

Course: Jesus the Son of God

Section One: The Son of God became the Son of Man.

Lesson One

Lesson Title: The Son of God became Man.

Text: Philippians 2:1-11

Introduction: The humiliation of Christ, Philippians 2:5-11.

Equal with God but made Himself of no reputation.

The eternal Son of God left His glory in heaven and became man.

Quote: 'The Son of God became the Son of Man so that sons of men can become the sons of God' (John Calvin)

The greatest example of humility.

Paul writes this great theological passage in the context of humility.

Those who are like Christ will be characterised by humility.

(Philippians 2:3-5) Lowliness of mind

Do nothing out of vain conceit.

Be interested in the concerns of others.

Have the same mind as the Lord who humbled Himself.

Example of humility: Having a willingness to serve by seeking to lift others without self interest.

Introductory illustration: Christian ministry.

True ministry will always seek to lift others.

There are those who would use the gospel to lift themselves to positions of prominence.

Pride is the greatest enemy of missions; humility is the greatest friend as it will always seek to lift others even at the expense of self interest.

Main Points:

1. Jesus Christ is truly God.

a) Emptied Himself .

Philippians 2:7 'Made Himself of no reputation' (Greek 'kenosis').

Literally means 'emptied Himself'.

Question: What did the Son of God empty Himself of when He became man?

He could not empty Himself of the attributes of deity.

He is the eternal Son of God. He cannot change.

He came in humility to earth and was born of Mary.

He emptied Himself of the glory that was His and subjected Himself in all things to God the Father

He was truly God, truly man. Equal with God.

b) The eternal attributes of God.

We cannot understand the attributes of God because they are beyond our experience.

God is eternal - we can only know eternity when we know it by experience

God is omnipresent - we cannot understand this because we live in a finite world.

God is One God revealed in three persons: Father, Son and Holy Spirit - we cannot fully understand the nature of God.

Question: Is it strange that we cannot understand the eternal nature of God?

We seek to understand as much as we can but there is a limit to our understanding.

We cannot even fully understand the world in which we live so how can we understand God?

For instance: The contradiction of time and space.

Time travels from the beginning to the end. So when did time begin?

Space goes from one point to another but where is the beginning of space?

There is no beginning or end of space or time so they are contradictions. The only reasonable explanation is that both time and space are created, and point to eternity which is an attribute of God.

2. The Lord left heaven where the angels worshipped Him.

a) He was worshipped in heaven (Isaiah 6).

Isaiah saw Him seated upon a throne in heaven, Isaiah 6:1.

The Seraphim hid themselves from His presence and worshipped Him, Isaiah 6:2.

They cried 'Holy Holy Holy' - The three times holy God - Father, Son and Holy Spirit, Isaiah 6:3.

b) He was conceived as a babe. Luke 1:35

He left it all and was conceived as a babe in Mary's womb.

When he was born the angels who worshipped Him in heaven - worship Him on earth in the shepherds field.

The shepherds who checked the lambs for sacrifice at the temple were the first to see 'the lamb of God'.

He was sinless in His nature and character.

c) He took upon Himself the nature of man

Born in human flesh with the nature of man.

His name is Emmanuel 'God with us', Matthew 1:23: Isaiah 7:14.

Always been God: He became man

Isaiah 9:6 'Unto us a child is born, unto us a Son is given.'

A child is born - He became man

A Son is given - always been the Son of God.

Galatians 4:4 '...God sent forth His Son'.

3. He is the mediator between God and man.

'For there is one God, and one mediator between God and men, the man Christ Jesus;' (1 Timothy 2:5)

a) He is Jacob's ladder (Genesis 28:12).

The ladder that reaches from God to man.

Nathaniel - 'angels of God ascending and descending upon the Son of Man' (John 1:51).

Jesus was saying I am Jacob's ladder.

b) A mediator between God and man must be both God and man.

If an angel could have saved mankind then God would have sent an angel.

Only God could redeem mankind

If He wasn't God then He couldn't bring us to God

If He wasn't man He couldn't reach down to us.

Summary:

1) He emptied Himself of the glory that He had in heaven

2) He became a man to be a servant

3) He is the ladder that reaches from God to man.

Course: Jesus the Son of God

Section One: The Son of God became the Son of Man.

Lesson 2

Title: The Anointed One

Text: Acts 10:38 'How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.'

Introduction: The ministry of Jesus was in the power of the Holy Spirit not through His inherent power as the Son of God.

Question: In His humiliation Jesus did nothing by His power as the Son of God. Why was this important?

Because He came to make us like Himself.

If Jesus did anything through His power as the Son of God He could not have said 'Greater works shall you do because I go to the Father' (John 14:12).

There is only One eternal Son of God. We worship Him.

But we become like Him in character because our life is now 'hid with Christ in God' (Colossians 3:3). We can become like Him in ministry 'empowered by the Spirit', (Acts 1:8).

The name Christian means 'a follower of Christ'. Believers were first called Christians at Antioch (Acts 11:26). It was a name given to them by those who saw them.

The world should see the life of Christ, the love of Christ, and the power of Christ in believers. People often see everything in the Church except the Lord Jesus Christ.

Illustration: People are drawn to Christ when they see Him in His people.

Prison ministry – prisoners see the life of Christ and the love of Christ.

Drawn to new life in Christ

The light shines brightest in the darkest places. Going to people who nobody else cares about.

Quote: William Booth told his workers to 'Go for souls, and go for the worst'.

Main Points:

1. Jesus always produced the fruit of holiness, but He performed no miracle before He was baptised with the Holy Spirit.

a) Jesus in the temple.

Luke 2:46 'And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.'

When Jesus was twelve the doctors of the law were amazed at Him when He listened to them and asked them questions.

His intellectual ability as a young man was exceptional but this was not the power of the Holy Spirit.

It was not a miraculous manifestation.

He spoke like this because of who He is and there was no darkness in Him.

His learning developed as He grew from boyhood to manhood,

His character also developed as He grew up, but His life always produced the fruit of holiness because there was no sin in Him.

b) And Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:52).

Stature refers to growing physically, growing to maturity.

Favour refers to giving pleasure, delight.

The people of Nazareth enjoyed Jesus, the son of Mary, being in Nazareth.

He was holy.

He was godly.

He was caring.

He was a carpenter (probably the family provider after Joseph's death).
His custom was to read at the synagogue.
He was in favour with the people.
Their attitude towards Him changed when He came in the power of the Holy Spirit.

2. The ministry of Jesus was in the power of the Holy Spirit.

a) The Holy Spirit descended upon Jesus when He was baptised by John the Baptist.

The ministry of Jesus began after He was baptised with the Holy Spirit. Matthew 3:16-17 'And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'

b) Immediately He was led of the Holy Spirit to be tempted.

Matthew 4:1 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.'

He was tempted to move in His inherent power as the Son of God instead of moving under the leadership and in the power of the Holy Spirit. 'If you are the Son of God...' Matthew 4:3,6.

This would not only be a rejection of the Father's plan and purpose and the Holy Spirit's leadership, it would be a rejection of His people because He would be acting only for Himself. It was the same when He was on the cross. Matthew 27:40 'And saying, You that destroys the temple, and builds it in three days, save thyself. If You are the Son of God, come down from the cross.'

c) Jesus came out of the wilderness in the power of the Holy Spirit.

Luke 4:14 'And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.'

3. The anointing brought persecution.

a) Jesus was rejected when He returned to Nazareth in the power of the Holy Spirit.

The people who had seen Him every week were not willing to accept His ministry. They sought to kill Him when He told them He was the anointed One. Jesus read from Isaiah 61:1-2a. Jesus was declaring that He is the Anointed One, the Christ. The Christ - His ministry
Son of the Living God - His eternal nature and character

b) When Jesus read in the synagogue He did not read the whole passage, Luke 4:17-19.

He closed the book and did not read 'the day of vengeance of our God' Isaiah 61:2b.

He did not come the first time to bring in 'the day of vengeance'.
They were so angry they wanted to kill Him because He was claiming to be the Messiah.
Luke 4:29-30 'And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,'

Summary:

- 1) Jesus became like us so that we can become like Him.
- 2) His ministry began when He was baptised with the Holy Spirit. This is why He could say to His disciples 'as my Father has sent me, even so send I you' (John 20:21b).
- 3) The anointing of the Spirit brought Him into conflict with those with whom He had favour before He was anointed with the Spirit. The power of the Holy Spirit will bring the body of Christ into greater spiritual warfare.

Course: Jesus the eternal Son of God

Section Two: Jesus is God the Son.

Lesson Three

Lesson Title: Jesus claimed to be the Son of God.

Text: John 5:18, 'Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.'

Introduction: Jesus claimed to be God.

The Jews understood that Jesus made Himself equal with God.

This was why they tried to kill Him.

John 10:30-33 'I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.'

Introductory Illustration: Paul Little wrote 'As we face the claims of Christ, there are only four possibilities. He was either

- 1) a liar,
- 2) a lunatic,
- 3) a legend, or
- 4) the Truth'.¹

¹ Paul Little, *Know Why You Believe*, Victor Books:Illinois, 1980, p.34.

Main Points:

1. Jesus said things that only God could say (Mark 2:5-12)

a) He forgave sins

He was accused of blasphemy because He claimed to have the power to forgive sins.

'When Jesus saw their faith, he said unto the sick of the palsy, Son, your sins be forgiven you. But there were certain of the scribes sitting there, and reasoning in their hearts, Why does this man speak blasphemies? who can forgive sins but God only?' (Mark 2:5-7).

Jesus deliberately told the man his sins were forgiven so that they would be confronted with the truth of who He is.

b) Jesus did not deny that only God can forgive sins.

He claimed that the power to heal confirmed that He had the power to forgive sins.

His argument was that it is no easier to heal a paralysed man than it is to forgive sins.

'And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason you these things in your hearts? Whether is it easier to say to the sick of the palsy, your sins be forgiven you; or to say, Arise, and take up thy bed, and walk? But that you may know that the Son of man has power on earth to forgive sins, (he said to the sick of the palsy,) I say unto you, Arise, and take up your bed, and go your way into your house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.' (Mark 2 8-12).

c) The miracles were signs that bore witness that Jesus is God.

The Holy Spirit confirmed the testimony of Jesus.

If Jesus Christ was not God then He was guilty of blasphemy.

If Jesus had been speaking with a delegated authority then He was deceiving the people.

If Jesus was not God then the judgement of the scribes that He deserved to be stoned would have been a right judgement according to Jewish law.

2. Jesus accepted worshipped and encouraged people to worship Him

a) Blind man who Jesus healed came and worshipped Him. (John 9:38)

The children in the temple gave Him praise (Matthew 21:15-16).

Even when Jesus was a child He was worshipped. The wise men came and worshipped Him. (Matthew 2:11)

The reaction of Jesus to those who worshipped Him was that He encouraged it.

He maintained that it was right for people to worship Him.

Jesus could only accept worship because He is God.

b) When God's servants have been offered worship they have always rejected it.

Acts 14:14-18, Paul and Barnabas tore their clothes

Revelation 19:10, God's messenger refused to accept the worship of John.

He told him only to 'worship God'.

If Jesus is not God then He should have reacted in the same way and prevented it.

3. Jesus claimed to be the I AM

Jesus is called I AM many times in John's Gospel

The Jews understood that when Jesus called Himself I AM He was associating Himself with the great name of God, YHWH (Jehovah).

I AM THAT I AM (2 Moses 3:14)

- i) The self existing God.
- ii) Life in Himself.
- iii) The One who is who He is.
- iv) The unchanging God. Hebrews 13:8 'Jesus Christ the same yesterday, and to day, and for ever.'

The I AM's in John's Gospel

- i) I am that bread of life (John 6:48)
- ii) I am the light of the world (John 8:12)
- iii) Before Abraham was, I am (John 8:58)
- iv) I am the door (John 10:9)
- v) I am the good shepherd (John 10:11)
- vi) I am the Son of God? (John 10:36)
- vii) I am the resurrection, and the life (John 11:25)
- viii) I am the way, the truth, and the life (John 14:6)
- ix) I am the true vine (John 15:1)

Judas and those who came for Jesus fall down when He says 'I AM'.

John 18:5-6 'Jesus said unto them, I am. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am, they went backward, and fell to the ground.'

Jesus is the LORD (Jehovah).

The names of Jehovah can be seen through Psalm 23 and each revelation of Jehovah applies to Jesus.

Psalm 23

The Lord is my shepherd.

Jehovah Rohi - The Lord my shepherd (Psalm 23:1).

Jesus is the Good Shepherd (John 10:11)

I shall not want

Jehovah Jireh - The Lord my provision (Genesis 22:14)

Jesus is the Lamb of God (John 1:29; 36).

He leads me beside the still waters

Jehovah Shalom - The Lord my peace (Judges 6:24).

Jesus is our peace (Ephesians 2:14)

He restores my soul
Jehovah Ropheka - The Lord my healer (Exodus 15:26).
Jesus bore our sicknesses (Matthew 8:17)

He leads me in paths of righteousness for His names sake.
Jehovah Tsidkenu - The Lord my righteousness (Jeremiah 23:6; 33:17).
Jesus is our righteousness (2 Corinthians 5:21)

I will fear no evil for You are with me
Jehovah Shammah - The Lord is there (Ezekiel 48:35)
Jesus said 'I will never leave you, I will not forsake you' (Hebrews 13:5).

Your rod and staff comfort me.
Jehovah Tsebaoth - The Lord of hosts (Isaiah 6:3)
Jesus is my helper (Hebrews 13:6).

You prepare a table in the presence of my enemies
Jehovah Nissi - The Lord my banner (Exodus 17:15).
Jesus is the baptiser with the Holy Spirit, (John 7:37-39)

You anoint my head with oil.
Jehovah Makaddesh - The Lord my sanctifier (Exodus 31:13).
Jesus is our sancifier (John 17:17-19).

Surely goodness and mercy will follow me and I will dwell in the house of the Lord for ever.
Jehovah Eleyon - The Lord most high (Psalm 7:17; 47:2; 97:9).
Jesus has prepared a place for us (John 14:2-3). See also Psalm 91:1.

Summary:

We must conclude that either Jesus is the Son of God or He was a deceiver of the people.

- 1) He claimed to have the power to do things that only God can do. He claimed to have the power to forgive sins.
- 2) He accepted worship. Only God is to be worshipped (Matthew 4:10).
- 3) He claimed to be the I AM. The highest name associated with God.

Course: Jesus the Son of God
Section Two: Jesus is God the Son.
Lesson Four

Lesson Title: God's Message to Mankind; the Word (logos) of God.

Text: John 1:1-4;

Introduction: Jesus Christ is the eternal Word of God; God's message to a sinful world. A word spoken by a person with authority is important. How much more God's message to mankind that He has spoken by His Son, the Word (logos) of God.

Introductory Story: Greek concept of the Word (logos), John 1:1. New Testament was written in Greek. John uses 'logos' a word known in Greek thought. Compare Paul in Athens where He quotes from the Greek poets, (Acts 17).

The concept 'logos' means that Jesus is

- The mind of God;
- The wisdom of God;
- The power of God;
- The incarnate God. 1 Corinthians 1:24 'But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.'

Main Points:

1. John begins His gospel with a declaration that Jesus is the Word 'logos'

a) The Eternal Son of God

'In the beginning was the Word' (John 1:1)

'In the beginning...' Beginning - means in this context beyond time - a time beyond which you cannot go.

Jesus is called 'The Everlasting Father' (Isaiah 9:6)

b) He is equal with the Father

'The Word was with God, and the Word was God' (John 1:1)

The same was in the beginning with God', (John 1:2)

'The Son of God declares the Father' (John 1:18).

c) He is the Creator God (The Word of God).

The creative power of God and the eternal purpose of God.

All things were made by him; and without him was not any thing made that was made' (John 1:3).

2. He is God's message to mankind, Hebrews 1:1 - 2:4

The writer to the Hebrews shows the importance of the Gospel because God spoke in the Old Testament by the prophets but now He has spoken by His Son, (1:2).

The importance of the Gospel is seen because the Lord Jesus is:

a) The Creator God 1:2-3, 10-14

'heir of all things'

'he made the worlds'

'upholding all things by the word of his power'

b) The eternal God 1:3

'the brightness of *his* glory'

His glory was veiled in His flesh. No man could see His glory and live.

'the express image of his person'

He is equal with the Father.

c) The Messiah, the Redeemer 1:3

'by himself purged our sins sat down on the right hand of the Majesty on high'

A finished work. He sat down.

d) The One who the angels worship 1:6

It is commanded for the angels to worship Him.

e) The One who sits enthroned in the heavens 1:8.

He is the eternal God who sits on the throne.

He has always been there as God and now He is both God and Man.

f) The Anointed One 1:9

He as Man received the anointing of the Holy Spirit because He is worthy and through His redemption we have inherited the promise of the Holy Spirit.

3. Rejection of Jesus, the eternal Son of God

Those who deny the deity of Christ; deny the gospel.

a) Jehovah's Witnesses deny that Jesus is God by misinterpreting scripture.

Jesus said 'the Father is greater than I'

John 14:28 'You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.'

Question: What did Jesus mean?

Scripture cannot be isolated from scripture. It must be understood in the light of scripture.

John 14:28 must be understood in the light of Philippians 2:5-11.

Jesus came to earth to do the will of the Father.

He became obedient to the Father but He was always equal with the Father. John 10:30 'I and *my* Father are one.'

b) The Nicene Creed (325 AD) was written as a confession of faith to uphold the teaching that Jesus is God.

'We believe in one God, the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten - that is, of the substance with the Father; God from God, Light from Light, Very God from very God, begotten not made, Consubstantial with the Father, by Whom all things were made, both in heaven and in earth, Who for us men and for our salvation came down, and was incarnate, and was made man; suffered and rose the third day; ascended into the heavens; and will come again to judge the quick and the dead. And in the Holy Ghost.'

The Nicene Creed opposed the teaching of Arianism. Arianism held that Jesus the Son of God was:

- i) a created being
- ii) Unequal to the Father
- iii) Capable of sin

c) What about the argument that people don't know?

People in false religions may be ignorant of the truth that Jesus is the Son of God but what they are following is a deliberate rejection of the truth.

Example: Islam is a rejection of the truth. It rejects that Jesus is the Son of God.

Quote: Koran 19:88-92

'They say: "(Allah) Most Gracious has begot a son!"

Indeed ye have put forth a thing most monstrous!

At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, That they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.'

Muslims will say that the Bible is the Word of God but they follow a religion that denies the Son of God. The Bible says this is antichrist.

1 John 2:22-23 'Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.'

The Message of the Gospel has been given to us by the eternal Son of God. The writer to Hebrews expresses the importance of the message:

Hebrews 2:3-4 'How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?'

Summary:

God has spoken by His Son, the logos, the Word of God. The importance of the message is seen in that Jesus is

1. The Word (*Logos*) of God, the eternal Son of God
2. God's message to mankind.

3. There is no other way of salvation for those who reject that Jesus is the Son of God, John 14:6.

Course: Jesus the Son of God

Section Three: The Son of God in the Old Testament

Lesson Five

Lesson Title: The Testimony of the Old Testament

Text: John 5:39-40 'Search the scriptures; for in them you think you have eternal life: and they are they which testify of me. And you will not come to me, that you might have life.'

Introduction: The Old Testament scriptures testify of Jesus.

The redemption story is unfolded from Genesis 3:15 where He is seen to be the Seed of the Woman who would crush the devil's head.

- 1) Redemption through the Son of God is the central message of Old Testament scripture.
 - 2) The prophets prophesied concerning His coming.
 - 3) In addition there are appearances of God (theophanies) made in the Old Testament.
- We conclude that these are appearances of the eternal Son of God.

Introductory Story: The blueprint - a detailed plan.

When a house is built the plans must be carefully drawn and worked out if the house is to be built right.

The testimony of the Old Testament is a blueprint of the redemptive work of the eternal Son of God.

God's plan of salvation was written in eternity but through the Old Testament the plan was gradually revealed.

Main Points:

1. Old Testament foreshadowed the coming of the Son of God.

Jesus opened up the Old Testament to enable the disciples on the Emmaus Road to understand 'the things concerning Himself'.

Luke 24:27 'And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.'

Luke 24:32 'And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?'

a) Jacob's ladder (Genesis 28:12)

The ladder reaches to heaven (Son of God); comes down to earth (Son of Man).

Jesus is seen to be the ladder that brings us into the presence of the Father, (John 14:6).

b) Tabernacle, Sacrifices, and Feasts

His deity and His humanity is revealed in the types of the Old Testament.

The entrance to the tabernacle was called 'the way', the holy place was 'the truth', the holy of holies was 'the life'.

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, said he, *that* you make all things according to the pattern shown to you in the mount.

c) The Temple

Nathan prophesied that the One who would build the temple will reign for ever

2 Samuel 7:14 'He shall build a house for my name, His throne established for ever.'

Compare when Jesus said 'Destroy this temple and in three days I will raise it up.' (John 2:19).

Peter tells us that we are living stones of the temple. Acceptable to God by Jesus Christ.

1 Peter 2:5 'You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.'

2. The Old Testament prophesied concerning the Son of God

a) Isaiah prophesied the birth of Jesus

'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' (Isaiah 7:14)

A virgin mother 'a virgin shall conceive'

His name 'Immanuel' meaning 'God with us'

b) Isaiah prophesied a child will be born who is the mighty God.

'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.' Isaiah 9:6-7

A child is born - a Son is given. He has always been the eternal Son of God (a Son is given) He became man (a child is born).

- 1) Wonderful
- 2) Counsellor
- 3) Mighty God
- 4) Everlasting Father
- 5) Prince of Peace

c) Micah prophesied concerning His birth.

'But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of you shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.' Micah 5:2

- 1) Bethlehem will be His birthplace.
- 2) He will reign over Israel.
- 3) He is everlasting (Hebrew 'Olam').

3. Theophanies in the Old Testament.

a) The Angel of Jehovah

In the Old Testament there is a person called the Angel of Jehovah. This person speaks in a manner that can only be associated with God.

'And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.' (Genesis 16:10)

When Moses spoke to the Lord in the burning bush, he spoke to the angel of the Lord.

'And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Exodus 3:2)

The Angel of the Lord is seen standing by the High Priest who is clothed in dirty garments.

'And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.' (Zechariah 3:1)

The High Priest represented the nation.

His dirty garments showed his unworthiness for the office of High Priest.

The Angel of the Lord says 'I will bring forth my servant the BRANCH' (Zechariah 3:8b) and 'I will remove the iniquity of that land in one day.' (Zechariah 3:9b)

Consider the text: Psalms 34:7 'The angel of the LORD encampeth round about them that fear him, and delivereth them.'

b) Captain of the Host of the Lord.

When Joshua and the children of Israel were ready to enter into the promised land, Joshua met the Captain of the Host of the Lord. When Joshua spoke with Him, He was told to worship.

'And he said, No; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What says my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon you stand *is* holy. And Joshua did so.' (Joshua 5:14-15)

Only God is worthy of worship.

This was an appearance of the Son of God, a theophanies.

Summary:

The Son of God is clearly seen in the Old Testament

1. He is the ladder Who gives us access into the presence of the Father.
2. The prophets prophesied concerning His coming that He is the eternal Son of God.
3. The Son of God is seen actively involved with His people in the Old Testament

Course: Jesus the Eternal Son of God

Section Three: The Son of God in the Old Testament

Lesson Six

Lesson Title: The Eternal Plan and Purpose of God

Text: Psalm 2:6 'Yet have I set my king upon my holy hill of Zion'.

Introduction: Zion the city of God.

The eternal plan and purpose of God is summed up in these words, 'Yet have I set my King upon my holy hill of Zion'. (Psalm 2:6)

Zion is the dwelling place of God.

The people of God dwell in Zion.

It is the place where

- 1) Christ reigns as King
- 2) The Lord is 'more present' because His throne is there.
- 3) The people of God are kings and priests with Christ. They are a people associated with signs and wonders, Isaiah 8:18.
- 4) There is everlasting joy

The Son of God came to establish His Kingdom where He reigns among His people who have been called out of the nations to be citizens of the kingdom.

Citizens of Zion are those who obey the King willingly out of hearts filled with love. (Psalm 110:3)

Introductory Story: Revival comes from Zion

Revivals are times when it is manifested that the King reigns in Zion.

A revival will begin when God's people desire to live in the presence and the power of God as citizens of Zion.

Revivals are times when the presence of God is manifested.

All of God's people should be seeking to live in the presence of the Lord, and to move in the power of the Holy Spirit.

Revivals do no affect everyone.

A person may have a great awareness of the presence of God when others have no awareness of the anointing.

The Lord makes Himself known to those who have a heart to seek after Him.

Main Points:

1. Christ reigns as King on Zion. Psalm 2:6 'Yet have I set my King upon my holy hill of Zion'.

Zion is the city of God where Christ reigns over His people

Psalm 2 (Messianic Psalm)

The eternal purpose of God, Psalm 2. (Compare Acts 4:25-28)

Outline of Psalm 2 Exposition of Psalm 2 (See Notes)

- Man's rejection of the Christ. (Psalm 2:1-3).
- The LORD (Jehovah) has set His King on Zion. Psalm 2:4-6)
- The eternal decree of God – 'Ask for the heathen' (Psalm 2:7-9)
- The Psalmists calls for common sense to serve the Lord (Psalm 2:10-12)

2. The Lord is 'more present' on Mount Zion.

David the King brought the Ark of the Covenant to Zion. Exposition of 2 Samuel 6 (See Notes)

Zion was called the City of David.

David had captured the stronghold of Zion from the Jebusites and now it was the place where David reigned as King

The presence of God on Mount Zion

- Bringing the Ark to Jerusalem, 2 Samuel 6.
- God was already in Jerusalem - God is omnipresent. David wanted the Lord to be 'more present' in Jerusalem.
- A desire for His presence was not enough. God judged them because they brought the Ark the wrong way. God demands obedience to His Word.
- The presence of the Lord brought great rejoicing
- David appoints worshippers on Mount Zion to worship continuously in the presence of the Lord. (1 Chronicles 16:4-6). When Solomon built the temple only the High Priest could go into the Holy of holies but on Mount Zion everyone could worship in the presence of the Lord.

3. The people of God are kings and priests with Christ. They are a people associated with signs and wonders, Isaiah 8:18.

The people of God dwell in Zion in the presence of God.

- Signs and wonders – God’s people are a supernatural people who live and move in the presence and power of God.
This is why Isaiah the prophet wrote ‘Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, who dwells in mount Zion.’ Isaiah 8:18.
 - Reign with Christ – seated in heavenly places with Him. Far above principalities and powers.
 - Priests unto God – offering spiritual sacrifices. Life of worship
4. Mount Zion is associated with everlasting joy. Psalm 9:11 ‘Sing praises to the LORD, who dwells in Zion: declare among the people his doings.’
- Joy in Mount Zion. The evidence of the presence of the Lord is joy. Psalms 16:11 ‘Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.’
 - Isaiah and Mount Zion. Isaiah prophesied that the redeemed would return again to Mount Zion with everlasting joy. Isaiah 51:11 ‘Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.’ See also Isaiah 35:10.
 - The writer to Hebrews tells us that we have come to Mount Zion. Hebrews 11:22-24 ‘But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.’
 - Joy should characterise the people of Zion.

Summary:

- 1) The eternal plan and purpose is that the King, the Son of God, will reign on Mount Zion in the midst of His people.
- 2) The desire of God's people should always be for the King to be seen in our midst. We must have a longing for the presence of the Lord.
- 3) God’s people are a supernatural people who reign with Christ and offer up spiritual sacrifices continuously.
- 4) In the presence of the Lord there is great joy.

Notes

EXPOSITION OF PSALM 2

Messianic Psalm

Outline of Psalm 2

- 1) The world's rejection of the Kingdom. (1-3)
- 2) The King reigns in Zion (4-6)
- 3) The citizens of the Kingdom. Son declares the eternal decree – the nations for His inheritance (7-9)
- 4) The Psalmist calls for common sense to serve the Lord (10-12). Call to obedience

The eternal plan and purpose of God, Psalm 2.

1. Man's rejection of the Christ. (Psalm 2:1-3).

The people and those in authority oppose the LORD and His Messiah, the Christ.

He is the Father's Christ. He is the Lord's anointed. (v2).

Mankind in rebellion against the plan and purpose of God.

2. The LORD (Jehovah) has set His King on Zion. Psalm 2:4-6)

The Lord laughs (v4) not because He is amused but He is in delight of His beloved Son. 'Yet have I set my King upon my holy hill of Zion'.

The evil of man in rebellion against the Lord and His Christ ultimately fulfils the eternal plan and purpose of God.

The delight of the Father in the Son seen in the New Testament.

Matthew 3:17 'And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased'.

2 Peter 1:17 'For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.'

3. The eternal decree of God – 'Ask for the heathen' (Psalm 2:7-9)

Eternal plan and purpose of God (v7). Compare Revelation 5:4-5 - only Christ is worthy.

The day of eternity - 'Thou art my Son this day have I begotten you'. The only begotten Son refers to the promise of God.

'Ask of Me' - His people that the Father has given Him.

The Son of God delights Himself in obeying the will of the Father. Psalm 40:8, 'I delight to do thy will O my God.'

Matthew 26:39, 'Not as I will, but as thou wilt.'

4. The Psalmists calls for common sense to serve the Lord (Psalm 2:10-12)

Psalm 2 in the New Testament

Acts 4:25-28

Acts 13:33

Hebrews 1:5

Hebrews 5:5

EXPOSITION OF 2 SAMUEL 6

1. Bringing the Ark to Jerusalem

God was already in Jerusalem - God is omnipresent.
David wanted God to be 'more present' in Jerusalem.

2. God demands obedience to His Word

First David brought the Ark the wrong way (6:3)
There was great praise but it was not built upon the word of God. (6:5)
God killed Uzzah when he stretched out his hand to steady the Ark. (6:6-7)

3. Joy and sacrifice

When the Ark was carried in obedience to the Word of God - Great rejoicing (6:12)
Ark is brought up with blood sacrifice (6:13)

4. David's humility

David sets the example of humility in the presence of God.
Did not dress as a king – put on linen clothes and a linen ephod.
Leapt and whirled with joy. (6:14-15)
Despised by Michal as he entered Jerusalem - Saul's daughter. (6:16)

5. Blessing on the people

Ark placed on Mount Zion with burnt offerings and peace offerings (6:17)
David blesses the people - gives food to everyone. (6:18-19)

6. The anger of Michal against David

Michal attacks David openly – David tells her he danced before the Lord. (6:20-22)
Michal – The same spirit as her father Saul called the daughter of Saul. (6:16; 20; 23).
Religious but denying the power of God. (2 Timothy 3:5).

Course: Jesus the Son of God

Section Four: Witnesses who have a Personal Relationship.

Lesson Seven

Lesson Title: The Argument from experience

Text: Psalm 34:8 'Taste and see that the Lord is good'.

Introduction: A witness must be able to speak from experience. The disciples spoke from experience. They had a personal relationship with the Lord.

When the Apostles chose Matthias to replace Judas Iscariot it was required that he had been with them all the time of the Lord's ministry, Acts 1:21-22.

- Experience was essential for the Apostles to be witnesses to the Lord's resurrection.
- We must never underestimate the importance of experience.
- It was not theology that brought Paul to Christ. It was a personal encounter with the Lord, Acts 9:6.
- Salvation is an experience that can happen instantaneously. But understanding the theology behind our salvation may take many years of study.

Introductory Illustration: Witnessing to people who belong to a cult.

When I was a new Christian two Jehovah Witnesses spoke to me. They wanted to argue with me by using different verses from the Bible. I was a young Christian and did not know the scriptures as well as I do now. I was not able to answer all their questions but I knew what had happened in my life. So I testified to them about how I had received the Lord Jesus Christ as my Saviour. I told them what my life had been like before and how I had become a new person in Christ. I could not quote scripture but I was able to speak from personal experience about becoming a new creation in Christ. After they heard my testimony one of them said 'I don't believe you' and they went to the next house.

I have spoken to Jehovah's witnesses since then but never as effectively as I did when I first came to Christ, and all I knew was that Jesus had changed my life.

The greatest evidence that Jesus is the Son of God is the evidence of knowing Him through personal experience.

Duncan Campbell who saw revival in Scotland said this:

"If you want to know whether the Bible is the word of God then don't go to the theological colleges or the theologians." He said "go and ask a sinner who has been saved by grace. He will tell you or she will tell you because they have tasted of the goodness of the Lord".

A person knows the Bible is the word of God when he or she has experienced the saving power of the gospel of the Lord Jesus Christ.

Main Points:

1. **John writes saying we know from experience.** 1 John 1:1-4 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.'

- They were certain of what they are saying because they had experienced Him through the senses.

We heard Him; we saw Him; we looked upon Him; we touched Him. John was emphasising the fact that he knew because he had experienced Him. If Jesus is not God then the disciples were lying.

- They testified from experience that Jesus is the eternal One. He is eternal life. Eternal life is an attribute of God. It is uncreated life. John knew from experience that Jesus is the Life.
Knowing Jesus through experience is to know eternal life. We can only know Him when we come to him for salvation.
True repentance will draw us to Christ and faith in Him will save us.
- The purpose for which John wrote about his experience of knowing Christ was to bring joy, 'that your joy may be full'.
The body of Christ should always testify about a personal relationship with Jesus to draw the lost to Christ, and to bring joy to the body and to glorify the Lord.

2. **The testimony of Peter - Mount of transfiguration**, Matthew 17:1ff Peter James and John were allowed to see a small glimpse of the glory that He left behind when He 'made Himself of no reputation' (Philippians 2:7).

- They saw Him - Peter testified that they saw His glory on the Mount of Transfiguration 2 Peter 1:16 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.'
- They heard the Father bear testimony of the Son on the Mount of Transfiguration. 2 Peter 1:17-18 'For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.' Matthew 17:5 'While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.'
- They could testify from experience that Jesus was the One of whom the prophets had spoken.
When they saw the glory of Jesus they saw Moses and Elijah speaking with Him about His death which He soon accomplished in Jerusalem.
The central message of the Church is the cross. **Luke 9:29-31 'And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.'**

3. **Knowing Him from personal experience.**

- The desire of Paul – ‘that I might know Him’ (Philippians 3:10). Paul had been lifted to the ‘third heaven’ and heard things he was not allowed to tell, 2 Corinthians 12:2-4. Yet Paul still desired to ‘know Christ’. He desired a closer relationship. In Christ there is always more to desire in ‘knowing Him’.
- The experience of knowing Him will be seen in us. 2 Corinthians 4:6 For God, who commanded the light to shine out of darkness, has shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. The glory of God will shine through us. We must let this light shine, Matthew 5:16. The face of Moses shone when he saw the glory of the Lord in Horeb, Exodus 34. But this experience did not last the glory faded. We are being changed into the likeness of the Son of God and the glory does not fade. 2 Corinthians 4:18 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.'
- The glory of God will be seen in the body of Christ when we speak from the experience of knowing Him. If we speak only because it is written in scripture then we will not know the glory of God even though the words we speak are the Word of God. The glory of God is seen through the witness of the body of Christ in the power of the Holy Spirit.
- The glory of God in our witness. Elijah saw the glory of the Lord in the same area as Moses (Horeb), 1 Kings 19. Elijah saw that the glory of the Lord was not in the earthquake, wind or fire, but in the still small voice (7000 who had not bowed to Baal). When John the Baptist came in the spirit and power of Elijah, he began his ministry by saying, 'I am a voice'. The glory of God was in the voice preparing the way of the LORD.

Summary:

- 1) The Apostles wrote out of personal experience. They knew He was the eternal Son of God because they had experienced Him.
- 2) Peter, James and John knew He was the eternal Son of God because they saw His glory on the mount of transfiguration.
- 3) The glory of God is seen when the body of Christ witnesses in the power of the Holy Spirit.

Course: Jesus the Son of God

Section Four: Witnesses who have a Personal Relationship.

Lesson Eight

Lesson Title: Witnesses that 'Jesus is the Christ, the Son of the Living God'.

Text: John 20:30-31 'And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.'

Introduction: John's Gospel was written so that we might believe and receive eternal life. John wrote His first epistle so that the believers might have fulness of joy. We are to be witnesses to bring people to Christ and build up the body of Christ.

A witness is someone who is able to confirm or deny the word of another. Witnesses of Jesus testify that He is the Christ, the Son of the Living God'.

- How was John able to show that Jesus is the Son of the Living God?
- Knowing Him personally.
- The miracles He witnessed.
- The words he heard Him say.

Introductory Story: Eyewitnesses at the scene of an accident.

Police put out an appeal for witnesses. The facts can only be known through the testimony of those who saw the accident.

- A witness must have first hand knowledge.
- A witness must be able to recall what happened
- A witness must be able to express what he or she saw or heard.

In a courtroom the testimony of the witness will be challenged.

In some cases the witness is threatened or called a liar.

The disciples were witnesses to who Jesus is:

- First hand witnesses - they saw, heard, and touched Him.
- Recalled what happened
- Wrote to express what they had experienced.
- Empowered by the Holy Spirit.

Exposition

1. Most important question: Who do you say Jesus is?

The disciples knew Jesus from personal experience. But personal experience was not enough on its own. They could only know who Jesus is if their eyes were opened by the Holy Spirit.

- Caesarea Philippi. In the place named after earthly rulers (Philip the tetrarch and Caesar) Jesus asked them if they recognised who He is.

Matthew 16:13-18 'When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in

heaven. And I say also unto thee, That thou art Peter (petros), and upon this rock (petra) I will build my church; and the gates of hell shall not prevail against it.'

- The Foundation of the Church is 'Jesus is the Christ, the Son of the Living God'. The foundation is not Peter - 'Peter' (Greek: petros meaning a stone); the rock (petra meaning a rock or large stone) is Christ, 1 Corinthians 3:11 'For other foundation can no man lay than that is laid, which is Jesus Christ.' The Church stands on the foundation that Jesus is the Christ, the Son of the living God. See also 1 Corinthians 10:4. 'The Christ' meaning 'the anointed one' - His ministry, Isaiah 61:1-2 The Son of the Living God - His person. To be a witness to the Lord Jesus Christ requires that our lives be built upon the foundation of Jesus Christ.

2. The church bears witness to who Jesus in the power of the Holy Spirit.

- The baptism with the Holy Spirit empowers the church to be the witnesses of the Lord Jesus Christ. Acts 1:8 'But you shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.'
The promise of the Holy Spirit baptism is given to 'all that are afar off, even as many as the Lord our God shall call', Acts 2:38-39. This includes the body of Christ today.
- The baptism with the Holy Spirit provides boldness to bear witness to the Lord Jesus Christ in the face of persecution.
Acts 5:32 'And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.'
Acts 8:4-5 'Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them.'
- The early church went everywhere speaking about Jesus.
They did not go everywhere talking about what they were doing. Acts 8:35 'Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.'

3. We must be like Jesus to be witnesses.

Those who are not Christians need to know Him by experience in order to come to the knowledge of who He is.

- The world should encounter Jesus through the words that we speak.
The officers sent to arrest Jesus testified that no one else was like this Man. John 7:46 'The officers answered, Never man spoke like this man.'

- The world should encounter Jesus in the way believers die. John Wesley said 'those who oppose us have to agree that we Christians die well.'
The Roman centurion and those with him bore testimony when they saw the earthquake after the crucifixion of Jesus that 'truly this was the Son of God', Matthew 27:54.
- The world should encounter the person of Jesus through the ministry of the body of Christ. Acts 4:13 'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.'
The world should experience the love and life of Jesus through the body of Christ, 'As He is, so are we in this world', 1 John 4:17.

Summary:

To be a witness to who Jesus is:

- 1) We must know Him through a personal relationship.
- 2) We must be baptised with the Holy Spirit.
- 3) We must be like Him. The unsaved will recognise that He is the Son of God when they have a personal encounter with Him.

Course: Jesus the Son of God

Section Five: The Exalted Son of God

Lesson 9

Lesson Title: The Melchisedek Priesthood

Theme: The Present Ministry of the Son of God;

Text: Psalm 110:4 'You are a priest forever after the order of Melchisedek'.

Introduction: The priesthood of Melchisedek.

The appearance of Melchisedek is very short but the significance is great, Genesis 14:18-20.

- Melchisedek was a priest of God Most High: El Elyon (Genesis 14:18) - Far above all.
 - He brings forth bread and wine (covenant relationship)
 - He blesses Abram

The book of Hebrews shows that Melchisedek is a type of the priesthood of the Son of God (Hebrews 7).

There is a contrast between the blessing of Melchisedek and the riches of Sodom.

- Abram paid tithes to Melchisedek in recognition that all that he had was the Lord's.
 - Abram refused the riches offered by the King of Sodom.
 - The blessing of the Lord is more to be desired than the riches of the world.

Principle of tithing

Giving the tenth occurred before the law.

Legalistic tithing without joy is not beneficial to the giver.

Cheerful giving out of love for the Lord is of great benefit to the giver.

The Kingly of Judah and the Old Testament High Priest.

Jesus and John the Baptist.

When Jesus was born Herod was King of Israel.

- Herod the Great was an Idumean. His family had no scriptural right to the throne.
 - Jesus was of the kingly line of Judah and the rightful heir to the throne as the descendant of David (Matthew 1:1-17).

When Jesus was crucified Caiaphas was High Priest. His

- Caiaphas the High Priest had no scriptural right to be High Priest.
 - John the Baptist who prepared the way for the ministry of Jesus was of the priestly line of Levi. John the Baptist was the descendant of Aaron and the rightful heir to the High Priest (Luke 1:5).

Main Points:

1. The nature of the Melchisedek priesthood. A royal priesthood.

- Melchisedek was both King and a Priest. This was impossible under the Aaronic priesthood. The priests were Levites.
Jesus was not a priest after the order of Aaron. Jesus was of the kingly line of Judah. He could not enter Holy Place in the temple.
When Jesus was crucified Pilate wrote 'Jesus of Nazareth, King of the Jews'. Jesus hung on the cross as both King and Priest. He offered His life as a sacrifice for sin.
- Melchisedek - King of Righteousness. His name is Righteousness. It depicts one who is inherently righteous.
Jesus Christ is the Righteous One. His name is Jehovah Tsidkenu, The Lord our righteousness. Jeremiah 23:5-6 'Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.'
Evidence of being born again of the Spirit of God is righteousness. 1 John 2:29 'If you know that he is righteous, you know that every one that does righteousness is born of him.' 1 John 3:7 'Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous.'
- King of Salem - The city of Melchisedek is peace. This is where He rules.
Jesus is King of peace. 2 Thessalonians 3:16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.
He brings peace that reconciles; leads and keeps.

- Reconciling. Romans 5:1 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.'
- Ruling. Colossians 3:15 'And let the peace of God rule in your hearts, to the which also you are called in one body; and be thankful.'
- Keeping. Philippians 4:7 'And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.'

2. A completed work. A new covenant (bread and wine)

- Caiaphas tore his clothes. Matthew 26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

The law stated:

Leviticus 21:10 'And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;'

Caiaphas tore his clothes because he was angry but God had him do it because there was no need for a High Priest serving in the temple anymore. The true High Priest, the Lord Jesus Christ, is the eternal High Priest.

- On the cross Jesus cried 'it is finished'. John 19:30 'When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.'
- The work was finished.
- The Son of God was made a curse on the cross so that we can be redeemed from the curse of the law.
- Galatians 3:13 'Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangs on a tree.'

The believer is:

- Crucified with Christ (Galatians **2:20**)
 - Buried with Christ (Romans 6:4)
 - Risen with Christ (Colossians 3:1)
 - Ascended with Christ (Colossians 2:6)
-
- Veil of the temple torn from the top to the bottom.
Matthew 27:51 'And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;'
The veil of the temple was torn from the top to the bottom because the way into the presence of the Lord had been made open through the blood of the Lord Jesus Christ. We are able to come boldly into the presence of the Father because of the blood of Jesus Christ, God's Son.

Hebrews 4:16 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

3. His Ascension - Far above all (God Most High).

He sat down (Hebrews 1:3; **10:12**). The priest in the temple was never allowed to sit down. When Jesus ascended into heaven He sat down because the work was finished.

- He ascended where He has always been as the Son of God now He is there as Man. Far above all (Ephesians 1:21). He is Lord - the name above all names (Philippians 2:11).
He inherited everything that had always been His as the Son of God.
Everything that has always been His is now our inheritance in Christ
- An Eternal Priesthood. Hebrews 7: 25 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them.'
There is no record of Melchisedek's birth or death. Hebrews 7:3 'Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually.'
The Lord is our eternal representative.
He is seated in the presence of the Father on our behalf eternally.
We have an advocate with the Father, 1 John 2:1. The Lord Jesus is our intercessor who represents us before the Father for ever.
There is no condemnation to those who are in Christ Jesus. Romans 8:34 'Who *is* he that condemns? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.'
- Promised blessing of the Holy Spirit. Acts 2:38-39 'Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'
The blessing of the baptism with the Holy Spirit is to 'as many as be afar off'. It is for every believer in the present day.

Summary:

The priestly ministry of the Son of God is

- 1) A royal priesthood
- 2) A completed work
- 3) An everlasting priesthood

Course: Jesus the Son of God
Section Five: The Exalted Son of God
Lesson Ten

Lesson Title: The Coming King

Text: Titus 2: 13, 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;'

Introduction: Looking for the appearing of the Great God. The hope of the believer is the glorious appearing of Jesus.

- Paul firmly declares the deity of Christ when he writes 'the Great God and our Saviour Jesus Christ' (Titus 2:13).

Paul is saying our Saviour Jesus Christ is the Great God who will return again. Not this time as a babe in a manger but as King of Kings and Lord of Lords.

It is the Lord Himself who will return. 1 Thessalonians 4:16-17, 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

We shall be caught up in the clouds to be with Him.

- When we see Him as He is then we shall be changed into His likeness. 1 John 3:2 'Beloved, now are we the sons of God, and it does 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.'

His life is in us and when the Lord returns His body, the Church, will be changed to be like Him.

The outward body will be changed into His likeness, and sin will no longer have any association with us. No longer sinners but saved by grace.

- When we have this hope in us then we will keep ourselves from sin. 1 John 3: 3 'And every man that has this hope in him purifies himself, even as he is pure.'

The blessed hope of His appearing will keep us from sin.

It is the armour of the believer, the helmet of the hope of salvation. 1 Thessalonians 5:8 'But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.'

Introductory Story: Royal Wedding.

Wedding of the prince with his bride.

Joyous occasion.

Many people gather to see the prince and his bride.

Great national pride.

Great pomp ceremony that reflects the status of the kingdom.

Main Points:

1. The great occasion - His appearing.

The time when the King of Kings, the Son of God returns for His Church. Everyone is invited but only the redeemed will be there.

- When Jesus returns His glory will be revealed. 1 Timothy 6:13-16 'I give thee charge in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That you keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only has immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

The word 'appearing' is the Greek word 'epiphaneia' which literally means 'shining upon'. The same word is translated brightness in 2 Thessalonians 2:8 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:' This describes how the Lord will destroy the man of sin (2 Thessalonians 2:3) - by His word and His appearing.

In Him is that light which no man can see.

His glory is brighter than the sun. If we keep looking at the sun in its strength we will soon be blinded because of the brightness. If we were able to approach the sun the heat would soon destroy us.

Jesus is the eternal God. No man can see God and live.

- When He returns we shall see Him.

We shall be changed into His likeness, and we will have a body capable of beholding Him in His glory (1 John 3:2).

The Psalmist wrote, 'As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.' (Psalm 17:15)

- The coming of the Lord is also described by the Greek word 'apokalupsis' which literally means the unveiling. 1 Corinthians 1:7b '...waiting for the coming of our Lord Jesus Christ:'

When the Son of God came the first time His glory was veiled. But at His Second Coming His glory will be fully revealed.

The Apostle John knew the Lord - he had his head on His chest at the Last Supper. When He saw the glorified Christ on Patmos he fell at His feet as dead, Revelation 1:17a 'And when I saw him, I fell at his feet as dead.' Even on Patmos His glory was not fully revealed. But when Jesus returns His glory will be revealed.

- His coming (Greek '*parousia*') will shine from the east to the west as lightning. Matthew 24:27 'For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be.'

Jesus said that an evil and adulterous generation seeks a sign (Matthew 12:39) **but when Jesus comes again the sign of who He is will be given.** Matthew 24:30 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'

2. The higher standard - living as children of the King.

Illustration: A person who is brought into the royal family through marriage is expected to maintain the standards of royalty.

Even before the marriage, once the betrothal has been made the person who will become a part of the royal family must be more careful than an ordinary citizen.

Behaviour that is acceptable for ordinary people is not acceptable for royalty.

It is out of character for a prince or princess to act 'the fool'.

Humour must be handled carefully. Words must be used with discretion, and actions need to be carried out with wisdom.

He or she must be extremely careful in what they do and say because of the importance of the status of royalty.

We must daily live in the knowledge that Jesus is God and will one day return for His people. The people of God must be careful to live right because they represent the King of Kings. We must live as children of God. Living for His glory.

The knowledge of who we are and that the Lord will soon return should make us careful in how we live everyday. 1 Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

- Good works that glorify the Lord. Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

- Holiness, righteousness, clean and pure, doing all things diligently for His glory.

This is not legalism it is being careful to glorify the Lord. Ephesians 4:17 'This I say therefore, and testify in the Lord, that you henceforth walk not as other Gentiles walk, in the vanity of their mind,'

- We must be ready for His coming because we will give an account of our lives. This is not a judgment of condemnation but a judgment of reward.

We have a responsibility to use the gifts the Lord has given us for His glory.

The Bible says we will all stand before the judgment seat of Christ (2 Corinthians 5:10). The Lord will come at time we do not expect. What we do every moment of the day matters.

The parable of the wise and foolish virgins, Matthew 25:1-13.

The wise virgins had oil in their lamps. They were watching for the coming of the bridegroom. They could all trim their lamps - this is man's work. But the oil had to be bought. The oil is free to us but the cost was not cheap. It cost the life of the Son of God. The oil of the Holy Spirit is new life in Christ. This is received through repentance and faith. We must know for certain that we are born again of the Spirit of God (John 3:3). Only those who have the oil of new life in Christ will be ready when Jesus returns.

3. Giving all.

The words of C.T Studd, 'If Jesus Christ be God and died for me then what sacrifice can be too great for me a mere mortal man to make for Him.'

- Giving all means being willing to lay our lives down for the Lord. Revelation 12:11 'And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.'

The Son of God gave His life so that we could be redeemed.

If He gave everything for us then how much more should we lay our lives down for Him.

- Giving all for Him means being willing to lay our lives down for one another. 1 John 3:16 'Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

Love for one another in serving one another.

When God's people are filled with the love of God there will be the freedom to serve one another. There will be closer fellowship.

A church can preach the gospel and be filled with lovely people but there is a big difference when the people are led by the love of God. 1 John 3:17-18 'But whoso hath this world's good, and sees his brother have need, and shuts up his bowels *of compassion* from him, how dwells the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.'

Summary

The deity of Jesus Christ is seen in Titus 2:13 'Looking for the God and our Saviour Jesus Christ.'

- 1) The glorious occasion - The Lord is coming back as King of Kings and Lord of Lords. His glory was veiled but now His glory will be revealed.
- 2) The higher standard - We must live daily in the knowledge that we are the children of God and that the Lord will soon return.
- 3) If Jesus Christ is God and died for us then we should give our lives for one another.