

LESSON 5

SPECIAL REVELATION: JESUS CHRIST

Introduction

The Bible says that God created man in His own image. Man is related to the animal kingdom since he is also a creature and his body was made from the dust of the earth, but he is different from the animal kingdom. When man was created, he was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26b). He has the capacity for dominion over the rest of creation because of his intelligence, will, and rational affection.<sup>1</sup> He has the capacity to analyse himself objectively even though his evaluations may be biased. Man has the ability to recognize values; he recognizes the ultimate value, God, and his obligation to worship his Creator.

Animals are motivated by instinct; man is moved by compassion, the sense of responsibility, loyalty, and personal desires in addition to natural instincts. These characteristics which distinguish man from animal comprise man's personality. Man is a person and not just a thing. These distinctive, personal characteristics comprise God's image in man.

If man's distinctive characteristics are what is known as the image of God in man, they tell man something about the nature of God. Since man is the result of God's special creative activity, characteristics which distinguish him from other created beings must be those which identify him with God's image. Man knows something about the nature of God as a person by examining his own personal characteristics. Some scholars have rejected this understanding of God as too anthropomorphic (God projected in human form). If man is able to have communion with God, there must be common characteristics in the natures of God and man. Fellowship describes the relationship of beings who are related in nature. A dog may be man's best

<sup>1</sup> Rational affection refers to emotions, feelings, and passions controlled by reason instead of lust. It is to be distinguished from vile affections. It is man's proper feelings of affection or love.

List three characteristics of God's image in man.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

*(Man's capacity for dominion over the rest of creation, his capacity to analyse himself objectively, his ability to recognize values and his motivation for action)*

What explains the common characteristics in the natures of God and man?

*(Man is made in God's image)*

How can man know something about the personal nature of the hidden God?

*(By examining his own personal characteristics)*

friend, but the differences in nature make it impossible for man to communicate with dogs or other animals as he does with other men.

Man's fellowship is with the Father who has made Himself known through the person of His Son (see 1 Jno. 1:3). God gave man personal qualities in order that he could enter into communion with his Creator. Worship is the communion of man with a personal God. It involves man's expression of reverence and recognition of God's worthiness, but it also involves fellowship. Man is enough like God to experience fellowship with Him.

Since man's nature is like God's, man can understand something of God's personal nature. To fully reveal His personal nature, it was necessary for God to give His highest revelation through a person. When God gave to man His complete and final revelation, it was in the person of His Son. The author of Hebrews indicates that in these last days, God has spoken to us through His Son in a complete and final way (1:1-2).

The Contemporary Emphasis on  
Personal Revelation

Persons can know other persons in a way they cannot know things. An object cannot hide itself nor can it reveal its nature. Man can only know it by external characteristics. Persons reveal themselves through their words, actions, and attitudes. Knowledge of the external features of a person—that is, the physical appearance—is really not a knowledge of the person. A person is revealed only when his thoughts, motives for action, purposes in life, and concern for self or others are made known. A stone does not have internal, personal features, such as will, motivation, purpose, and ultimate concern. It only has physical features.

The knowing relationship of persons involves giving and receiving. Things cannot give or receive; they only exist. Since God is a person with the nature of love, He gives Himself to man, the crown of His creation. Man receives the beneficent deeds of God and responds with gratitude or contempt.

Martin Buber, a Jewish philosopher, has emphasized a paradoxical, spiritual philosophy which emphasizes personal relationship. His is less a way of thinking about God than of personally relating to Him. He points out that a person can relate to objects in an 'I-Thou' relationship or in an 'I-It' relationship. The 'I-Thou' stands for the kind of meeting in which two beings face and accept each

God gave man personal qualities in order that he could enter into \_\_\_\_\_ and \_\_\_\_\_ with his Creator.

(communion, fellowship)

Man knows things by their external \_\_\_\_\_.

Persons are known through their \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

(characteristics, words, acts, attitudes)



As the Word which revealed the hidden God, Christ gave eternal life to man (1:4). Eternal life is more than physical existence. It is the "light of men" (1:4). Light shines in the darkness to illumine the pathway of man. Christ as the eternal life is the light of man because He illuminates for man the meaning and purpose of life and enables man to accomplish that purpose and reach his true destination in fellowship with the Father.

The concise statement of John is rich in significance and implications. He did not conceive of revelation as making known facts about God to man. Revelation through the Son is life. In revealing God, Christ made known the fundamental reality of existence. Man's life finds meaning and fulfilment only in a proper relation to God. Christ not only revealed how man properly relates to God, but he provided for that relationship through His death and resurrection.

In revealing God, the Word which communicated God's nature took on tangible expression in a human body (1:14). This tangible Word was not a passing fantasy but a dwelling Presence. Man could know the invisible Father through the sense of sight: "And some of us have seen His glory—the glory of the only Son of the heavenly Father!" (1:14—LNT). As a son inherits the characteristics of his father, Jesus possessed the majesty, glory, grace, and truth of God.

Some Christians have bemoaned the fact that Jesus did not come in the flesh in our generation in order that we might see Him. What Jesus revealed about the Father was not equivalent to the physical features of His fleshly body. The fleshly body was the vehicle through which the nature and person of God were expressed. Actually the actions, attitudes, and words or teachings of Jesus disclose the inner being of God. His body was the vehicle through which His actions and words were expressed. To have looked upon the physical features of Jesus would have added nothing to the revelation of His words and deeds. It was necessary, however, for Him to take on fleshly form in order that His words and deeds could become concrete and related to human experience rather than remaining abstract and intangible.

John related revelation to the Creation in Genesis 1. According to Genesis 1, "God said" and His Word became creative—the world came into being. In John 1, God's Word (means of communication and power of creation) took on the form of created existence in order to provide eternal life.

Christ revealed how \_\_\_\_\_ relates to \_\_\_\_\_, and He provided for that relationship through His \_\_\_\_\_ and \_\_\_\_\_.

(man, God, death, resurrection)

Jesus' physical features (did, did not) \_\_\_\_\_  
CHOOSE ONE  
reveal the Father.

His body was used as the vehicle through which the \_\_\_\_\_ and \_\_\_\_\_ of God were expressed.

(did not, nature, person)

John's emphasis on the relation of Jesus and the Father.—John 1:1f. indicates that the Word was not only with God in the beginning but "the Word was God." This statement is supported by Jesus' claim that "My Father worketh hitherto, and I work" (5:17). The Jews did not mistake the implications of His claim that God is His Father, "making himself equal with God" (5:18). Jesus did not deny their interpretation but carried the statement further by claiming that "the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise" (5:19—RSV). The relation of Jesus to the Father is so intimate that "He that honoureth not the Son honoureth not the Father which hath sent him" (5:23b).

Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (6:38). Not only had He come from heaven, but he claimed that He had seen the Father and was "of God" (6:46). The Father had sent Him (8:18) and "if ye had known me, ye should have known my Father also" (8:19). The last verse strongly supports John's doctrine of the Word. Jesus came from the Father to communicate or reveal the Father to man.

Paul's theology

Paul tells us that "God was in Christ [personally present], reconciling [and restoring] the world unto himself" (2 Cor. 5:19). Paul agreed with John's statements that Christ was doing the reconciling work of the Father.

Paul maintained that the glory of Christ is the likeness of God (2 Cor. 4:4). Paul stated that the brightness of God's glory is seen in the face of Christ (2 Cor. 4:6). Christ has made the invisible God known to man. He is the image of the invisible God and in Him dwelt the fullness of divine perfection, powers, and attributes (Col. 1:15, 19).

The Book of Hebrews

A clear statement of God's revelation in Christ is given by the writer of Hebrews. He stated that in many separate revelations, God had set forth a portion of the truth through the prophets (1:1). Their knowledge of God came through visions, dreams, interpretation of historical events, and angels. The revelation through the prophets was only partial, but in the day of Christ God spoke to us in the person of His Son. God's revelation in Christ was complete and final in contrast to the piecemeal and continuing revelation through the prophets (Heb. 1:1-2). Since Christ bore the very stamp of the nature of God, He reflected the glory

Two statements of Jesus which show His relation to the Father are:

1. He did the work of the \_\_\_\_\_.
2. The Father sent Him and is \_\_\_\_\_ when the \_\_\_\_\_ is \_\_\_\_\_.

(Father, honoured, Son, honoured)

Another statement of Jesus which shows His relation to the Father is:

To know \_\_\_\_\_ is to know the \_\_\_\_\_.

(Jesus, Father)

Write a teaching of Paul which shows the relation of Christ to God.

(God was in Christ reconciling the world to Himself.)

Another teaching of Paul is that Christ was the \_\_\_\_\_ of the invisible \_\_\_\_\_.

(image, God)

The book of Hebrews says that previous revelation was \_\_\_\_\_ and \_\_\_\_\_, but revelation in Christ was \_\_\_\_\_ and \_\_\_\_\_.

(partial, incomplete, complete, final)

of God. "He is the perfect imprint and very image of [God's] nature, upholding and maintaining and guiding and propelling the universe by His mighty word of power" (1:3—Ampl. NT). Christ is the reproduction of the innermost being of God.

The Synoptics

Jesus claimed an intimate knowledge of the Father which no other man possessed (Matt. 11:27). Because of His special relationship to His Father, He was able to reveal the Father to others.

Jesus took Peter, James, and John with Him to the top of a high and lonely mountain. "And he was transfigured before them, and his face shone like the sun, and his garments became white as light" (Matt. 17:2—RSV). The divine nature of Jesus was clothed in human flesh. As the end of His earthly ministry drew near, the disciples closest to Jesus were permitted to get a glimpse of His real nature. His divine Being shone through His earthly body. Also, a heavenly voice said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5b). Jesus was able to reveal the exact image of the Father because He was divine Himself.

How Jesus Revealed the Father

Through His teachings

Jesus was called 'teacher' or 'rabbi' at least forty-five times in the Gospels. Although he taught many things concerning the Kingdom of God, His primary emphasis was on His heavenly Father. He did not question the existence of God nor did He attempt to prove it. He simply affirmed the reality of His heavenly Father by His life of faith and communion with Him.

Jesus illustrated the goodness of God by stating that God blesses not only the good but also the evil. He sends the rain on the unjust as well as on the just (see Matt. 5:43-48). A just man might be willing to do good to just and deserving people but not necessarily to the unjust and undeserving. God is more than just; He is good to the unjust.

Jesus taught that God is concerned about every need of man. God is a loving heavenly Father who can be trusted to provide for man's needs (Matt. 7:7-11).

When Jesus was transfigured, His \_\_\_\_\_ nature shone through His \_\_\_\_\_ body.

(divine, earthly)

Jesus affirmed the reality of His heavenly Father by His life of \_\_\_\_\_ and \_\_\_\_\_ with Him.

(faith, communion)

Jesus taught that God is \_\_\_\_\_.

(good)

Jesus illustrated that God is concerned about man's every \_\_\_\_\_.

(need)

Jesus taught that God is merciful to sinners. He gave three parables to show the concern of the heavenly Father for the lost: the parables of the lost sheep, the lost coin, and the lost son (Luke 15).

Although God is loving and merciful, He is also righteous. Men should not take sin lightly nor rebel against God who has power over the soul as well as the body (Matt. 10:28).

Through His miracles

The power of the Father over nature was demonstrated in the miracles of the feeding the five thousand, the walking on the sea, and the turning of water into wine.

Jesus' miracles of healing revealed the benevolence of God. John speaks of the miracles as signs which prove that Jesus is divine. Jesus, however, refused to perform a miracle for the sole purpose of proving His divinity. After the miracle of feeding the five thousand, Jesus invited the people to seek Him for Who He was instead of for the bread which He provided. He stated that it was the will of God for them to believe on Him whom God had sent (Jno. 6:29). They requested Him to show them a sign before they would believe (Jno. 6:30). The same request was made by the Scribes and Pharisees (Matt. 12:38). Jesus answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39). Jesus never passed by those who had physical ailments and needed help. His compassion reached out with the power of God to heal them; however, he refused to make a display of that power for the purpose of establishing His own reputation.

On numerous occasions Jesus healed those possessed with a devil. Paul understood that in Jesus the Kingdom of God was breaking into this world and was defeating the forces of evil. The exorcism of demons demonstrated God's power over Satan. There are not two equally powerful beings who rule the world. God is superior to Satan and He demonstrated His power through the work of Jesus.

On three occasions Jesus restored life to the dead. These miracles demonstrated that God is Master of life and death.

Although Jesus performed the miracles out of compassion, they also served as signs to reveal His divine nature and relation to the heavenly Father. The miracle of healing the blind man on the Sabbath was performed to bring glory to God, but it also

*What did Jesus teach about God when He told the parables of the lost sheep, coin, and son?*

*(God is merciful to sinners.)*

*Jesus' miracles revealed that God has power over \_\_\_\_\_.*

*(nature)*

*Jesus' miracles of healing taught that the Father is \_\_\_\_\_.*

*(benevolent)*

*Jesus showed God's power over the forces of \_\_\_\_\_.*

*(evil)*

*Jesus' miracles revealed God has power over \_\_\_\_\_ and \_\_\_\_\_.*

*(life, death)*

brought confrontation with the Pharisees. Since the work was performed on the Sabbath, they accused Jesus of being a sinner. When the healed man was questioned, he stated, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (Jno. 9:31). He further said, "If this man were not of God, he could do nothing" (Jno. 9:33). The miraculous works of Jesus were proof to the imprisoned John the Baptist that Jesus was the Christ.

Through His attitude

Jesus lived a life of conscious fellowship with the Father which revealed that God is worthy of worship and supreme devotion. From His youth, He demonstrated loyalty and devotion to God. At the end of a festival in Jerusalem, He was separated from His parents. When His alarmed parents found Him, Jesus said to them: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49).

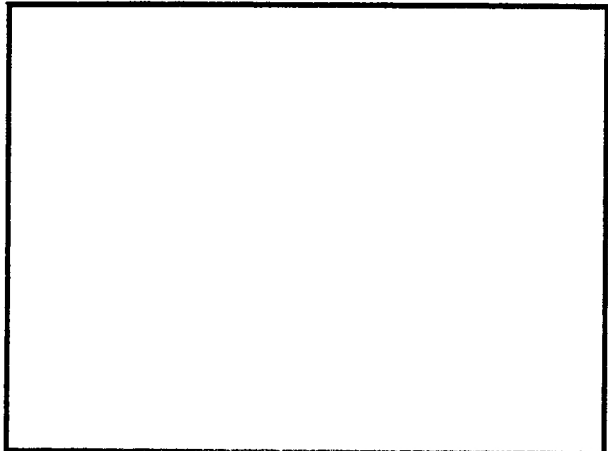
Jesus' life was marked by constant prayer. Before undertaking a significant task, He went apart for a period of prayer with His heavenly Father. He kept the Jewish religious festivals and was concerned about the abuse of the Temple area. He stated that His Father's house was a place of prayer and not of merchandise. His concern was to experience constant fellowship with His Father.

The attitude of Jesus towards people revealed the heart of the Father. Not only was He gracious and merciful to the outcast, but He asked forgiveness for the leaders who had placed Him on the cross. He was never too busy to express concern for little children, outcasts, women, or even Gentiles who came seeking Him. He gave little heed to His own needs and comforts of life. He demonstrated in His own life what he taught about the nature of the Father.

In His hour of death, Jesus trusted His soul to His Father. He demonstrated His faith that God can be trusted.

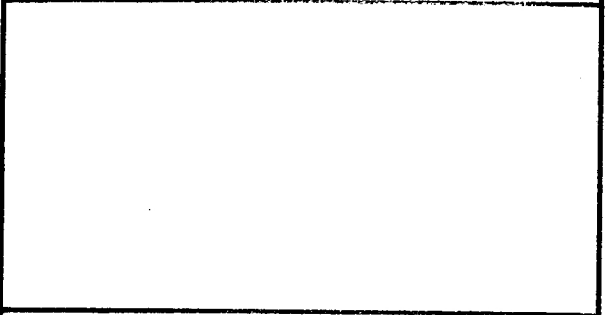
Through His death

Jesus preferred to die on the cross rather than to disobey God. When His death was understood as the offering of the Lamb of God for the sins of the world instead of the defeat of the Messiah, the disciples came to a new understanding of God. Previously, they had held the common belief that God through power would overthrow Israel's enemies.



*Jesus' attitude towards the Father revealed that God is worthy of \_\_\_\_\_ and supreme \_\_\_\_\_.*

*(worship, devotion)*

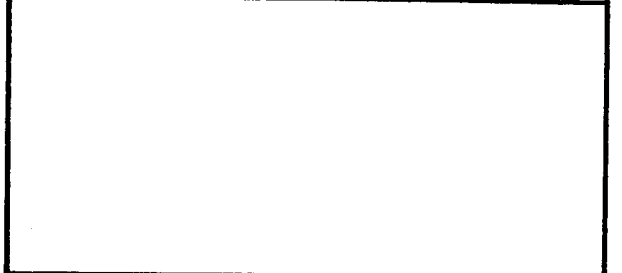


*Jesus' attitude revealed God's attitude towards people: He was compassionate to the \_\_\_\_\_ and \_\_\_\_\_.*

*(outcasts, sinners)*

*Jesus demonstrated that God can be \_\_\_\_\_.*

*(trusted)*



In the death of the Son, the disciples saw that God was willing to pay the supreme sacrifice for the redemption of His enemies. A God of love wins victory through sacrifice instead of power and revenge. The sovereignty of God was demonstrated by the fact that apparent defeat was turned into victory.

A man is known by his words and deeds. Since Jesus was one with the Father, every deed, comment, and teaching revealed the nature of God. The strength of His influence was the unity of His deeds and teachings. Sinful man is inconsistent and seldom lives according to his teachings. Jesus spoke about the loving Father, and He demonstrated the love of the Father by giving His life as a sacrifice for sinners. The highest revelation of God's nature was through the act of redemption on the cross. God expressed a superhuman love by giving His Son to die for His enemies (see Rom. 5:8ff.).

Through His resurrection

The death of Jesus appeared to be His defeat. After His resurrection, the New Testament Christians saw that the death of Christ expressed God's condemnation of sin and His love for the sinner. The strongest ally of Satan, death, was defeated when Jesus was resurrected. Through the death and resurrection of Jesus, God's hatred of sin and His love for the sinner were revealed. Christ took the sentence of condemnation for sinners and substituted His life for theirs.

Revelation Through Personal Salvation

Knowledge of God is inseparable from an experience of redemption. The New Testament points man to faith and promises that through faith he will be forgiven and brought into a new relationship with God. When man follows the teachings of the New Testament, he experiences salvation which results in a personal knowledge of God. Those churches which teach a mechanical salvation through baptism or a legalistic salvation by assenting to certain doctrines miss the knowledge of God and the assurance of salvation which comes through a personal experience. After a person has been convicted of sin and received forgiveness and the Spirit of adoption, he is able to say, "Abba, Father" (Rom. 8:15). Paul teaches that through the work of the Holy Spirit salvation brings one into a personal relationship with God.

*The cross and the resurrection reveal that God condemns \_\_\_\_\_, but He loves the \_\_\_\_\_.*  
  
*(sin, sinner)*

*Knowledge of God (can, cannot) be separated from an experience of redemption.*  
*CHOOSE ONE*  
*Paul teaches that through the work of the Holy Spirit \_\_\_\_\_ brings one into a personal relation with \_\_\_\_\_.*  
  
*(cannot, salvation, God)*

## A Summary of Revelation through Jesus

### Revelation in personal terms

Since God is a person, an adequate revelation of Him could be only in terms of a person. Mercy, love, and righteousness are personal characteristics and could not have been revealed through non-personal phenomena. It was necessary for these qualities to be demonstrated in the life of a person, the Son of God, in order for man to fully understand the depth of God's personal character. The revelation of God's nature elicits a personal relationship in the place of adherence to rules and rituals.

### Revelation is expressed in man's language

God is an invisible and transcendent Spirit. He is beyond man's experience and comprehension. In Jesus Christ, God limited Himself to the level of man's existence and understanding in order to reveal Himself in a way that man could apprehend Him. Paul stated that although Jesus was in the form of God and equal with God, He willingly took upon Himself the form of a servant and became like man (Phil. 2:6-7). By entering the human experience, Jesus expressed the nature of God in practical, human terms.

### Revelation and redemption are one

Man is known better by his actions and attitudes than by his words. The Bible states that God is love. The description of God's nature would be limited apart from the expression of love in the deed of the Cross. His love is better understood in terms of the gift of His Son for the world than in repeating the four letter word 'love'.

### Revelation in Christ is final

Christianity does not deny that some truths about God are contained in other religions; however, it makes the bold claim that the revelation in Christ alone brings ultimate truth and redemption. If complete revelation is only through Christ, then Christianity is a universal religion with the obligation to make the knowledge of God available to all nations. This proposition was implied by Jesus in His last commission to His disciples to go into all the world and make disciples of every nation (Matt. 28:19-20).

*After you have read A Summary of Revelation through Jesus, list four facts about revelation in Christ.*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

*(Compare your answer with the text.)*

The Holy Spirit and Special Revelation

The relation of the Holy Spirit to Jesus

The work of the Holy Spirit is not to be separated from the work of Christ. According to John's Gospel, Jesus promised His disciples that when He departed He would send the Comforter (*paraclete*) who would be of the same kind as Himself. The Spirit of truth would abide with them and within them to strengthen and equip them for their service of God. The Comforter's work would be to teach them and bring all things to their remembrance which Jesus had taught them (Jno. 14:16, 26). Although the person of the Holy Spirit is to be distinguished from Jesus, His work is identified with the work of Jesus.

Illumination by the Spirit

Before man knows and understands God's nature, he must subjectively apprehend what has been objectively revealed. The mind of the natural man is unable to discern spiritual reality. Only through the work of the Holy Spirit is revelation assimilated into the knowledge and experience of man.

With reference to what God has prepared for believers, the Apostle Paul stated that "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10). The spirit of man knows the things within the mind of man. Likewise, the Spirit of God knows the inner being of God. As man comes to a fuller realization of what God has done for him, he comes to a more complete understanding of the nature of God. The role of the Holy Spirit in revelation is often referred to as 'illumination'.

The natural man is not inclined to understand the depth of God's goodness as set forth in the life of Christ and recorded in the Scripture. As man reads the Scriptures under the guidance of the Holy Spirit, he receives a new understanding of spiritual truth. Man cannot understand prophecy or promises just by the light of his own mind.

Peter is an example of the illuminating work of the Holy Spirit. Jesus repeatedly taught His disciples concerning the nature of His messiahship as the Suffering Messiah. Apparently they were unable to perceive how victory could come through the death of the Messiah. Peter was ready to stand fast and fight unto death for a military messiah. When Jesus told him to put up his sword, Peter was utterly confused and later denied his Lord. After the descent of the Spirit on the Day of Pentecost, Peter

*The work of the Holy Spirit in relation to revelation is to bring to remembrance the teachings of \_\_\_\_\_.*  
  
*(Jesus)*

*The work of the Holy Spirit in revelation is also \_\_\_\_\_.*  
  
*(illumination)*

stood boldly before the people who had put Jesus to death and accused them of murder. The transformation in Peter was brought about by his new understanding of the mission of the Suffering Messiah as a result of illumination by the Holy Spirit.

According to 2 Peter 1:20f., the Scripture is not to be interpreted privately because it originated as "holy men of God spake as they were moved by the Holy Ghost." Perhaps this statement means that one cannot understand prophecy just by the light of his own mind. The Spirit who inspired the prophet must also illuminate the mind of the reader.

Man's Response to Special Revelation

There is sufficient evidence in Jewish rabbinical writings to leave no doubt of the historical character of Jesus. The Rabbis regarded Jesus of Nazareth as a transgressor who practised magic, scorned the words of the wise, led the people astray and said that He had not come to destroy the Law but to add to it. He was condemned and hanged for heresy and for misleading the people. Five of His disciples were named by the Rabbis and credited with healing the sick in the name of Jesus.

Josephus referred to Jesus as a wise man who was a doer of marvelous deeds, and a teacher of men who received the truth with pleasure (*Antiq. XVIII.iii.3*). He mentioned that Jesus led many Jews and Greeks astray. Pilate had Him condemned to the cross, but His beloved followers continued to proclaim His name, claiming that He appeared to them on the third day alive again.

A Gentile writer, Thallus, wrote a work about A.D. 52 in which he traced the history of Greece and her relation with Asia. All but fragments of his works have been lost, but Julius Africanus, a Christian writer on chronology about A.D. 221, was acquainted with the writings of Thallus. Africanus refuted the statement of Thallus which explained away the darkness during the crucifixion of Christ as an eclipse of the sun. The reference to Thallus indicates that the story of the Passion was known in Rome in non-Christian circles about A.D. 50.

The historical evidence for the earthly life of Jesus supports the New Testament as credible. It is impossible, however, to prove that the New Testament is an accurate historical account of God's revelation through His Son. The fact that Christ is God's special revelation must be accepted by faith. Faith is not a blind groping in the dark but an extension of reasonable belief beyond the position of proof. When the Biblical student accepts by

<p>The Jewish rabbis regard Jesus as a _____ character.</p> <p>(historical)</p>
<p>Josephus referred to Jesus as a _____, a _____ of marvelous deeds, and a _____ of men.</p> <p>(wise man, doer, teacher)</p>
<p>Historical evidence supports the earthly life of _____. However, it (can, cannot) be proved. The fact that Christ is God's special revelation must be accepted by _____.</p> <p>(Jesus, cannot, faith)</p>

faith Christ as the special revelation of God and reads the New Testament account of His life in an attitude of faith, his confidence is strengthened by a genuine spiritual experience. Faith involves a willingness to accept the Biblical account of Jesus as true and an openness to respond to its moral and spiritual truth. Jesus stated that a willingness to do the truth would lead to a certainty that the truth or teaching came from God (Jno. 7:17). Apart from the attitude of faith, special revelation through Christ is impossible.

Faith involves a willingness to accept the \_\_\_\_\_ account of \_\_\_\_\_ as true and an openness to respond to its \_\_\_\_\_ and \_\_\_\_\_ truth.  
*(Biblical, Jesus, moral, spiritual)*

Home Study Exercises

Basic activity (Levels 1, 2, and 3). The following questions are based on the study guide.

1. What are the characteristics of God's image in man? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What do man's personal characteristics reveal about God? \_\_\_\_\_  
\_\_\_\_\_
3. Why has man been given God's image or personal qualities? \_\_\_\_\_  
\_\_\_\_\_
4. How does man's knowledge of persons differ from his knowledge of things? \_\_\_\_\_  
\_\_\_\_\_
5. How does knowledge of God in Christ differ from knowledge of God in Judaism? \_\_\_\_\_  
\_\_\_\_\_
6. Why did John refer to Jesus as the Word? \_\_\_\_\_  
\_\_\_\_\_
7. How did Jesus' physical body relate to His revelation of the Father? \_\_\_\_\_  
\_\_\_\_\_
8. List three statements of Jesus which show His relation to the Father.  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_

9. Give two teachings of Paul showing the relation of Christ to God.

(1) \_\_\_\_\_

(2) \_\_\_\_\_

10. According to Hebrews, how does God's revelation in Christ differ from previous revelation? \_\_\_\_\_

11. What was the Transfiguration? \_\_\_\_\_

12. Name three teachings of Jesus about God. \_\_\_\_\_

13. What did Jesus' miracles reveal about the Father? \_\_\_\_\_

14. Name two characteristics of God which were revealed in the attitude of Jesus.

(1) \_\_\_\_\_

(2) \_\_\_\_\_

15. What do the Cross and the Resurrection reveal about God? \_\_\_\_\_

16. List four facts about revelation in Christ. (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_

\_\_\_\_\_ (4) \_\_\_\_\_

17. List two works of the Holy Spirit in relation to revelation. (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

18. How important is faith in relation to special revelation? \_\_\_\_\_

\_\_\_\_\_

Supplementary activity (Levels 2 and 3):

1. What testimony does Christian experience give to special revelation in Christ?

2. Read pages 76-87 in Christian Doctrine by Shirley C. Guthrie and answer the following questions:

(1) Explain what Guthrie means by the statement that "we know him [God] only indirectly, through worldly means."

(2) How does God reveal Himself personally?

(3) How does God reveal Himself today?

Advanced activity (Level 3):

1. What is required for man to recognize God's contemporary revelation of Himself? (See Guthrie.)
2. Read pages 95-103 in Shaping Your Faith by C.W. Christian and answer the following questions:
  - (1) What is the role of personal experience in shaping theology and what are the risks involved?
  - (2) Define "experience."
  - (3) What are the "yardsticks" for evaluating theology?

Optional reading: Revelation and God by Conner, pages 107-145.  
The Christian Religion in Its Doctrinal Expression by Mullins, pages 18-24, 154-166.

Seminar Discussion

1. What is meant by God's image in man?
2. How does God's image in man relate to personal revelation?
3. How does a religion of personal relations differ from a religion of ritual and rules?
4. What aspects of Jesus' life reveal the invisible God?
5. How do we know that Jesus is the special revelation of God?
6. What is the role of the Holy Spirit in special revelation?