based their expectations concerning the One who would come to "redeem" Israel. Many Jews, unfortunately, thought that the Messiah about whom Isaiah and the other prophets spoke would be some type of military leader who would deliver (redeem) the nation of Israel out of the hands of their oppressors, as Moses did during his deliverance of Israel from Egyptian captivity. Even to the last hours of Jesus' ministry, and prior to His ascension, some of His closest disciples maintained this expectation.⁷

However, when Jesus as the Messiah initially began His ministry, He sought to lead the people away from these misguided earthly expectations. He did so in order that He be **the sign** that God was with His people. Only when the Holy Spirit eventually came upon the apostles on the day of Pentecost in Acts 2 did they fully understand that Jesus was the redeeming Immanuel of God.⁸ The Spirit wanted the apostles to interpret the Old Testament prophecies that there would never be an earthly kingdom of Israel over which an earthly Messiah would reign. There would be no national restoration of Israel. **There would be only times of spiritual refreshing from the presence of the Lord.**⁹ And these times would be the time of the Messiah's establishment of His church of redeemed people.

Isaiah went on in the prophecy of Isaiah 7:14 to

describe the ministry of the Immanuel of God and what He would be in His relationship with the people of God:

*For to us a child is born, to us a Son is given. And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*¹⁰

Though there are many names in the Bible that define the incarnate Son of God and His ministry, the reference “Immanuel” defines His unique **relationship** as the incarnate Son of God with the people of God. Other references to the Messiah emphasize the **function** of Jesus on earth, as well as in heaven at this time. But the Son of God as Immanuel was a sign that **came to earth in order to let His people know that He was still with those who believed in the true God of heaven.**

Idolatry Is The Practice Of Creating A God After Our Physical Image.

If we are allowed to use the name “Immanuel” — sometimes spelled “Emmanuel” by a few authors—in the manner of an acrostic (using each letter to stand for a truth), then we, as others have done, could come up with the following suggested identity and function of Jesus as the sign of God with His people:

Image
Man
Messiah
Advocate
Name
Understand
Example
Light

Image, Man, Messiah, Advocate, Name, Understanding, Example, Light.

- Which New Testament writer quoted Isaiah 7:14 and applied the prophecy to Jesus was the fulfillment of the prophecy?
(A) Luke, (B) Mark, (C) Matthew, (D) Paul
- From what nation would God the Father call His Son?
(A) Egypt, (B) Babylon, (C) Persia, (D) Syria
- T or F:** The Messiah would be the signal that God was with His people.

~ IMAGE ~

Jesus, as the Immanuel, was the revelation of God in the spirit who came to humanity as God

in the flesh. He came to communicate to that part of man that was created after the image of God, that is, our spiritual nature. When Paul stood before religious idolaters in Athens, he explained that **“we are the offspring of God.”**¹¹ However, being the offspring of God did not mean that **“the Divine Nature is like unto gold or silver or stone, an image formed by the art and thought of man.”**¹² On the contrary, if we would imagine God to be as we are in the flesh, then we would be idolaters. If one would create an image in his or her mind that God is as the physical image of man, then Peter would say to this idolater, **“And the times of this ignorance God has overlooked, but now He commands all men everywhere to repent.”**¹³

One must repent of his or her childish efforts of imagining God to be in the physical image of man. Those who would change **“the glory of the incorruptible God into an image made like unto corruptible man,”** are doing what Paul later explained, **“Professing to be wise, they became fools.”**¹⁴ It is important to put away from our minds imaginations to materialize God the Father in heaven to be like a man on earth.¹⁵ We must repent of this misguided foolishness, because the more we conceive in our minds that God in heaven is in some way in the physical form as a man, then, the less we understand the incarnational sacrifice of the Son of God into the flesh of man.

We must not reverse the incarnation of God by creating a god in our minds after our own physical image. It was in the beginning of this gospel dispensation that God in the spirit¹⁶ incarnated into the flesh of man in order to reveal who He is.¹⁷ If the Son of God were already in the flesh before the incarnation—as some envision Him to have been—**then there would have been no incarnation.** John would have simply missed the point when he stated, **“The Word**

If God is As A Man,
Then There is No
Such Thing As
An Incarnation.

In Order For God
To Relate With
Humanity,
The Incarnation
Was Necessary.

was made flesh and dwelt among us.”¹⁸ **Such imagery that God in some way is physical as a man is a denial of the gospel.** It is idolatry. It is a reversal of what actually happened in the first century in a barn of Bethlehem.

Isaiah explained that the Immanuel would be an indication of “God with us.”¹⁹ In order for God in the spirit to be with humanity in the flesh, **there had to be an incarnation.** During His ministry, Jesus proclaimed, *“He who has seen Me has seen the Father.”*²⁰ The meaning of this statement is as Jesus explained, *“I and My Father are one.”*²¹ Of course the Father was not in the physical image of Jesus after the incarnation, and at the time Jesus made these statements. Paul wrote later that Jesus *“is the image of God.”*²² If the physical image of Jesus during His earthly ministry supposedly identified God the Father in the same physical image when Jesus walked on this earth, **then the transformation of the Son of God through incarnation would be denied.**

The center of God’s work to be with His people through a sacrificial offering began with the incarnation. John explained, *“In the beginning was the Word, and the Word was with God, and the Word was God.”*²³ John then emphatically stated, *“The Word was made flesh and dwelt among us.”*²⁴ Since the Word was with God in spirit in eternity, He was then made through incarnation into the flesh of man on earth. The Immanuel of God would be God with us in the flesh, and thus, Jesus as Immanuel, was the revelation of the spiritual image of God who indwelt Jesus in the flesh. Jesus, as the Immanuel of God, was a spiritual expression of God in order that we, through Him, could relate to God in the spirit. The incarnation, therefore, was God reaching out to us through Jesus in order that we could have a salvational relationship with Him. In this way, God was with us during the earthly ministry of Jesus.

7. Idolatry is the creation in our minds a god who is in the image of whom?

- (A) Jesus in the flesh, (B) Man, (C) Angels, (D) B & C
8. Whom did Jesus say they had seen if they saw Him in the flesh?
(A) God the Father, (B) Angels, (C) Spirits, (D) The Holy Spirit
9. **T or F:** If we view God as He exists now to be in the image of men of flesh, then we are idolaters.
10. **T or F:** Jesus did not exist before the creation of the world.

~ MAN ~

Jesus as the Immanuel was the incarnation of God who seeks to have a relationship with every believer. In order for God to identify with us, God the Son of necessity had to give up being in the spirit form of God in order to be made in the likeness of those with whom He would establish an eternal relationship.²⁵ God the Son in the spirit,²⁶ thus became God in the flesh of man in order to dwell among us.²⁷

So in the beginning before all was created, the Word (Immanuel) was with God, *“and the Word was God.”*²⁸

In Order To Know
The God Of The Bible,
One Must Accept
Jesus Of Nazareth
As The Messiah.

But after the creation, and then the incarnation two thousand years ago, and when the early disciples were alive, those disciples experienced in the man Jesus the person of God. (What an incredible experience that must have been.)

It was with the spiritual image of God that God dwelt among those in the flesh in the person of Jesus. The Son of God was *“made in the likeness of men.”*²⁹ Jesus’ body was the vehicle by which God moved among people. While incarnate in the flesh, He could be tempted with the lust of the flesh, the lust of the eyes, and the pride of life.³⁰ He was emotionally moved with compassion for the people.³¹

As ourselves, Jesus also was a rejected man. He felt the frustration of being rejected by the Jews to whom He had specifically come with a message of redemption from law and sin.³² The incarnation of God into the flesh of man was so complete that He could be exceedingly sorrowful for the condition of mankind.³³

As the Immanuel, Jesus was not only made in the physical body of man, but also made after the emotional psychology of ourselves. He could feel as we

feel, and thus have sympathy for our predicament in the flesh. His response to life in the company of people revealed how God identified with humanity. In order that God truly be with His people, He had to come in the totality of who we are, but at the same time, and in some way, not give up who He was as the incarnation of God. He emptied Himself of the spiritual form of God in order to be made in the physical form and emotional psychology of man. The Hebrew writer summed it all up in the following words of **Hebrews 2:14-18**:

*Therefore, since the children are partakers of flesh and blood, **He also Himself likewise partook of the same**, so that through death He might destroy him who had the power of death, that is, the devil, and deliver those who through fear of death were all their lifetime **subject to bondage**. For assuredly, He does not give aid to angels. **But He does give aid to the seed of Abraham**. Therefore, in all things He had to be made like His brethren, so that He might be a merciful and faithful high priest in things pertaining to God, to make an atoning sacrifice for the sins of the people. For since He Himself has suffered while being tempted, He is able to aid those who are tempted.*

11. In eternity, what or who was the Immanuel?
(A) God, (B) The creation, (C) An angel, (D) Jesus
12. To whom did the Immanuel specifically come?
(A) The Samaritans, (B) The Jews, (C) The Gentiles, (D) Christians
13. **T or F:** The Son of God had to be made in the likeness of man in order for Him to taste of death.
14. **T or F:** In reference to our sins, the Immanuel became an atoning sacrifice.

~ MESSIAH ~

Jesus, as the Immanuel, was the fulfillment of all prophecies that were related to the coming of the One who would spiritually lead Israel as Moses led God's people physically out of Egyptian bondage. The Messiah was the One many Jews anticipated to be the coming redeemer of Israel who would likewise deliver them from bondage. But they were wrong in reference to physical deliverance that the Messiah would supposedly bring as Moses brought to Israel.

The Greek word that is used in reference to the

Messiah is the Greek word “Christ.” But this Christ, the Messiah, would not offer physical deliverance from government empires. He would deliver the people of God from the bondage of sin.

For centuries after Moses—and even to this day—the Jews have been waiting for the fulfillment of the promised Deliverer who would be like unto Moses.³⁴ For many Jews, the anticipation for His coming came to a climax during the events surrounding the birth of Jesus. At this time, Israel was under the oppression of the Roman Empire. But King Herod—Rome’s appointed King of the Jews—was fearful of any possible kingship competition. He knew the prophecies of the Messiah and believed that the Messianic King had possibly been born in Bethlehem. He subsequently killed all the children two years of age and under in order to eliminate any assumed competition to the power of his sons who would succeed him as “king of the Jews.”³⁵

Rumors concerning the events of the birth of Jesus subsequently spread throughout Israel. And then about thirty years after the birth of Jesus, there came one preaching in the wilderness of Judea that the Messiah had come. At the time of the preaching of John the Baptist, the anticipation for the Messiah was so great that some assumed that even John might be the Messiah. But John answered their confusion, *“I am not the Christ [Messiah].”*³⁶ John explained, *“I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.”*³⁷

Then there were those disciples who were so anxious for the coming of the Messiah that upon the basis of the initial proclamations of Jesus as the Messiah, they willingly believed that Jesus was the One. Philip was one of those anxious individuals. After briefly encountering Jesus, Philip ran to his brother, Simon (Peter), and asserted, *“We have found the Messiah.”*³⁸ The proclamation of Jesus as the Messiah touched the hearts of the initial disciples of Jesus. They believed on the basis of John’s simple

proclamation that Jesus was the Messiah, as well as the few miracles that John recorded for our learning.³⁹

And indeed Jesus was the Messiah who had come. When Jesus was with a Samaritan woman, even she revealed the expectation of the Samaritans concerning the coming of the Messiah. She said to Jesus, *“I know that Messiah is coming (who is called Christ). When He comes, He will tell us all things.”*⁴⁰ Jesus answered, *“I who speak to You am He.”*⁴¹

As the Jews looked for and expected the coming of the Messiah, with the same expectation we too look for His coming again at the end of time. Immediately after His ascension, two angels stood by the disciples and promised, *“This same Jesus who was taken up from you into heaven will come in like manner as you have watched Him go into heaven.”*⁴² Therefore, *“we, according to His promise, look for new heavens and a new earth in which righteousness dwells.”*⁴³

15. What is the equivalent Greek reference for the Hebrew Immanuel?
(A) Savior, (B) Redeemer, (C) Salvation, (D) Christ
16. Who was fearful that the birth of the Messiah would take his place as the king of the Jews?
(A) John the Baptist, (B) Moses, (C) Agrippa, (D) King Herod
17. Who confessed that he was not the Messiah?
(A) Paul, (B) John the Baptist, (C) Matthew, (D) Jesus
18. Who found his brother and proclaimed that he had found the Messiah?
(A) John the Baptist, (B) Philip, (C) Paul, (D) Simon

~ ADVOCATE ~

Jesus, as the Immanuel was the revelation of God who seeks to work continually on our behalf in reference to our problem of sin, He is designated our lawyer. In reference to our sin against God, God had to take the first step in our justification by appointing a personal lawyer for us.

It may be that we view lawyers with some distaste, but when we speak of Jesus as our lawyer before God in heaven, we want to give Him a hug. Jesus is the law-

The Son Of God
Pleads Our Case
Before God
The Father.

yer (advocate) who pleads our case before God. He not only pled our case on the cross that we have been justified of all our crimes (sins) against God. He accomplished our justification in the high court of heaven by taking our sins upon Himself in order that we be judged righteous before God.⁴⁴ John reminds all Christians of this action on the part of Jesus: *“My little children, these things I write to you so that you do not sin. And if anyone sins, we have a Counselor [advocate] with the Father, Jesus Christ the righteous.”*⁴⁵ It is, therefore, that the legal action of Jesus as our lawyer continues on today.

Jesus continually acts on the behalf of those who have given themselves to Him in a positive response to His gospel action on the cross. His ministry as our advocate was activated at the cross. *“Therefore, He is able also to save those to the uttermost who come to God through Him, seeing He always lives to make intercession for them.”*⁴⁶

The Hebrew writer reminds us that our Advocate (Jesus) appears *“in the presence of God for us.”*⁴⁷ The emphasis of this statement is not to make God seem distant from us. On the contrary, the Hebrew writer wanted to metaphorically associate the Father and our Advocate to be in close contact with one another on our behalf. In other words, *“We have such a high priest who is seated at the right hand of the throne of the Majesty in the heavens.”*⁴⁸ When we think of Jesus as our lawyer in reference to our sins, then we must remember that He is right there at the right hand of the Father.

We must never forget, therefore, what Paul reminded Timothy: *“For there is one God and one mediator between God and men, the man Christ Jesus.”*⁴⁹ It is this Mediator (Messiah) *“who is even at the right hand of God, who also makes intercession for us.”*⁵⁰

- 19.** As the Immanuel, what does Jesus do for us before the Father?
 (A) Condemns, (B) Pleads our case, (C) Brings judgment, (D) Remembers our existence
- 20.** What does Jesus do before the Father on behalf of Christians?
 (A) Advocate, (B) Counselor, (C) Makes intercession, (D) A,B & C

21. Who is the only mediator between God the Father and Christians?
(A) The priest, (B) The pastor, (C) Jesus, (D) The Pope
22. **T or F:** Since Jesus ascended to the Father, He no longer works on the behalf of Christians.

~ NAME ~

Jesus as the Immanuel was the revelation of God to us who now has all authority in heaven and on earth. The appeal of the gospel to all people was stated by Paul in Philippians 2: *“Therefore, God also has highly exalted Him and given Him the name that is above every name, that at the name of Jesus every knee should bow.”*⁵¹

The word “name” in this statement refers to authority. It is in this time of history that all authority has been given unto Jesus who reigns over all things.⁵² We must never forget this. The Father raised up Jesus to be *“far above all principality and power and might and dominion and every name that is named.”*⁵³ There-

fore, *“there is salvation in no other, for there is no other name [authority] under heaven given among men by which we must be saved.”*⁵⁴ And for this reason, everyone in this dispensation of

Living Under
The Name of Jesus
Means Living
According To The
Example And
Words Of Jesus.

time who would be saved, must connect with Jesus as our Advocate before the Father.

It is for this reason that everyone must obey the gospel in the name of Jesus.⁵⁵ There is no salvation in religious performances, because religion is based on our meritorious performance of the ceremonies that identify a particular religion. The religionist forgets that there is salvation **only** for those who believe in and submit to the name (authority) of Jesus.

All baptized believers now live under the influence of the gospel of grace because of their obedience to the word of Christ.⁵⁶ Christians have been baptized in the name of Jesus—under the authority of Christ—as Peter commanded those on Pentecost in Acts 2:38: *“Repent and be baptized every one of you in the name of Jesus Christ.”* In the following mandate, therefore, Paul exhorted those who had been

baptized under the authority of Jesus: *“And whatever you do in word or deed, do all in the name of the Lord Jesus.”*⁵⁷ Paul also reminded the Philippians, *“Only let your behavior be worthy of the gospel of Christ [the Messiah].”*⁵⁸ In living the gospel, Christians must strive *“together for the faith of the gospel.”*⁵⁹ In doing this, they are living according to and under the authority of the name of Jesus.

- 23.** When the word “name” is used in reference to Jesus, what must we think?
 (A) Incarnation, (B) Authority, (C) Son of God, (D) Resurrection
- 24.** When Jesus returns, what will happen?
 (A) Establish a kingdom on earth, (B) Receive more authority, (C) Return kingdom reign to God the Father, (D) Neither A,B or C
- 25.** Of what must the behavior of Christians be worthy?
 (A) The church, (B) The gospel, (C) Voice of angels, (D) Fellow disciples
- 26. T or F:** Being baptized under the name of Christ means that one has accepted the authority of Christ as his or her King.

~ UNDERSTAND ~

Jesus as the Immanuel was the revelation of the heart of God in order to draw all men unto the Father. In other words, we can understand the one true God of heaven only if we understand Jesus.

In the third century after the cross, one of the unfortunate theological false teachings concerning the function of Jesus that developed was that Jesus ascended so far away from the Christian that another intermediary was necessary in order to make contact with Him. Misguided theologians subsequently made Mary, the mother of Jesus, the new intercessor on behalf of the saints. Some exaltations of Mary were *“that the Virgin [Mary] intercedes for us in heaven and that her intercession is so universal that every grace passes through her hands”* (Paul H. Hallet, *What is a Catholic*, p. 77). Since Mary is supposed to intercede on behalf of the saints, we *“may also pray to the Blessed Virgin”* (William J. Cogan, *A Catechism for Adults*, p 16).

One Reason For
The Incarnation Was
To Reveal That
God Understands.

If we previously did not know this, this function of the “virgin Mary,” the mother of Jesus, might seem

quite strange. And it is. Any glory and reverence that we would give to Mary, subtracts from the glory and reverence that we should give to the Lord Jesus Christ. But Jesus said in John 16:13,14 that not even the Holy Spirit would be so presumptuous as to exalt Himself over Jesus. When He came upon the apostles, Jesus said in John 16:14, that *“He will glorify Me, for He will take of Mine and will declare it to you.”*

The present existence of Jesus, and His ministry on our behalf, is that He now has a close relationship with His brethren on earth, though He is in heaven. The teaching of exalting Mary was indirectly making its way into the thinking of the disciples even by the time the book of Hebrews was written. But a substitute for Jesus could not be Mary. Some Christians, however, were also reverting to the intermediary function of the Levitical priesthood, or even angels. For this reason, the Hebrew writer made the following reassuring statement concerning the relationship that Jesus, as “God with us,” was with all His disciples: *“For we do not have a high priest who cannot sympathize with our weaknesses, but was in all things tempted as we are, yet without sin.”*⁶⁰

Because we personally have a high priest who shows empathy toward us, the Hebrew writer wanted to embolden us to approach unto the throne of grace directly through Jesus: *“Therefore, let us come boldly to the throne of grace, so that we may obtain mercy and find grace to help in time of need.”*⁶¹ And so, this relationship continues.

We have direct access to Jesus because He partook of the same environment of temptation in which we now live. He was “tempted as we are,” and thus, He understands our predicament in this world. Add to this the encouragement that Paul gave to the Ephesians in Ephesians 2:18: *“For through Him [Jesus] we both have access by one Spirit to the Father.”*

On earth, Jesus was personally with His disciples in order that God have a personal relationship with

His people. Because Jesus personally in the body ascended out of the disciples' presence,⁶³ this does not mean that He discontinued His relationship with His disciples. He is not personally with us at this time in bodily form. However, we are assured that He will be personally with us in bodily form when He comes again.⁶⁴ It is for the restoration of His personal presence with us that we yearn.

The prophecy of Isaiah 7:14 was that the Immanuel (“God with us”) would be a comfort to those who accepted Him as the Savior of the world. Any theology that would teach that Jesus is distant from us is an attack against the very purpose for which God intended the incarnational Son of God would be in His relationship with us.

When Jesus ascended to the right hand of God, He went away bodily, but not in His spiritual presence. He only took upon Himself another function of ministry that would draw us closer to the Father by drawing us closer to Him. He understands our predicament of life because He continually relates to our suffering, though He is not personally with us at this time as He was with the early disciples.

27. Who have some misguided theologians proclaimed to be a mediator between Christians and God the Father?
(A) Pastors, (B) Elders, (C) The church, (D) Mary
28. When He came into the world after the ascension of Jesus, who did Jesus say would glorify Him?
(A) The apostles, (B) The church, (C) The Holy Spirit, (D) Neither A,B or C
29. Who lived in this world without any sin?
(A) Moses, (B) The high priest, (C) John the Baptist, (D) Jesus
30. **T or F:** When Jesus ascended to the throne of God, He ascended out of the presence of being with His disciples.

~ EXAMPLE ~

Jesus as the Immanuel revealed to the people of God a relational behavior by which we can live in response to the gospel. It is as Paul wrote to the Philippian disciples in Philippians 2:5: **“Let this mind be in you that was also in Christ Jesus.”** And then Paul went on to explain how the Son of God gave up being on an equality with God in order to humble

Himself in the flesh of man. Though we cannot incarnate as He did, we can reverse in some way the incarnation of ourselves. We can give up living according to the flesh by transforming to a life in the spirit. It is as Paul exhorted the Roman disciples in Romans 12:2: ***“Be not conformed to this world, but be transformed by the renewing of your mind.”***

Though the Jews had a nationalistic concept concerning the coming of the Messiah, there was still the need for the incarnation. They erroneously believed that the Messiah would arise in the flesh in order to deliver them from their oppressors. But they had a limited concept concerning the origin and ministry of the Messiah, especially in reference to the incarnation.

Incarnational Living
Is Thinking As Jesus
When He Came
Into This world.

According to the Jews' beliefs, the Messiah would simply be a man born of a woman who would, as Moses, rise to prominence among the Jews. Their understanding that this Messiah would actually be an incarnation of God was not in their thinking. It was a mystery that was kept from their minds until the Messiah was revealed and personally experienced.⁶⁵

When Jesus said, ***“He who has seen Me has seen the Father,”*** God the Father, Son and Holy Spirit knew that the Jews, as well as ourselves, needed a living example to usher us through this transition in thought. We needed more than a good religious leader who was born to a carpenter of Nazareth, and then would arise in order to pronounce theological dictates to the people. We needed an incarnate God who would give us the purest form of discipleship that would be the model for all His disciples to follow in the centuries to come. Therefore, Jesus' statement of John 13:15 reveals the example of what gospel living is all about: ***“For I have given you an example that you should do as I have done to you.”***

When Jesus made this statement, He, as the

incarnate Son of God, had just washed the feet of the disciples. These were the same disciples who considered Him to be their Lord and Teacher.⁶⁶ So Jesus said to them, *“If I then, the Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.”*⁶⁷ We are now at the table as invited guests, and it is Jesus the Messiah who led by giving us examples of service.⁶⁸ As His disciples, we must do as He did for us.

Jesus’ washing of the feet of the disciples on the John 13 occasion, therefore, is quite startling. He was the Creator of the dirty feet He washed.⁶⁹ And yet, **He as the Creator was on His knees washing the feet of His creation.** This example of servanthood surpasses any example that any person could possibly give for others to follow. If God can wash our dirty feet, then we have no excuse whatsoever to refuse serving others as He served us.

- 31.** Incarnational living means that we must have the mind of whom in our minds?
(A) God the Father, (B) The Holy Spirit, (C) Angels, (D) The Son of God
- 32.** Who wrote that we must be transformed by the renewing of our minds?
(A) Peter, (B) Matthew, (C) Luket, (D) Paul
- 33.** What was a mystery until God revealed it through the incarnation of His Son?
(A) The church, (B) The gospel, (C) The kingdom, (D) The final coming
- 34. T or F:** If one lives as Jesus, then he or she will live without sin.

~ LIGHT ~

Jesus as the Immanuel revealed the way out of the darkness of this world into the light of the realm of God’s existence. Jesus proclaimed to the multitudes, *“I am the light of the world. He who follows Me will not walk in darkness, but will have the light of life.”*⁷⁰ These words were John’s description of what Jesus affirmed during His earthly ministry. But the Holy Spirit was not finished with this concept of whom the Son of God was among us. Concerning His last revelation as the light, the Holy Spirit inspired John to write, *“But if we walk in the light as He is in the light, we*

If One Does Not
Accept Jesus
As The Light, Then
He Will Continue
To Walk in Darkness.

have fellowship with one another."⁷¹ "God is light and in Him is no darkness at all."⁷²

The light is where all of us want to be. We seek to escape from the darkness of this world in order to walk in the eternal light of God. It was for this reason that Jesus brought the eternal light of God into this world. We follow Him as the light, therefore, in order to be led out of darkness into the eternal realm of light in the presence of God.

For those Jews of faith in the first century, the Messiah was more than what they had hoped. Not long into Jesus' ministry, many people of faith soon discovered that **"in Him was life, and the life was the light of men."**⁷³ Jesus had come into a world of darkness, but **"the light shines in the darkness, and the darkness did not understand it."**⁷⁴ Because God is light, anyone who would come from the presence of God must of necessity bring with Him light.⁷⁵ And since Jesus came from God, He came as a bearer of light for all who lived in the darkness of the world.

In order to understand the metaphor that Jesus is the "light" of the world, we must understand that as light unveils the existence of the physical, Jesus as the light of the spiritual world unveiled the existence of the spiritual world. We are thus beginning to understand through the incarnation the purpose for our physical existence, and the existence of the creation. By understanding the incarnation of Deity into our physical world of creation, we begin to perceive that we are not alone in this world.

We understand why there was a creation because we are beginning to understand the extremity of the incarnation of God into our world. **If there were no incarnation, then we would easily conclude that there is no purpose for the existence of ourselves and the universe.** But because there was an incarnation, then we begin to grasp the reality that we are not here because of some superfluous evolutionary plan to evolve us from slim to human beings. On the contrary, through the incarnation of Deity we under-

stand that we are here in order to populate the origin of the One who was incarnate for us. He came here in order that we be there. And for a moment in eternity, here is only this temporary place, or state of being, until the eternal purpose of this place and state of being has fulfilled their purpose.

- 35.** What is the condition for one to have fellowship with the apostles and God?
 (A) Walk in the light of Jesus, (B) Be faithful to the church, (C) Obey the church leadership, (D) Honor the traditions
- 36. T or F:** Understanding that God created all things helps us understand the incarnation of the Son of God into the flesh of man.
- 37.** Since the incarnation is true, then what philosophy, for theology, is false?
 (A) Mariolatry, (B) Evolution, (C) Predestination, (D) Creation
- 38. T or F:** Those who continue to walk in the darkness of religious error do not understand the nature of the gospel light of Jesus.

CLASSROOM DISCUSSION

1. Why did the Samaritan woman perceive that Jesus was a prophet from God?
2. Why can one not be a Christian if he or she does not believe that Jesus, as the Messiah, came through the Jews?
3. Why did the Samaritans not know God?
4. Why can no one approach God the Father unless he or she accepts Jesus as the Messiah?
5. What misunderstanding did the Jews have in reference to the coming of the Messiah?
6. Why would the church be established in the times of refreshing that took place in the first century?
7. What is the practice of idolatry?
8. In what ways does Jesus reflect the image of God?
9. Why is it misleading to believe that God is in the physical image of man?
10. Why is it important to understand the incarnation of the Son of God in order to understand His example for us?
11. Why was it important that the Son of God be incarnate into the flesh of man?
12. Why did some people believe that John the Baptist was the Messiah?
13. In what ways is Jesus an advocate for Christians?
14. What is the significance of the word “name” in reference to Jesus and ourselves?
15. In what ways so some misunderstand the role of Mary the mother of Jesus?
16. What was the “mind of Christ” that Paul exhorted the Philippian disciples to have?
17. What does it mean for Jesus to be the “light of the world”?

Encouraging Research: 1. John 4:19, 2. John 4:22, 3. 2 Thessalonians 1:8,9, 4. John 14:6, 5. See Isaiah 7:14; 8:8-10, 6. Matthew 1:23, 7. Acts 1:6, 8. See John 14:26; 16:13, 9. Acts 3:19, 10. Isaiah 9:6, 11. Acts 17:29, 12. Acts 17:29, 13. Acts 17:30, 14. Romans 1:22,23, 15. John 4:24, 16. John 4:24, 17. John 1:14, 18. John 1:14, 19. Isaiah 8:10, 20. John 14:9, 21. John 10:30, 22. 2 Corinthians 4:4, 23. John 1:1,2, 24. John 1:14, 25. Philippians 2:6,7, 26. John 4:24, 27. John 1:14, 28. John 1:1, 29. Philippians 2:7, 30. See Mt 4:1-9; Mk 1:13, 31. See Matthew 14:14; Mark 8:2, 32. John 1:11; see Isaiah 53, 33. Matthew 9:36; 23:37; Mark 8:2, 34. See Deuteronomy 18:15-18, 35. Matthew 2:16-18, 36. John 1:20, 37. John 1:23, 38. John 1:41, 39. See John 1:43-51, 40. John 4:25, 41. John 4:26, 42. Acts 1:11, 43. 2 Peter 3:13, 44. 1 Peter 2:24, 45. 1 John 2:1, 46. Hebrews 7:25, 47. Hebrews 9:24, 48. Hebrews 8:1, 49. 1 Timothy 2:5, 50. Romans 8:34, 51. Philippians 2:9,10, 52. Matthew 28:18; Philippians 2:9-11, 53. Ephesians 1:21, 54. Acts 4:12, 55. Acts 2:38, 56. John 12:48, 57. Colossians 3:17, 58. Philippians 1:27, 59. Philippians 1:27, 60. Hebrews 4:15, 61. Hebrews 4:16, 62. Ephesians 2:18, 63. Acts 1:11, 64. Acts 1:11; 1 Jn 3:2, 65. Ephesians 3:3-5; 1 Peter 1:10-12, 66. John 13:13, 67. John 13:14, 68. See Mark 10:44,45; Luke 22:27, 69. Colossians 1:16, 70. John 8:12, 71. 1 Jn 1:7, 72. 1 Jn 1:5, 73. John 1:4, 74. John 1:5, 75. 1 John 1:5-7



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