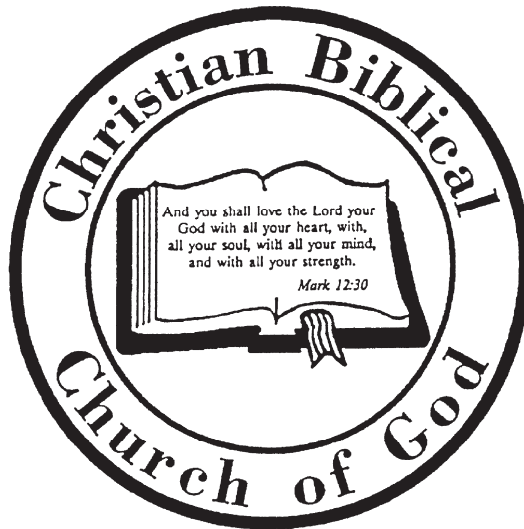


Study Package Six

The Nature of God



Transcript Book

By Fred R. Coulter

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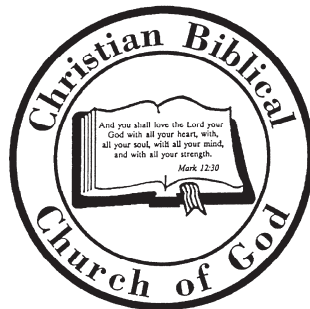
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Study Package Six

Series of 32 sermons by Fred R. Coulter



Signature

Date

☐ God is a Family	Date completed _____
☐ Holiness of God I	Date completed _____
☐ Holiness of God II	Date completed _____
☐ Holiness of God III	Date completed _____
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Study Package Six

The Nature of God

Foreword

This book of sermon transcripts covers the subject of God's Nature. It is compiled of a series of 32 sermons given by Fred R. Coulter, a minister of Jesus Christ for over 50 years.

The first transcript, God Is a Family, shows that God is indeed family. It covers arguments made against the teaching of the Bible that mankind's destiny is to become gods. It is proven that the core of all of theology is not the revelation of God but is instead the reasoning of natural men. The Bible clearly states that the thoughts of the natural mind, influenced by demons, are hateful towards God.

The next transcript section is titled Holiness of God and is a collection of 6 sermons that show the Holiness of God. Covered are the following points about God:

- Fire and the holiness of God
- The glory and power of God
- The wrath of God
- The majesty of God
- The cleanliness and purity of God
- The exaltation of God
- The Holy Spirit of God

Now you come to a group of 13 sermons titled Who is Jesus. The major points covered in this section are:

- The truth of God versus the religions of men
- The organized effort of mankind to blot out the name of Jesus
- The difference between God and idols
- How little of God's truth can you believe and still be saved
- Jesus Christ was God before He became God's son
- Exactly who was the God of the Old Testament
- How the true words of God were preserved?
- Who was Jehovah of the Old Testament
- The Eternal God became a mortal human being
- John's testimony that Jesus was God before the earth was created
- The true nature of Jesus Christ
- How in heaven the death of Christ is remembered
- Christ, as a man, had the law of sin and death within him

Now we come to the transcript series “Was Jesus God?”. There are eight transcripts that deal with what the Word of God, the Holy Bible, reveal about Jesus being God. Points covered are:

- That God has a form, a body
- The spirit of the antichrist
- That Christ indeed, as man, was flesh
- A study of the word YHVH
- How men are corrupting the Bible through mistranslation
- Why Christ had to become flesh
- What does it mean ‘Born Again’?

Now you come to the transcript “The Nature of God—The God Family”. It is an in-depth study of God. It proves that God is a family of divine beings. It explains the Bible teachings that prove that God is a family.

Upon finishing the study of God’s Nature, you come to the next transcript, which is “The Nature of God—God the Father”. It shows that God the Father, according to Jesus Christ, is greater than Christ in power. The Father is the supreme being.

The next transcript is the transcript “God the Son—Jesus Christ of Nazareth”. You will find that all things were created by God the Father through God the Son. Furthermore, you will come to the realization that Christ gave up being a spirit being to become Jesus Christ in the flesh. It is revealed that this had to be done by God so that mankind could receive eternal life.

Now the final transcript of this book, ‘The Love of God—God’s Love Towards Us,’ teaches what God’s love toward mankind is. You will find that the love of God is not something that men have inherently within them.

Special thanks goes to Bonnie Orswell, Nancy Spaller, and Laila Patterson for transcribing the sermons.

God Is A Family

by Fred R. Coulter

We have quite a few things to cover today, and it's actually going to be somewhat soul-searching as well as exposing. But we are having a phenomena occur now that is almost unreal.

Revelation 3:11—Jesus says: “Behold, I am coming quickly...” After He says that He will keep those who are faithful from ‘the hour of temptation which will come upon all the earth to try them that dwell on the earth.’

He says, “...hold that fast which thou hast, that no man take thy crown” (v 11).

- How can a man take your crown?
- *Lead you in the wrong way!*
- How else can a person take your crown?
- *Take you from Christ! To take someone who is in the Church of God and take them from Christ!*
- How does that have to be done, if it can be done?
- *There is a warning in Matt. 24 which says that if it's possible the very elect shall be deceived!*

So, there are the possibilities.

- How is it that someone who knows the Truth can be taken away, or have their crown taken away?
- *You're not doing the things you know to be right!*
- What are some of the things that we know that are right that we should be doing?
 - ✓ *obeying Christ; 'obey My voice'*
 - ✓ *love God*
 - But what is it you should be doing?
 - What is something you should be doing?
 - ✓ *doing God's will*
 - ✓ *prayer and study*

Now, for those of you who don't like to hear the Worldwide Church of God talked about, you can turn this sermon off/stop reading right now and spare yourself. But if you do that, then you're just hiding in the woods from the practice that has happened before, and it isn't going to do you any good to turn this off.

There were some very serious things that are going on in the Worldwide Church of God that were unbelievable. They were threatening to take away what people believe. I'm amazed at how some things fall. I wrote a 14 page letter which was really a small booklet on *Are You Complete in Christ?* (cbcg.org) What was one of the dangers that Paul warned about, concerning men doing things to brethren and to ministers? We have the same warning here:

Colossians 2:4^[transcriber's correction]: “Now, this I say so that no one may deceive you by **persuasive speech**”—clever sounding persuasive words.

Verse 6: “Therefore, as you have received Christ Jesus the Lord, be walking in Him.” There's one thing that we need to be very careful of, because even this verse can be twisted out of shape. This is a true verse, true enough, but in order to answer this verse, understand it properly, we need to ask:

- How was it that they received Christ?
- Was it with the fullness of the teachings of the Apostle Paul? *Yes!*
- From him personally? *No, through Epaphras!*

But it was directly from Paul, even though not personally firsthand from Paul. Some people come along and say today that as you learned from Herbert W. Armstrong, don't be moved from that foundation. It doesn't mean that. Because what Herbert Armstrong had was partial. Granted, it was more than anybody had had for a long, long time. And one of the things that he had that was very important was: {former WCG booklets}: Why Were You Born and Your Ultimate Destiny by Herbert W. Armstrong. He did understand that very well, and that is why he succeeded, because God blessed him in that. That became under assault in a major way within the Worldwide Church of God starting in the late 1980s.

Verse 7: “Being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving. **Be on guard so that no one takes you captive through philosophy...**” (vs 7-8).

We're going to talk a little bit about philosophy today, in relationship to what happened in WCG.

“...and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ” (v 8).

What does philosophy lead to? *It leads to demonism!* Because he says:

“...in the voluntary worship of angels...” (v 23). Read the rest of Col. 2, because we'll have something to say about philosophy.

Let's see why people in the past have been deceived. Why people in the Church of God have allowed someone to come along and take away a measure of their faith, hopefully not their crown entirely. Here is the condition that people get themselves in when:

- they don't pray
- they don't study
- they don't let the Spirit of God work in their lives

And especially when ministers come along and tell them that they don't need to study, or tell them, 'You leave the things in the Bible to us experts.' I talked to a woman who talked to her son-in-law and daughter who were in the WCG, and when Scripture came up to discuss a subject, both of them said, 'We are not experts.' ***Think on that statement!***

Hebrews 5:12: "For truly, by this time you ought to be teachers, *but instead* you need to have *someone* teach you again what *are* the beginning principles of the oracles of God, and have become those in need of milk, and not of solid food. For **everyone who is partaking of milk is unskilled in the Word of Righteousness because he is an infant**" (vs 12-13).

Those are some pretty clear words. If you are not exercising your senses and using the Word of God so that you become skillful in it, then you're going to say, 'I'm not an expert.' But here's what Paul said:

Verse 14: "**But solid food is for those who are fully grown, who through repeated practice have had their senses trained to discern between good and evil.**" That is:

- using the Word of God
- studying the Word of God
- thinking with the Word of God
- using the Spirit of the Word of God
- using God's Spirit in your life

"...have had their senses trained to discern between good and evil."

Why should you study? *Not only to show yourself approved, but so that you understand the Word of God, the Word of righteousness! So you can understand, to discern good from evil!*

You have no other way of understanding what is right. It's just not possible. Yet, there are people out there who are in Worldwide who have been put to sleep. Who, when the things come to the door, which brings all of these strange and diverse doctrines....

By the way, I didn't bring it, but someone listed 154 doctrinal changes in WCG! We're not talking about just a little misunderstanding of a Scripture or two. We're talking about *wholesale apostasy!* But people in WCG are so asleep that some of them do not even want to bother to take the time to prove what is right and what is wrong.

- Isn't that a shame?

- Is that not a shame?

They have been so worn out, they're so struggling with life that they can no longer take 2-Timothy 2:15: "Diligently *study* to show yourself approved unto God."

In our little group, we're trying to keep our noses in the Bible. And with everything that's going on, brethren, I just don't think we can keep up with it. I got an interesting letter:

Enclosed is an article we would like for you to look over and give your thoughts and opinions on it.'

We're studying your tapes on Revelation with your chart, and it is very interesting. Thank you for the chart on counting Pentecost. That was greatly appreciated. Thank you also for the 1-Peter sermon series. We're missing tape #2. We would appreciate getting it.

We're not afraid of hearing about prophecy, etc. We feel it's about time the people are taken off the milk and begin being fed the meat. We are in the end time, and the people need to be prepared. And as you have mentioned, most of your listeners are past WCG members, so it's time, past time we were off the milk. So, turn on the heat, and start serving the meat. Thank you for hearing me out.

It's amazing how God sends letters just at the right time. *Turn on the heat, and start serving the meat.* I'm going to do a little bit of that today.

I would suggest brethren, that whomever you know in WCG, tell them that their spiritual life may very well depend on how they're going to handle what is coming down within WCG. And if a minister says contrary to what I'm going to read here, then you know that the minister himself has compromised his conscience so much he doesn't know what he's doing.

Let's understand what Jesus said and why He said it, and the reason for it.

Matthew 16:1: "Then the Pharisees and Sadducees came to *Him*, tempting *Him and* asking Him to show them a sign from heaven. But He answered *and* said to them, 'When evening has come, you say, "*It will be fair weather, for the sky is red.*" And in the morning, *you say*, 'Today *it will* storm, for the sky is red and lowering.' **Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times**" (vs 1-3).

The greatest manifestation of God that ever was came in the person of Jesus Christ to those

people, and they couldn't understand it, though they knew it.

Verse 4: "A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet." Then He left them and went away. Now, when His disciples came to the other side, they had forgotten to take bread. And Jesus said to them, **'Watch out and be on guard against the leaven of the Pharisees and Sadducees'**" (vs 4-6).

Now you can put in there *bread*. Jesus is the Bread of God; 'I am the Bread, which came down from heaven' (John 6:35)—compared to "...the leaven of the Pharisees and Sadducees."

Verse 7: Then they reasoned among themselves, saying, '*It is* because we did not take bread.' But when Jesus knew *this*, He said to them, 'O *you* of little faith, why are you reasoning among yourselves that *it is* because you did not bring bread? Do you still not understand? *Do you* not remember the five loaves of the five thousand, and how many baskets you took *up*? Nor the seven loaves of the four thousand, and how many baskets you took *up*? How is it that you do not understand that I was not speaking of bread *when I told* you to beware of the leaven of the Pharisees and Sadducees?' Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees" (vs 7-12).

What is doctrine? *Doctrine comes from the Greek word 'didache,' which means, teaching!* The teachings.

God is certainly blessing Carl Franklin with being able to find some books that are just unreal. The things we're going to bring out concerning Judaism and Egyptology mixed in with Judaism is going to be just a flabbergasting. Most people do not understand that the Pharisees and Sadducees, many of them, were philosophers and Hellenized. Most people do not understand that. One of the main doctrines of philosophy is the trinity, because philosophy is a religion.

Someone sent me, and I'm very happy they did; this is not something I'm concocting and making up in my mind, but you have the real facts before you right here:

from the Pastor General's Report of the WCG, July 27th, 1993

I gave you a copy of it so you could read the whole thing, so you yourself could see and understand that this is not something that I have an axe to grind on. But there are a lot of people who are in danger of accepting such false doctrine, which is ultimately based upon philosophy, that it is unreal. You will recall when we went through the sermon series: *The Holy Spirit*.

Then we saw the booklet that they put out called *God Is*. At that time I said the booklet *God Is* was never meant to solve any problems; it was meant to create problems, to bring a solution later. I said at that time that booklet was step #1; This Pastor General's Report is step #2. What they will do after this will be step #3: to fully accept the trinity. And their accepting of the trinity is going to go back to the base pagan philosophy of 'three-in-one.' Not even as well defined as the Catholics, but more base than that.

I will tell you the truth of the trinity right now. You can draw a circle if you want to, or just keep it in mind. The circle is one; that is Satan the devil. Who are the three? *Nimrod, Semiramis, and Horus!* or Any of the other names that any of the other nations gave them. I'm just going to read excerpts.

From Pastor General's Report, WCG, July 27th, 1993: {emphasis of the speaker throughout}

Before the *God Is* booklet was published, I wrote to the church explaining that the teachings we once held, that the destiny of human beings is to become gods, was not one we could support **theologically**....

There is the error of their doctrine right there. They are not studying their Bibles; **they are studying theology**. When you get to studying theology, then you are studying 'religions,' *you are not studying the Bible*. Now, to study other religions to see where they are in error in relationship to the Bible is fine, provided you know what you're doing. Now it's says in parentheses,

...(or **biblically** for that matter)...

That is not true. This is **a blatant, absolute lie!**

Since then I've received a great number of letters and comments expressing appreciation and excitement for the general approach of the booklet, especially the honesty that pervades the whole presentation.

What are you being honest with? The philosophies of men, or The Truth of God's Word?

The difficulty for some readers was greater...

Now you will notice how he puts down all of the brethren as ignorant, unlearned, difficult to understand. I tell you what, I don't think the brethren are ignorant. I don't think that they cannot learn. My experience has been that I could even teach you a few basic things of Greek and you comprehend it. That doesn't mean you understand how to read Greek or anything, but at least you can see differences. Listen! If we're going to reign with Christ as kings and priests, does God expect us to be

simpleton oafs all our lives? If we're to be teachers, are we to know less than the students?

As our study on the nature of God has continued over the past year, the need to make certain edits in the booklet became clear.

Because they were deliberately misspoken so they could come along and do edits. Isn't that what I said? Here it is.

These edits will be reflected in the next edition of the booklet. In the meantime, it is helpful to realize that the fundamental point of the booklet was to address the very thing that was wrong in our older position. Simply put, the Bible proclaims plainly and clearly that there is one and only one God.

When the Bible says that God is one, the word 'one' does not refer to a family, but to one God.

Then why have the plural word 'Elohim'? {note sermon series: *Who Was Jesus?*}

Genesis 1:26: "And God [Elohim] said, 'Let Us make man in **Our** image, after **Our** likeness...'"

Are we made in the likeness of angels? *No!* Some angels appear as animals; some angels appear as men, like Gabriel, Michael, etc. One of the explanations given is that God was talking to the heavenly host when He said, "...Let Us..." That could be an explanation, but I do not feel that that is correct, simply because it says 'Elohim,' *Us*—plural noun, plural personal pronoun *us*.

- Is everything about God revealed in the Old Testament? *No!*
- Who was the only Elohim revealed to Israel? *The One Who became Jesus Christ!*

It's unreal how we have to go back to John 1:1 all the time? What they are doing, they are taking the theory of Bible study by using subtraction. What do I mean by that? *They take one Scripture and fight against the other Scriptures, and then they decide which one they don't want!* Rather than taking the theory of addition and putting them together and find out what they both say together.

John 1:1: "In *the* beginning... [Is that when man was made? *Yes!*] ...Was the Word..."

- Who was the One Who spoke, 'Let there be light'?
- Who was the One Who created?

"...And the Word was with God..." [How many beings do we have? *Two!*] ...And the Word **was** God" (v 1). How many Gods are there? *Two!* Without a doubt!

That's what the Bible teaches. It doesn't teach polytheism of many gods to be worshipped. Nor does it strictly teach monotheism. Because the Old Testament—and we have gone through laboriously every place—does allow for more than one in 'Elohim.' That's why God used the plural word instead of the singular.

Verse 2: "He was in *the* beginning with God. All things came into being through Him..." (vs 2-3). What can we conclude from this?

- if the Word was with God
- if the Word was God
- if the Word created everything that there is

we have these three things, which says that ***God the Father did not Himself personally create man***, or anything on the earth. Doesn't it say that? *Yes, it does!* As clear as a bell!

Verse 3: "**All things came into being through Him, and not even one thing that was created came into being without Him. In Him was life...**" (vs 3-4), which means *He's eternal*. If you have life, and you are God, and You were in the beginning, are You not eternal? *Yes, indeed!* I tell you what, I think the most important book for us today, we're going to find out, is going to be the book of Colossians.

Colossians 1:16, speaking of Christ. "Because **by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether they be thrones, or lordships, or principalities, or powers: all things were created by Him and for Him.**"

We won't go through all of the Scriptures that we could, but will cover some of them, because we have that extended sermon series: *Who Was Jesus?*

Titus 2:10: "Not misappropriating *anything*, but showing all good faithfulness; so that they may do credit to the doctrine of our Savior God in everything."

- How are we to hold the doctrine of God?
- This is an admonition to women, yes, but is it not also to everyone?
- Should we not hold the doctrines and teachings of God in a proper understanding and respect? *Yes!*

Verse 11: "For the grace of God, which brings salvation for all men, has appeared; teaching us that, having denied ungodliness and worldly lusts, we should live moderately and righteously and Godly in this present world, looking for the blessed hope and *the* appearing of the glory of our Savior and great God, Jesus Christ..." (vs 11-13).

- Is Christ *God? Yes!*
- Is God the Father *God? Yes!*
- How many does the Bible reveal? *Two!*
- Why have a Father?
- Why have a Son?
- Why are we called the children of God, if there's no such thing as a family?
- Are we breeding swine?
- Are we creating Hitler's super-farms for breeding of the Aryan super race?
- What are you going to do with Eph. 3?

Ephesians 3:14: "For this cause... " That is the whole cause of preaching the Gospel, the mystery of Godliness, and so forth.

"...I bow my knees to the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named" (vs 14-15).

'Oh, there is no Family of God. That's why Christ is going to marry the Church, and she is called His bride.' I say that very facetiously, because those who come out with such proclamations as that *deserve that kind of facetious answer.*

Inherent in the word Elohim is not the word *family*.

That is a true statement, but the rest of the Bible teaches that Elohim—being Christ and the Father—are building and creating Their family. So, it's just like all of these slick lawyers and slick philosophers who take a definition of a word and deny the whole Bible. The reason is because the whole Bible is not defined in one word. It's that simple!

I'll let you read about all of those who talk about one God, all that was revealed to Israel. I have no question or problem with any of those Scriptures that are listed here. *The problem I have is that they don't bring to bear the rest of the Bible, to bring understanding to those Scriptures!* So, we're going to see the strangest mixture of 'one-in-three' that you have ever heard of. It's going to be unreal!

The Bible does not allow for the existence of two God beings...

What did we just read? Would you ever in your most wildest imaginations of heresy ever believe that something like this would come from the WCG? Would you?

If you're currently in what was the WCG and you're sitting there, and you don't want to open your eyes, then you're going to be in deep trouble. You're going to be walking out one day and you're not going to realize it, but that spiritual quicksand is just going to suck you under, and you will have no way out. God is going to hold you individually and personally responsible. You're not going to say, 'The minister told me.' *and* 'I believe in this authority.'

God is going to say 'Did you fall for that old lie of Satan the devil, that hierarchy is more important than love and obedience to God?'

- Do you think you're going to get in the Kingdom of God if you say you're going to follow church authority, right or wrong?
- Who is going to come before the judgment seat of God? *Church authority!*

That's right, no individual has to come before God, just church authority, because if you believe in church authority that way, then you also have to also believe in the perverted thing I just said. Because it says that *everyone shall come before the judgment seat of God and shall give an account for himself.*

- you're not going to stand there and pull an Adam, or pull an Eve
- you're not going to stand there and say, 'The hierarchy...' *or* 'The minister...'
- the minister is not going to say, 'I was loyal'

God's answer is going to be, "So were a third of the angels that fell with Satan. They were loyal to him." *The word loyalty has absolutely no relevance unless that loyalty is to God and God alone!* Anyone who stands on that foundation, is in the quicksand already. The only thing that is left is to pull the plug, and the plug has been pulled!

When the young man came to Him and said, 'Good Master, what should I do that I should have eternal life?'' Why did Jesus say, 'Why call you Me good? There's none good but God!'

When Jesus was on the earth, God the Father was in heaven! Since Jesus bore in His flesh the law of sin and death, in the likeness of our flesh, He could not be called *good* as God is good, because He was in the flesh. That's why! I'll leave it so that you can go through that, because we've built up to that very carefully as we go through the series on *Who Was Jesus?* There is one God; that *one* has to include Christ and God the Father. When he refers to one God, in many cases he is referring to the Father and not to Jesus Christ in particular.

So, now we begin to see that the Bible gives us two facts that are apparently contradictory. But I say "apparently," because they only appear to be contradictory because our minds are finite...

Brethren, you're stupid, and can't understand anything.

- What did Paul say concerning and understanding the things of God? *1-Cor. 2! God reveals them by His Spirit!*
- What did Paul say of his own mind?

1-Corinthians 2:16^[transcriber's correction]: “For who has known *the* mind of *the* Lord? Who shall instruct Him?... [obviously, God’s mind is greater than ours, without a doubt] ...But **we have *the* mind of Christ.**”

‘Yes, brethren, you’re all to remain dumb, stupid sheep so we can manipulate you all of your lives, so we can take from you and take your money and tell you what to do and where to go, because we will play God in your life. Don’t you dare think!’ ***That’s what this PGR is saying!*** Paul didn’t do that; he said:

Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus.”

- What is the hope of glory? Colossians 1:27: “...is **Christ in you, the hope of glory.**”
- What did Paul pray for? *That our minds would be open to understand by the Spirit of God!*

Granted, our minds are limited, but not used in such a sense as to say that when God calls us we can’t understand. Our mind, however, are not finite in the way that they think. It’s finite in that it’s encased in our brain.

(go to the next track)

Our brain is finite, inasmuch as it is encased in our skull, too. But our thoughts are not finite. I’ll prove it to you.

- Can you think of a time when you didn’t exist? *You can comprehend there was a time that you didn’t exist, but you can’t think of that time!*
- Can you think of when you won’t exist? *No! You know you’re going to die someday, but you cannot think of when you won’t exist!*
- Why? *Because God has given the spirit of man to the mind, to the brain, to make it a mind!*

He’s given His Holy Spirit to us so that ***we can think infinite thoughts, the thoughts of God;*** howbeit on a very low level. Now if you want to take that and put it in your philosophical pipe and smoke it, try that on for size!

...While God our Creator is infinite and unlimited. The Bible tells us there is one God.

The Father is God, the Son is also God; He is eternally with God, and also was God.

I hope this helps you to see why we must teach there is one God who is Father, Son, and Holy Spirit.”

Did you catch that?

I will discuss the Holy Spirit next time.

The reason he has to next time is because this is so heavy that no one could take it all at once.

Mr. Armstrong was never formally challenged on this point. He never had to defend his teaching in the same way that I have been forced to do...

Armstrong was forced to defend it many times! He did defend it! He was challenged on it!

I was challenged on this point when I put a personal in the *Plain Truth* in which I set forth the traditional arguments against the Trinity...

Wait till you get some of those that I’m going to give you today, which are greater than those traditional arguments.

In response I received a letter from a priest, who said he had respected the Plain Truth, but now realized we had no idea of what we were talking about.

This is almost unreal!

Mr. Armstrong, as I said, was simply never formally challenged on this point, or I am confident he would have changed it himself.

Wouldn’t it be something? Would it not be something if Herbert Armstrong could come back to life and stand in Joseph Tkach’s office today?

The Holy Spirit is not a third separate God, not according to us, and most importantly, according to the Bible. There is one God, and that one God is the Father, the Son, and the Holy Spirit. **They are distinct but not separate.**

Would you ever have believed that this kind of thing would have come from WCG?

What does it say in Jude? Isn’t it interesting, that the book of Jude is there, and it comes just before the book of Revelation? {not in the *original* order} And the book of Revelation tells us about the return of Christ. So, what is the book of Jude? ***The book of Jude is the last warning before the return of Christ; it’s got to be!***

Jude 3: “Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, **I was compelled to write to you, exhorting you to fervently fight for the faith, which once for all time has been delivered to the saints.**”

They weren’t keeping the faith that was delivered. Are these people keeping the faith that’s in the Bible? *Of course not!*

Verse 4: “For **certain men have stealthily crept in...**” Remember what I read to you in the

sermon series: *Satan's Ten Most Believable Lies?* What I read to you about Satan's greatest weapon, are *intelligent-sounding* men who sit on doctrinal boards, who quietly press *reasonable sounding arguments* with *reasonable sounding words* upon *reasonable people* and ***deceives them***. That's what he's talking about here.

"...those who long ago have been written about, condemning *them* to this judgment. *They are* ungodly men who are perverting the grace of our God, *turning it* into licentiousness..." (v 4):

- license to change doctrine
- license to change the Word of God
- license to do anything you please

Not just lasciviousness in the sense of sexual debauchery. What does it lead to?

"...denying the only Lord God and our Lord Jesus Christ" (v 4). They're coming pretty close to doing that!

It is true that the average Protestant or Catholic cannot explain God's nature...

Of course they can't!

Many may even think that there are three God-beings in one godhead, or a three-headed being of some sort. That merely points out how ignorant some people are about the doctrines of their churches.

Again, the put-down!

But then, inability to explain a particular doctrine isn't confined to other churches, is it?

No! Not by any means!

Let me summarize, and I hope to make this crystal clear: our old literature taught us that there were two God Beings and one God family, each composed of Holy Spirit. That teaching, which implied that there are two Gods, is not biblical.

That is a lie!

The Bible teaches that there is one God, not two.

What does it say in John 4:24? "...those who worship Him must worship in Spirit and in Truth." After the resurrection, was Christ spirit? *Yes!* Do we have two spirit Beings Who are called God? *Yes!* Is it Biblical? *Yes!*

The Bible does not teach that God is a family, with two God Beings in that family right now, and billions to come later. The Bible teaches that the one and the same God is Father, and Son, and Holy Spirit.

Draw your little circle and put 1-2-3 in there. ***It is a doctrine of Satan the devil, it is not from God!*** The

1-2-3 can be any name you want to put in there based on all the pagan religions. What Tkach is doing, he's paving the way *for a strange interpretation of the trinity*, meant to please those who look at the Old Testament, and meant to please those who look at the New Testament, and denying the Truth of the Bible.

The Bible teaching is that there is one God who is the Father, the Son, and the Holy Spirit. It is not my idea...

Granted, I don't think that. Joseph Tkach could ever come up with this idea. It's not his. One man, not in the Church, who read this said that this is *'the ramblings of a person who does not have the sense to think with.'* Granted, it's not his idea., I accept that.

...Nor is it the idea of some fourth century theologians. It is the plain Bible teaching.

I beg your pardon. If it is, I don't know which Bible he happens to be reading. If you're a church member in WCG and you can sit there and take that, and you can say that, 'I'll trust God; God is on His throne.'

- Was God on His throne when they were seeking to kill Paul? *Yes!*
- Was God on His throne when false prophets came around? *Yes!*
- Was God on His throne when people fell away before? *Yes!*

God being on His throne doesn't take away *your responsibility* from anything. You better come before that throne of grace and follow God, not sit there and point to it and say, 'That protects me from everything, and that's my excuse for accepting every heresy under the sun.'

Despite these historic attempts, mistakes on the nature of God continued to be made. What's more, mistakes will be made as long as human beings walk the face of the earth. As a result, the term 'trinity' has picked up extra baggage, so to speak, which makes it a misleading term to use without qualification.

There is the seed! That is the one to be planted, because they're going to say, 'We are not accepting the Catholic doctrine; we are not accepting the Protestant doctrine of the Trinity. But we are accepting the Bible teaching of the Trinity.'

Ten-to-one that's what they're going to say; that is going to be their qualification. Then it goes through and shows that God is not a person, doesn't have a body, and

...we don't necessarily have to rely on the fact that God is a Spirit being Who does require space.

God is Not Created

We understand that. So, because He's not created, He doesn't have a body? How then are we made in the image of God if God does not have a body? What was it that Moses saw on the backside when Jesus passed by as the God of the Old Testament? And He said, 'No man can look upon My face and live.' *This is ludicrous, brethren!* Anyone who would sit in the Worldwide Church of God and continue to take this, you deserved what comes upon you.

Bodies are put together or composed, and God is neither put together nor composed.

That is a stupid statement!

He is the Creator, not the created...

We know that!

Until God created, there was nothing. Only God is eternal, only God is uncreated. There is no eternal matter or spiritual substance that coexisted with God.

Were you there? Do you know?

That would mean that God did not create everything...

This is philosophical reasoning to nonsense, and this is demon gibberish! It's exactly what it is.

And such a God is not a God of the Bible. Such a God is a limited God, and less than supreme God; a God who needs something besides Himself to act as God.

Does Elohim Refer To A Family of God Beings? by K.J. Stavrinides

I'm not going to go through all of this. Some of the things that he has there are right, some of the things that he has there are not correct. Let's come to the one where it is:

Lower Than the Angels

What is happening is that you take a true statement over here and *narrowly define it*. Because it is true, 'Elohim' does not equal *family*. 'Elohim' describes God! God is *creating* a family. And again, what are you going to do with 'the whole Family of God in heaven and earth' (Eph. 3).

Psalm 8:5 says that 'God made man a little lower than the angels'—*elohim*

That is a blatant false translation when it's translated *angels*. The New American Standard Bible clearly translated it "...made a little lower than God..." And that's what it should read. Angels are never anywhere called '*elohim*.' Angels are '*malak*.'

Bring him to the judges, Exo. 21:6: "He is to be brought to the judges."

He is to be brought *before God*. And after all, is that not where the judgment was to be? It was **God's**

judgment. They were to be brought before the judgment seat of God. I want you to follow these very clever sounding words here.

Father and Son—Stavrinides' writing:

The names 'Father' and 'Son' do indicate a family relationship. We can omit the reference to the Holy Spirit in this light, because the name 'Holy Spirit' does not immediately suggest a family relationship. This is perfectly acceptable and biblically sound. The error creeps into the concept when the relationship is understood in terms of separate beings.

The following explanation should make the explanation easier to understand: In a human family a father and son are two beings. One is the father because he existed while the son was not yet born. The father provides for the son because the son needs his help. Human beings are limited beings. They have a beginning. They have needs. The father/son relationship is meaningful only in the light of these relationships. It is a gross misunderstanding to think of God in such terms.

God is spirit. He has no limitations in space or time. In other words, it is not true that the Son had a beginning or that the Father existed while the Son did not. Neither is it true that the Father looked after his young Son during some of his childhood, or provided for the son's needs. Rather, the names 'Father' and 'Son' reveal important truths about God.

Well, if it doesn't reveal a family, what does it reveal? Did not Jesus say that the Father taught Him? *Yes He did!*

The book of Hebrews speaks of the Son in various ways. He is referred to as the Son, as 'the brightness of his glory, the express image of his person.' These are three ways of expressing the same idea. As the Son is God, he has no needs, and he is not in the same relationship to the Father than a human son is to his parent."

But did Jesus not say that He would be subject to the Father? *Yes He did!*

The names 'Father' and 'Son' are applied to God without the limitations that hold true to the human family. This is another way of saying that God is not a family, a word that has meaning only in the context of limited human beings. God is infinite, eternal, and in all ways unlimited. The attempt to make Elohim reflect a family of divine beings is not only impossible historically, linguistically, and culturally, it

is theologically wrong and inappropriate in the discussion of the true God.”

So then you take the word ‘Elohim’ and you burn the rest of the Bible.

Brethren, I am totally shocked beyond words with this situation. I don’t know what else to say, except that any of the brethren in [the former] WCG, if you believe this, and if you follow along with this, you’re in deep trouble.

The comment was made, if we’re not to be as a son of God as God is... That doesn’t mean we’re going to have the authority. No way! What’s the use of going on? I wonder how many people are just going to give up and say, ‘That good old Baptist church has a better church, has got a better choir; and furthermore, they don’t ding me for all these stupid tithes. I’m going to go there.’ Has Satan succeeded in what he wants to do? *Yes!*

Isn’t it unreal, the basic Scriptures we’ve gone over how many times, brethren? Do you think that Christ is going to enter into a marriage relationship to someone who is not compatible with Him? What does it talk about, Eph. 5? *I speak a great mystery concerning Christ and the church, concerning husband and wife!* Do we throw that out?

1 John 3:1: “Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him.”

I’ll tell you one thing, this newly espoused doctrine does not know God. He’s called the Father; we are called the children. We are called the sons of God.

Verse 2: “Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is.”

Nothing can be clearer than that. And that, brethren, is the reason why you were born. That is the reason that God has called you. If God just wanted to have a whole bunch of unthinking robots, composed of spirit, He can make them by the billions. If He wants you to become like a lapdog, like your stupid little dog at home, that when you come in it barks and yaps and runs to you, and you put down your hand to pet it, and it licks it, and everything is just fine. Can you express love to the dog? Can you talk with the dog? You can talk *to it*, but you can’t talk *with it*.

Now I’ve got in my hand something that Carl Franklin just did, in response to what this Pastor General’s Report is. And it’s called, The Chaldean Mystery of the One In Many, The Trinity:

Part Two. Well, in The Trinity: Part One, Carl Franklin gives the origin, the history of the rabbi’s, and where Philo admits that the philosophers were possessed. That’s why philosophy leads to demonism! Philosophy is the thoughts of demons to explain *their way to exclude God, and to include Satan the devil*, and the gods *they* set up. So, remember the circle: 1-2-3. The circle is Satan, and the 1-2-3 is Nimrod, Semiramis, and Horus.

The Chaldean Mystery of the One In Many, The Trinity: Part Two by Carl Franklin. The Magi:

The Jews like to tell you that they are clean, wonderful, innocent people, and have never been involved with magic or any of that sort of thing. Brethren, the truth is that Judaism is based on the Kabbalah, and the Kabbalah is the heart and core of satanic mysticism and magic. Like the woman said, ‘Turn up the heat, give us the meat.’ There it is.

- Why do you think Jesus said, ‘You are of your father the devil’?
 - Was He saying that just to antagonize them?
 - Was He saying it just as empty words?
- or*
- Was it a fact?

Here is a critique of some of the things of Plato:

The Parmenides presents a great difficulty to the reader. The best Platonists differ about its meaning. The ordinary person will be hard put to discover any meaning at all. The argument runs on and on in words that appear to make sense, yet, convey nothing to the mind.

Did we not just read some of that? *Yes!*

Examples are on every page. As for instance, “The One is also younger than itself at the time when, in becoming older, it coincides with the present. But the present is with the One always throughout its existence. Therefore, at all times, the One both is and is becoming older and younger than itself.”

I’ll just short-circuit a lot of this, and say that Plato studied in Babylon.

- What about the image of Dan. 2? *It starts out with a head of gold, and then silver, and then brass, and then down to the feet!*
- What is the message that goes to the feet?
- Where does it come from? *It comes from the head!*

Brethren, this whole system is still operating on the basic philosophies of Babylon.

- What is Christ going to do when He comes?

- What does it say about the Rock cut out without hands? *It's going to smite the image on its feet and going to grind it into powder, and it shall never exist!*

We're going to find on the Day of Trumpets that Christ is not coming to play patty-cakes with theologians. ***Christ is coming to destroy this system!***

- its religions
- its governments
- its theology
- its finances
- its education

Everything about this system God is going to destroy!

Read these books: *Protocols of the Learned Elders of Zion* by Victor Marsden and *En Route to Global Occupation* by Gary Kah. In every one of these things, people think they can politically correct it. Like Pat Robertson and Jerry Falwell. 'If we elect good people, there...' Listen! 'Good people' are the ones who have destroyed the earth! The only One Who's going to correct it is Christ.

Continuing with Cornford and his introduction to Parmenides:

The Parmenides seems to disclaim any achievement at all...

Finally, the great man says to his audience, "It seems to me that whether there is or is not a One, both that One and the others alike are, and are not, and appear, and do not appear to be."

"Most true," says Socrates, and the dialogue ends.

Sound familiar?

There is one God; that God is the Father, the Son, and the Holy Spirit. They are distinct, but not separate. Therefore, God is everything we can conceive of and more.

Chaldean Mysteries of the One In Many is understood and expounded by modern Magi, the mystery of the Trinity.

Selected quotes of Parmenides: All Is One:

The One cannot be anywhere. Both equal and unequal to itself and others. It is neither equal nor unequal to itself or another one; comes into existence and ceases to exist. It is immovable. Neither is One, nor is it all. In no sense is. It is both in itself and in another; is both like and unlike itself and others. It is not like or unlike itself or another. Becomes older and younger than itself. Has shape, has no shape. Does not occupy time, partakes of

time. Touches and does not touch itself and others.

Hypotheses: 1) If there is One, that One has being. If One is both one and many, it is like the others. If the One exists, the other exists.

Now you understand why the warning about philosophy in Col. 2? ***This is demonic gibberish!*** Where's the beef? *It's there, but wasn't!* If you look at it, you shall see it, but it won't be. If you thought it was in the bun, it was not between, but on top, which was underneath, but was within, which has to be without. The tomatoes are an illusion; they're not there. The lettuce and mayonnaise have all been run together and spoiled.

So the beef? That's a good question. The beef is the cow, the bone, the goat, the lamb. And it's not there because it wasn't ground up. And Wendy's has square hamburgers because he doesn't like to cut corners. So much for the beef.

Other qualities of One: does not change; partakes of existence and non-existence. Has inequality; may participate in many; has motion as is, at rest. Becomes and does not become unlike, unlike the others and like itself.

Sounds very much like a mystery. Now remember what we read in the book *My Catholic Faith* by Louis LaRaviore: 'The trinity is a blank mystery.' Strict mystery! Why? *They make it so you can never understand it, because they don't want you to know that it is Satan, Nimrod, Semiramis, and Horus!* That's why!

Again, we shall defer to Cornfeld: "The Parmenides presents a great difficulty to the reader. The best Platonists differ about its meaning. The ordinary person will be hard put to discover any meaning at all. The arguments run on and on in words that appear to make sense, yet convey nothing to the mind." This, then, is the source of Joseph Tkach's theology on the trinity."

Plato's successor...

By the way, was the name Academus was the name of the demon that spoke to Plato. So, *academy* means *a place of demons*. It was in a grove. What are our eco-freaks wanting to preserve? *Groves!*

Its principles are the one that stands beyond being, and many that populate the beings.

The realms of being are the mathematical numbers, the mathematical shapes, the soul, the world soul, and the perceivable bodies. They are created when one determines and limits the many. The One and the many are to be seen as analogous,

but different principles on each level. Ordered the entire reality according to the relation of genus and species...

I remember when I went to the University of San Francisco, and I was only there for six weeks, and I had to take Philosophy 101. And about that time I was getting the *Plain Truth* magazine. God was calling me, and I sat there, and we started out with Aristotle, Plato and Socrates. And I said, 'What am I doing sitting here in this class? What does that have to do with the Bible?' That was a Catholic institution, by the way.

Middle Platonism:

The pagan origins of Jewish monotheism and the trinity of one."

Carl is going to do some research on the *Temple of On* in Egypt.

He prepares the way for Plutinus' monotheism and the theory of hypostasis. The One is the cause of everything, even matter. He distinguishes between the first one and the second.

Hypostasis: In philosophy, the underlying principle, or nature, essence, or substance; in theology, originally, the unique essence and nature of the Godhead and therefore of the three persons of the Trinity; any of the three persons of the Trinity; the personality of Christ as distinguished from his two natures, human and Divine.

Nicomaches of Garacia, 2nd century A.D., equates numbers and deities in his arithmetic theology; Numenius, 2nd century A.D. Proximity to Plutinius is testified too by Plutinius being accused of plagiarizing his works. Theology, Numenius claims in his work, *On The Good*, must originate back beyond Plato to Pythagoras, and integrate the teachings of the Brahmans, the Jews, the magicians, and the Egyptians. Plato is nothing other than the attic-speaking Moses. Numenius' first God is only related to itself; the second and third Gods are only two different functions of the next hypostasis, which then is the Trinity. It compliments the forms of the first God, and it combines with matter in order to give to the forms to it, and it does so lose its unity.

You've had your philosophy class for today.

We have to get back to the basics. It's a shame, brethren, that we have to go through this. But I tell you, there's a lot of people you know and love that have been in Worldwide, some are still there, and now the gauntlet has been thrown down, and you're going to have to choose whether you're going

to follow Satan or you're going to follow God. The organization, apparently, is determined to follow Satan and not God.

This went out in the *Worldwide News*: It was made that people are interested in 'religion' now and not Truth. The Bible says, 'Your Word is Truth' and, 'Man shall live by every Word of God.' When you get interested in theology and in religion and not God, then these things happen.

Ephesians 5:9: "(Because the fruit of the Spirit *is* in all goodness and righteousness and Truth); proving what is well pleasing to the Lord" (vs 9-10). Having your senses exercised thereby.

Verse 11: "And have no fellowship with the unfruitful works of darkness, but rather expose *them*." That's what I'm doing, brethren! If you can sit in your WCG congregation and say, 'Everything is lovely and nice and sweet,' ***you've got the deception pulled down over your eyes, and you are in trouble!***

Verse 12: "For it is shameful even to mention the things being done by them in secret." Who knows what's going on?

Verse 13: "But all of these things being exposed by the Light... [and the light is God's Word] ...are openly revealed. Therefore, He says, **'You who are sleeping—wake up, and arise from the dead!...'**" (vs 13-14). If this sounds shocking to you, ***wake up!*** God is saying, 'This is the wake up call.'

"...wake up, and arise from the dead!... [Are you spiritually dead?] ...And Christ shall shine upon you.' So then, take heed that you walk circumspectly, not as fools, but as those who are wise..." (vs 14-15).

And let me tell you something, if you continue walking in this stupidity that I just read to you, you're walking in foolishness:

- you're not walking in wisdom
- you're not walking in Truth
- you're not walking in the Spirit of God

Here's the parallel account of where we started, Luke 12:1 "During this *time*, an innumerable multitude was gathering, *crowding so close* together that they were stepping on one another. First of all He began to speak to His disciples, *saying*, 'Guard yourselves from the leaven of the Pharisees, which is hypocrisy.'" Not only their hypocrisy, but also their teachings.

Verse 2: "For there is nothing covered that shall not be uncovered, nor hidden that shall not be known. Therefore, whatever you have spoken in the darkness shall be heard in the light; and what you

have spoken in the ear in closed rooms shall be proclaimed on the housetops” (vs 2-3).

Then He says this, because those who do it are going to endanger their lives. Tell you what, the one who wrote *Protocols of the Learned Elders of Zion* endangers his life. The fellow who wrote *En Route to Global Occupation*—Gary H. Kah—has endangered his life, and has had threats against him, and was offered \$100,000 to quit saying anything about the Masons. I mean, we are talking about tough times. We’re not talking about just persecution of religion. We are talking about looking at gun barrels right down in front of our eyes.

So, He says, v 4: “But I tell you, My friends... [that’s us. We’re called the friends of God] ...you should not be afraid of those who kill the body, and after that are not able to do anything more. But I will show you Whom you should fear. Fear Him Who, after He has killed, has authority to cast into the *fire of Gehenna*. Yes, I tell you, fear Him!” (vs 4-5).

- Do you fear God?
- or
- Do you fear just the authority in your little play-church, where you come in and play pitsy-patsy with the Bible?

You’re throwing your salvation away because you’re sound asleep and ready to let someone steal your crown?

The choice is yours! You either choose God, or you’re going to have to choose this world. Because the world is coming in full force and full blast with all of its satanic doctrines.

- pray for them
- pray that they will wake up.
- pray that they will listen
- pray for them

Ask God to open their minds, but they have to choose to do it.

- they have to choose to open their mind
- they have to choose to follow God
- they have to choose which way they will go

They can’t lay off with the old Adam and Eve excuse: The serpent; the woman. Did they still not get punished and put out of the Garden of Eden? *Absolutely!*

You are not going to escape if you stayed in the WCG, and you say, ‘Well, it’s the ministry,’ or ‘the brethren,’ or someone else. ***It is you!*** We have to stand before God.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Revelation 3:11
- 2) Colossians 2:4, 6-8, 23
- 3) Hebrews 5:12-14
- 4) 2 Timothy 2:15
- 5) Matthew 16:1-12
- 6) Genesis 1:26
- 7) John 1:1-4
- 8) Colossians 1:16
- 9) Titus 2:10-13
- 10) Ephesians 3:14-15
- 11) 1 Corinthians 2:16
- 12) Philippians 2:5
- 13) Colossians 1:27
- 14) Jude 3-4
- 15) John 4:24
- 16) 1 John 3:1-2
- 17) Ephesians 5:9-15
- 18) Luke 12:1-5

Scripture referenced, not quoted:

- Matthew 24
- John 6:35
- Daniel 2

Also referenced:

- Booklet: *Are You Complete in Christ?* By Fred R. Coulter
- Sermon Series:
 - ✓ *The Holy Spirit*
 - ✓ *Who Was Jesus?*
 - ✓ *Satan’s Ten Most Believable Lies*
- Article: From Pastor General’s Report, WCG, July 27th, 1993
- Books:
 - ✓ *Protocols of the Learned Elders of Zion* by Victor Marsden
 - ✓ *En Route to Global Occupation* by Gary Kah
 - ✓ *My Catholic Faith* by Louis LaRaviore

FRC:bo
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The Holiness of God I

By Fire! #1

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We're going to go through and cover perhaps one of the most important subjects in the Bible, and the most important subject concerning God. It's going to completely open or add to, or cause you to understand about God even more, and hopefully even more about human beings.

I think that it's interesting the way that this has come about. I didn't necessarily plan it this way, but this is the way that it just happened to come about. We had just finished the sermon series about human nature and now we're going to study the most important thing concerning God, perhaps *the most important thing about the nature of God*, and that is *the Holiness of God*.

That has an awful lot to do with our whole relationship with God; it has a tremendous opening in our perspective in:

- relating to the Holy Spirit
- relating to God the Father
- relating to how we view God

Too many times we view God as a 'hip-pocket' God. How many people like to have God convenient for them to kind of be a 'good luck charm'? ***God is not like that at all!***

We're also going to see what it means to approach God and the Holiness of God. This is such a vast subject that we obviously cannot cover it in just one or two sermons.

Definitions of Holiness:

- Holiness gives the expression of the essential nature of the sacred

Wherever you study in the Bible about God, the most important thing that you come across is that *He is Holy! He alone is Holy!* However, in the word *Holiness* there is not one attribute or definition.

- as the innermost reality to which all others related to God belong

Everything else about God—love, grace, mercy—all has to do with the nature and Holiness of God. With all these things, it isn't sufficient to give it full meaning.

- Holiness extends into every area of existence and has continue to everything that God does

That is in nature, history, human experience and conduct. In the election of Abraham and Israel and the New Testament Church, it has to do with our calling. Remember, it says:

- 'our Holy calling'
- we are called 'Holy brethren'
- we have the 'Holy Spirit'

All of those are key things to understand, but first we need to understand about the power of God and the Holiness of God in relationship to that.

Let's begin with some very important things concerning God. First of all, we're going to find how it describes God. We're going to see several places where there is this description of God.

Rev. 4 talks about the vision of God the Father and of Jesus Christ. We know that this is where John is taken in vision and lifted up to see the throne of God. Talk about an awesome thing to see, and awesome vision to behold.

If you want to put that in the context of all your dreams, ambitions and everything that you ever had in life, starting from a little child, there is nothing greater than to have had this vision here, *to see God!*

Revelation 4:2: "And immediately I was in *the Spirit*; and behold, a throne was set in heaven, and *One was* sitting on the throne. And He Who *was* sitting was in appearance like a jasper stone and a sardius stone; and a rainbow *was* around the throne, like an emerald in its appearance" (vs 2-3). All of these things are very crude descriptions of what He saw.

For me, it's awfully hard to grab a mental vision of what's being told here; in particularly because I'm not acquainted with how these stones really look and how you can view them, and also with the understanding that stones and different kinds of light are viewed entirely differently.

Verse 4: "And around the throne *were* twenty-four thrones; and on the thrones I saw twenty-four elders sitting, clothed in white garments; and they had on their heads golden crowns. And proceeding from the throne were **lightnings and thunders and voices...**" (vs 4-5). We're looking here at all the power and source of everything that there is.

“...and seven lamps of fire, which are the seven spirits of God, *were* burning before the throne. And before the throne *was* a sea of glass, like crystal. And around the throne and over the throne *were* four living creatures, full of eyes before and behind” (vs 5-6).

I myself cannot even imagine what that looks like. It's beyond my comprehension. I think of a post just filled with eyes. But I know that that isn't the way it looks.

Verse 7: “And the first living creature *was* like a lion, and the second living creature *was* like a bull, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle. And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, ‘Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come’” (vs 7-8).

I've never really been able to determine whether it is said continuously. And if that is said continuously, then what else can go on around the throne of God! So, I would have to assume that this is much like the morning and evening sacrifice that was on earth, which was for praise and glory to God. So, it would be every morning and evening, day and night, and nothing stops them from doing that every day and night to say, “...Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come.”

This creates the setting of the Holiness of God! We find a very similar setting that Isaiah saw. I suppose that this one very important experience when a man really felt less than a man. Lots of times we can do an awful lot for our understanding of the Scriptures if we just try to mentally put ourselves in the position of the one writing this and just see how we would react.

Isaiah 6:1: In the year that King Uzziah died, I then saw the LORD sitting upon a throne, high and lifted up, and **His train filled the temple.**” That is His glory, whatever it was coming from God.

I suppose that would be like looking out at Halley's comet and here's this huge train going behind it that has all the reflection that looks like a tremendous thing of glory. I kind of have this in mind when I read this of this train. I think of it as God's glory that just follows Him wherever He goes.

Verse 2: “Above it stood the seraphim; each one had six wings...” We're talking about the same thing we saw in Rev. 4.

“...with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, ‘Holy, Holy, Holy, *is*

the LORD of hosts... [the Lord God Almighty] ...the whole earth is full of His glory” (vs 2-3).

When we look out and view the earth, we don't think the whole earth is full of God's glory. We look out and see trees, plants, people, grass and animals; but you know that all of those things glorify God because He made them. He made all of them!

I hope that through this series we're going to find a lesser station in our opinion of ourselves as human beings.

Verse 4: “And the foundations of the threshold shook at the voice of the one who cried, and the house was filled with smoke. Then I said, ‘**Woe is me! For I am undone...**’” (vs 4-5).

There are two experiences that I have had that was not like this, but where I felt *woe is me, I'm undone!* That is just before I left Worldwide Church of God. As I look back on it now, the very day that the infamous person was ordained as an evangelist I felt this absolute cold gloom and doom just come upon me.

Then when things were being planned at Lincoln City, that very day that they were planned, the same thing happened during the Feast. That very night I felt *undone! Gloom and doom!* I thought to myself: that's strange because I remembered what happened the last time and I just put it out of my mind. That's the closest I have ever come to relating what Isaiah went through. He said:

“...‘Woe is me! For I am undone; for I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips...’” (v 5). That's why no one can approach God out of the goodness of their own heart! Human nature ought to tell us that. No one can, because God is Holy!

“...for my eyes have seen the King, the LORD of hosts.’ Then one of the seraphim flew to me, having a live coal in his hand...” (vs 5-6). We're going to see that one of the first things about the Holiness of God is that it is associated with fire. What is Satan's counterfeit of that? *Fire worship!*

“...*which* he had taken with tongs from the altar. And he laid *it* upon my mouth and said, ‘Lo, this has touched your lips; and your iniquity is taken away, and your sin atoned for’” (vs 6-7).

That's quite something! A coal off the Holy altar of God, *symbolically*, and touched his lips. That's quite different from baptism for us. This was God's way showing that He would deal with Isaiah.

Verse 8: “And I heard the voice of the LORD, saying, ‘Whom shall I send, and who will go for Us?’ Then I said, ‘Here *am* I; send me!’ And He said, ‘Go, and tell this people, “You hear indeed,

but do not understand; and you see indeed, but do not perceive.” Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and return, and be healed” (vs 8-10).

That is exactly what is happening this society today. They’re closing their eyes, their ears, everything:

- the world’s economic condition
- the disease condition
- the water condition
- the air condition
- the general health of people
- the general understanding of ‘religion’

They’re closing their eyes and their ears and doing exactly what it says here.

I think when we are done with this, you will understand why no man should appoint himself as a prophet of God. No man shall say, ‘I’m a prophet of God’ unless they’ve gone some experience like this—that Isaiah did, that John did—that they really know that it was from God. Do you see what a presumptuous thing that is?

Isaiah 57:15: “For thus says the high and lofty One Who inhabits eternity; Whose name is Holy; ‘I dwell in the high and Holy place, even with the one who is of a contrite and humble spirit...’” The Spirit of God is completely antagonistic to the exaltation of human beings.

“...to revive the spirit of the humble, and to revive the heart of the contrite ones” (v 15).

We’re still talking about the Holiness of God, the greatness of God, the absolute marvelous and fantastic things of God. We’ve covered this before, but it’s ‘line upon line, precept upon precept’ and we’re going to learn more and more. I think that’s it very important that we understand and also realize that as we see the world—and this is something to thank God for, and that I think we are living through—going down worse and worse, and the problems and difficulties happening:

- What is happening with us?
- What is God leading us through?

To understand more and more of His Word! And to have a clearer and better understanding of how we stand with God! That’s very important.

I think it’s significant the way we view it, and it seems to be happening at the same time. That’s not to say that we take any credit for ourselves and say, ‘We’re God’s people and God has to do this, God has to do that.’ **NO!** God doesn’t

have to do a thing! He does not have to do a thing because we constrain God to do something. *God does it because He wants to! God does it because of His grace!*

So therefore, we don’t take the credit. The worst thing in the world to do is take credit for what God has done! That is the absolutely the worst thing in the world to do. Let’s keep that in its proper perspective, too.

Psalm 104:1: “Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty, covering Yourself with light as with a garment...” (vs 1-2). That’s like going to your closet and saying, ‘What am I going to wear today?’ You have this huge, vast closet and every time you would move something it would sparkle and shimmer with the different colors.

Can you imagine clothing yourself with light? What appears to be light? That’s going to be an interesting experience! When we get through with this and you really understand and contemplate and have in your mind the Scripture that says we will ‘see Him as He is.’ I wonder what wardrobe God is fixing for us?

Jesus said, ‘In My Father’s house there are many mansions, and if it were not so I would have told you, and I go to prepare a place for you.’ What is He going to prepare? *Everything!* “...covering Yourself with light as with a garment...”

“...and stretching out the heavens like a curtain” (v 2). That has always just been an amazing thing to me, every time I step out and look at the stars at night and things like that. I think of that and how God stood out there. And just like we just pull a cord and open the curtains, God put out the vastness of universe and heavens. What a marvelous and fantastic thing!

Ezekiel talks about the Holiness of God in connection with fire and power. What is the most awesome thing that human beings have created today? Is it not the hydrogen bomb? *Yes!* If you’ve ever seen some pictures of that, that is absolutely breathtaking! If you feel like you’re seeing something that makes you feel *undone*... If you had a big, huge television screen to see that thing go off, you would feel *undone!* Everyone of those who saw it, witnessed it, or were part of it have commented: What have we let loose on the earth?

That is just an infinitesimal, just a drop of the power and glory of God! Here is the vision of Ezekiel:

Ezekiel 1:4: “And I looked, and behold, a windstorm came out of the north, a great cloud, with fire flashing forth continually...”—*in-folding itself*

(KJV). I've often tried to figure out what *fire in-folding* itself would mean. In other words, it must have been some ball of fire, instead of the flames going out, they were continually in-folding itself.

"...—and a brightness all around, *coming* out of its midst, like the color of sparkling amber out of the midst of the fire. Also out of its midst *came* the likeness of four living creatures...." (vs 4-5). Wherever we see any vision of God, it's always associated with four living creatures.

When we come to the book of Revelation and it shows the 24 elders and the 7 spirits of God are also there. That's the center of the universe, brethren! That's what controls everything that goes on.

"...And this was their appearance; they had the likeness of a man. And each *had* four faces, and *each had* four wings" (vs 5-6). These are a cherubim. They're a little bit different teraphim that we saw before.

Verse 7: "And their legs *were* straight; and the sole of their feet was like the sole of a calf's foot. And they sparkled like the color of burnished brass. And the *hands* of a man *extended* from under their wings on their four sides; and as for their faces and wings of the four of them, their wings were joined one to the other. They did not turn in their going; each one went straightforward" (vs 7-9).

Just like these things of what people have claimed are *unidentified flying objects* (UFOs) that they go at tremendous speed and all of a sudden without slowing down or anything they go in a completely different direction. I'm not going to discuss UFOs except to say that I feel that's what Ezekiel saw, only it was not unidentified. He identified it.

I'm sure there are demon apparitions and angelic beings that we see. I'm sure that if the technology of mankind has gone as far as it has, it's entirely conceivable that there is such a thing as a flying saucer that *men* operate.

Here Ezekiel identified what it was, and I'm sure that a lot of things that these people see as UFOs—and I'm sure that there are a lot of them they don't see—are the angels of God carrying out the work of God here on earth. All you have to do is read the book of Daniel. What was Gabriel doing? I'll tell you one thing, go through and study about Gabriel and you will find that that must be the angel in charge of all of the prophecies and events leading up to the first coming of Jesus Christ. I'm sure that he's going to be in charge and carrying out all the events and making sure that they're done leading up to the second return of Jesus Christ.

I feel that God is actively involved in carrying things out on earth. This thing of AIDS; God didn't allow AIDS, *He sent it!* There's a certain time of judgment that comes upon a people and nation that God sends it! It happens!

God didn't allow the Flood, He caused it! Once we understand about the Holiness of God and the power of God we're going to realize that.

Verse 10: "And the likeness of their faces *was this*: the face of a man, and the face of a lion, on the right *side* of the four of them; and the face of a bull on the left side of the four of them; and the face of an eagle toward the rear of the four of them. Thus were their faces. And their wings *were* stretched upward; two *wings* of each one were joined to another; and two *wings of each* covered their bodies. And each went straightforward. To where the spirit was to go, there they went without turning as they moved. And the likeness of the living creatures *was this*: they looked like burning coals of fire..." (vs 10-13).

Here again, whenever we start getting into the presence of God, as He appears, we're dealing with a description of fire. We're going to find in dealing with the **Holiness of God and fire**. How silly it is to worship fire, absolutely silly; you can see Satan's counterfeit. People get all involved in that kind of thing.

"...like the appearance of **torches**. It was continually circling among the living creatures. And the fire *was* bright, and **out of the fire went forth lightning**.... [very similar to what we read in Rev. 4. 14] ...And the living creatures kept running back and forth, like the appearance of a **flash of lightning**" (vs 13-14).

You can go through and read all the rest of it. It goes through showing all this power and God's Spirit that has to do with force, energy and what we would call *fire*, and what God also calls *fire*.

Heb. 10 & 12 shows that this also carries right on over into the New Testament. This also ties in with our being able to fellowship and assemble together and so forth.

Hebrews 10:25: "Not forsaking the assembling of ourselves together, even as some *are* accustomed to do; but rather, encouraging *one another*, and all *the* more as you see the day drawing near. For if we willfully go on sinning after receiving the knowledge of the Truth, there is no longer any sacrifice for sins, but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries *of God*" (vs 25-27).

Why is God going to burn up the wicked in

a lake of fire? Have you ever wondered why God is going to use *the Lake of Fire*? *Yes, it's a refinement, that's true!* But, ***fire is an expression of God's anger***, as well as an expression of His glory.

Verse 28: "*Consider this*: anyone who rejects *the Law of Moses* dies without mercy under *the testimony* of two or three witnesses. How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified..." (vs 28-29). We're going to see that that also has to do with Holiness.

"...as an unholy thing, and has scorned the Spirit of grace? For we know Him Who has said, 'Vengeance *belongs* to Me. I will recompense!' says *the Lord*.' And again, '*The Lord will judge His people*.' *It is a fearful thing to fall into the hands of the living God*" (vs 29-31). That's why we want to fall into the hands of God with His mercy, not fall into the hands of God with His anger.

Hebrews 12:29: "For our God *is* indeed a **consuming fire**." That is to consume everything that is evil and wicked.

When you start thinking about the rebellion of Satan the devil and everything that he did; we're going to see why God says that He is 'a jealous God.' We, as human beings, look upon that word as a trait of human evil, being jealous, because jealousy is rooted in envy, lust and covetousness. But the jealousy that God is talking about is because *He alone is God!*

So, when you view that in relationship to where Lucifer said, 'I will become like the Most High,' maybe we can understand more about the rebellion of Satan and how absolutely fearful and frightful it was.

We'll see the first encounter God had with Moses was, and I'm sure all of you will know what it's going to be, and then we're going to see some of the events that took place.

Exodus 3:1: "Now, Moses kept the flock of his father-in-law Jethro, the priest of Midian...." Let me just mention here that Midian was one of the sons of Abraham through Keturah. As priest of Midian, even though you would call them heathen—because he did not receive the blessing of Abraham, though it was of the offspring of Abraham—their religion at this time must not have been too pagan.

Remember when Moses came out and brought all the people out and was met by Jethro's father-in-law? He said, 'Moses you're a wreck, you're going to die! He said, 'All these people keep coming to you every day, and there's this long line.

You're going to wear yourself and the people out. Organize it and have captains of thousands, hundreds, tens and so forth.' Moses took his father-in-law's advice and did it.

That would tell me that the religion of Midian at that time must have not been too awfully pagan. Isn't it interesting that Moses kept the flocks, David kept the flocks and Christ was a builder.

"...And he led the flock to the west side of the desert. And he came to the mountain of God, to Horeb. And the Angel of the **LORD appeared to 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. And Moses said, 'I will now turn aside and see this great sight why **the bush does not burn up**'" (vs 1-3).

There are not too many exciting things out in the desert that come by. You may see a lizard, snake, scorpion, or something. You're out there tending sheep for 40 years; Moses was 80-years-old when God called him. He was kicked out of Egypt when he was about 40, so there's not too much to entertain yourself with.

Look out here at all these sheep all the time. That's pretty much it and once in a while a caravan would come through. So, here's this strange thing going on. Here's this bush burning.

Verse 4: "And the LORD saw that he had turned aside to see. God called to him out of the midst of the bush, and said, 'Moses! Moses!' And he said, 'Here I *am*.' And He said, 'Do not come near here. Put off your sandals from your feet, for the place on which you stand *is Holy ground*'" (vs 4-5). So, the Holiness of God is so important that wherever God is, that is Holy!

Verse 6: "And He said, 'I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look upon God."

We know that it was not an angel of God, but that it was God Himself!

Exodus 19:3: "And Moses went up to God, and the LORD called to him out of the mountain, saying..." He didn't go all the way up to God. He probably went part way up the mountain and God talked to him and said:

"...Thus you shall say to the house of Jacob and tell the children of Israel, 'You have seen what I did to the Egyptians...'" (vs 3-4). And we remember how short their memory was; they didn't even get three days out into the wilderness before they were complaining.

There are some people who are chronic

critics. That's all they can do. Most of them are hired by these preservation groups or study groups and the other half are Democrats, and they have one-quarter of them who are Republicans and the rest are just wild running all over the earth. You can't please people; they're just chronic critics and cranks!

So, God said to remember what He did, "...You have seen what I did to the Egyptians and *how* I bore you on eagles' wings..." (v 4). I bet there's some critic out there saying, 'Oh yeah, eagles' wings; I walked all the way, God, don't give me that.' *They did! They walked!*

"...and brought you unto Myself. Now, therefore, if you will obey My voice indeed..." (vs 4-5). I want to emphasize something here very clearly: ***God is the One Who did the calling!***

- He called them out of Egypt
- He rescued them out of slavery

He does the same thing; He makes the covenant promise a general covenant. In today's legal parlance it would be 'a memorandum of understanding.' We have general principles that you bind yourself to and any subsequent agreement fits into the overall 'memorandum of understanding.' That's what we're seeing right here. God didn't spell out and make everything crystal clear. He said, ***'If you will obey My voice, indeed!'***

- What does that mean?
- How broad is that statement?

Anything God speaks! Not what you think you want to hear, or not what you want to obey, but you're saying, ***'I will obey Your voice!'*** That's the same thing in the New Testament. Go back and study John 14:

- if you love Me keep My commandments
- if you love Me you will keep My sayings

"...and keep My covenant..." (v 5). Those are the conditions that God lays upon the people.

"...then you shall be a special treasure to Me above all people; for all the earth *is* Mine.... [God hasn't gone off and deserted it; all of it belongs to God] ...And ***you shall be to Me a kingdom of priests and a Holy nation....***" (v 5-6). The reason would be because God will dwell among His people.

"...These *are* the words which you shall speak to the children of Israel" (v 6). Not a very long message; simple and easy to understand.

Verse 7: "And Moses came and called for the elders of the people, and laid before them all these words, which the LORD commanded him. And all the people answered together and said, 'All

that the LORD has spoken we will do.'...." (vs 7-8).

That's why it's called a marriage covenant. You stand up there on the marriage day and 'Do you, 'So and So,' promise to love and provide all this for your wife?' *Yes, I do!* 'Do you promise to submit, yield and obey the voice of your husband?' *Yes, I do!* Then ten years down the road that still applies, that very simple little ceremony, but you didn't say what you were going to say ten years down the road. Always remember that next time you're in a fight; those original words are still binding. Then you can wait till sundown and bury the hatchet and start all over again. That's the way to handle it.

"...And Moses returned the words of the people to the LORD. And the LORD said to Moses, 'Lo, I come to you in a thick cloud that the people may hear when I speak with you....'" (vs 8-9). Why did God speak directly to the children of Israel? Do you know what they would have said if they had seen nothing and heard nothing? And every day they looked up at Mt. Sinai and it was blue sky and a hot sun and Moses staggers down 40 days later and says, 'God spoke to me.' *Yeah! HA! You betcha God spoke to you. Let's lynch this guy!* They almost did with the things that were there! This was a scary event!

"...and believe you forever.'.... [this is going to make an impression on the mind] ...And Moses told the words of the people to the LORD. And the LORD said to Moses, 'Go to the people and sanctify them today and tomorrow, and let them wash their clothes. And be ready for the third day; for on the third day the LORD will come down in the sight of all the people upon Mount Sinai. And you shall set bounds for the people round about, saying, "Take heed to yourselves. Do not go up into the mountain, or touch the border of it. Whoever touches the mountain shall be surely put to death"' (vs 9-12).

Verse 14: "And Moses went down from the mountain to the people and sanctified the people. And they washed their clothes." Where did they get all the water to wash their clothes? They had to have a lot of water to wash the clothes of 1.8-million people.

Verse 15: "And he said to the people, 'Be ready for the third day. Do not approach a woman.' And it came to pass on the third day in the morning that there *were* thunders and lightnings..." (vs 15-16). Notice how closely this ties in with Rev. 3.

"...and a thick cloud upon the mountain. And the sound of the trumpet was exceedingly loud..." (v 16). A trumpet will always get your attention, that's why they use it for reveille; wakes

you up suddenly. Here are all the angels out there blowing these trumpets. Think of it in that situation. Talk about an attention-getter. We'll see what an attention-getter this was.

"...so that all the people in the camp trembled" (v 16). I imagine when they first heard it, it made the hair stand up on the back of their head. Then they got 'goose bumps' and were all trembling! They shook in their boots!

Verse 17: "And Moses brought the people out of the camp to meet with God...." At that time they were all ready to march, so this must have been some ceremony. This wasn't 'here comes a mob and we'll all mob around the mountain.' **No!** They were all set and all in their positions and all went forward to meet God. It was a formal ceremony!

"...And they stood at the base of the mountain" (v 17) The nether part, the low end of the mountain. The mountain came down to the flat area and that's where they were. That nether part is right where the valley ended and the mountain started.

Verse 18: "And Mount Sinai was **smoking**..." Here this thing is burning and the thick clouds, lightning and the trumpets blasting away.

"...all of it because the LORD came down upon it **in fire**..." (v 18). When God comes in His powerful glorious form, **it is fire, all consuming**, everything physical around is consumed, gone! That's why He had to come in a cloud to prevent everything from being burned up.

"...And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly" (v 18). So, the whole thing was trembling. Everything was shaking! The people were trembling and the mountain was shaking. I imagine that a lot of the smaller rocks were rolling down and the power and glory of God descended on the mountain and here these trumpets are blowing louder and louder.

Verse 19: "And when the sound of the trumpet sounded long, and became very strong, Moses spoke, and God answered him by voice. And the LORD came down upon Mount Sinai on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up" (vs 19-20).

(go to the next track)

Verse 21: "And the LORD said to Moses, 'Go down. Command the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, who come near to the LORD, sanctify themselves, lest the LORD break forth upon them.' And Moses said to the LORD, 'The people cannot come up to Mount Sinai, for You commanded us, saying, "Set bounds around the mountain, and sanctify it."' And the LORD said to

him, 'Away! Get you down, and *only* you shall come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break forth upon them.' And Moses went down to the people, and spoke to them" (vs 21-25).

God was ready to speak, and what is the very first thing He spoke? *The Ten Commandments!* I think that even though the movie *The Ten Commandments* is as good as it is, I think they did sort of a wimpish rendition of this, when this happened. When God spoke it was all ear-splitting! There was no doubt that God spoke. Did God speak? **Yes!** Did you hear what He said? **Yes!**

Exodus 20:18: "And all the people saw the thunderings, and the lightnings, and the sound of the trumpet, and the mountain smoking. And when the people saw, they trembled and stood afar off." Don't worry about climbing up on that mountain! They got out of the way.

Verse 19: "And they said to Moses, 'You speak with us, and we will hear. But let not God speak with us, lest we die.'" That was an awesome event.

I have never been in any predicament where I felt that I was going to die; literally, completely die from some experience. Can you imagine all those people feeling this way just because of the power and presence of God.

Verse 20: "And Moses said to the people, 'Do not fear, for God has come to prove you and so that His fear may be before your faces, so that you may not sin.' And the people stood afar off, and Moses drew near to the thick darkness where God was" (vs 20-21). That is a fantastic, awesome event! There again, it is with the power of God.

We see another description of this, Deuteronomy 4:33: "Did any people ever hear the voice of God speaking out of the midst of the fire as you have heard and live? Or has any god attempted to go and take a nation for himself from the midst of another nation..." (vs 33-34). We know that God has not called any of the other nations of the world, and that makes these critic nations mad. Why do you have what you have?

We see it at the United Nations (UN). If you want to see human nature in actions, read about the U.N. whenever you can see it on the news just watch it. It's something else!

"...by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great *awe-inspiring* terrors, according to all that the LORD your God did for you in Egypt before your eyes? It was shown to you so

that you might know that the LORD *is* God, *and there is none other beside Him*" (vs 34-35).

I tell you, how quick did they go to making an idol? After that experience, where you're scared to death, you're shaking in your boots and you know it's the voice of God, then after a few days they said, 'As for this Moses, we don't know where he is. Maybe he's up on the mountain dead. Let's make us gods. Of course, you know what happened then.

Verse 36: "He made you hear His voice out of heaven so that He might teach you. And He showed you **His great fire** upon the earth. And you heard **His words out of the midst of the fire.**" That must have really been some event!

We sit here and think that must have been awesome! I would like to have been there to see what it's like. We're going to see a greater fire; we're going to see the return of Jesus Christ. I just wanted to emphasize v 36 where it is called and shown "...His great fire... And you heard **His words out of the midst of the fire.**"

It was really ironic that in our local paper was an article about Scientology and all their beliefs and God is way off on some stupid planet somewhere and that He can't control all these evil spirits, and all these evil spirits are down here possessing people, and this happened 75-million years ago. Then the next day there's one in there about the Mormons and how that Joseph Smith realized that God was there when His Spirit came out of a salamander.

When you read the Bible and see how God talks, what a stupid, stupid thing! Yet, intelligent people believe those things! This guy—L Ron Hubbard—wrote the book *Dianetics*. So many people have read that, and if can't understand right from wrong they get 'dingy' when they get done reading it. Why? *Because it's based on 'dinginess'; that's why!* It's not based on the Truth. You become 'dingy' if you have a dingbat 'religion.'

That's the way it is with the Mormons. What a stupid thing! I know that the most impressive thing that I saw was when we were in Salt Lake City and we went to this brand new display thing where they had all the manikins and little things where they show about the Mormon religion. Here's old Joseph Smith supposedly out there receiving a vision from God. His account is that he was lying on his back.

After he saw the salamander, he rolled over on his back and the salamander said, 'This is God speaking.' *No way!*

This is the way that God is going to speak: *with His great fire!* "...you heard **His words out of the midst of the fire**" (v 36).

Deuteronomy 9:3: "Therefore, understand this day that the LORD your God *is* He Who goes over before you. ***Like a consuming fire...***" We're going to see how God enacts that "...consuming fire..."

"...He shall destroy them, and He shall bring them down before your face. So you shall drive them out and destroy them quickly as the LORD has said to you. Do not speak in your heart after the LORD your God has cast them out from before you, saying, 'For my righteousness, the LORD has brought me in to possess this land'; but for the wickedness of these nations, the LORD your God drives them out from before you." (vs 3-4).

That's really true! How many times have you seen where a family will work hard, struggle hard and do things the best they can in the fear of God, and God blesses them with sufficient to get along and succeed. But then God blesses the children, and what happens to the children? *They think how great they are! How marvelous they are!* I've seen that how many times? And how many times did we even do that ourselves? God says that it's not because of *your* righteousness but because of the wickedness of those nations.

Verse 5: "**Not for your righteousness**, or for the uprightness of your heart, do you go to possess their land, but for the wickedness of these nations, the LORD your God drives them out from before you, so that He may perform the word which the LORD swore to your fathers, Abraham, Isaac and Jacob. Therefore, understand that the LORD your God does not give you this good land, to possess it for your righteousness, for you *are* a stiff-necked people" (vs 5-6).

"...stiff-necked..." refers to just setting yourself to where you're stubborn, refuse and won't listen. Let's see how God answers by fire. We see how God came on Mt. Sinai and talked with the Israelites. Well, let's backup a little space of time and let's look at the confirmation of the covenant that God made with Abraham:

Genesis 15:1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.' And Abram said, 'Lord GOD, what will You give me since I go childless, and the heir of my house *is* this Eliezer of Damascus?' And Abram said, 'Behold, You have given no seed to me; and lo, one born in my house is my heir.' And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir; but he that shall come forth out of your own loins shall be your heir.' And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to

him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 1-6).

After that there were different animals taken for a sacrifice: a heifer, she-goat, a ram, a turtledove and a young pigeon. He divided them in half and laid them all in a line. When the covenant was confirmed:

Verse 17: "And it came to pass—when the sun went down and it was dark—behold, **a smoking furnace and a burning lamp** passed between those pieces." In other words, God consumed those sacrifices. He answered with fire.

We're going to see several times where God answers with fire. You've read it one time here and one time there over a long period of time going to church and so forth, but this time I want to put it all together if I can.

Verse 18: "In the same day the LORD made a covenant with Abram, saying, 'I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates...'—that's a big hunk of real estate. Notice that that was his inheritance. That's why I've said before that when we inherit the Kingdom of God it is going to be something we will own and possess.

God isn't going to give us a block out in space and say, 'Okay, inherit the Kingdom of God.' *Where is it, Lord?* 'Out there in space someplace, see if you can find it.' **No! We're going to own and possess it!**

This is after sanctifying the priesthood and the altar and so forth, Leviticus 9:22: "And Aaron lifted up his hands toward the people, and blessed them, and came down from offering the sin offering and the burnt offering and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people. And the glory of the LORD appeared to all the people. And **there came a fire out from before the LORD, and burned up the burnt offering and the fat on the altar.** And all the people saw and shouted and fell on their faces" (vs 22-24)—quickly bowed down with their face toward the earth.

The first time I read that you get the impression that they tripped and fell on their face. It doesn't mean that. It means they quickly bent over and put their faces to the ground in worship toward God.

I suppose the best way you can visualize that when you see the Arabs bow down toward Mecca. That's what you call falling on your face; you quickly get on your knees and put your head right down to the ground. That's what they were doing

there.

Let's see something else in Exo. 40 where they got the tabernacle finished and all setup. We saw in Lev. 9 that that's when everything became operable. We're going to see the pattern that God used with the tabernacle and later the pattern that was used for the temple. This was after everything was finished. The tabernacle was setup, the fence around it was all setup and Moses finished the work:

Exodus 40:34: "And the cloud covered the tabernacle of the congregation, and the glory of the LORD filled the tabernacle." Remember what led them out of Egypt. *God did with a pillar of cloud by day, and **a pillar of fire by night!*** Here the cloud covered the tent of the congregation.

Verse 35: "And Moses was not able to enter into the tabernacle of the congregation because the cloud stayed on it, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel journeyed on in all their journeys. But if the cloud was not taken up, then they did not journey until the day that it was taken up; for the cloud of the LORD was upon the tabernacle by day, **and fire was on it by night,** in the sight of all the house of Israel in all their journeys" (vs 35-38).

That was there constantly showing the presence of God! When we come to 2-Chron. 5 we have exactly the same thing.

2-Chronicles 5:12: "And the Levitical singers—all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* clothed in white linen, and having cymbals and with harps and lyres—stood at the east end of the altar, and with them a hundred and twenty priests sounding with silver trumpets."

Here we have a replication of the coming of God on Mt. Sinai, and now the coming of God to the temple. They have the different rituals, and I'm sure that God told them what to do and how to do it and everything like that, with all the instructions that He gave David, which were passed on to Solomon.

Verse 13: "It came to pass, as the trumpeters and the singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the silver trumpets and cymbals and instruments of music, and praised the LORD, *saying*, 'For He is good, for His steadfast love *endures* forever,' that the house was filled with a cloud, *even* the house of the LORD." So, we have the same thing! When God put His presence in the temple, He did exactly the same thing when He put His presence in the tabernacle.

Verse 14: "So that the priests could not

stand to minister because of the cloud..." Isn't that the same thing that was said of Moses, that he couldn't minister because of the cloud.

"...for the glory of the LORD had filled the house of God!" (v 14). Same thing that was said of the tabernacle.

I remember when we read in Lev. 9 that after that was done then they offered all the offerings, had the priesthood sanctify it and **then fire came down and consumed the offering.**

If you want to read something very inspiring, read all of Solomon's prayer. That's really quite a prayer! It talks about how that he knew that God would be with His people wherever they went, and if they sinned or did this, turned their voice to heaven and turned back to God that He would hear them and so forth. Really quite inspiring.

2 Chronicles 7:1: "And when Solomon had made an end of praying, **fire came down from heaven and consumed the burnt offering and the sacrifices.** And the glory of the LORD filled the house." Same exact pattern! So, we have the exact same thing.

Now, there are some other occasions where **God answered by fire!** Can you remember some of those occasions?

He answered by fire with Korah and that bunch in their rebellion. You see, once God sanctifies something and makes it Holy, no one else can come in and usurp it and do it. God said that the high priest would come out of the family of Aaron *only*. The whole thing with the rebellion of Korah, they said they we're just 'stupid Levites, and we have to do all this lifting and cart all of this stuff. We want to be the priesthood. We don't like all this labor. We want to form a union and we're going to redo this priesthood thing here.'

That's why that was that rebellion. That's why God answered them by fire! You betcha!

The account of Elijah, 1-Kings 18: the way this is written, whomever wrote this must have had a great time writing this:

1-Kings 18:21: "And Elijah came to all the people and said... [after all the Israelites were gathered and King Ahab was there] ...'How long will you vacillate between two different opinions? If the LORD *is* God, follow Him....'" God doesn't want anyone indecisive. God is God, why be undecided] ...But if Baal is God, *then* follow him.' And the people did not answer him a word. And Elijah said to the people, 'I, I alone, remain a prophet of the LORD. But Baal's prophets are four hundred and fifty men. Now, let them give us two

bulls, and let them choose one bull for themselves, and cut it in pieces and lay *it* on wood. But **place no fire under it.** And I will dress the other bull and lay it on wood, and **place no fire under it.** And you call on the name of your gods..." (vs 21-24)—Baal, Ashtaroth, whatever. I imagine they had their core out there. It would be like today:

- those who believe in Hinduism get so many priests
- those who believe in Buddhism get so many priests
- those who believe in Catholicism get so many priests
- those who believe in Mohammadism get so many priests
- those who believe in witchcraft get so many priests

They all take turns and run by courses. It says, "...call on the name of your gods, and I will call on the name of the LORD. And it shall be, the **God that answers by fire,** He is God.' And all the people answered and said, 'The word *is* good.' And Elijah said to the prophets of Baal, 'Choose one bull for yourselves, and prepare first, for you *are* many. And call on the name of your god, but place no fire *under it.*' So, they took the bull, which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, 'O Baal, hear us.'...." (vs 24-26).

The Oratory of Elijah: 'O Baal, here us!' When you listen to it, when I first heard it I didn't get all the sound and it has a real catchy tune to it. A lot of these things have catchy tunes. I thought I don't want that going around in my head!

"...But there was no voice, nor any who answered. Then they leaped upon the altar which was made" (v 26). 'We're going to really convince God that this is important. I imagine that there was someone out there pounding the drums. That's probably what was going on here at the altar. They were going to really impress God.

Verse 27: "Now, it came to pass at noon Elijah mocked them and said, 'Cry aloud with a great voice, for he *is* a god. Either he is meditating, or he is pursuing, or he is in a journey. Perhaps he is asleep and must be awakened!'" [Isn't that all these pagan gods?] ...And they cried with a loud voice and cut themselves with knives and lances until the blood gushed out upon them. So, it came to pass when midday was past, and when they prophesied until the offering of *Elijah's* oblation, there was neither voice, nor any to answer, nor anyone who paid attention. And Elijah said to all the people, 'Come near to me.' And all the people came near him. And he repaired the altar of the LORD that

had been thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob to whom the Word of the Lord came, saying, 'Israel shall be your name.' And with the stones he built an altar in the name of the LORD, and he made a trench around the altar big enough to contain two measures of seed" (vs 27-32). I don't know how much that would be.

Verse 33: "And he arranged the wood, and cut the bull in pieces, and placed *it* on the wood, and said, 'Fill four water jars with water and pour on the burnt sacrifice and on the wood.' And he said, 'Do *it* the second time.' And they did *it* the second time. And he said, 'Do *it* the third time.' And they did *it* the third time. And the water ran all around the altar. And he filled the trench also with water. Now, it came to pass at the time of the offering of the oblation, Elijah the prophet came near and said..." (vs 33-36).

Notice how long this prayer is. He didn't have a clock to time it. Prayer is not based upon time or clocks. *Prayer is based upon belief!*

"... 'LORD, the God of Abraham, Isaac, and of Israel, let it be known this day that **You** are God in Israel, and that I am Your servant, and that I have done all these things at Your Word. Hear me, O LORD, hear me, **that this people may know that You are the LORD God,** and that You have turned their heart back again.' **Then the fire of the LORD fell and burned up the burnt sacrifice and the wood, and the stones and the dust, and licked up the water that was in the trench**" (vs 36-38). Quite and awesome display! God answers by fire!

We know there's going to be counterfeit down somewhere in the future. All you have to do is read Rev. 13. *The false prophet is going to be able to call fire down from heaven in the sight of men!* But don't forget the two witnesses. When the false prophet calls down fire out of heaven, with the power of Satan, then the two witnesses are going to do something very drastic on the earth.

Verse 39: "And when all the people saw, they fell on their faces. And they said, 'The LORD, **He is the God!**....'" It's not gods or god, but THE GOD!] ...The LORD, He *is* **the** God!" There ***He answered by fire!***

- 5) Ezekiel 1:4-14
- 6) Hebrews 10:25-31
- 7) Hebrews 12:29
- 8) Exodus 3:1-6
- 9) Exodus 19:3-12, 14-25
- 10) Exodus 20:18-21
- 11) Deuteronomy 4:33-36
- 12) Deuteronomy 9:3-6
- 13) Genesis 15:1-6, 17-18
- 14) Leviticus 9:22-24
- 15) Exodus 40:34-38
- 16) 2 Chronicles 5:12-14
- 17) 2 Chronicles 7:1
- 18) 1 Kings 18:21-39

Scriptures referenced, not quoted:

- John 14
- Revelation 3; 13

Also referenced:

- Sermon Series: *Human Nature*
- Book: *Dianetics* by L Ron Hubbard

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All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Revelation 4:2-8
- 2) Isaiah 6:1-10
- 3) Isaiah 57:15
- 4) Psalm 104:1-2

Holiness of God II

By Fire! #2

Fred R. Coulter

Last night we had a nice fire in the fireplace. Some of the wood we have had as much as ten years, and it was really dry. I have the easy type fireplace. You light the match and light the gas and you have the wood on it and everything goes really good. You don't have worry about all the huffing and puffing and paper, but the wood was so dry that once it got going it roared! I mean, we had a fire like you wouldn't believe.

We were sitting there enjoying some nice music and it got so hot that we had to back up instead of sitting in the chairs close to it. It got so hot that I had to take off my shoes and socks to cool off. I was sitting there watching that fire *roar*!

After going through this concerning God's Holiness and fire, I got to thinking:

- Why is God's Holiness compared to fire?
- What significance is it in relationship to God's character?

Obviously, Satan's counterfeit of worshipping fire and then walking through the coals of fire, and passing the children to Molech, the god of fire and have actually sacrificed the children. They have seen in the city of Carthage, they discovered a temple where there is the god Molech—another name for Baal—with his arms outstretched. They would put the children that they would sacrifice right up on top of the altar and then it would tip in and his arms would roll back and the children would roll down and be burned.

I was sitting there watching the fire and all these things were kind of going through my mind, and I thought that fire is a perfect representation because there is really no defense against a fire. You stop and think about all the occurrences of fire.

Now, we just had a big fire source disaster in Bogotá, Columbia. All of a sudden a volcano blew. It melted all the snow and all the mud and muck came running down and they're going to probably learn that 50,000 people lost their lives in just a few minutes. They said that the only ones who survived were the ones who could run fast.

Of course, the tragic thing about it is that when they had the uprising and the guerrillas from the S-19 group took over the whole superior court and judicial hall in Bogotá, Columbia, and they had a shootout and they brought in tanks and everything. Before that started there was team of American scientists from the Bay Area and they were going to

down and take a look and put sensor devices right on that mountain. They were going to set it up just like they had with Mt. St. Helens.

Compare the difference between Mt. St. Helens, when it blew and this one in terms of human life. The Americans went up there and had these sensors up and there and knew just about when it was going to blow.

Well, there were 57 people who didn't believe that it was going to blow, or blow as bad, so they lost 57 lives. Down in Columbia they didn't believe it. They were told it was rumbling but there's nothing to worry about. You don't really have to evacuate, but if you want to evacuate go ahead. I'm sure that in America they would have evacuated them and reduced the losses down to a very, very small minimum like they did with Mt. St. Helens.

But when that thing blew you have no power against it, no force against it, unless you can run fast and get out of the way.

Take all of the great disasters, think about how powerless the people were in Germany when the Americans and Britons flew over and dropped these incendiary bombs. In the city of Dresden there were dropped so many incendiary bombs that they created a fire storm where the temperature was 700 degrees, and everything burned! There was nothing left; there is no defense against fire!

Then you think about the atomic bomb; what is that? That is a small fire and just destroys everything in its path. And then the hydrogen bomb; that's a huge fire, and that absolutely devours everything!

In just thinking about all these things in relationship to the Holiness of God, we have to view it from the perspective that God is all powerful, God is all mighty; there is nothing, *absolutely nothing* that is going to stand before God! Sin is going to be devoured with the fire and wrath of God! That's how God is going to destroy it *with fire*, and *sin* is not going to stand before God!

We're going to see that when Christ returns, He's going to return and it's going to be by fire! It's going to be an awesome thing! Men will have *no defense! There's no defense against God!*

Let's just look at a couple of these things. When we get done with this series we're going to see what a fantastic relationship that it is that God has put with all the people that He has called. It is

absolutely a marvelous relationship! It think we need to look back on the sermon series *Human Nature* and realize that all the things that we listed out that we have to do:

- flee sin
- avoid sin
- let the Word of God dwell in you richly

We're going to see that in the final analysis is that it is Christ *in* us that is the *hope of glory*! Not that we walk a life that will please God, but rather we let Christ live *in* us, and that's the real key in overcoming.

If you really focus in on that you will find that you will be able to overcome sin, overcome the sins as they develop in the mind, and with the Spirit of God you will be able to control and have much greater success in overcoming, but the key is that it is Christ *in* you!

It's almost fruitless to tell a person, 'You go out and overcome, find sin in your life and you work on overcoming'—because it has to be Christ in you—when you compare putting wood up against fire. It just won't work!

That's why there's so much frustration when you try to overcome on your own. We've all tried to overcome on our own, and it does end up in frustration. You can do it for a while, but it ends up in frustration.

Let's pick up where we left off in part one about God answering by fire. This is quite and event, and in some ways it's a little humorous, and in other ways it's pretty devastating.

If you view it from the point of view that you are on God's side, and this is done from God's point of view, it can be a little humorous. But if you view it from the point of view of those poor soldiers, it's a little disastrous. But nevertheless, it shows the power of God and how He answers by fire.

2-Kings 1:2: "And Ahaziah fell down through a lattice in his upper room in Samaria, and was sick. And *he* sent messengers and said to them, 'Go, ask of Baal-Zebub the god of Ekron whether I shall recover of this disease.'"

Whenever you have a king of Israel or one who is suppose to be a leader whom God has designated and placed there... Remember the throne that was in Samaria, God originally put there through Jeroboam. The prophet came up and tore the cloth into 12 pieces and said that two were for the house of David, and 10 were for Jeroboam. 'God is going to deliver into your hands the house of Israel, which are the 10 tribes.

- if you will hearken to My commandments

- if you will walk in My statutes and judgments
- if you will do what is right

I will establish your kingdom and your name and your dynasty as I swore to David that I would do to his.' So, there were those two perpetual kingships.

Whenever God establishes a king or establishes an office or someone to carry out His authority and what God wants, then to have them turn and go inquire of the devil... We can just put in those terms, because the one behind Baal-Zebub, the God of Ekron, obviously was Satan the devil.

Here God gave an everlasting example for us, v 3: But the angel of the LORD said to Elijah the Tishbite, 'Arise! Go up to meet the messengers of the king of Samaria and say to them, "*Is it because there is no God in Israel that you go to ask of Baal-Zebub the god of Ekron?*"' Especially when you read how merciful God really was even in cases of extreme sin!

All Ahaziah would have had to have done was just go to God and say, 'God, I've sinned, I'm sick, forgive me and heal me.' God would have, but he added more sin to it by going to Baal-Zebub the god of Ekron.

Verse 4: "And, therefore, thus says the LORD, 'You shall not come from that bed on which you have gone up, but shall surely die.' And Elijah left. Then the messengers went back to *the king*. And he said, 'Why have you now come back?' And they said to him, 'A man came up to meet us and said to us, "Go, return again to the king who sent you, and say to him, 'Thus says the LORD, "*Is it because there is no God in Israel that you go to ask of Baal-Zebub the god of Ekron? Therefore, you shall not come down from that bed on which you have gone up, but shall surely die.*"'" And he said to them, 'What kind of man *was he* who came up to meet you and told you these words?' And they answered him, '*He was a hairy man...*'" (vs 4-8).

This doesn't look too much like a man of God. Does this mean he had long hair, I would assume it would. I don't know if Elijah had a Nazarite vow or not where he didn't cut his hair.

"...and was bound with a girdle of leather around his loins.'.... [he had kind of a leather chest plate] ...And he said, 'He *is* Elijah the Tishbite'" (v 8).

When you compare that with what the pope runs around in, and what these priests run around in, this is kind of a different view of one of the prophets of God.

Verse 9: "So, he sent to him a commander of fifty with his fifty. And he went up to him. Then,

behold, he sat on the top of a hill. And he spoke to him, 'Man of God! The king has said, "Come down."' And Elijah answered and said to the commander of fifty, 'If I *am* a man of God, then **let fire come down from the heavens and burn up you and your fifty.** And there came down fire from the heavens and burned up him and his fifty' (vs 9-10)—ZAP!

- Nothing can stand in the power of God!
- Nothing can stand in the presence and Holiness of God!
- No human being can!

But God has put us in a tremendous Holy relationship with Him!

Verse 11: "So again, also he sent to him another commander of fifty with his fifty. And he answered and said to him, 'Man of God! So says the king, "Come down quickly."' And Elijah answered and said to him, 'If I *am* a man of God, **let fire come down from the heavens and burn up you and your fifty.** And the fire of God came down from the heavens and burned up him and his fifty' (vs 11-12). So, there are a hundred dead troops just at the whim, will and pleasure of the king.

There's also another lesson for us, too. If you go to carry out someone's commands that are against the commands of God, you're going to pay the price for following that person instead of God. Obvious lesson right there!

Verse 13: "Finally he sent again a third commander of fifty and his fifty. And the third commander of fifty came up and fell on his knees before Elijah..." A little humility after that; I imagine so! We don't have the conversation between the king and his third captain of 50. He probably said, 'Hey, don't send me out there. These others are dead.'

As he was walking out to find Elijah imagine what was going through his mind. 'How am I going to save my neck?' Wouldn't you want to try and save your neck? Wouldn't you want to keep from being devoured by fire? So, he probably figured in his mind, 'I'll go up there and be humble.' Shows you what a humble attitude does.

"...and begged him [Elijah]. and said to him, 'Man of God, I pray you, let my life and the life of these fifty, your servants, be precious in your sight.... [he changed whole emphasis] ...Behold, fire has come down from the heavens and burned up the first two commanders of fifty with their fifties. Therefore, now let my life be precious in your sight.' And the angel of the LORD said to Elijah, 'Go down with him. Do not be afraid of him.'" (vs 13-15).

See, God changed His mind! God *can*

change His mind! That's why repentance is so important. Never let anything you do in the way that you sin well up in pride so much that you will not humble yourself before God. Here was quite a situation, and you can see how it worked out for this captain and his 50.

"...And he arose and went down with him to the king, and said to him, 'Thus says the LORD, "Because you have sent messengers to ask of Baal-Zebub the god of Ekron—is it because *there is* no God in Israel to seek His Word?—therefore, you shall not come down off that bed on which you have gone up, but shall surely die."' And he died according to the Word of the Lord, which Elijah had spoken. And Jehoram reigned in his place, in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son" (vs 15-17).

God answered by fire! But look at the humility there.

Let's review one very important verse, and here's one of the keys concerning God's Holiness and power. We saw this example right there in 2-Kings.

Isaiah 57:15: "For thus says the high and lofty One Who inhabits eternity..." God's level of existence is what He calls *inhabiting eternity*. In other words, He lives with an eternal existence. It's a whole level of existence above the human level. Remember what was said of Jesus? *He was made a little lower than the angels!* So, you have God, angels and mankind. God is the One Who inhabits eternity.

"...Whose name *is* Holy; 'I dwell in the high and Holy place, **even with the one who is of a contrite and humble spirit...**'" (v 15). That is precious in God's sight, especially the contrast of it.

Last night there was a party going on, and here we were having a nice enjoyable Sabbath evening with the family and we were listening the music of *The Messiah* by Handel and the fireplace was going. Turn that all off and then just go out the door and walk down the street and see all that going on, and these exalted selfish people out there. Absolutely incredible! *Then you read God's Word and see what God does, and see how God honors the one who is humble!*

I've also seen humility used in a wrong way. I've seen where men take it to themselves to enforce humility on other people for their own benefit of control. ***You humble yourself to God! Don't ever let any person take that humility and use it as leverage against you, because they'll destroy you!***

We can all vouch for the fact that that can be! Just look at how fantastic it is. The greatest Being that there is: God Almighty! The One Who is Holy and inhabits eternity, also dwells with one who is humble and of a contrite spirit.

“...to revive the spirit of the humble, and to revive the heart of the contrite ones” (v 57). That’s how God delivers us out of our troubles.

God can deliver us out of our troubles by removing the troubles from us, or removing us from the troubles. Or He can deliver us from our troubles with His grace because we humble ourselves before Him. He can give us strength with His Spirit to see us through a trial and difficulty. There’s more than one way of escape, but it’s all keyed right here in the mind and heart, and you have that direct access to God.

Here’s another example of David. I think if you through and study the Psalms, and really get the heart out of the Psalms, you will see why David—in spite of the things that he did—was a man after God’s heart. Notice humility of David:

Psalm 18:1: “I love You, O LORD, my strength.” I want you to also keep in mind that the prophets, such as David, had a close relationship with God. But the whole system of worship under the Old Testament was a formal remote worship. They came to the temple; they didn’t have the Spirit of God in them.

This will also help us answer and fortified the thing concerning sacred names. In the New Testament we are in an intimate relationship with God and Jesus Christ. We are in the Holiest relationship we can be in by having the Spirit of God and having direct access to God the Father. That’s why we don’t have to address Him by the sacred names, because **He is our Father!** Therefore, we can call Him by the most sacred name, which is ‘**Abba Father.**’ Just keep that in mind! We’ll just plant that until we come to the New Testament and find out how intimate and fantastic that relationship is.

When David was king of Israel, and one of the reasons he was a man after God’s own heart was because he also had that intimate relationship with God. Look at his total dependency on God:

Verse 1: “I love You, O LORD, my strength.... [he wasn’t counting on his own strength] ...The LORD is my Rock...” (vs 1-2). Just like the disaster in Bogotá, Columbia, the ones who got onto a high rock or behind a strong stone fence, they were saved.

“...and my Fortress, and my Deliverer; my God, my Rock in Whom I take refuge... [that’s how we’re going to be in the Kingdom of God, by this

same attitude] ...He is my shield, and the horn of my salvation, my high tower. I will call on the LORD, Who is worthy to be praised, so shall I be saved from my enemies” (vs 2-3).

Notice what David went through, v 4: “The cords of death hemmed me in, and the floods of ungodliness assailed me. The cords of the grave surrounded me; the snares of death confronted me... [or coming after him, preceding him] ...In my distress I called on the LORD, and I cried to my God; He heard my voice out of His temple, and my cry came before Him into His ears” (vs 4-5).

Remember what Jesus said Passover night: ***Don’t ask Me to ask the Father, you ask the Father directly for the Father loves you!***

So, it’s the same kind of relationship. I want you to think in your own lives: Has there ever really been a time when you sincerely and in humility called out to God that He didn’t provide an answer. Think about it! Go back and think! Sometimes the answer wasn’t what you expected. There are times when God answers us, but He doesn’t give us the answer we expect, because *He knows what is best for us!* And what He wants *through us, to us, for us and out of us.* All those things are very important.

Notice how God answered, v 7: “Then the earth shook and trembled; and the foundations also of the hills moved and were shaken because He was angry.” That’s a mighty answer, and God has not answered us in that way, to shake the earth.

But He’s answered us in many ‘earth shaking’ ways. Many things happen that are greater than shaking the earth:

- God intervening to save us
- God intervening to grant us understanding of His Word
- God intervening to give us His Spirit
- God intervening to answer our prayers

Right after I got back from the Feast—when I was working as a loan broker—there were two loans that were closing, and that was going to be it; there was nothing after that. I had to live by faith that **God would provide!** I had to do my part, so I spent two weeks taking my rate sheet around to different realtors and so forth. I stopped back and saw the people that I had done quite a few loans for, and there are several contractors that I did quite a few loans for. I do a lot of details for them and I don’t charge them an ‘arm and a leg’ for my services.

I stopped by this one contractor and he said he needed this and that, so it turned out that God provided five new loans coming in.

That is a tremendous thing that we can trust God to provide for us! That has happened quite a few times. There are times when it gets kind of rough and bumpy, as it does in your life, but **God will always provide!** We can claim that promise in humility, and in strength! We can go to God and say, 'God, You have promised, and I'm claiming your promise.'

If God has promised something, He stakes it upon His reputation, or upon His Holiness. So, when God told Abraham, 'By Myself I swear...' God doesn't have to swear. But that's how sure God's promises are to us. Just keep that in mind.

So, there can be what we call 'earth-shaking' things in our lives in the way that God would answer and help us, even though they don't literally shake the ground.

Verse 8: "Smoke went up out of His nostrils, and fire out of His mouth devoured; coals flamed forth from Him." That's quite descriptive. By God's Word the enemy is devoured.

Verse 9: "And He bowed the heavens and came down, and thick darkness was under His feet." Sounds an awful lot like Exo. 19.

Verse 10: "And He rode upon a cherub, and flew..." That's one thing I want to do. I hope we're all going to be able to enjoy, as spirit beings in the Kingdom of God, and that's flying around in our own cherub. Maybe we won't have a cherub, but a little small version of it. That's going to be absolutely fantastic!

My wife and I go out and have breakfast sometimes in a little café and we have to go by the airport. Here came this plane just barreling in. He was coming right over the airport and I knew he wasn't going to land because he was really coming in, and all of a sudden he pulled back and brought that plane up and almost did a loop and then straightened it out and dropped the wheels down and went around to come in to land. I thought what a fantastic thing!

What would that be like in a cherubim, if you come sailing in, go wheeling in one of these spirit-powered mechanisms. You stop and let it down very easily.

"...yea, He soared upon the wings of the wind.... [this is tremendous description and poetry here] ...He made darkness His secret place; His pavilion around Him *was* dark waters *and* thick clouds of the skies. At the brightness before Him, His dark clouds passed through with **hailstones and coals of fire**. The LORD also thundered in the heavens, and the Most High gave forth His voice with hailstones and coals of fire. Yea, He sent out His

arrows and scattered them; and He shot out lightnings and routed them" (vs 10-14). You can't stand against that kind of thing.

Remember what happened to Nadab and Abihu, the sons of Aaron? *The first thing they did was let the fire go out on the altar*, upon which God said, 'You shall not let the fire go out.' Instead of going back to Moses and saying, 'We let the fire go out; you go to God and get this thing started again.' No, they figured they start a little fire of our own and put it on there.' What happened to them? *ZAP!! They were struck out; electric bolts or lightning bolts!* There's not defense against this.

That's why when Christ returns there isn't going to be any defense. They're going to get their missiles, armies, guns, cannons and everything to gather around to fight the return of Christ and ZAP and be gone just like this right here.

I'll let you read the rest of Psa. 18. That's quite an inspiring Psalm.

Habakkuk 3:1: "A prayer of Habakkuk the prophet concerning erring... ['shginuth'] ...ones." If you've ever heard any Hebrews with their prayers, chantings and so forth, there are certain cadences that they have for the different things that they do with the different kinds of prayers.

As a matter of fact, Psa. 119 is a very interesting Psalm. Each one of the sections where you see a little Hebrew character, that is the Hebrew alphabet. Each one of those verses start with the letter of the particular Hebrew. There are 22 sections and each one of those sections has the same number of verses in it all the way through to the end. It was sung in a certain way at a certain cadence with this memorization of the Hebrew alphabet.

That's what we're talking about here with the Prophet Habakkuk and his prayer upon 'shginuth.'

Verse 2: "O LORD, I have heard the report about You; I am afraid. O LORD, give new life to Your work in the midst of years; in the midst of the years make it known; in wrath remember compassion." That's quite a statement; in wrath remember mercy. Don't let your mercy be undone with your wrath.

Remember when the Apostle John received the vision about the seven thunders (Rev. 10)? The seven thunders uttered their voice and it was so bad that God said not to write it down. I think it was the book of Ezekiel when God was going to do something that was so bad and Ezekiel said, 'O Lord God, will You destroy all Israel?' God said, 'No, I won't do that. What has come to My mind I won't do.'

So, it's quite an interesting statement where it in wrath, remember mercy.

Verse 3: "God comes from Teman, and the Holy One from Mount Paran. Selah..." that shows that God is going to come from the south and the east when He returns to the Holy Land.

"...His glory covers the heavens, and His praise fills the earth. And **His brightness is as the light; rays of power from His hand are His**, and there is the hiding of His power. A plague went before Him, and lightning went forth at His feet. He stood and measured the earth; He looked and shook nations, and the everlasting mountains were shattered; the eternal hills bowed down. His ways *are* everlasting" (vs 3-6).

That is quite an awesome thing with the displaying the power of God! Nahum shows the power, the glory, the mercy and the wrath altogether:

Nahum 1:1 The burden against Nineveh. The book of the vision of Nahum the Elkoshite. God *is* jealous..." (vs 1-2)—or zealous. For us to have jealousy, we view it as envy. When we view it as envy it is sin. Therefore, for one to read this, that God is jealous, they would think that God has sinful characteristics, unless they understood what it meant. It doesn't mean jealous from a human point of view, it means zealous, because there is nothing equal to God.

Verse 2: "God *is* jealous, and an avenging LORD; the LORD is avenging and full of wrath. The LORD takes vengeance against His foes, and He keeps *wrath* against His enemies. The LORD *is* slow to anger, and great in power. And He does not by any means acquit the wicked. The LORD *has* His way in the whirlwind and in the storm, and the clouds *are* the dust of His feet" (vs 2-3).

When God intervenes to fight it's going to be awesome. There is nothing... Think of all these highly technological devices we have, God is just going to change a few things and they won't work. It's going to be absolutely incredible! The planes that they make today are so technologically advanced and sensitive that they can only make 50 a year. Contrast that with what Hitler did in WWII, and what we did in WWII, Hitler was making 3,000 planes a month.

When American industry got to producing all the planes, they were making 10,000 a month. Now we're down to 48 a years. All God has to do is change the weather. He can knock it out of the sky with a lightning bolt. Or He can just send a magnetic change and all the computers will go wacky. Nothing to it!

Verse 4: "He rebukes the sea and makes it dry, and dries up all the rivers..." Read the other prophecies, what's going to happen? It says that He's going to strike the delta of the Nile River and turn it into a bunch of little creeks.

Verse 5: "The mountains quake from Him, and the hills melt, and the earth is decimated at His presence, yea the world and all who dwell in it." Read Isa. 13; that's quite a thing that's going to happen.

Verse 6: "Who can stand before His fury? And who can stand up in the fierceness of His anger? **His fury is poured out like fire**, and the rocks are broken asunder because of Him. The LORD *is* good..." (vs 6-7). Notice how every time you read through about the power of God and His wrath, it ends up with mercy or praising God for His goodness, either one.

Verse 7: "The LORD *is* good, a stronghold in the day of trouble; and **He knows those who trust in Him**." That's the only way there's going to be salvation. With the events that are coming, who knows, we might be in some event just similar to what it was down there in Columbia. We may be somewhere some night and an angel come and wake us up and say, 'Get out of here.' That will be it. You're not going to argue and say, 'O Lord, let me take this and that.' *No! You go! Just like it was with Lot, take my hand and don't look back!*

Verse 8: "But with an overflowing flood He will make an utter end, and darkness shall pursue His enemies. What do you imagine against the LORD? He will make an utter end *of it*; affliction shall not rise up the second time" (vs 8-9).

That's really quite a description when you get through it. Let's see about **the Day of the Lord and how He's going to come with fire!**

(go to the next track)

Isa. 34 is talking about the power of God and the return of Christ. Let's talk now about the return of Christ and the use of **power and fire** that's going to take place. Just stop and think; there is nothing, there is no defense against fire, especially the fire that comes from God.

Think about all these brush fires that take place. Here are all these people that have their homes out there. When those things get going and the wind starts whipping that up, and all of those trees are going, the grass is going, there's no defense. A lot of people think they will stand on their roof and hose it down with water. *Nonsense!* By the time you do that and everyone else is, and the water pressure goes down to a trickle. Here comes this fire roaring in, and you don't know when it's going to be a firestorm and

just drop right on the house and just devour it. It's crazy.

In Los Angeles there were these firestorms and burn a house here, jump a house and burn a house. Then burn three or four and jump three or four. All those who didn't have their houses burned, many times they said it jumped over the house and the people were praying to God—save us—and it jumps over the house. So, your defense is in God; you can't fight a fire.

Isaiah 34:1: "Come near, you nations, to hear; and, you people, hearken; let the earth hear, and its fullness; the world, and its offspring." That's quite a statement!

Isaiah reveals the Holiness of God and also the power of God. It's not just a message to a wayward people out there tending Bedouin sheep out on the east side of the Jordan River. This is a powerful message.

Isaiah 1:2: "Hear, O heavens, and give ear, O earth..." That a pretty powerful message; God means business! Most of what's in the book of Isaiah has yet to be fulfilled. Quite a powerful message!

Again, Isaiah reiterates it, Isa. 34. Keep in mind what God also said in the book of Jeremiah: *God has a controversy with the nations of the earth!* We're really living in these Bible times. It's being impressed upon my mind more and more. We say we would like to live in Bible times; well, folks, we're living in Bible times and we see it all around us, and we're going to see the return of Christ; whether we see when we're resurrected, or we see it in the flesh and are changed flesh to spirit in a twinkling of an eye. It doesn't matter, we're going to see it!

Isaiah 34:1: "Come near, you nations, to hear; and, you people, hearken; **let the earth hear, and its fullness; the world, and its offspring.**"

- Rev. 11, the two witnesses and the message that they're going to have to the whole world
- Rev. 14 with the three angels; one of them flies through the mist of heaven preaching the everlasting Gospel as a final warning just before the end comes.

So, the whole earth is going to hear it!

Verse 2: "For the anger of the LORD is upon all nations... [Does God mean all nations? *Yes, He does!*] ...and His fury upon all their armies..."

- Rev. 16, the Battle of Armageddon, all the armies gathered
- Zech. 14:12 where He's going to gather all the armies at Jerusalem

"...He has completely destroyed them, He has delivered them to the slaughter. Also, their dead shall be thrown out, and their stink shall come up out of their dead bodies, and the mountains shall be melted with their blood. And all the host of the heavens shall be dissolved..." (vs 2-4).

That's when the sun is going to be seven times hotter than it normally is. So, you can pick your choice. If you say the average is 70 degrees, then it's going to 490 degrees. If you figure it's 100 degrees, then figure 700 degrees. Needless to say, you'd better be someplace hiding, because you're going to be crackling and popping. It's going to be hot!

"...and the heavens shall be rolled up like a scroll..." (v 4). That's the 6th seal, the heavenly signs. That's going to get your attention! Won't that get people's attention? The heavens roll together like a scroll? Every time I think of that, I cannot help but think of how it happens real suddenly. Have you ever been surprised when you're working with a window shade and the thing gets stuck? You're trying to get it and you're working with it and all of sudden WHAM! It just scares the liver out of you. Your heart comes up in your throat and that silly thing just goes flap! flap! flap!

I can never get it out of my mind when I read this, how that that's the way that God is going to open the heavens, and that's just going to scare the terror out of everybody.

"...and all their host shall fall down, as a leaf falls off from the vine, and as the falling fig from the fig tree, 'For My sword is bathed in the heavens. Behold, it shall come down upon Edom, and upon the people of My curse for judgment'" (vs 4-5). I think that Edom here is symbolic of all of the ruthlessness of the armies of all the nations, as they were ruthless against the children of Israel.

Verse 6: "The sword of the LORD is filled with blood; it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom."

Verse 8: "For *it is* the day of the LORD'S vengeance, the year to repay for the fighting against Zion.... [then it goes on showing what's going to happen]: ...And its streams shall be turned into pitch, and its dust to brimstone..." (vs 8-9). Very descriptive as to what happens. Here's the description of a firestorm with all that's going on.

"...and its land shall become burning pitch. It shall not be put out night or day..." (vs 9-10). No one is going to put it out. You're not going to call the fire department and say you've got a fire out

here, come put it out. *No!* Quenched means *to be put out*. It can burn out of its own accord, but no one is going to put it out.

“...its smoke shall go up forever. From generation to generation it shall lie waste; none passes through it forever *and* forever” (v 10). The only thing I can say is that this is probably where the Lake of Fire is going to be located during the Millennium; wherever that’s going to be. That’s going to be a very instructive thing.

Isaiah 66:1—talks about the greatness of God: “‘For all these things My hand has made, and these things came to be,’ says the LORD. ‘But to this one I will look, to him who is of a poor and contrite spirit and who trembles at My Word’” (vs 1-2). Remember that the key toward **God’s Holiness and power is humility**.

vs 3-4 describes those who try to be religious without repentance and humility.

Verse 5: “Hear the Word of the LORD, you who tremble at His Word, ‘Your brethren who hated you, who cast you out for My name’s sake, said, ‘Let the LORD be glorified.’....” We’ve all experienced that kind of thing. People in the name of God kicking people out, saying, ‘God be glorified.’

“...But He will appear to your joy and they will be ashamed.’ A sound of noise from the city, a sound from the temple, the sound of the LORD repaying His enemies. ‘Before she travailed, she gave birth; before her pain came, she delivered a man-Child.... [talking directly of the birth of Christ] ...Who has heard such a thing?.... [now it goes into the first resurrection] ...Who has seen such *things* like these? Shall the earth be made to bring forth ***in one day?*** Or will a nation be born at once?....” (vs 5-8). *Yes!*

- What are we called? *A Holy nation!*
- Are we not all going to be resurrected at the return of Christ? *Yes!*

So, a whole nation will be born at once!

“...For as soon as Zion... [that’s God’s headquarters; talking about God’s plan] ...travailed, she also gave birth to her children” (v 8). ‘We are the children of God’ (1-John 3).

Verse 9: “‘Will I bring to the birth, and not cause to be born?’ says the LORD....” If you have any doubts about the resurrection, here it is. God isn’t going to carry His plan just so far and then drop the ball. He says that He’s the Beginning and the Ending; that means He started it and He’s going to finish it.

“...‘Shall I cause them to be born, and shut the womb?’ says your God. ‘Rejoice with Jerusalem,

and be glad with her, all who love her. Rejoice for joy with her, all who mourn for her; that you may suck and be satisfied with her breasts of consolations; that you may milk out and be delighted with the fullness of her glory.’” (vs 9-11).

Doesn’t it talk about those of us who ‘are newborn babes who desire the sincere milk of the Word,’ etc. Symbolically, there is no greater affectionate relationship between a nursing baby and the mother, and between the affection and the nourishment, growth and the whole relationship is absolutely fantastic!

Verse 12: “For thus says the LORD, ‘Behold, I will extend peace to her like a river, and the wealth of the nations like a flowing stream. Then you will suck *thereof*, you will be carried upon *her* sides and be dandled upon *her* knees. As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem.’ And you will see, and your heart will rejoice, and your bones will flourish like the grass. And the hand of the LORD will be known toward His servants, and *His* fury toward His enemies, for behold, **the LORD will come with fire...**” (vs 12-15).

I could have read just the one verse 15, but I wanted you to get the whole picture of what God is doing. Too many times you can read a verse out of context, which too many people have done, and they talk about ‘the God of the Old Testament is a God of wrath,’ which He is. And the God of the New Testament is a God of wrath:

Hebrews 12:29: “**For our God is indeed a consuming fire.**” It says that the seven last plagues are *the wrath of God* (Rev. 16). But there’s also the mercy and goodness of God.

Isaiah 66:15: “For behold, the LORD will come with fire and with His chariots like a tempest, to render His anger with fury, and His rebuke **with flames of fire, for by fire and by His sword the LORD will execute judgment with all flesh**; and the slain of the LORD will be many” (vs 15-16).

Let’s see how this fire is going to be. We can tie this in with the light of God. {Note sermon series: *Gospel of John*: coming to the light, walking in the light, etc.}

Luke 17:22: “Then He said to the disciples, ‘*The* days will come when you shall desire to see one of the days of the Son of man, and shall not see *it*.’” This has two references:

1. the days of the physical ministry of Jesus Christ

The disciples would look back and yearn to see those days again. Almost from day one they had

trouble.

2. this is a prophecy of looking forward to the return of Christ and the days of the Son of man involving His return

Verse 23: “And they shall say to you, ‘Look here,’ or, ‘Look there.’ Do not go, neither follow *them*.” {note Matt. 24; when they say He’s in the desert, don’t go forth; when they say He’s in the secret chamber, don’t believe it} There are people who have done that. People say now that Christ is in the desert someplace; He’s hiding. The Jehovah Witnesses say that He’s in a building in New York someplace; that a secret chamber. He came 1917! He’s in a secret place in New York and He’s just waiting to reveal Himself. *Nonsense!* That building would have been burned down long ago, if you really understand about God!

Lord Maitreya I think his flunky disciple is Rajnee; he got booted out. I was so glad to see that. That did my bones good, although the rat got away with all the money.

Verse 24: “For as the light of day, whose light shines from *one end* under heaven to the *other end* under heaven, so also shall the Son of man be in His day.”

That word *lightning* (KJV) is an unfortunate translation. When we think of lightning we think of a bolt of lightning. This isn’t what it’s talking about; it’s not a bolt of lightning.

Matthew 24:27: “For **as the light of day**, which comes forth from *the* east and shines as far as *the* west...”

I’ve seen a lot of pictures of lightning. There was one I’ll never forget; it’s called *the lightning tree*. There are certain magnetic places on the earth that the lightning comes down to these magnetic places and this was a bare rock and there was a tremendous storm. Here were all these dark clouds and there was always lightning in this place. So, this photographer decided with this storm coming up he would get his camera out and take the time shots. He got what was a lightning tree. It looked like some great, huge tree, like a giant redwood tree.

The lightning spread out like roots on the ground and it went up into the clouds, just an awesome picture.

If you can get a book on lightning and look at that and just think about it and the power that’s there. That will just stand your hair on end when you see it, just absolutely awesome. But that’s up and down, that’s not east and west.

- What goes from the east to the west? *The sun does!*
- What does it say that Jesus Christ is like in His full strength? *The sun in its full strength!*

There is going to plenty of time to see the return of Christ. It’s going to be just like the light of day that shines from the east to the west. That’s what it’s talking about here. “...so also shall the coming of the Son of man be” (v 27).

Luke 17:25: “But first it is necessary *for* Him to suffer many things and to be rejected by this generation. Now, as it was in the days of Noah, so also shall it be in **the days** of the Son of man” (vs 25-26). That is talking about His return.

This shows that **the** Day of **the** Lord covers more than just one time period. As a matter of fact, **the** Day of **the** Lord can mean:

- the whole thing beginning with the Tribulation clear down to the return of Christ
- God’s intervention beginning with the sixth seal down to the return of Christ
- the day of God’s vengeance (Rev. 16); the Day of the Lord

It can mean all of those. That’s why He says here “...the days of the Son of man.”

Verse 27: “They were eating, they were drinking...” If you want to know what kind of business to go into, it’s eating or drinking.

“...they were marrying, they were being given in marriage, until the day *that* Noah went into the ark, and the Flood came and destroyed *them* all. And it was the same way in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building” (vs 27-28).

The same thing; life goes on as normal; but look out, it’s going to catch up. If nothing happens for a long time, look out, the results are going to be worse.

Verse 29: “But on the day *that* Lot went out from Sodom, **it rained fire and sulfur from heaven** and destroyed *them* all. **This is how it shall be in the day *that* the Son of man is revealed**” (vs 29-30). It’s going to be by fire! By light! It’s going to be quite an awesome thing!

Trial by Fired:

There’s one other category of fire that applies a little differently. This is symbolic fire, but it’s still from God. That is the kind of fire that is a **trial by fire, or God’s purging us as with fire in**

His correction. If God corrects us, what are we? *We are His children!* If He does not correct us, then we are not His children and we're called something else.

There are times when we go through trials that are 'trials by fire.'

If you have *The Messiah* by Handel and you've had tough week and you really want to get your mind on God, get it out and listen to it. There is this one, sung by a baritone:

Haggai 2:6—talking about the return of Christ. "For thus says the LORD of hosts, 'Once *again*—it is yet a little while—I will shake the heavens, and the earth, and the sea, and the dry land.... [an awesome event] ...And I will shake all the nations; and the desire of all nations shall come... [Christ will come] ...and I will fill this house with glory,' says the LORD of hosts" (vs 6-7).

Malachi 3:1: "Behold, I will send My messenger, and he will prepare the way before Me. And the Lord, Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, in Whom you delight. Behold, He comes," says the LORD of hosts. 'But who can endure the day of His coming? And who shall stand when He appears? For **He is like a refiner's fire**, and like fuller's soap'" (vs 1-2)—**to really purify and make white**. That has active, living bleach in it.

Have you ever seen a refiner's fire? *That's in a special furnace so it can take heat up to well over a thousand degrees!* You put in the silver and burn off all the dross. You put in the gold and burn off all the impurities.

Verse 3: "And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." There are trials that come!

We're guaranteed there are going to be trials. Let's look at some the trials that we go through from this perspective. We ask God to deliver us from them that is true. But lots of times God delivers us from them with His grace and mercy to see us through it, rather than remove us out of it. Think about that the next time you go through a trial. ***They're going to come!***

1-Corinthians 3:11: "For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ. Now, if anyone builds upon this foundation **gold, silver, precious stones...**" (vs 11-12). ***Every one of these becomes better by fire.*** Gold and silver becomes better, and precious stones become better and more brilliant and have more character in them.

"...wood, hay *or* stubble" (v 12). There's the opposite. I think there's a lot of wood, hay and stubble that's being built.

You can build yourself quite a nice comfortable little place out of straw. If you're ever where you're caught out in the elements, see if you can find yourself a stack of hay and just dig yourself a little tunnel in it or take the bales and build something around where you can get in and get out of the cold. You'll stay nice and warm. But it isn't permanent.

They used to have the thatched roofs—still do in England—and they have to change those thatched roofs every once in a while. What they do is layer it every year with new roofing. But if you get a fire in those things, WOW! it is gone; the house is gone!

Verse 13: "The work of each one shall be manifested; for the day of *trial* will declare *it*, because **it shall be revealed by fire**; and **the fire shall prove what kind of work** each one's is." So, those trials are going to come. It's called a *fiery trial*!

Verse 14: "If the work that anyone has built endures... [on the foundation of Christ] ...he shall receive a reward. If the work of anyone is burned up, he shall suffer loss; but *he* himself shall be saved, yet, **as through fire**" (vs 14-15).

Let's see where this kind of admonition is given, and see where it is in *love*, though it is in *correction*.

Revelation 3:14: "And to the angel of the Church of *the* Laodiceans, write: These things says the Amen, the faithful and true Witness, the Beginner of the creation of God." In the sense of the resurrection of Christ, He is the Beginning of the creation of God through of the resurrection. Both are true statements.

Verse 15: "I know your works that you are neither cold nor hot; I would *that* you be *either* cold or hot. So then, because you are lukewarm..." (vs 15-16). And you can sure see why, in the world today, things get lukewarm.

Everything is so convenient, so plush and everything is there. Sin is around us on every side. People just get use to it. Like Mrs. Lot, she couldn't see what was wrong with Sodom. She just overlooked all the stuff that the homosexuals were doing. They made fine artistic things, and made nice clothes and had good merchandise and wares. They're good cooks and all this sort of thing. ***They got use to it; lukewarm!***

"...because you are lukewarm and *are*

neither cold nor hot, I will spew you out of My mouth” (v 16). In the original it reads: *I am about to spew you out of My mouth!*

Verse 17: “For you say, ‘I am rich, and have become wealthy...’” That’s why it’s so important to always remain humble before God, so that God blesses you with some physical things. If God blesses you, He can take it. I’m sure that we’re all aware that we’re not set our hearts on the physical goods. ***They can come and go!*** Just remember the thing concerning fire. That’s why it’s right here in this chapter. ***All those physical things can be burned up!***

“...and have need of nothing”; and you do not understand that you are wretched, and miserable, and poor, and blind, and naked. I counsel you to **buy from Me gold purified by fire** so that you may be rich...” (vs 17-18). There again, purifying the character by the fire of trial; that is ***the Godly character: the gold, the silver and precious stones!***

“...and white garments so that you may be clothed, and the shame of your nakedness may not be revealed; and to anoint your eyes with eye salve, **so that you may see**” (v 18). That’s quite a statement!

I think that it’s very important, brethren, that through God’s grace we continue to grow in the grace and knowledge, and that we see our own selves.

- What is that we need to see most of?
- What is it that we need see more importantly than ourselves or our own sins?
 - ✓ *We need to see God!*
 - ✓ *We need to see God in our lives!*
 - ✓ *We need to see our relationship with God!*

Verse 19: “As many as I love, **I rebuke and chasten**.... [therefore, this fiery trial is in love, for correction and our own good] ...Therefore, **be zealous and repent**.” If there is true repentance, God never turns it down.

Verse 20: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him, and will sup with him, and he with Me. To the one who overcomes will I give *authority* to sit with Me in My throne, even as I also overcame, and sat down with My Father in His throne. The one who has an ear, let him hear what the Spirit says to the churches” (vs 20-22).

Scriptural References:

- 1) 2 Kings 1:2-17
- 2) Isaiah 57:15
- 3) Psalm 18:1-14
- 4) Habakkuk 3:1-6
- 5) Nahum 1:1-9
- 6) Isaiah 34:1
- 7) Isaiah 1:2
- 8) Isaiah 34:1-6, 8-10
- 9) Isaiah 66:1-2, 5-15
- 10) Hebrews 12:29
- 11) Isaiah 66:15-16
- 12) Luke 17:22-24
- 13) Matthew 24:27
- 14) Luke 17:25-30
- 15) Haggai 2:6-7
- 16) Malachi 3:1-3
- 17) 1 Corinthians 3:11-15
- 18) Revelation 3:14-22

Scriptures referenced, not quoted:

- Exodus 19
- Psalm 119
- Revelation 10
- Isaiah 13
- Rev. 11; 14; 16
- Zechariah 14:12
- Isaiah 66:3-4
- 1 John 3
- Revelation 16

Also referenced: Sermon Series

- *Human Nature*
- *Gospel of John*

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Holiness of God III The Jealousy/Zealousness of God

Fred R. Coulter

Just one verse in review—Isa. 57:15—which tells us an awful lot about God and His character and intentions. In part of what we’re going to cover today about *the jealousy of God*, or *the jealous God*, having to do with God’s character and Holiness. I think that too many times we think of a human thing of jealousy, which then has a very evil connotation. *But it doesn’t have that at all with God!*

Isaiah 57:15: “For thus says the high and lofty One Who **inhabits eternity**...” That’s quite an interesting phrase. *His level of living and existence is eternal!* It is a plane and level of living, of thinking, of calculating time. Remember the Scripture that says, ‘A day with the Lord is as a thousand years, and a thousand years is as a day’? What it’s really telling us is that time to God is not relevant as it is in relationship to human beings.

All the prophecies that we have in relationship to time have to do with God laying it out for us so that we have an idea of the time involved because of our frailties as human beings. It’s awfully hard for us to understand living in eternity. In other words, a level of living that continuously goes on.

Keep in mind that that’s the promise that God is giving to us, that ***we will live as God with God!*** We are going to inhabit eternity with God. We’ll see here that there’s also a connection with that with us, because God also has other plans and things concerning us.

“...Whose name *is* Holy...” (v 15). There is no one else whose name is Holy. That’s why when you have things like ‘the holy right reverend’... When I was a kid I often wondered why there was not a ‘left’ reverend; or the ‘holy bishop’ or ‘holy father.’ If you get out a Catholic book and you read all the names of the pope, he is:

- the holy father
- the apostle of the apostles
- the vicar of Christ

We’re so removed from that sort of thing by studying God’s Word that it seems strange, it seems weird to us to hear people using that kind of thing.

Only God’s name is Holy, and only God is Reverend!

“...‘I dwell in the high and Holy place, even with the one who is of a contrite and humble spirit...’” (v 15). That shows what God is

interested in. I gave a sermon once called *The Humility of God*, that:

- even though God is eternal
- even though He is all powerful
- even though He is Holy

God is also humble. That’s why God dwells with someone who is of a humble and contrite spirit. One thing that is so very important in understanding about the Holiness of God: the more you understand about

- the Holiness of God
- the love of God
- the power of God

What happens to you and your relationship with God? *You become more humble!* You understand the vastness, the magnitude and the great character of God. I think that’s also part of God’s Spirit coming back to us and so forth.

“...to revive the spirit of the humble, and to revive the heart of the contrite ones” (v 15).

Let’s look at some more of the things concerning the Holiness of God and some of the power of God related to that. We’re going to see that God is called *the Holy One of Israel* all the way through here in certain sections of Isaiah and other parts that we’ll get to.

Isaiah 40:25: “To whom then will you compare Me, or who is My equal?” says the Holy One.”

If you read this in context and then begin to analyze the attitude of the scribes and Pharisees toward Jesus, then you will see why they generated so much hatred toward Jesus.

I’m re-reading this book by Samuele Bacchiocchi—*From Sabbath to Sunday*—about the hatred of the Jews toward the Christians that created the problem of Sabbath and Sunday.

Verse 26: “Lift up your eyes on high, and behold, Who has created these *things*, Who brings out their host by number? ...”

The heavens, the earth, all the stars; counts them by number. That must be an awesome and fantastic thing to live on the level of God! Every time I look at anything to do with astronomy, especially with Halley’s Comet, and that’s just one teeny, little thing of God. It would be like one little cell of our body, just hardly nothing to it at all, yet, it

is a great and fantastic thing.

“...He calls them all by names by the greatness of His might, for He is strong in power; **not one fails**” (v 26).

This can help us with our faith, humility and drawing close to God. When we go through all of these things, I just want you to think what a terrible situation that it develops into in a church where you have people striving against each other, hurting each other and combating each other. What a terrible thing it is, and it's all done in the name of Christ. Look at the Crusades that were done in the name of Christ by the popes. Then all of the hate that comes back in the name of Allah by Mohammedans.

Then when you get down to the Church of God and having gone through the things that we have, I think on this an awful lot: What a terrible thing that that is, that that happens among brethren? *It really is! It's a shame!* What we ought to do is draw closer to God

- in His power
- in His Holiness
- in His goodness
- in His mercy
- in His love

This will help all of us a whole lot better. That's why we call this 'The No Hassle Church.' We don't want any hassles; we're just not going to put up with any. It's been very peaceful and nice; I don't think you've seen me exert over-lording authority over anybody. Have I done anything to anybody? *Of course not!* Have I come and jumped down your throat and say do this, that and the other thing? *No!* Why? *Because I hope that we've learned the lesson out of suffering with the people of God and with the way we treat each other!* Those things just have no room at all.

Go back to 3-John where they had the knock down drag out in the pulpit, where Demetrius got up there and kicked out Gaius and was prating back and forth in vanity. *Nonsense!* Then reading this book of the hatred of the Jews toward the Christians and the Christians toward the Jews, and all the things that were going on, it just breaks your heart the things that people have done in the name of Christ.

But what we need to do is look here and look to God, Isaiah 41:10: “**Do not fear; for I am with you...**” That is true! I think that in everything that we've gone through, there isn't a time we cannot say that God was not with us. Not to say that God wasn't with them and get the 'us' and 'them' kind of syndrome. I don't want to get it that way. But God has never failed us, even though we've

been frustrated and discouraged. God has never left us to fall through. He's always been there to help us.

“...be not dismayed; for **I am your God**. I will strengthen you...” (v 10). That's where our strength is going to come from, physically and spiritually.

We start reading articles like TB is making a comeback, and all these other diseases and things coming along; ***our strength and salvation is in God!*** I think that we don't realize the tremendous blessing that God gives us, because we eat the clean foods and don't eat the unclean foods.

There's a tremendous blessing for it. Even I have become a label-reader. Watch out for hotdog and hamburger buns. I tell you, it's something else. I asked the store clerk about that and he could care less. He says, 'That's what the bakery does.' I said, 'What if I don't eat what the bakery fixes? What if I don't want any lard or animal fat in the food that I eat?' He just kind of shrugged his shoulders and ignored me, and I just put the package back and picked up another and finally got some sourdough buns, no lard!

- Our strength has to rely on the things that please God!
- Our strength has to rely on God's strength!

I tell you what, when you look at some of these things that take place, what is puny man to stand against God? *Man is just nothing!* 'All the inhabitants of the earth are like grasshoppers' (Isa. 40:22).

Just to show you an example of how puny we really are: We had this storm come up and the wind is blowing. We got up in the morning and one of the trees out front lying down. I got out there to try and put that thing up, and the wind was blowing and it was all I could do to hold that thing up and drive in a stake so I could get the tree up. I couldn't do it, so I finally ended up holding it with the top of my head and leaning into it as hard as I could. I must have looked stupid out there.

I thought as I was doing that, when God says that He's going to cause the wind to blow, human beings don't stand a chance. Then you see all these great gargantuan 'intelligencia' who don't believe in God. *Terrible!*

- God is going to be with us!
- God will help us!

“...yea, I will help you; yea, I will uphold you with the right hand of My righteousness” (v 10). You might want to key that into some of the things that we have with the righteousness of God; that we're

justified with the righteousness of God. I want to rely on the righteousness of God! What can we do, as human beings that is truly, really, absolutely purely righteous? *We can't! But Christ in us can!* That's going to be the key!

Verse 13: "For I, the LORD your God, will hold your right hand, saying to you, 'Do not fear; I will help you.'" When the time comes, when God reaches down to save the Jews, that is going to be an absolutely wonderful time for them. They have been the most beat up, picked on people down through history.

God said that that's the way it would be with them. He would make them a derision, few in number, and they would eat their bread in scarcity, scattered among the Gentiles.

Verse 14: "Do not fear, you worm Jacob *and* men of Israel..." How much is a worm worth? Next time you have kill some ant because they're coming into the kitchen, that's about all we are before the power of God!

"...**I will help you,**' says the LORD and your Redeemer, the Holy One of Israel" (v 14). We're going to see the Holy One of Israel; that's really kind of theme through this section of Isaiah. These are very inspiring and uplifting chapters.

Isaiah 43:3: "For I *am* the LORD your God, the Holy One of Israel, your Savior... [then He reminded them what He did for them]: ...I gave Egypt *for* your ransom, Ethiopia and Seba for you. Since you are precious in My sight, you have been honored, and I have loved you; therefore, I will give men for you, and people for your life" (vs 3-4).

That has been a truism down through history. God has done that. There was a story on the true Rambo, about a man in Vietnam whose name was Rambo, his last name. They ran a report on this man and his family. It was really very touching. It was a family in Montana.

In viewing it, I can see why God loved Joseph—Ephraim and Manasseh—because of the ingrained attitude of these people. They came from a nice small town near Helena, MT; a good average American family. He was going to college and married his sweetheart and they had baby girl who was about a year old. When he left for Vietnam his wife was pregnant when he left and he never saw her, and he wrote love letters to her. Very touching!

When the reporter asked: Do you think of it often? (She had since remarried). *She said she thinks of it everyday!* 'But I resolved that that's the way that life is. I'm not angry and bitter, and I'm glad that he was able to fight for America.'

When he left he said, 'I'm not going to be a hero.' He ended up dying in the war over there. Then it showed the mother and father and the grandchildren.

It show that how the strength of character that these people had, they were able to suffer thought that and endure that in some ungodly war in a faraway country. Some man gets conscripted and goes over and gives his life. And yet, here was this wonderful family was able to have the tenderness, the kindness and, yet, the understanding and stability that comes with, I think, of *the stock of people of Ephraim and Manasseh* that you don't find in other people that way.

It really touched me to see that and to see the attitude that they had. It was really quite a thing. God does give people *for His people!*

Verse 5: "'Fear not; for I *am* with you. I will bring your seed from the east, and gather you from the west. I will say to the north, 'Give up'; and to the south, 'Do not keep back'; bring My sons from afar and My daughters from the ends of the earth; *even* everyone who is called by My name; for I have created him for My glory, I have formed him; yea, I *have made him*" (vs 5-7).

Verse 8: "Bring out the blind people who have eyes, and the deaf who have ears. Let all the nations be brought together, and let the people be gathered; who among them can declare this and show us the former things? Let them bring out their witnesses, that they may be justified; or let them hear, and say, '*It is Truth.*'" (vs 8-9).

Verse 10: "'You *are* My witnesses,' says the LORD, 'and My servant whom I have chosen; that you may know and believe Me, and understand that I *am* He. Before Me no God was formed, nor shall there be after Me. I, *even I, am the LORD; and besides Me there is no savior.* I have declared, and have saved, and I have shown, when *there was* no strange *god* among you; therefore, you *are* My witnesses,' says the LORD, 'that I *am* God. Yea, before the day *was*, I *am* He; and no one delivers out of My hand; I will work, and who can reverse it?' Thus says the LORD, your Redeemer, the Holy One of Israel, 'For your sake I have sent to Babylon, and have brought down all of them *as* fugitives, and the Chaldeans, who rejoice in their ships. **I am the LORD, your Holy One, the Creator of Israel, your King**'" (vs 10-15).

Those are pretty powerful and moving words! If we approach God in prayer, realizing how absolutely great, marvelous and Holy that God is, that's going to do an awful lot in our lives to help us have that humble and contrite attitude that God wants us to have.

Leviticus 19:2: “Speak to all the congregation of the children of Israel and say to them, ‘You shall be Holy...’” That’s quite a thing!

- How do we be Holy?
- How is it that God makes something Holy?

We are called ‘Holy brethren.’ That’s very important for us to understand.

- Why is that we’re Holy?
- Does it mean that we become exclusive?
- Does it mean that we become snooty?
- *No!*

It’s because of God’s Spirit and He is the One Who has done it. He’s given us of His Spirit! That’s quite an awesome thing to think of. When you really think of that, this God Who is so great, Holy, marvelous and wonderful has reached down and called us! He’s given of His Spirit to us! And He calls us ‘Holy brethren.’

Verse 2: “Speak to all the congregation of the children of Israel and say to them, ‘You shall be Holy, for I the LORD your God *am* Holy.’” Then He shows how to be Holy. Be Holy in all form of conduct; let it be guided by the Holy commandments of God, the Holy Spirit of God. That’s how to do it.

Verse 18—New Testament doctrine: “You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself. I *am* the LORD.” Quite an interesting section here in Lev. Whenever God wants to emphasize something He says, ‘***I am the Lord.***’ The word ‘LORD’ is translated from the Hebrew Yahweh, which mean *the Eternal One*!

I could just as well read that: *I AM the Eternal!* It isn’t necessary because God *is* God and He is what He is and it’s not wrong to call Him *Lord*.

- Lev. 18—sex laws
- Lev. 19-20—common laws and how to get along with people and each other, and all of the penalties for breaking the sex laws

Leviticus 21:8—the reason why all of this is done: “And you shall sanctify him... [concerning the priest; having to do with the conduct of the priest] ...for he offers the bread of your God. He shall be Holy to you, for ***I the LORD Who sanctifies you, am Holy.***”

That shows the Holiness of God more than anything else. I think that we need to realize that the whole life of Jesus Christ really is a testimony to the humility of God.

It’s really very interesting when you go

through and study the Bible. Wherever there’s some correction, then you always find the mitigating circumstances of mercy. Remember, we read the Scripture ‘in wrath remember mercy.’ There’s always that mitigating thing that comes along.

Right here in one of the most unholy things ever taking place—the crucifixion of Christ—and the prophecy of it: Psalm 22:1: “My God, My God, why have You forsaken Me...” These were the actual words of Christ while He was on the cross being crucified.

“...and *why are You* so far from helping Me, and from the words of My groaning? O my God, I cry in the daytime, but You do not answer; and in the night season, and am not silent. Yet, You are Holy, O You enthroned upon the praises of Israel” (vs 1-3).

Notice how we could say that in David’s going through and prophesying this Psalm and whatever experience there was in his life that he was doing this. Even in the very depths of his despair he remembered that God was Holy. He remembered that God was the One Who was over all.

This is one of ‘the Lord reigns’ Psalms, one of the Millennial Psalms: Psalm 99:3: “Let them praise Your name as great and awesome; Holy is He.”

Whenever you read in the Old Testament (*KJV*) *terrible* when it refers to God, it means *awesome*. It doesn’t mean terrible in the sense of something that is awful. When we think of the word *terrible* today, it doesn’t have the same meaning. ‘Terrible’ is *bad, no good, rotten*. But in the Old Testament it mean *awesome*. ***That God is awesome!***

Of course, there’s the whole thing concerning the sacred namers. They like to use the sacred names. But God has brought us into a much more Holy relationship than the formal relationship of worship under the Old Covenant.

Verse 4: “The strength of the King also loves justice; You established uprightness; You have executed justice and righteousness in Jacob. Exalt the LORD our God and worship at His footstool, for He is Holy” (vs 4-5).

We also know that Jesus was Holy! Since we’re talking about the Holy name of God, let’s go to the New Testament and inject two things. John 17 shows what name we are kept in, according to the prayer of Jesus Christ.

John 17:11: “And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, **keep them in Your name, those whom You have given Me**, so that they may be

one, even as *We are one.*”

That is a profound statement! I don’t think we really grasp the significance of some of these statements and what it really means until we grasp the significance of the Holiness and the might of God. God has given us permission to do certain things.

If we look at it from a master/slave point of view... You can probably recall some of these advertisements: Schweppes Tonic and he’s carrying the tonic and saying ‘Yes, sir, my lord, my master’ and all that sort of thing. In that kind of relationship between a servant and a master, the servant never, never calls the master by his first name. Think about that for a minute.

Let’s look at it another way: Do you think that a buck private could walk into a general’s office—supposed that his name was ‘Jim.’—and say, ‘Hi, Jimmy’? *No way!*

Think about the greatest Being in the universe. We’re *kept in His name! Preserved in His name!* What are we allowed to call Him? *It’s really one of the most sacred relationships we can be in!* There is nothing more sacred than a family relationship: father, mother, children.

Why is that so sacred? I mean, it’s mundane in one way; all the things that we have to go through to rear our children and everything. In one way it’s very mundane. It’s like at Thanksgiving, you sit down, the family is around, you all hold hands and ask the blessing, recall all your blessings and everything, then when you’re done with the meal there’s the dishes! It’s mundane!

But there’s nothing more sacred than that family! That family is all part of everyone else in that family, literally through their genes and chromosomes. They’re all part of that one family. Remember what it says about husband and wife? *A man shall leave his father and mother and shall cleave unto his wife that they, too, shall become one flesh!*

Part of that is the offspring that they have. Our children call us ‘mommy’ and ‘daddy.’ That seems rather mundane, but there is really no one on else on earth that they are entitled to use that name to, in exactly the same way, because no one else is truly their mother and father.

Now, they may be adopted and there may be a special relationship that way, but I’m talking about the true situation where people have their own children, they’re their own flesh and blood and so forth. No one else can call them mother and father or mommy and daddy.

So, when we pray to God, notice what we are to do, Matthew 6:9: “Therefore, you are to pray after this manner: ‘Our Father...’” We can call God ***our Father!*** That’s a tremendous and special privilege. That’s a sacred and Holy thing! *For us that’s the only Holy name we need.* Our relationship with God is made Holy because of His Spirit. *We are now the children of God!*

“... ‘Our Father. Who *is* in heaven, hallowed be Your name” (v 9). In the light of this, perhaps maybe you can understand why Jesus said, ‘Call no man on earth *your father.*’ That is in the religious sense. Maybe you can understand in a spiritual sense the blaspheme of those men who claim to be priests of God who must be addressed as ‘father.’ They are taking a name of God.

Romans 8:14: “For as many as are led by *the* Spirit of God, these are *the* sons of God.... [the children, the offspring of God] ...Now, you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, ‘Abba, Father’” (vs 14-15). Abba literally means *Daddy!*

If we put that together with what it says, ‘I am the Eternal, the Lord God Who inhabits eternity, and I dwell in the lofty and high places, but also with the one who is of ‘a humble and contrite spirit’ to where they then can call God ‘Father’ or ‘Daddy.’

When you have time, and there’s nothing else—no TV, radio, no one around—just sit down and meditate on that. Really think about the wonderful privilege that God the Father gives us. That is truly awesome!

Now let’s talk about the jealousy of God, or God Who is jealous, and why that word is used in the *King James* is that when this was translated into the English, during the time of the *King James* era, jealous had to do more with ***being zealous***, or ***jealous because something was wrong***. Like there’s nothing worse than a jealous wife. That is if her husband steps out with another woman, and she is jealous for a right cause. That is what the word originally meant in the sense of ‘jealous.’ Jealous that something was wrong was done to break something that was right and good.

It also has the meaning of *zealous*, which comes from the same root word. So, when we read: Exodus 20:5: “You shall not bow yourself down to them, nor serve them... [any graven image or any likeness anywhere] ...for I, the LORD your God ***am a jealous God...***” This is part of God’s Holiness, and being *jealous* or *zealous*.

If God *is God*, which He is, and there is none else, which there aren’t, then God seeing people misled

by the devil in worshiping idols, statues, demons and people, that's why God's jealousy *burns!* It talks about *His jealousy burns like a fire!*

What a horrible thing to have something that is *not* a god be made out as a god.

"...visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me, but showing mercy to thousands of those who love Me and keep My commandments" (vs 5-6).

I think that God does a lot of things for our children and relatives because we keep the commandments of God. I'm sure He does, because God means what He says.

We will see how Exo. 34 ties right in with what I just mentioned; I want to cover quite a few verses so we get the whole overall thrust of what is being said.

Exodus 34:5: "And the LORD came down in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him and proclaimed, 'The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth'" (vs 5-6). This is right have He got angry because all the people were down there circling around the golden calves that they had made.

Verse 7: "'Keeping mercy to the thousandth generation, forgiving iniquity and transgression and sin, but Who will by no means clear *the guilty*... [give space to the guilty when there's no repentance] ...visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation.' And Moses made haste and bowed his head toward the earth, and worshiped. And he said, 'If now I have found grace in Your sight...' (vs 7-9). Notice how we're going to tie together quite a few things altogether:

- the love of God
- the mercy of God'
- the greatness of God
- the power of God
- the glory of God
- the Holiness of God

Here we have the grace of God: "...O LORD, I pray You, let my LORD go among us, although it *is* a stiff-necked people. And pardon our iniquity and our sin, and take us for Your inheritance.' "And He said, 'Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you *are* shall see the work of the LORD, for ***it is an***

awesome thing that I will do with you. Observe that which I command you this day. Behold, I drive out before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite'" (vs 9-11).

God says He's going to drive them out! And He says that He's going to do so in unmitigating ways! Once God says He's going to do something... Of course, the traditional thing is 'Who gives them the right to do it? They're not perfect.' Why should God have the Israelites drive out all these people? The Israelites were not perfect, but God said He would do it.

Then He says, v 12: "Take heed to yourself, lest you make a covenant with the people of the land where you go, lest it be for a snare in the midst of you. But their altars you shall destroy, their images *you shall* break, and their groves you shall cut down, **for you shall worship no other god; for the LORD, Whose name is Jealous, is a jealous God**" (vs 12-14). There's another name for God: Jealous/Zelous! That's quite a sweeping thing to do!

Verse 15: "Lest you make a covenant with the inhabitants of the land, and they go whoring after their gods, and do sacrifice to their gods, and call you, and you eat of his sacrifice; and lest you take from their daughters for your sons, and their daughters go whoring after their gods and make your sons go whoring after their gods" (vs 15-16).

Quite a thing where you come from this tremendous vision of God in His glory, proclaiming His mercy, kindness, forbearance and so forth, and then coming down to a point where ***He says that He is a jealous God!*** It's really quite a moving thing.

Think about our covenant in relationship to God. You can take this and draw some spiritual analogies.

(go to the next track)

Deut. 4—He says virtually the same thing here about not corrupting yourself with images and so forth:

Deuteronomy 4:24: "For the LORD your **God is a consuming fire...** [this goes back to Heb. 12:29] ...a jealous... [or zealous] ...God." There are certain things we can do to be zealous. That's why we also need to be zealous.

Num. 25 is an example showing that the Israelites did just exactly what God told them not to do. Don't give your sons and daughters and so forth, and don't get involved with their gods.

Numbers 25:1: "And Israel dwelt in Acacia Grove, and the people began to commit whoredom

with the daughters of Moab. And they called the people to the sacrifices of their gods. And the people ate and bowed down to their gods. And Israel joined himself to Baal Peor. And the anger of the LORD was kindled against Israel” (vs 1-3). He just told them not to do it!

And that’s the way so many of these things are done. ‘Oh well, there’s nothing to it; we’re having a good time.’ Catfish and crawdads are all the rage and if you’re invited out and you don’t eat that. ‘What’s the matter with you? We’re just having fun. Nothing wrong with it.’ That’s what they did here.

Then God decided what He was going to do, v 4: And the LORD said to Moses, ‘Take all the heads of the people and impale them before the LORD facing the sun, so that the fierce anger of the LORD may be turned away from Israel.’ And Moses said to the judges of Israel, ‘Every one of you kill his men who were joined to Baal Peor’” (vs 4-5).

- Why was God so absolutely angry at this point? *Because He just saved them from Balak and Balaam!*
- What was it that Balaam could not do? *He couldn’t curse! He had to bless!*

Even old Balak, after he gave Balaam all the money, said, ‘What’s the matter with you; every time you go up there you bless, I hired you to curse!’ Balaam said, ‘I can only do what the Lord let’s me do.’ What was the advice that Balaam gave Balak? *Get all the women out here and cause them to commit fornication and God will have to bring upon them, because I can’t curse them!* God had really had it at this point!

Verse 6: “And behold, a man of the children of Israel came and brought to his brethren a woman of Midian, in the sight of Moses...” You talk about gall, gumption, audacity, just flaunting sin!

“...and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation” (v 6). Not all Israel was involved in it. But the penalty was brought upon everyone.

Verse 7: “And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation... [all the rest just stood there weeping and looking at it, and watching] ...and took a spear in his hand. And he went after the man of Israel into the tent, and pierced both of them through, the man of Israel, and the woman, through her belly. So, the plague was stayed from the children of Israel. And those that died in the plague were twenty-four thousand. And the LORD spoke to Moses saying, ‘Phinehas the son of Eleazar,

the son of Aaron the priest, has turned My wrath away from the children of Israel in that he was zealous... [very close word to jealous] ...for My sake among them, so that I did not destroy the children of Israel in My jealousy’” (vs 7-11).

Verse 12: Therefore, say, ‘Behold, I give him My covenant of peace. And he shall have it, and his seed after him, the covenant of an everlasting priesthood because he was zealous for his God and made an atonement for the children of Israel’” (vs 12-13).

Tremendous actions to take! It is true, the Old Testament is blood, guts and gore. But the world out there is blood, guts and gore; it really is. God will look to anyone who will serve Him.

We know there are other places in the New Testament talking about the zeal of God and so forth. There are quite a few places where it talks about ‘the zeal of the Lord of hosts, the ‘zeal of the Lord of hosts will do it.’

John 2 is a direct reference with Christ when He came and cleaned out the temple, pretty much the same attitude. Here Christ comes to the Passover:

John 2:13: “Now the Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money exchangers sitting *there*” (vs 13-14).

There were supposed to have those there because of the sacrifices. But what did they do? *They made it a ‘house of merchandise.’* They were more concerned about the price rising and falling on the exchange of monies that the people would bring in, because you could not buy a sacrifice unless you had temple money. So, the ‘changers of money’ would come in and they would obviously discount what they would give in the change of money; pretty much what we would call foreign exchange today. If you brought your money in you would expect a fair exchange.

I’m sure that they had many other practices that should not have been. But anyway, Jesus comes into this temple, and remember that God’s plan was that this should be ‘a house of prayer’ for all nations. In other words, this was not just Jesus being angry in the minute because of what He saw there. It was the whole purpose of the temple in Jerusalem was to be ‘a house of prayer’ for all nations. One of the things that was a terrible failure on the part of Israel was that instead of teaching the true way of God to nations, they became victims of the other nations and their religions. Israel was a total failure! The Jews were a failure!

Here they are with all this going on and

Jesus comes into the temple, v 15: “And after making a scourge of cords, He drove them all out of the temple, *with* both the sheep and the oxen; and He poured out the coins of the money exchangers, and overturned the tables. And to those who were selling the doves, He said, ‘Take these things out of here! Do not make My Father’s house a house of merchandise.’ Then His disciples remembered that it was written, ‘The zeal of Your house has eaten Me up’” (vs 15-17).

The zeal of the Lord of hosts will do it! God is going to accomplish what He’s going to do with His zeal. Isa. 9 talks about the prophecy of Christ and His birth, and the Kingdom of God. Don’t ever doubt for one minute that the Kingdom of God is coming. It won’t be when we think, *but it’s coming! God said it’s going to come and it will come!*

Isaiah 9:6: “For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, 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 over His kingdom, to order it and to establish it with judgment and with righteousness from henceforth, even forever. **The zeal of the LORD of hosts will do this.**” (vs 6-7).

That’s about as much guarantee as you need. That’s why God said in swearing by Himself, He didn’t need to swear by Himself, His word was good enough. But He swore by Himself!

Let’s look at some of the things that God has made Holy. Let’s recall going back to the first part of the book of Exodus; remember the burning bush? The incident with Moses and the burning bush? Where God told Moses that the ground upon which he stood is Holy?

There are certain things that God makes Holy. The first thing that He made Holy—and it was with His presence—was the Sabbath Day. ***The Sabbath Day was made Holy by the presence of God!***

Let’s reinforce our memory on it. Just about the time I think I know a Scripture and I go back and read it, there’s something more to learn.

Genesis 2:1: “Thus the heavens and the earth were finished, and all the host of them.” That must have been a marvelous day! Think about a marvelous day, where you could be on the top of some mountain someplace and look out and see the earth and all the tremendous things that God had just created: the sky, clouds, trees and all the animals. No smog, no cars, no noise except the sound of God’s creation. It must have been marvelous!

Verse 2: “And by *the beginning of* the seventh day God finished His work, which He had made. And He rested on the seventh day from all His work, which He had made.” God didn’t need to rest; God was not exhausted and tired. But God rested to show that He puts His presence in the Sabbath Day.

I think that’s what we really need to understand about the Sabbath and why it is Holy. It is Holy because God puts His presence in that day! Of course, it is for those who accept the presence of God. God doesn’t have His presence over here with all the business dealings going on, you can be assured of that! He only puts His presence in that day where those who also put their presence in the presence of God. But He originally intended it for all mankind.

Verse 3: “And God blessed the seventh day and sanctified... [made Holy; He made it Holy] ...it because on it He rested from all His work, which God had created and made.”

You probably recall some of the things that took place in the account of Exo. 16. This is where God once again re-revealed the Sabbath Day to the children of Israel. I won’t go through the whole account of it, but:

Exodus 16:23: “And he said to them, ‘This *is that* which the LORD has said, “Tomorrow is the rest of the Holy Sabbath to the LORD....”’” God makes it Holy by putting His presence in it; by setting it aside.

Isa. 58 talks about the Holy Sabbath again. As human beings we get into a routine, ‘It’s the Sabbath, let’s go to church.’ That’s true, we need to, nothing wrong with saying that. But I think we need to just step back every once in a while and just realize why God made this the Holy Sabbath. ***It is the Holy Sabbath of God! It belongs to Him!***

Isaiah 58:13: “**If** you turn your foot away from the Sabbath...” It shows that there’s a reciprocal understanding in keeping the Sabbath.

If a person is truly sincere, but not convince concerning the Sabbath, I always suggest to them to take one month, observe the Sabbath for a month, and on each Sabbath study about the Sabbath. At the end of the month I’m sure that you’ll understand why you need to keep the Sabbath. A person has to do something in relationship to the Sabbath in order to understand it, and in order to derive from it what we need to derive out of the Sabbath.

“**If** you turn **your foot** away from the Sabbath...” Why does He use ‘foot’? How can you walk on the Sabbath? You don’t put a calendar down and walk on—do you? *No!* God’s way is called *a*

way of life in which we walk. If we walk in a way that is contrary to that, we are putting our feet in another way. Part of that other way would be to trample the Sabbath.

That's why He says, "If you turn your foot away from the Sabbath, **from doing your own desires on My Holy day...**" (v 13). It involves more than just work or business. It involves other things that are our pleasures, our will, our things that we do. We all have to make judgments on that. That doesn't mean to make the Sabbath a burden. The Sabbath should be a delight! It should have pleasant things that we do on the Sabbath.

"...and call the Sabbath **a delight**, the Holy of the LORD..." (v 13) He uses the term 'Holy' twice. What God has made Holy let no man call 'common or unclean.' That has been applied to people. Does that also apply to the Sabbath? *Sure it does!* What God has made Holy man doesn't have a right to come along and say, 'Because the behavior of the Jews is so unholy, therefore, we're going to keep another day.' That's literally what happened in Christianity. Today it's the other way around. There's so many people keeping Sunday that we leave that to keep the Sabbath. Then it was the opposite.

"...honorable... [it's the thing to do; it is right, proper, good] ...and shall **honor Him...**" (v 13). That's what we should do on the Sabbath. How do you honor God?

- in your mind
- in your life
- in what you do

In the New Testament, because of the circumstances, God allows us more physical activity to accomplish a spiritual goal. He will allow us to travel on the Sabbath to accomplish the spiritual goal of assembling together and learning from God's Word.

During the Millennium, that won't be allowed because there will be a church literally on every corner. They won't have to go very far. They won't have to worry about a Sabbath Day's journey. When you get out there and clatter around among all the cars and traffic, I'm going to look forward to kind of Sabbath, that's going to be a great Sabbath, it really will. Get up at ten in the morning, you're rested, you've had a nice evening studying God's Word the evening before. You don't have to pile into a car and drive 150 miles to get to where you're going to go.

You can just take a leisurely walk with the rest of your neighbors who will all be keeping the

Sabbath, and it won't be thought of any strange thing. You'll all love one another and you'll have great neighborhoods and communities. Won't that be fantastic? Completely different from what we have now. No more Friday night debauches like around our place.

"...not doing your own ways, nor pursuing your own desires, nor speaking your own words" (v 13). In other words, just caring on as an ordinary day. Notice all the things this is predicated on:

- **IF** (v 13)
- **THEN** (v 14)

Verse 14: "**Then** you shall delight yourself in the LORD..."—which means you'll understand. There are people who don't keep the Sabbath the way it should be kept. Do they delight themselves in God? *No, they don't!* God is burden! God is a chore!

"...and I will cause you to ride upon the high places of the earth, and feed you with the inheritance of Jacob your father, for the mouth of the LORD has spoken it" (v 14).

That puts a whole different light on the Sabbath—doesn't it? *It really does!* In reading this book that Samuele Bacchiocchi wrote about the hatred of the Christians toward the Jews and the Jews toward the Christians, and how Satan is just dividing and conquering, and destroy the Sabbath on one hand and destroy people's faith on the other hand. I hate to tell you, it's terrible. Then you read how it should be.

Ezek. 22 applies not only to the priests of Israel at that time, but also applies to the priests of religion today who claim to be religious to God.

Ezekiel 22:25: "There is a conspiracy of her prophets in her midst..." What there a conspiracy to do away with the Sabbath? *Yes!* To do away with the other things? *Yes!* It's true that you either look at from a Catholic conspiracy to do it, a satanic conspiracy, however you want to look at, it fits either way.

"...like a roaring lion tearing the prey. They have devoured souls; they have taken the treasure and precious things; they have made many widows in her midst" (v 25). That's sure true! You go down through time in history, and the religionists have done that. Just go into these temples and look at all the riches and wealth there.

Verse 26: "Her priests have done violence to My Law and have profaned My Holy things. They have put no difference between the Holy and the profane, and have not taught the difference between the unclean and the clean, and they have hidden their

eyes from My Sabbaths, and I am profaned among them.”

Isn't that true? *God is profaned in society today!* Not only in word, but in deed, because people do not know God. They ridicule the Word of God as inconsequential, something that was written by strange and weird people.

‘It isn't for us today, because, after all, today we're modern and don't need those things.’ That sure fits—doesn't it? *Profaned among them!*

Verse 8: “You have despised My Holy things, and **have profaned My Sabbaths.**”

Ezekiel 20:10: “And I caused them to go out from the land of Egypt, and brought them into the wilderness. And I gave them My statutes and showed them My ordinances, which *if* a man do, he shall even live in them. And also I gave them My Sabbaths to be a sign between Me and them, that *they* might know that I *am* the LORD Who sanctifies them” (vs 10-12).

Quite a wonderful thing that God did! When some of the early Catholics wrote, they wrote that God gave the Sabbath to the Jews as a special sign of their sin. Talk about twisting it around! It's absolutely crazy! They just poured it on the Jews and the Catholics said that God gave those things as a curse!

I never realized where that came from, but I heard it when I was out talking to people about the Sabbath. They would say, ‘That's a curse! The Sabbath is a curse! I was never in any of that as a child growing up, so that was a surprise to me. I couldn't understand, but now I understand. They really did a number—Satan did a number—on the Sabbath and Holy Days! He really did it!’

Satan doesn't do these things all at once. He does it a bit at a time, a step at a time. What is the greatest advantage that Satan has in bringing these things about: there is a new generation and that there are new people with new ideas. So, get them and get the new ideas into them and stamp out all the old stuff. That is true! And he used it! “...that *they* might know that I *am* the LORD Who sanctifies them.”

Verse 13: “But the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes, and they despised My ordinances, which *if* a man does, he shall even live in them. And **they greatly polluted My Sabbaths....**”

When the Israelites crossed the River Jordan they had a great circumcision party. That's because in the wilderness it was virtually only Moses, Aaron and the priests, and a few of the people.

It says that they followed their own God in all the wilderness (Amos 5:25). They worshipped Molech in the wilderness! “...**they greatly polluted My Sabbaths....**”

“...And I said, ‘I will pour out My fury on them in the wilderness to destroy them.’ But I worked for My name's sake, so that it should not be profaned before the heathen in whose sight I brought them out. And also I lifted up My hand to them in the wilderness, *and swore* that I would not bring them into the land which I had given *them*—flowing *with* milk and honey, the glory of all lands—because they despised My judgments and walked not in My statutes; and they polluted My Sabbaths; for their heart went after their idols. Nevertheless, My eye spared them—from destroying them; nor did I make an end of them in the wilderness. But I said to their children in the wilderness, ‘Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols’” (vs 13-18). He told them not to do that!

Verse 19: “I *am* the LORD your God. Walk in My statutes, and keep My ordinances, and do them, and **keep My Sabbaths Holy...**” (vs 19-20). There it is *plural*; it means all the Sabbaths of God.

How could they do that? *I don't know!* People's hearts become hardened! It tell you, it's something! It's an historical fact that they worshipped Molech in the wilderness. I think having the Spirit of God *our hearts* have been what the New Testament calls *circumcised*, so we don't have that hardness of heart. There are some people who just have that hardness of heart that it is absolutely incredible.

“...and they shall be a sign between Me and you, that you may know that I *am* the LORD your God” (v 20). You'd think that anyone would consider it to be to their advantage to know God!

Verse 21: “But the children rebelled against Me. They did not walk in My statutes, nor keep My ordinances to do them—the ordinances which, *if* a man do, he shall even live in them. And they polluted My Sabbaths, and I said, I would pour out My fury on them, to fulfill My anger against them in the wilderness. Nevertheless, I withdrew My hand and worked for My name's sake, that it should not be polluted in the eyes of the heathen, in whose eyes I brought them out. I also lifted up My hand to them in the wilderness, *swearing* that I would scatter them among the heathen and scatter them throughout the lands, because **they had not done My ordinances, but had despised My statutes and had polluted My Sabbaths, and their eyes were after their fathers' idols.** Wherefore, **I also gave them over to their own statutes...**” (vs 21-25).

In other words, after all this work on them, showing them His statutes, judgments, which were clean and fine; read Psa. 119. **He gave them over to their own devices!** He just gave up on them!

Verse 25: “Wherefore, **I also gave them over to their own statutes** that were not good, and *their own* ordinances by which they could not live.” Obviously, those are not God’s judgments and statutes He’s talking about, because they were so that a man *could live* in them.

Verse 26: “And I defiled them in their own gifts, in that they caused all that opened the womb to pass through *the fire*, that I *might* make them desolate, to the end that they might know that I *am* the LORD.” There comes a time that you can learn about God either through suffering because you reject Him, or through keeping God’s ways and loving Him. There are two ways to know God!

Let’s just stop and ask and look at the Jews today, and the religion of Judaism: Have they been given over to statutes and judgments whereby they can’t live in them? *Absolutely, they have been!*

What about all the things that we have with Catholicism? Are there statutes and judgments and ridiculous things there where by they can’t live in them? *Yes!* Just take any other religion, that is true. God is no respecter of persons. To Jew or Israelite first, then the Gentiles. So, they polluted the Sabbaths.

Now we’re talking about the angels of God are called ‘Holy angels.’

- Why are they Holy?
 - ✓ because God created them
 - ✓ because they do the will of God
- Are there unholy angels? *Yes!*
- Were they once Holy? *Yes!*
 - ✓ *Because God created them!*

Mark 8:38: “Or whoever shall be ashamed of Me and My words in this adulterous and sinful generation...” If that was adulterous and sinful then, what on earth is it today? We should not be ashamed of God, of Christ at all in anything that we do. We don’t have to go around and flaunt our religion before others and beat them up with our religion. But we should always stand for that which is right, and stand for that which Christ stands for.

“...of him shall the Son of man be ashamed when He comes in the glory of His Father with **the Holy** angels” (v 38).

You have something that is Holy because God makes it Holy, or declares it Holy, such as a priest who is Holy and God made Holy for the job

and sanctified. It’s the same way with the Prophets of God.

2-Peter 1:16: “For we did not follow **cleverly concocted myths** as *our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory.”

- Do you think Peter would write anything that wouldn’t be true?
- Do you think that God would allow him to do it?

Theoretically, God could take a total liar and make him tell the truth. He did that with Balaam. Balaam came to curse, but couldn’t do it. He had to bless. You can have great confidence in the Word of God. We don’t have to worry about it. God allowed just a few little things here and there, nothing disastrous to be mistranslated. He did that so men would have an excuse. Don’t men have an excuse? *Oh, that’s not perfect so I won’t except it!* You have to have faith!

Verse 17: “Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, ‘This is My Son, **the Beloved**, in Whom I am well pleased.’” That has a little more emphasis and meaning.

Verse 18: “And this *is the* voice from heaven that we heard when we were with Him on **the Holy mountain**”—because the presence of God was there.

Verse 19: “We also possess the confirmed prophetic Word to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts; knowing this first, that no prophecy of Scripture originated as anyone’s own *private* interpretation; because prophecy was **not brought at any time by human will, but the Holy men of God...** [there you have the Holy men of God or the Holy prophets] ...spoke as they were moved by *the* Holy Spirit” (vs 19-21).

That’s what makes something Holy, the Spirit of God and the purpose in carrying out those things.

I’ll just leave you with this in preparation for part four. We’ve read this an awful lot during the Feast of Tabernacles, and I want you to think about this in relationship to the sermons that we’ve had on the Holiness of God.

Revelation 20:6: “**Blessed and Holy** is the one who has part in **the first** resurrection; **over these the second death has no power.** But they

shall be priests of God and of Christ, and shall reign with Him a thousand years.”

“**Blessed and Holy...**” is really quite a statement! Brethren, that’s what God is holding out for us. That’s really something!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Isaiah 57:15
- 2) Isaiah 40:25-26
- 3) Isaiah 41:10, 13-14
- 4) Isaiah 43:3-15
- 5) Leviticus 19:2, 18
- 6) Leviticus 21:8
- 7) Psalm 22:1-3
- 8) Psalm 99:3-5
- 9) John 17:11
- 10) Matthew 6:9
- 11) Romans 8:14-15
- 12) Exodus 20:5-6
- 13) Exodus 34:5-16
- 14) Deuteronomy 4:24
- 15) Numbers 25:1-13
- 16) John 2:13-17
- 17) Isaiah 9:6
- 18) Genesis 2:1-3
- 19) Exodus 16:23
- 20) Isaiah 58:13-14
- 21) Ezekiel 22:25-26, 8
- 22) Ezekiel 20:10-26
- 23) Mark 8:38
- 24) 2 Peter 1:16-21
- 25) Revelation 20:6

Scriptures referenced, not quoted:

- 3 John
- Isaiah 40:22
- Leviticus 18-20
- Hebrews 12:29
- Amos 5:25
- Psalm 119

Also referenced: Book:—*From Sabbath to Sunday*
by Samuele Bacchiocchi (PDF: friendsofsabbath.org)

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Holiness of God IV

Fred R. Coulter

For the most part, we've cover things in the Old Testament, and this time we want to cover the Holiness of God and:

- wrath
- fear
- power
- majesty
- greatness
- life

Then we have to get into the New Testament and see the Holiness of God and how it relates to being a Christian. Most of these are relating to God in the Old Testament as the God Who rules over rather than in the New Testament where we are a part of God's Family. There's a difference in all of it.

Holiness and Wrath:

Let's get some perspectives concerning God and wrath. God is patient, kind and longsuffering. The Bible says that God is *a God of love*. But also the Bible says that 'the wages of sin is death.' When we have death there's suffering, and suffering is miserable. I don't care who goes through it, it's miserable. God is the only One Who knows whether it is just or unjust, because God is the One Who brings it. Let's see why God brings about things like this. Let's just view this as it's happening in America today, as if this were America:

Ezekiel 5:5: "Thus says the Lord GOD, 'This *is* Jerusalem. I have set it in the midst of the nations. And she has rebelled against My ordinances in doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her...'" (vs 5-6).

That's exactly what is happening with the American judicial system and the way that we live. They cannot even get into a schoolbook the fact that there is God. They will insist to teach evolution. We cannot even define when human life begins. We cannot define what is perversion. I'm talking about in a judicial system. God's Word tells us what perversion, adultery, fornication, murder, wickedness and all these things are. But the world can't.

When they reject God then God turns them over to certain things. This is exactly what happened here.

"...for they have rejected My judgments and My laws; they have not walked in them" (v 6). We can see the same thing today. If you went down

here to Los Angeles City Hall and said to the mayor, 'I have a perfect outline on how to run this city.' Hand him a Bible and all the parts that are marked red make all of these the statutes and judgments of Los Angeles. Be sure to take them down to the police department, the detective department and have them run all their departments according to what principles you find in here, and you will get rid of all the criminals. I don't know if they would even do a news story that it occurred. Same thing here, *refuse to walk in them!*

Verse 7: "Therefore, thus says the Lord GOD, 'Because you have multiplied *disobedience* more than the nations that *are* all around you, *and* have not walked in My laws, neither have kept My judgments, nor have done according to the judgments of the nations all around you.'" In other words, so bad that it's worse than all the rest of the nations.

Verse 8: "Therefore, thus says the Lord GOD, 'Behold, **I, even I, am against you...**'" When you come up and have God against you, that's a pretty tough 'row to hoe'!

"...and will carry out judgments in the sight of the nations. And I will do in you that which I have not done, and the like of which I will never do again because of all your abominations..." (vs 8-9). This has to be at the end-time. This ties in with what Jesus said, 'There would be such tribulation that there was not since there was a nation, no nor ever shall be.' That's the same time.

"...Therefore, the fathers shall eat the sons in your midst, and the sons shall eat their fathers. And I will execute judgments in you, and I will scatter the whole remnant of you into all the winds. Therefore, *as I live,*' says the Lord GOD, 'surely because you have defiled My sanctuary with all your detestable things, and with all your abominations, therefore, I will also diminish you; **neither shall My eye spare you, nor will I have any pity**'" (vs 8-11).

That's a pretty tough situation when God has to use all of His power, and that it is so bad that God says that ***He won't pity! He won't spare!***

Verse 12: "A third part of you shall die with the plague..."—sickness and disease. We have it right among us, and we could easily have a third of the nation die.

"...and shall be consumed with the famine in your midst. And a third part shall fall by the sword all around you; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall My anger be fulfilled, and I will

cause My fury to rest upon them, and I will be comforted. And they shall know that I the LORD have spoken *it* in My zeal, **when I have fulfilled My fury upon them**" (vs 12-13). That's really quite an awesome time that's coming; it really is!

When I go to Los Angeles and drive around the city and see all the people, you really get a feeling of what's happening. You can just kind of feel all of this kind of thing building up and building up! You wonder why it seems to just keep going; because it's going to come to the time when God is going to intervene and He's going to take care of it.

Verse 14: "And I will make you a desolation and a reproach among the nations that *are* all around you, in the sight of all who pass by. So, it shall be a reproach and a taunt, a chastening and an astonishment to the nations which *are* all around you, when I shall execute judgments against you in anger and in fury and in raging rebukes; I the LORD have spoken it" (vs 14-15).

When it gets down to where "...I the LORD have spoken it" and it goes through all the book of Ezekiel talking about "...I the LORD have spoken it." Then He says that He will answer them face-to-face.

Everyone wonders what God is going to do about the Russians. Here's what He's going to do about them; He's saving them for a special time. I think if we saw how much that the Russians demand; they're not willing to negotiate. If former Pres. Reagan wanted to negotiate about the 'Star Wars' program, they would say, 'You can't have it.' When they have rejected God, they set themselves up as God; so God has a special something for them:

Ezekiel 38:18: "And it shall come to pass at the same time, when Gog comes against the land of Israel," says the Lord GOD, 'My hot anger will be aroused. For in My jealousy *and* in the fire of My wrath I have spoken..." (vs 18-19).

Remember how we went through and saw the Holiness of God as related to what we call *fire, anger, wrath and zeal*?

"...“Surely in that day there shall be a great quaking in the land of Israel, so that the fish of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep on the earth, and all the men on the face of the earth, shall quake at My presence. And the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.” And I will call for a sword against him upon all My mountains,’ says the Lord GOD. “*Each* man’s sword shall be against his brother”” (vs 19-21). It's going to be just like in the days of Hezekiah. They're going to just start fighting each other. It's going to be a mad mess

when that takes place.

Verse 22: "And I will judge him with pestilence and with blood. And I will rain upon him, and upon his bands, and upon the many people with him, an overflowing shower, and great hailstones, fire and brimstone. Thus I will magnify Myself and sanctify Myself. And I will have Myself known in the eyes of many nations, and they shall know that I *am* the LORD" (vs 22-23).

When you go through that and read this, these are pretty tough sayings. When someone said, 'Let's have the Kingdom of God; let's have the Day of the Lord,' Jesus said, 'What is it to you? It's a day of wrath, destruction and gloominess. Why do you desire it?' ***You can see why!***

Holiness and Fear:

There's a certain fear, reverence and awe of God that the Holiness of God should inspire to us.

Psalm 89:5: And the heavens shall praise Your wonders, O LORD, Your faithfulness also in the congregation of the saints, for who in the heavens can be compared with the LORD? Who among the sons of the mighty is like the LORD? God is greatly to be feared in the congregation of the saints and to be held in reverence by all who are round about Him" (vs 5-7).

We are to have that kind of fear though we are in a family relationship with God the Father. We are still to have that fear toward God.

Psalm 111:9: "He sent redemption unto His people; He has commanded His covenant forever; Holy and awesome is His name.... [part of the very name of God; part of His very existence] ...The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments. His praise endures forever" (vs 9-10).

This shows us that only God is Holy. When you get in mind how absolutely fantastic the glory of God is, and that He offers that to us. That's really quite a thing to just sit down and think about and mediate.

Psa. 2 reminds me of the news every day. I can't get this out of my mind when I sit down and watch the news; this is something!

Psalm 2:1: "Why do the nations rage and the people plot in vain?" That's about all we see on the television news. We see all the heathen raging in this riot, that strike, demanding, this movement and that war; it's amazing that people no longer have to work for anything or do anything, they just demand it. They have a riot! And every time I see the news I can't get it out of my mind ***how the heathen rage!***

Verse 2: “The kings of the earth set themselves, and the rulers take counsel together against the LORD and against His Christ, saying, ‘Let us break Their bands asunder and cast away Their cords from us.’.... [in other words, they don’t want any control of God] ...He who sits in the heavens laughs; the LORD scoffs at them” (vs 2-4). ***No one can go against God!***

Verse 5: “Then He shall speak to them in His wrath, and in His fury He terrifies them. ‘Yea, I have set My king upon Zion, My Holy mountain. I will declare the decree of the LORD. He has said to Me, **“You are My Son; this day I have begotten You.”**’” (vs 5-7). Think about that in relationship to us being begotten of God in this day, in this time and so forth.

Verse 8: “Ask of Me, and I shall give the nations for Your inheritance, and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel. Now therefore, be wise, O kings; be admonished O judges of the earth. Serve the LORD with fear and rejoice with trembling” (vs 8-11). Note: Isa. 2—God is going to arise and shake the earth mightily in His majesty, power and glory! ***And He’s going to!***

Holiness and Power:

We’re going to see some more about the Holiness of God and power. This is the Song of Moses. I’ve never heard that someone has set this to music. On the Sea of Glass it says that we’re going to sing the Song of Moses.

Exodus 15:1: “Then Moses and the children of Israel sang this song to the LORD, and spoke, saying...” after they went through the Red Sea and it closed up against all the Egyptians and so forth.

“...‘I will sing to the LORD, for He has triumphed gloriously; *the* horse and his rider He has thrown into the sea. The LORD *is* my strength and song, and He has become my salvation. This is my God, and I will glorify Him, my father’s God, and I will exalt Him’” (vs 1-2).

It’s quite a amazing how the Israelites would fluctuate from praising God to rebelling against God. It’s just almost inconceivable how they could do that, but they did!

Verse 3: “The LORD *is* a Man of war; Jehovah *is* His name. Pharaoh’s chariots and his army He has thrown into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the depths like a stone. **Your right hand, O LORD, has become glorious in power....**” (vs 3-6).

Here we have the glory of God and the

power of God, and God’s glory is demonstrated through His very power.

“...Your right hand, O LORD, has shattered the enemy in pieces. And in the greatness of Your excellency You have overthrown them that rose up against You. You sent forth Your wrath, consuming them like stubble. And with the blast of Your nostrils the waters were gathered together; the floods stood upright like a heap... [they walked through them] ...the depths were congealed in the heart of the sea. The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them’” (vs 6-9).

Here’s a good lesson: When a person becomes so hardhearted against God, they will go against the obvious odds. Just stop and think that if you saw the Red Sea open up, and if you were Pharaoh or the soldiers, you would think, ‘No! There’s not anyway that I’m going to through there! I’m not going down in there!’ But *God gave them over to their own lusts* and they went down in!

Verse 10: “*But*, You blew with Your wind; the sea covered them. They sank like lead in the mighty waters. Who *is* like You, O LORD, among the gods? Who *is* like You, **glorious in Holiness**, fearful *in* praises, doing wonders? You stretched out Your right hand, the earth swallowed them. You in Your mercy have led forth the people, *which* You have redeemed. You have guided them in Your strength unto Your Holy habitation. The people shall hear; they shall tremble. Pangs of sorrow shall take hold on the people of Philistia” (vs 10-14).

One of these days it’s going to happen again when Christ returns. I just want you to notice v 11, especially: “...**glorious in Holiness...**” That has to do with the power of God and so forth.

Psalm 21:8: “Your hand shall find all Your enemies; Your right hand shall find those who hate You. You shall make them as a fiery oven in the time of Your anger; the LORD will swallow them up in His wrath, and the fire shall devour them” (vs 8-9).

I rather have a fiery trial is what this is talking about. The fire that God is talking about here is reserved for the enemy.

Verse 10: “Their offspring shall You destroy from the earth, and their descendants from among the sons of men; for they intended evil against You; they imagined a wicked thing which they are not able to perform” (vs 10-11).

- they can’t get rid of God
- they can’t stop God
- they can’t make Him go away

God is almighty and glorious!

Verse 12: “For You shall make them turn their back; You shall aim Your arrows upon Your strings against their faces. Be exalted, O LORD, in Your strength; so **we will sing and praise Your power**” (vs 12-13).

God’s Holiness, power and all of those things are just absolutely magnificent! I think it’s interesting going through this series how many of these we have covered that are in the Psalms; how many Scriptures that we have covered that are in the Psalms. It will help you understand how really close that David was to God.

Psalms 147:5: “Great is our LORD and **mighty in power**; His understanding is infinite.”

Psalms 145:8: “The LORD is gracious and full of compassion; slow to anger and abounding in steadfast love.”

We need to also get that in there in relationship to God. Sometimes we can get so focused on the power of God, the vengeance of God and the wrath of God, that we forget the love, grace and mercy that God has.

Verse 9: “The LORD is good to all, and His tender mercies are over all His works. All Your works shall praise You, O LORD; and Your saints shall bless You. They shall speak of the glory of Your kingdom and **talk of Your power**” (vs 9-11). That’s going to be quite something!

I’m still looking forward to the day when we will be there as spirit beings with Christ, and we will see the very power of God. That is going to be absolutely just breathtaking! It really will! I was quite surprised in just going through and working up this sermon how much it has to do with the Psalms.

Psalms 66:3: “Say to God, ‘How awesome are Your works! Through **the greatness of Your power**, Your enemies submit themselves in obedience to You. All the earth shall worship You and shall sing praises to You; they shall sing praises to Your name.’ Selah” (vs 3-4). That’s going to be quite a thing! Can you imagine that when the Kingdom of God is on the earth and all nations are this way toward God:

- everyone keeping the Sabbath
- everyone keeping the commandments of God

I can hardly imagine what the world and society is going to be like when that takes place; that’s going to be something!

Too many times we drive along or we watch the news and we hear of things and the world is just so overwhelmed with evil and wickedness that it just

takes your breath. When you think that the whole world is going to be like that—described in vs 3-4—that’s going to be something!

Verse 5: “Come and see the works of God; He is awesome in His deeds toward the sons of men. He turned the sea into dry land; they went through the river on foot... [reiterating about the children of Israel coming out of Egypt] ...there we rejoiced in Him. **He rules by His power forever...**” (vs 5-7). So, as God is Holy, **God has power! God rules by His power!**

It’s quite interesting how God rules by His power. It doesn’t necessarily mean that He’s take a hand and ruling with His power all the time. Whatever God does is indicative of His power.

Just like we discussed about this thing of AIDS; that also demonstrates the power of God. Is He ruling in their lives? *Yes, He is!* They won’t repent and follow the commandments of God, so **God still rules in His power!** They are powerless!

Talk about some of these hurricanes and floods that we’ve seen. God said that He would send His correction! I tell you, when you get out there and are up against some of these storms you can see the **mighty power of God. He still rules with His power!**

“...His eyes keep watch upon the nations; let not the rebellious exalt themselves. Selah” (v 7). God knows what’s going on all the time! It says that He has ‘seven eyes that go to and fro on the earth’ (Rev.). Those let Him know what’s going on all the time.

I think that understanding about the Holiness and power of God makes us realize that God is involved in this world, that God is involved in our lives, and that God is not just off somewhere and He’s just sort of given man over to be cutoff from God for 6,000 years, and God has nothing to do with the world or anything. *No!* God upholds the world **by the word of His power!**

- the sun is there because of God’s power
- God intervenes and cuts off the wicked
- God intervenes to bless the righteous

All of that is all a part of God’s way. God intervenes to bless the righteous, and all of that is part of God’s way.

Holiness and the Majesty of God:

Psalms 8:1: “O LORD our Lord, how excellent is Your name in all the earth! You have set Your glory above the heavens!” That’s why when David went through this Psalm and said:

Verse 3: “When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained.” Living in the cities that

we live in today with smog, all the lights, we can't get out and see the stars like God intended us to.

We're told that down in Texas the stars are closer there than any place on earth. It seems like it. I don't know what it is about the atmosphere there, but you get out in some of the darker places in Texas and you can see the stars. You see the stars and moon and really think about it and meditate on, you do just like David said here:

Verse 4: "What is man that You are mindful of him, and the son of man that You care for him?" Think about that in relationship to our calling. Who are we, or what are we that God would call us? *God has called us!* I'm not going to argue with that! I'm not going to ask God why!

- He's called us!
- He's visited us!
- He's given us of His Spirit!

That's a fantastic thing, that we could be partakers of His Holiness. We're going to see in the New Testament how much Holiness is part of Christian living, part of our relationship with God.

Psalm 96:1: "O sing to the LORD a new song; sing to the LORD, all the earth. Sing to the LORD, bless His name; proclaim His salvation from day to day. Declare His glory among the nations, His wonders among all people, for the LORD is great, and greatly to be praised; He is to be feared above all gods, for all the gods of the nations are idols; but the LORD made the heavens. **Honor and majesty are before Him**; strength and beauty are in His sanctuary" (vs 1-6).

That's going to be something to see, the sanctuary of God! Think of all the beautiful things that we can have on the earth, and that's just a small, little token of some of the beautiful things that God has made and created. It's going to be absolutely phenomenal!

Verse 7: "Ascribe to the LORD, O you kindreds of the people; give to the LORD glory and strength. Ascribe to the LORD the glory due to His name; bring an offering and come into His courts. O worship the LORD in the beauty of Holiness; tremble before Him, all the earth. Say among the nations, 'The LORD reigns...'" (vs 7-10).

That's the first hymn that I ever had in mind was **Worship the Lord in the Beauty of Holiness**. That's really quite something! You think about that in relationship to praying, studying and thinking on God. This will help you to draw closer to Him. God will seem more real; God's power, beauty and majesty will seem more a part of your life, your mind and your thoughts; if you really keep this in mind and take these things to heart.

Psalm 93:1: "The LORD reigns; **He is**

clothed with majesty..." That's part of the *Holiness and the majesty of God!*

The Holiness of God's Greatness:

I don't think there's anything that we can really say that is going to magnify the greatness of God. I don't think that it is possible for us to really comprehend the greatness of God. Greatness is a relative thing; it's relative to how great you think you are. People who think they are great won't think that God is so great. That's why God dwells with the humble, one of a contrite spirit and trembles at His Word.

Psalm 95:3: "For **the LORD is a great God and a great King above all gods....** [How great is He?] ...In His hand are the depths of the earth..." (vs 3-4).

We drive on Hwy 1 and can look out and see the Pacific Ocean. I thought: Who would know just standing here that that's 12,000 miles across, just one way! How broad is the ocean? How deep is the ocean? "**In His hand are the depths of the earth...**"

"...the peaks of the mountains are also His. The sea is His, and He made it, and His hands formed the dry land" (vs 4-5). That's why it's good to get out and see some of the creation of God. Drive around and see the magnificent mountains and everything that God has made. They all glorify God!

Verse 6: "O come, let us worship and bow down; let us kneel before the LORD our Maker, for He is our God, and we are the people of His pasture, and the sheep of His hand. Today, **if you would but hearken to His voice**" (vs 6-7).

How does a person soften their heart to hear? *By seeing the greatness of God and what He's made and created, and God's great plan and purpose!*

1-Chron. 29 talks about the time just before the temple was to be built. Let's see the attitude that is really indicative of what we are talking about, and what David told his son Solomon:

1-Chronicles 28:9: "And you, Solomon my son, acknowledge the God of your father and **serve Him with a perfect heart and with a willing mind...**" That's one thing we can do; a perfect heart is a sincere heart, sincerely dedicated to finding God and His way.

"...for the LORD searches all hearts and understands all the imaginations of the thoughts. If you seek Him, He will be found by you. But if you forsake Him, He will cast you off forever. Take heed now, for the LORD has chosen you to build a house for the sanctuary...." (vs 9-10).

1-Chronicles 29:10: “And David blessed the LORD before all the congregation. And David said, ‘Blessed *are* You, LORD God of Israel our Father, forever and ever.’” Notice how he starts out this prayer; note Matt. 6:9^[transcriber's correction] where he shows the prayer we are to give, ‘Our Father in heaven, hallowed be Your name.’ How do you hallow God’s name?

Verse 11: “O LORD, Yours *is* the greatness, and the power, and the glory, and the victory, and, the majesty... [all referring the power and love of God] ...for all in the heavens and in the earth *is* Yours. Yours *is* the kingdom, O LORD, and You are exalted as head over all.” Quite a way to address God. It’s a humbling, inspiring and uplifting prayer!

Verse 12: “And the riches and the honor *are* from You, and You reign over all. And in Your hand *is* power and might. And *it is* in Your hand to make great and to give strength to all. Now, therefore, our God, we thank You and praise Your glorious name. But who *am* I, and who *are* my people, that we should be able to offer so willingly after this sort?...” (vs 12-14)—because he called for the offering and they just brought all kinds of gold, silver and even things of iron and so forth to build.

“...For all things *are* from You, and we have given to You that which is Yours” (v 14). In other words, he’s saying, ‘God, we went out and got these things, but that all came from You that You gave to us in the first place.

Verse 15: “For we *are* strangers before You, and pilgrims, as our fathers *were*. Our days on the earth *are* like a shadow, and none abides.... [compared to God] ...O LORD our God, all this store that we have prepared to build You a house for Your Holy name *comes* from Your hand and is all Your own” (vs 15-16).

Go ahead and finish the prayer, but it’s really quite a profound prayer. You read these prayers of David and you can understand why he was a man after God’s heart.

Holiness of God and Life:

Let’s see what Christ gave up to become a human being.

Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus.” This is how we can have that perfect mind and willingness that God wants us to have.

Verse 6: “Who, although He existed in *the* form of God...” Think about all the things that we have covered about being in the form of God:

- the glory

- the majesty
- the power
- the righteousness

“...did not consider it robbery to be equal with God, **but emptied Himself, and was made in the likeness of men, and took the form of a servant;** and being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross” (vs 6-8).

The more I think about that, and the more that I study God’s Word, the more magnificent that this act of what Christ did for us really becomes. When you understand what He left, what He willing gave up, and divested Himself of all of this and became just as a human being, not just human only but ***suffered human death*** so that we would not have to die forever. That’s really absolutely magnificent!

Verse 9: “Therefore, God has also highly exalted Him and bestowed upon Him a name, which *is* above every name; that at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father” (vs 9-11).

God is going to share this glory, the Holiness, this majesty with us! That’s quite a hope, really quite a hope that we have, that God would do this for us!

All Scriptures from *The Holy Bible in It’s Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Ezekiel 5:5-15
- 2) Ezekiel 38:18-23
- 3) Psalm 89:5-7
- 4) Psalm 111:9-10
- 5) Psalm 2:1-11
- 6) Exodus 15:1-14
- 7) Psalm 21:8-13
- 8) Psalm 147:5
- 9) Psalm 145:8-11
- 10) Psalm 66:3-7
- 11) Psalm 8:1, 3-4
- 12) Psalm 96:1-10
- 13) Psalm 93:1
- 14) Psalm 95:3-7
- 15) 1 Chronicles 28:9-10
- 16) 1 Chronicles 29:10-16
- 17) Philippians 2:5-11

Scriptures referenced. Not quoted:

- Isaiah 2
- Matthew 6:9

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Holiness of God V In the New Testament #1

Fred R. Coulter

The New Testament pattern of Holiness and understanding of the Holiness of God follows right along the same lines as the Old Testament, but then develops into a much closer relationship later. Remember the aspects of Holiness that we covered:

- the Holiness of God *and fire*
- the Holiness of God *and glory and power*
- the Holiness of God *and wrath*
- the Holiness of God *and majesty*
- the Holiness of God *and cleanliness & purity*
- the Holiness of God *and exaltation*
- the Holiness of God *and the Holy Spirit*

There is the big differentiation between the Old and the New Testament. The Holy Spirit is mentioned three times in the Old Testament:

- Psalm 51:11
- Isaiah 63:10-11

When you get to the New Testament, the Holy Spirit is mentioned 91 times. That's a whole separate study in itself. Getting into the Holiness of God we won't get into a deep study on the Holy Spirit of God.

The Holiness of God and Fire:

Luke 3 has to do with what is called *the baptism of fire*. It's amazing how people like to get doctrine and they have *the baptism by fire*. That's not the kind of baptism they would want, because obviously that's going into the Lake of Fire.

Here are all those coming to him wanting to be baptized; John the Baptist was not really a very nice guy:

Luke 3:7: "For this reason, he said to the multitudes who were coming out to be baptized by him, '*You offspring of vipers... [you people are a bunch of 'snakes in the grass'] ...who has forewarned you to flee from the coming wrath?*'" You're not down here to serve God, you're down here to save your neck.

Verse 8: "Therefore, bring forth fruits worthy of repentance... [to show a change of heart; that's what God is concerned about] ...and do not begin to say to yourselves, '*We have Abraham for our father,*' because I tell you that God has the power to raise up children to Abraham from these stones. But the axe is already being laid to the roots of the trees. Therefore, every tree *that* is not producing good fruit is cut down and is cast into *the fire*'" (vs 8-9). That's how God is going to take care

of it. Yet:

- God is *a God* of love
- God is *a God* of Holiness
- God is *a God* of mercy

But see what He's dealing with here, that attitude, that incalcitrant choice of human nature.

It's really something how that in our lives—we have a certain routine to our lives: every Sabbath we meet, we don't go out and associate very much with people in the world. A lot of things to us are completely foreign and strange because we're not living in sin. So, some of these things are very hard for us to imagine how that people can have such a hard-hearted attitude and just be totally adamant against God.

John let them have it here, v 10: "And the multitudes asked him, saying, 'What then shall we do?' And he answered *and* said to them, 'The one who has two coats, let him give to the one who has none...'." (vs 10-11). In other words, help, serve, have an attitude of giving, not taking, etc. All of those things are there.

"...and the one who has food, let him do the same.' Now, the tax collectors also came to be baptized, and they said to him, 'Master, what shall we do?' And he said to them, 'Exact nothing beyond that which is appointed to you'" (vs 11-13)—as tax collectors.

No one likes tax collectors. I don't like tax collectors. I suppose being a minister and working as a loan broker that I'm in two of the most hated positions around. I've gotten it from some of these people. I've had to sit there and really take it on the chin.

I remember working on a loan and it was one that everything was hinging right there, and this fellow had a little too much to drink and he said, 'All you loan brokers are alike.' They don't think about their bad credit for ten years and all these other things, and the loan broker gets the package and they want the loan *yesterday!*

They don't think that six months ago that they could have done something about it. Then they come and they dump all their wrath on you and if it cost them more for the loan you're really a dirty rat. Sometimes they do leverage against people and take advantage and so forth. I don't do that, and it helps me get some repeat business.

God sees that we get just enough month to

month and week to week, and we get along just fine, and what the Church provides for us God has been able to see us through it.

Here in this situation, here's the tax collector coming down. There's one thing that you never want to do, you never want to give more taxes than is due. But a lot of the tax collectors were taking more money saying that you have to pay so much more.

I was talking with a broker and he was saying, 'If we can get this for 69% instead of 72% would you protect me in it?' I said, 'No! Whatever you want you put a demand into escrow; we will quote what is net to the person. But if you want another 3% you go to the bar and say, 'I want another 3 %' and put your demand in escrow. We're not going to do this behind the scene and then split up the spoils afterward.' No way! That's going to get yourself in trouble.

They came and said, "...Master, what shall we do?" And he said to them, 'Exact nothing beyond that which is appointed to you.' Then those who were soldiers also asked him, saying, 'And we, what shall we do?'..." (vs 12-14). Notice that John say to leave the army.

"...And he said to them, 'Do not oppress...' (v 14). I'm sure that in reference to this that has 'other than your duty to fight against soldiers.'

"...or falsely accuse anyone..." (v 14). How did most of the soldiers make their money and things. They would go in and rob, pillage, spoil and do violence to innocent citizens.

Look in the Old Testament and they had armies, guards. God said that if your army would chase a hundred of your army, 'if you're right with Me we will chase ten thousand of them. But if you're not right with me, five of them will chase a hundred of you.'

I'm sure that this has to do with doing things against civilians that they shouldn't.

"...and be satisfied with your wages.' But as the people were *filled* with expectation, and they were all reasoning in their hearts about John, whether or not he might be the Christ, John [the Baptist] answered all *of them*, saying, 'I indeed baptize you with water; but He is coming Who *is* mightier than I, of Whom I am not fit to loose the thong of His sandals. **He shall baptize you with the Holy Spirit, and with fire**'" (vs 14-16). That's how God is going to take care of all sin; He's going to burn it away!

There's nothing more purifying than fire! Absolutely nothing!

Verse 17: "Whose fan *is* in His hand, and He

will thoroughly purge His floor, and will gather the wheat into His granary; but the chaff **He will burn with unquenchable fire.**"

There in the presence of God, concerning sin, is fire! Of course, in Acts 2 is another aspect of it, which is a little bit different, this has to do with the Holy Spirit:

Acts 2:4: "And they were all filled with *the* Holy Spirit..." How did it come down to them?

Verse 3: "And there appeared to them divided tongues as of fire, and sat upon each one of them." They had to see it! It looked like fire coming down, but it didn't burn!

It must have been a manifestation of God's Spirit much like the burning bush that didn't burn. They had to see it; how else would they know? You're not going to look at something invisible and say it came down like tongues of fire. At this point God had to do something miraculous to show that He was doing something different than He had ever done before!

This is why He did it. It wasn't the kind of fire that burned up. If you had fire land on your hair you'd have it all scorched and burned up. So, this was a manifestation of God's Spirit *as fire!*

Verse 4: "And they were all filled with *the* Holy Spirit; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim."

Now we'll see another Scripture that ties in exactly with what it talks about concerning God in the Old Testament.

Hebrews 12:29: "For **our God is indeed a consuming fire.**" That's why when we went through Exo. 34 God told Moses that *no man, no human being in the flesh, can come in the presence of God and see God!* He's so powerful that you would be disintegrated. You'd just be literally burned up, because "**...our God is indeed a consuming fire.**"

Here's a vision of God's throne, Revelation 4:5: "And proceeding from the throne were lightnings and thunders and voices; and seven lamps of fire, which are the seven spirits of God, **were burning** before the throne." This is to symbolize the power of God, to show the power that God has.

I'm sure that to see God literally... Go back to Rev. 1 and the vision that John saw of Christ: His countenance was as the sun shining in its full strength. There we have in the New Testament *the Holiness of God associated with fire.*

Holiness of God with Glory and Power:

What was the authority of the Old

Testament based upon? The authority in the Old Testament is God, and the one that He dealt with—the human being—to reveal His authority and power to the children of Israel was Moses. {note sermon: *That Prophet*}

What did God do for Moses? Moses was called; remember it was said of Moses, ‘there had not arisen in Israel a prophet like unto Moses unto this day.’ Then when Christ came they were looking for one who was *that prophet*.

What were the experiences that Moses had that established the authority of God to Moses?

1. in the burning bush, God talked to him
2. he went up on the mountain and talked with God face-to-face
3. he saw the backside of the glory of God

God put him way back in a cave, a cleft in the rock, and ‘I will let you look upon Me, and I will pass by you.’ What he saw was the backside of God!

God was going to establish something in the New Testament Church that had to, beyond the shadow of doubt, have the same signs of authority that was dealt with Moses. Otherwise, how do you prove that it’s the same God? A lot of people never thought of it that way before. What did the Pharisees say? We have Abraham and we keep Moses’ Law. Moses was the greatest because he saw God face-to-face and in His glory!

Now let’s see what God did with Peter, James and John and why this took place.

Mark 9:1: “And He said to them, ‘Truly I say to you, there are some of those standing here who shall not taste of death **until they have seen the Kingdom of God come with power.**’” That’s quite a statement—isn’t it? Spiritual power!

Wherever Jesus was, that’s where the Kingdom of God was. How many times did Jesus say that the Kingdom of God *has come* upon you, not *shall* come upon you? ***Has come upon you, because of healing and His presence!***

What did He tell the Pharisees when they were all gathered around Him and said, ‘Tell us when the Kingdom of God will come.’ He said, ‘It doesn’t come by observation, it doesn’t come by proclaiming it is here. The Kingdom of God is standing right in the middle of you.’ *Himself!* The Protestants say that it’s in your heart. No! The Kingdom of God is never in anyone’s heart.

Verse 2: “And after six days, Jesus took with *Him* Peter and James and John, leading them alone up into a high mountain by themselves....” Who were Peter, James and John? *The main apostles!* Even after James was martyred, James the

brother of Jesus was one of those three mentioned. It was James, Peter and John (Gal. 2). So, He took them “...up into a high mountain by themselves....”

What did God do with Moses? *He said, ‘Moses, you come up here!’* He let the elders stay down below, and then Moses and Joshua came up a little higher, and then ‘you leave Joshua there and come up and talk with Me.’ That’s the sequence of events when you put it all together.

This is exactly what happened here. He left the rest of the disciples and took Peter, James and John up into a high mountain alone.

“...And He was transfigured in their presence... [He was changed] ...and His garments became exceedingly white, like glistening snow, such a white as no bleacher of cloth on earth is able to make” (vs 2-3). That’s someone who cleaning, scrubbing and so forth.

Verse 4: “Then appeared to them Elijah with Moses, and they were talking with Jesus.” People say that Elijah must have gone to heaven and is alive. It doesn’t say that. This was a vision and transfiguration.

How many of you will watch television tonight? I guarantee you that you will watch some dead people. They’re dead and buried, but you’re going to see them alive and walking and talking right on the television screen.

- Could God show Elijah as he will be in the Kingdom of God?
- By vision that way with no problem?
- *Certainly!*
- Could He appear to have a conversation with them?
- *Certainly! No problem! Absolutely none!*
- Is Elijah dead and buried awaiting the resurrection?

Yes, Heb. 11 says that ‘these all died in faith!’ Which includes Enoch and Elijah. ‘They all died in faith not having received the promises!’ So, here this is vision (Matt. 17).

Verse 5: “And Peter responded by saying to Jesus, ‘Master, it is good for us to be here. Now, let us make three tabernacles; one for You, and one for Moses, and one for Elijah.’” Moses and Elijah were the two most powerful prophets that God had in the Old Testament.

What is Jesus doing here? *He’s establishing the authority of the apostles with the same endorsement given to them, the same privileges given to them, that God gave to Moses and to Elijah!*

Verse 6: “For he did not know what he should say because they were terrified.” I guess so!

You get up on a mountain and something like that happened your hair would stand up on end and your knees would melt together. What would you say? *I'm done in!*

Verse 7: "Then a cloud came *and* overshadowed them; and there came a voice out of the cloud, saying, 'This is My Son, the Beloved. Listen to Him!' And suddenly, when they looked around, they no longer saw anyone but Jesus alone with themselves. Now as they were descending from the mountain, He charged them not to tell anyone what they had seen until the Son of man had risen from *the* dead. And they kept that saying among themselves, questioning what was *the meaning of* rising from *the* dead" (vs 7-10).

How much did the apostle know? *They didn't know very much!* What do you mean, raising from the dead? What is He talking about?

I imagine Peter, James and John get over here and now you have a group that's going to talk by themselves. 'I wonder what that was like? I can hardly look at that! Was that really Elijah and Moses? Here we have the same thing:

Matthew 17:1: "And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves. And He was transfigured before them; and His face shined as the sun, and His garments became white as the light" (vs 1-2).

Even though I've read these things and gone over them many times, and have preached sermons about them many times, I still cannot in my own mind visualize how that is going to look. I can a little bit about the clothes. We have a enough television and movies so you can kind of picture what the white radiant clothes would look like. But to look on someone whose face is like the shining sun is just beyond me.

Verse 3: "Then behold, there appeared to them Moses and Elijah talking with Him."

Verse 9: "Now, as they were descending from the mountain, Jesus commanded them, saying, 'Tell the vision to no one...'"

Part of it was reality with Jesus being there; He was there! Elijah and Moses were *not* there. When the vision was gone, who did they see? *Only Jesus in His non-glorified form!* How much did rely on this as authority?

2-Pet. 1—Peter goes through the first part saying that 'we are partakers of the Holy nature of God with His Holy Spirit. Then he talks about the teachings of the Kingdom of God (v 11), and then we come to:

2-Peter 1:16: "For we did not follow cleverly concocted myths *as our authority...*" If you want to read anything about the 'religions' of the world, you've got *cunningly devised fables!* We still have some modern ones today.

"...when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory" (v 16). They relied on that authority. Eyewitnesses! 'We saw Him!'

Verse 17: "Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, 'This is My Son, the Beloved, in Whom I am well pleased.' And this *is the* voice from heaven that we heard when we were with Him on the Holy mountain" (vs 17-18).

That mountain became Holy because the presence of God was there! It probably isn't Holy today! Probably some Arab lives up on top of it now. But when Christ was there it was Holy.

Let's see what John wrote concerning Jesus, 1-John 1:1: "That which was from *the* beginning..." Who was in the beginning? *In the beginning was the Word, the Word was God, and the Word was with God! Not anything came into existence except the Word created it!* (John 1:1-2).

"...that which we have heard, that which we have seen with our own eyes, that which we observed for ourselves and our own hands handled..." (v 1). Remember after He was resurrected and the incident with Thomas?

"...concerning the Word of Life... [referring directly to Jesus] ...(And the life was manifested, and we have seen, and are bearing witness, and are reporting to you the eternal life, which was with the Father, and was manifested to us); that which we have seen and have heard we are reporting to you..." (vs 1-3). He went right back and in the same way relied on that authority that was given.

It's very important that Jesus established this kind of authority that would be greater than the authority given to Moses. Not only did they see Christ in His glorified form, but they were also given the dispensation of the Holy Spirit to preach and teach that on whomsoever they laid their hands, the Holy Spirit would come upon them, which is a greater ministry than the ministry of Moses. Far greater! Jesus had to do it to establish it with that power and authority.

Holiness of God as Related to Majesty:

We just read a little bit about it in 2-Peter 1, where it was the *excellent majesty* that they saw.

Hebrews 8:1: “Now, *here is* a summary of the things being discussed: We have such a High Priest Who sat down at *the* right hand of the throne of **the Majesty in the heavens**.” {note: Rev. 4-5—talks about the throne of God, the Lamb Who is worthy to receive power, honor, glory and majesty.}

Verse 2: “A Minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man.” There it talks about Him.

Let’s see the exalted position that Jesus holds because of the Holiness of God:

Hebrews 7:26: “For it is fitting that we should have such a High Priest *Who is Holy, blameless, undefiled, set apart from sinners and made higher than the heavens*... [can’t get higher than that] ...Who has no need, as *do* the *other* high priests, to offer up sacrifices day by day, first for his own sins...” (vs 26-27). Here it shows that He is:

- Holy
- harmless
- undefiled
- separate from sinner
- made higher than the heavens

Cleanliness and Purity:

We are told in 2-Corinthians 6:16: “And what agreement *is there between* a temple of God and idols?...” Idolatry is *spiritual uncleanness*.

“...For you are a temple of *the* living God... [because we have the Spirit of God in us; we’re part of the temple of the living God] ...exactly as God said: ‘I will dwell in them and walk in *them*; and I will be their God, and they shall be My people. Therefore, **come out from the midst of them and be separate**,’ says *the* Lord...” (vs 16-17). Of course, we could go through the Bible and make a tremendous case for being separate. We’re to be:

- separate from the world
- unspotted from the world

“...‘and touch not *the* unclean...’” (v 17); *anything* that’s unclean. Just as an aside, this is an interesting Scripture, which shows that we should not eat unclean foods. Just one little side thing, as well as not get involved in idolatry, combining the religions of the world with that of God.

“...touch not *the* unclean and I will receive you; and I shall be a Father to you, and you shall be My sons and daughters,’ says *the* Lord Almighty” (vs 17-18).

Where does God want us to be clean? *In our heart and mind!* Sin and idolatry are the *spiritual unclean* things!

Luke 11:37: “Now, while He was speaking, a certain Pharisee asked Him to dine with him; and He went in *and* sat down. But the Pharisee, seeing *this*, wondered why He had not first washed before dinner” (vs 37-38). He just went in and sat down and started picking up the food and eating it. He didn’t go through all the ritual.

There are so many things that human beings do one to another to be accepted. The Masons go through all this proper and different handshakes. You’re good guy if you’re on this level, and I’m a better guy if I’m on this level. It’s amazing what human beings do to be accepted.

Catholic women walk in and dip the water and dab themselves; I don’t know what that does for them, but they do it, and if they don’t have a hat they put on a shawl.

(go to the next track)

Verse 39: “Then the Lord said to him, ‘Now, you Pharisees cleanse the outside of the cup and the dish...’” There are a lot of people who look good outside; a lot of them sound good when you hear them.

“...but inside you are full of greediness and wickedness” (v 39). They had a synod of bishops in Rome and one of the women tried to tell them virtually the same thing, ‘You bunch of men over here are a bunch of hypocrites. You discriminate against women more than any group in the whole world.’ It didn’t phase them! Same thing here.

If someone walked in and said, ‘You’re full of ravenings and wickedness’ they wouldn’t fall on their knees and repent to God. They would come after you screaming and yelling get that dirty rat.

Verse 40: “Fools, *did* not He Who made the outside also make the inside? Rather, give alms *from* the things that are within; and behold, all things are clean to you. But **woe to you**, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God...” (vs 40-42).

The love of God is more important than any of these other things. We know that! We’ve experience how much the love of God is worth in the things that we’ve gone through. Let’s keep it there. Then He says, “...woe to you...” all the way through

Verse 43: “**Woe to you**, Pharisees! For you love the chief seat in the synagogues and the salutations in the marketplaces.” They’re here eating! He’s looking around and saying, ‘You Pharisees! You’re dirty, filthy and unclean and full of wickedness!’

If a guest came in your house and insulted

you, you might throw the gravy in his face. He certainly had to be protected of God!

Let's show what the inner action of God's Holy Spirit is to do to us *inwardly*! Here's what Christ is doing to us. This is why you overcome sin. This is why you go along and you have thoughts of sin that will come in your mind and you know you don't want there. You really didn't want to think of it; you really didn't think of it but there it was. That's a little bit of the scrubbing and cleansing to get it out of your system.

Ephesians 5:25: "Husbands, love your own wives, in the same way that Christ also loved the Church, and gave Himself for it; so that He might sanctify it, having cleansed *it*... [the inner cleansing] **...with the washing of the water by the Word**" (vs 25-26).

- What does that mean?
- What is the Holy Spirit a type of? *Water*!

John 7:38: "...out of his belly shall flow rivers of living water." The Holy Spirit is to act as a cleansing agent in our heart and mind to get rid of the evil.

There is nothing more powerful than water! It can cleanse, erode, wear down, destroy; all of that is all a part of the action of the Holy Spirit to cleanse our mind.

What does it say? *To casting down strongholds*, referring to the inward parts of our mind. Just picture the Holy Spirit as a big hydraulic hose, just wiping it out.

Ephesians 5:26: "**...with the washing of the water by the Word...**"—which tells you you're not going to get it unless you know the Word of God. You aren't going to be cleansed unless you study the Word of God.

- What is really in our mind?
- What do we operate with?
 - ✓ we have *the spirit of man*
 - ✓ we have the physical brain that works
- What is it that makes us have intelligence?
The concept of words and speaking!

This how, with God's Word, we put into our mind and coupled with God's Spirit gives that cleansing action of the mind.

This is how we're to become as newborn babes. They don't have evil in their mind, and this is all part of the cleansing and purity that comes from God.

Heb. 9 shows the two main differences between the Old Covenant and the New Covenant"

Hebrews 9:13: "For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh... [the outward part] ...to a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve *the* living God" (vs 13-14). That's what God's Holy Spirit does. Through the blood of Christ will purge your conscience.

That's quite a thing! There's nothing harder to changed than the inward part of a person's mind. God's Spirit will do that interacting with God's Word and God's Spirit, and your drawing close to God. Take all the other things and combine with it:

- hunger and thirst after God's Word
- love God's Word
- love the Father
- love Christ
- love each other

Put all these things together and this will—with God's Spirit and power—purge our conscience. That's pretty nice.

What was it said of Nathaniel? *Behold an Israelite, indeed, in whom there is no guile!* It can be done!

The Holiness of God and Wrath:

God is going to take out His wrath and vengeance!

Roman 1:18: "Indeed, *the* wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the Truth in unrighteousness; because that which may be known of God is manifest among them, for God has manifested *it* to them; for the invisible things of Him are perceived from *the* creation of *the* world, being understood by the things that were made—both His eternal power and Godhead—so that they are without excuse" (vs 18-20).

My wife said she watched someone on television who said that 'no one can prove that God exists.' God says He has a whole creation here that proves He exists.

Someone ought to ask the host of that show: What if you went home and the front door of your apartment was smashed in? You walked in and you saw that everything was strewn around, the drawers where all your valuables were kept were empty, the jewelry is gone, some of the certificates of deposit you had stored away in your safe are gone—the safe was broken into, but you didn't see the one who did it.

What would you conclude when you saw it?

A robber has been here! He would know and have proof that someone came there and stole something.

- Did he see him?
- Did he know who it was?
- *No!*

That's what God is going to tell this host when he's resurrected. 'I didn't know You existed, God.' *I made the world, dear friend! What more do you want!*

The more you study the things that God has created, they're absolutely amazing and fantastic, awesome! I mean, even some of these little microscopic things, they're absolutely amazing! I like to watch these nature things, absolutely fantastic!

God has shown it to them, and He's going to bring wrath upon them!

Romans 2:4: "Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that the graciousness of God leads you to repentance? But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath and revelation of God's righteous judgment" (vs 4-5). ***God is Holy, true and just!***

Holiness of God Reflects the Character of God:

What I want to do in going back over these Scriptures is to tie the two together, so we have a very clear understanding of what we're doing here.

Hebrews 1:2; talking about Christ: "Whom He has appointed heir of all things, by Whom also He made the ages; Who, being *the* brightness of *His* glory and *the* exact image of His person..." (vs 2-3). Moffatt translates that: *Stamped with God's own character.*

"...and upholding all things by the word of His own power..." (v 3). This shows the tremendous and awesome things of God and of Christ; *upholding all of this!*

The more I go over these... I have found, brethren, the Scriptures that I go over the most, if I really let them germinate in my mind and think on it, the Scriptures are such that if you go over and over these things, what it should do is really reinforce and bring into your mind a greater concept of God, a greater concept God's being and presence.

All of these things we've been learning and building and building over the years, it would be very difficult for me to go back to a whole brand new group of people who don't even know where to find the book of Matthew and tell them 'you have to do this and that' to go back and really teach them

those very, very basic things.

Remember the Scripture we went over: *Let us leave the principles, which be the principles of Christ, which are the beginning, basic things!* You don't forget them, you go on to grow!

When I read that He is "...in *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power..." (v 3), it just has that power and authority and the very Word—isn't that His name? The Word upholds everything: the worlds, the universe and everything there is.

They talk about putting huge telescopes up in a satellite stations and then they're really going to know what the heavens look like. *No they aren't!* They're going to find out that it's a lot bigger and further than what they ever figure it to be. I know that some stupid scientist is going to say, 'We didn't see God.' Someone is going to say that!

Not only is God upholding the world by His own power, "...when He had by Himself..."—all alone! I don't think we realize the tremendous thing that God has done in giving Himself as a sacrifice for our sins. It says, "...by Himself..."; that means *alone!*

"...purged our sins, sat down at *the* right hand of the Majesty on high" (v 3). What a tremendous and exalted thing that is.

Revelation 4:8: "And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, 'Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come.' And when the living creatures give glory and honor and thanksgiving to Him Who sits on the throne, Who lives into the ages of eternity, the twenty-four elders fall down before Him Who sits on the throne; and they worship Him Who lives into the ages of eternity, and cast their crowns before the throne, saying, '**Worthy are You, O Lord, to receive glory and honor and power...** [no human being is worthy of that, but Christ is] ...because You did create all things, and **for Your will** they were created and exist'" (vs 8-11). This is not pleasure (KJV) in the sense of having fun, but *for God's will and desire!*

Revelation 5:9: "And they sang a new song, saying, '**Worthy are You** to take the book, and to open its seals...'." If there's any revelation that's going to be given, Christ has to do it. No man is worthy to understand this!

- Christ is worthy to open them
- Christ must reveal it to His servants

“...because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation, and did make us unto our God kings and priests; and we shall reign on the earth.’ And I saw and I heard *the* voices of many angels around the throne, and *the* voices of the living creatures and the elders, and thousands of thousands” (vs 9-11).

It’s absolutely amazing; this is the true reality because this is spiritual. What we see here is all physical; it’s all going to pass away. This is the *true reality!* That’s why the things that we go through are to be counted as nothing!

Verse 12: “Saying with a loud voice...” If you could just project yourself into hearing the loudest music you’ve ever heard in your life.

Just like an I-Max movie. You get in the middle and especially when it’s going over the Grand Canyon, that really just stands your hair on end! Just picture yourself looking up to the throne of God on the Sea of Glass and there’s thunder and lightning and everything coming out of it. Here is this magnificent scene and there are ten thousand times ten thousand angels and thousands of thousands, *all singing!* It says, “...with a loud voice...” that must be some sound!

“...‘**Worthy is the Lamb Who was slain to receive power...** [this all part of the Holiness of God] ...and **riches**, and **wisdom**, and **strength**, and **honor**, and **glory** and **blessing**” (v 12). That’s a tremendous that God has called us to; it’s magnificent!

Verse 13: “And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying...” Can animals praise God? *It says here that they do!* I don’t know how they will do it. Whatever sound it is that comes from the great whales, they make sounds. Could a whale be thankful to its Creator and make some kind of sound? *Sure it could!*

“...‘To Him Who sits on the throne, and to the Lamb, **be blessing, and honor, and glory, and sovereignty into the ages of eternity**” (v 13). Awesome sight! There’s no way you could make a movie like that!

I’ve heard this section on *The Messiah* by Handel and it really goes into “...**Worthy is the Lamb Who was slain to receive power...**” and they have the big kettle drums beating away and all of the trumpets blasting. I’ve often thought that doesn’t do justice to when you really read this and let God’s Spirit be with you when you read it. That just doesn’t do any justice to what it really is.

Wouldn’t it be fantastic if sometime there could some kind of music that could be composed that would give a little more justice to that? I’m sure you couldn’t do it for singing, just some kind of symphony with singing to it. Just make it the greatest, most magnificent thing that has ever been. *But we’ll see the real thing!*

Rev. 15 is where we’re resurrected to meet Christ in the air on the Sea of Glass. He’s called Lord God Almighty.

Revelation 15:4: “**For You only are Holy...**”

Revelation 19:1—and here again we see much the same thing going on: “And after these things I heard *the* loud voice of a great multitude in heaven, saying...” Obviously not human beings; the Greek is ‘anthropos,’ which can mean people, but obviously these are the ones who have been saved; they’re in heaven. Are there any people in heaven? *No people in heaven; these have to be the ones who have been saved!* Where are they? *Standing on the Sea of Glass!* (Rev. 15).

“...‘Hallelujah! The salvation and the glory and the honor and the power *belong* to the Lord our God.... [magnificent] ...For true and righteous *are* His judgments; for He has judged the great whore...” (vs 1-2). John wondered when he saw that, ‘Oh, how can this be?’ If he were resurrected today, he would say the same thing.

“...who corrupted the earth with her fornication, and He has avenged the blood of His servants at her hand.’ And they said a second time, ‘Hallelujah! And her smoke shall ascend upward into the ages of eternity’” (vs 2-3).

There’s going to be a time to cheer when evil is gone! You’re going to be on God’s side and when Satan is overcome and that’s all put down, we’ll stand there and cheer! It’s done! Look at the smoke rise up! Hooray! It’s over with!

Verse 4: “And the twenty-four elders and the four living creatures fell down and worshiped God, Who sits on the throne, saying, ‘Amen. Hallelujah!’ And a voice came forth from the throne, saying, ‘Praise our God, all His servants, and all who fear Him, both small and great.’ And I heard a voice like that of a great multitude, and like *the* sound of many waters, and *the* sound of mighty thunderings, saying...” (vs 4-6).

When you tell all of them to sing, it’s going to come as a mighty thundering.

“...‘Hallelujah! For *the* Lord God Almighty has reigned. Let us be glad and shout with joy; and let us give glory to Him; for the

marriage of the Lamb has come, and His wife has made herself ready.’ And it was granted to her that she should be clothed in fine linen, pure and bright; for the fine linen is the righteousness of the saints. And he said to me, ‘Write: **Blessed are those who are called to the marriage supper of the Lamb.**’ And he said to me, ‘These are the true words of God’” (vs 6-9).

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Luke 3:8-17
- 2) Acts 2:4, 3, 4
- 3) Hebrews 12:29
- 4) Revelation 4:5
- 5) Mark 9:1-10
- 6) Matthew 17:1-3, 9
- 7) 2 Peter 1:16-18
- 8) 1 John 1:1-3
- 9) Hebrews 8:1-2
- 10) Hebrews 7:26-27
- 11) 2 Corinthians 6:16-18
- 12) Luke 11:37-43
- 13) Ephesians 5:25-26
- 14) John 7:38
- 15) Ephesians 5:26
- 16) Hebrews 9:13-14
- 17) Romans 1:18-20
- 18) Romans 2:4-5
- 19) Hebrews 1:2-3
- 20) Revelation 4:8-11
- 21) Revelation 5:9-13
- 22) Revelation 15:4
- 23) Revelation 19:1-9

Scriptures referenced, not quoted:

- Psalm 51:11
- Isaiah 63:10-11
- Exodus 34
- Revelation 1
- Galatians 2
- Hebrews 11
- 2 Peter 1:11
- John 1:1-2
- Revelation 5

Also referenced: Sermon: *That Prophet*

FRC:bo
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Holiness of God VI In the New Testament #2

Fred R. Coulter

Let's talk about different religions for a minute. This will tie in with *The Holiness of God In the New Testament*. Today we're going to learn the difference between a 'religion' and our relationship with God.

There are many people who have *a religion* that fits their needs, either ethically, as in the case of Jews; or mentally, as in the case of different denominations that they all agree. They have *a religion* that suits them, and every single one of them are inclined to tell God what they will and will not accept.

- Jews
- Catholics
- Mormons
- Baptists
- Seventh-Day Adventists

The whole thing!

They have *a religion* that pleases themselves, and in doing so, they automatically limit or cut themselves off from God to a certain extent. Take the Orthodox Jews:

- Do they keep the Sabbath? *Sure!*
- Do they keep the Holy Days? *Yes!*
- Do they have God's Holy Spirit? *No!*

Because *they do not go through Christ!* They have *a religion* that fits what *they want!* I guess the best way to phrase this is:

- What is it that God wants out of our lives?
- What do we want out of our lives in relationship to God?

It works both ways!

In thinking about how I would speak to a Jewish group, it's been very perplexing. I do know that when we had a group for one of the Holy Days, I did pretty well lay it on the line to those Baptists about keeping the commandments.

So, I don't know whether God wants me to do something that is going to be of a witness type for them, because there's such a thing as a witness. Like Jeremiah standing in front of the temple (Jer. 7)—where he says, 'Don't come and say the temple of the Lord, the temple of the Lord, the temple of the Lord are these'; that we're given to do all these abominations. Will you lie, steal, cheat, commit adultery, burn incense to other gods and say, 'This is in the name of the Lord'?

That is one kind of thing that could be given to someone. I know that years ago with Christmas we used to send out anti-Christmas cards. You're called, converted and brought into the Church; you've sent out Christmas cards every year and you found out you shouldn't keep Christmas so you sent out anti-Christmas cards. Too many people got offended.

So, it leaves you perplexed on how to handle it. So, I appreciate your prayers on how to handle it. If I could preach the New Testament to this group—which in talking to the rabbi, he says, 'We have meetings on Friday night, Sabbath and Sunday—if I accept a Sunday one then I might be more inclined to preach out of the New Testament, because I would not be 'polluting their sabbath.' It is *their* sabbath!

We're observing the Sabbath of God! They're observing *their Sabbath* on God's Sabbath Day. Does that make any sense? Let's see where that makes sense:

Matthew 18:19: "Again I say to you, that if two of you on earth shall agree concerning any matter that they wish to request, it shall be done for them by My Father, Who *is* in heaven. For where two or three are gathered together **in My name**... [in the name of Jesus Christ] **...there, I am in the midst of them**" (vs 19-20).

That's how we are able to keep *God's Sabbath on His day*, and not have *our* Sabbath on God's Day. This ties in with the Holiness of God. This ties in very carefully with our calling.

I know that it did for me in building this series together. I tend to derive a great deal more out of God's Word by building sermon on sermon to where we get a certain level or information at one time then we build upon that, and then we build upon that. It will give us a broader understanding. And I know that in going through *The Holiness of God*, I will guarantee you one thing: *Today there is not one Scripture that I'm going to cover that we have not read or study sometime in the past!*

But I know that with the things that we've covered, with *The Holiness of God*, and if we put the other sermons together with this one, it is going to be far, far more meaningful. We are going to understand more about God's calling to and for us, because it is a fantastic and magnificent thing! Absolutely mind-boggling!

That's why David said, 'What is man that You are mindful of him? And the Son of man that You visit him?' *That's quite a staggering thing when you think of it!*

Christ is here visiting us *now!* His presence is here! Though our fellowship is with each other, is with God, and that's why the Sabbath Day is so special. That's why you can never accomplish any other day at any other time the same thing you do on the Sabbath when you come and we're all together and Christ is here in our midst, because He is fellowshiping with us.

You think about all the people that you might like to be friends of; you think about all the important people in the world that how many people would just give their right arm to be called 'their friend.' I think we need to vastly expand our mind concerning that in relationship to God.

We've seen that with *The Holiness of God* that it talks about His great *majesty*, *His power* and everything of God's love and Holiness has got to do with:

- His power
- His wrath
- His Spirit
- His mercy

The key is this: ***Wherever God puts His presence that is Holy!*** The Sabbath is not Holy to these people out here driving around and don't know God. His presence is not there with them. His presence is wherever people are gathered *in His name!* That makes it Holy. God said of the Holy Days... Let's see how important it is. I have read this so many times; how many Feasts have you heard this? How many times have we gone over this?

Leviticus 23:2: "Speak to the children of Israel and say to them, '***Concerning the appointed Feasts of the LORD...***'" Can we conclude that anything that belongs to God—Who is Holy, Almighty, all powerful—belongs to Him; it is *His!*

"...which you shall proclaim *to be Holy* convocations..." (v 2)—because therein God puts ***His presence*** for those who call upon His name; it has to be the name of Jesus Christ. Then He starts out with the Sabbath and all the Holy Days.

Let's see just a couple of things concerning Christ, then we will talk about *our calling*. Remember the sermons on the Holy One of Israel in the Old Testament, then you know all the Scripture that say concerning Christ that He was the Lord God of the Old Testament, that He was Creator of everything that there is, etc.

Mark 1—here we have a time when Jesus was casting out demons, and notice what the demons said when He was casting them out:

Mark 1:23: "Now, in their synagogue there was a man with an unclean spirit; and it cried out, saying, 'Ah! What have we to do with You, Jesus, *the Nazarene?* Have You come to destroy us?...'" (vs 23-24). That's quite an interesting statement.

Sidebar: Can God destroy demons? I would have to say that if they're asking if they are going to be destroyed, it's possible. I can't answer the question definitely. One of these days I will, at the resurrection we'll know.

It's another thing also, there were people who were demon possessed in the synagogues from time to time.

"...***I know Who You are—the Holy One of God!***" (v 24). That establishes along with all the other Scriptures I might mention that Christ is the Holy One of God!

Just in case someone would say that how can you prove it because a demon said it that it is so. Let's see where *the apostles knew* that He was the Holy One of God! Notice God didn't say the Holy two or the Holy three, the Holy twelve or the Holy million. It says *The Holy ONE!*

After they healed the man at the Gate Beautiful. We always look back there and say, 'I wonder what that was like when they walked in there and healed this man? You can almost picture it in your mind with him leaping and running into the area of the temple praising God that he was healed. Everyone knew that this was the cripple out by the door. You think that this would be fantastic.

There is still something about miracles in the human mind that are tantalizing, even to us. They really are. I would have to conclude from that that any miracles that are to be done, let's wait and have God do them. Let's not be drawn away of men, miracles, doctrine; let's follow the Word of God.

Acts 3:12: "And when Peter saw *it...*"; all the people running together, just like a mob. They had a little different psychology then than we do now. We're sort of laid back and casual because we have so much television, media, newspapers and we've seen all, heard all, know all, everything like that. Not these people. Anything that happened they'd run to see it, just almost a stampede, thousands of people gathering around.

"...when Peter saw *it*, he answered to the people, 'Men, Israelites, why are you wondering at this? And why are you looking upon us so intently...'" (v 12). That's the way people are; their

eyes glued on someone.

I know when I saw the pictures comparing Roosevelt and Hitler; that the people were just glued, just hypnotized when Hitler came by. You could just see their eyes, wild eyes. That's the way people are when something happens. We have them today; they're gawkers, rubbernecks, when something happens on the freeway.

“...as if by our own power or Godliness...” (v 12)—Holiness; no one has their own Holiness. That's why *no man can proclaim some other day Holy*. It's as simple as that! No one can proclaim Sunday to be Holy, because only God can make something Holy.

“...we have made him to walk? The God of Abraham and Isaac and Jacob, the God of our fathers...” (vs 12-13). To the Jews that means something! You're coming clear back the very roots that they look to. You'll have to save the Jews because they know from whence they came. We do not! We have good idea in understanding about Israel in prophecy, but we do not have genealogies like the Jews do, or history.

So, when he says, v 13: “The God of Abraham and Isaac and Jacob, the God of our fathers... [now he had their attention] ...has glorified His Son Jesus, Whom you delivered up, and denied Him in the presence of Pilate, after he had judged to release *Him*. But you denied the Holy and Righteous One...” (vs 13-14). See how human nature does?

“...and requested that a man *who was* a murderer be granted to you” (v 14). That was very inspired for Peter to say this. This was one Jew speaking to another Jew, so I suppose he could get away with it at that time.

I suppose that if I went down into a Jewish synagogue and said that I would be on my way to being marched out. There are accounts of being ‘gnashed on’ with the teeth.

Verse 15: “And you killed the Author of life Whom God has raised from *the* dead, whereof we are witnesses.” That's something! There are times when you really feel something down deep inside.

I wonder what it was like when John and Peter, and all the apostles, saw Jesus raised? That must have been absolutely stunning! They knew that He had died. John stood out there and watched it to the end. He was the only disciple that watched it to the end. All the rest ran off, they couldn't stand it. Only John and all the women, including the mother of Christ, imagine how she felt. Later she was converted. Imagine how she felt! Remembering all these things: about the birth of Christ, the prophecies of the angel. Talk about things welling up in your

mind.

Just think what she thought the three days and nights that He was dead. It's really something, and then to have this kind of thing happen. Absolutely incredible; what a witness.

Rom. 1 will tell us a little bit more about Jesus Christ. It will also tell us more about the Apostle Paul. I think with the conviction, and this is so very important. Brethren, nobody can put conviction in you. I can't put it in you; you can't put it in me. You have to be convicted yourself. You have to believe and *know that you know*.

Romans 1:1: “Paul, a bondservant of Jesus Christ, a called apostle...” That means *one sent bearing the authority of Christ!* That's why no one should appoint himself an apostle.

“...set apart to preach the Gospel of God, which He had promised before through His prophets in *the* Holy Scriptures... [look what he's leaning on for authority, proof and verification] ...concerning His Son... [our Lord] ...Who came from *the* seed of David according to *the* flesh, Who was declared *the* Son of God with power...” (vs 1-4).

Remember what Jesus said when He ascended into heaven? *He told His disciples, ‘All power in heaven and in earth is given unto Me!’* That's a fantastic statement, brethren! If you feel somewhat insignificant in that, that's good.

“...according to *the* Spirit of Holiness... [this Holiness is going to have to do with us] ...by *the* resurrection from *the* dead—Jesus Christ our Lord... [there's been no one else resurrected from the dead to eternal life] ...through Whom we have received grace...” (vs 4-5). I tell you, we need that absolutely, totally all the time!

“...and apostleship for obedience to the faith among all the nations, in behalf of His name” (v 5). So, Christ now sits at the right hand of God, raised by the power of Holiness.

Let's review one other Scripture in the Old Testament. Let's think about our calling, and let's understand about it, and why we should not be exalting ourselves. Frankly, none of us had a thing to do with our calling, except that we responded. Think about it! None of us had a thing to do with our calling, except that we responded and repented. All the rest was from God. Everything that has to do with it comes from God.

Isaiah 57:15: “For thus says the high and lofty One Who inhabits eternity; Whose name is Holy; ‘I dwell in the high and Holy place, even with the one who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.’”

With that in mind, I want you to think—and if we can grasp it—I’m sure it’s something we grow in, and I want us to grow in this: that is to ***comprehend the calling that God has given to us and to everyone whom He calls***. We’ve seen the greatness of God, the fantastic nature of God. We’ve covered the Scriptures showing about His throne and Jesus Christ, and all the fantastic, magnificent heavenly things.

This God, Who is Creator of everything, ***has called us!*** Just dwell on that! Make that a point of meditation this week. Think and meditate on that! God has called us! Everyone He calls He does it individually and selectively.

I know we always ask: Why did God call me? I think I can answer it! Very simple! *He chose to do so!* There are people who would say:

- ‘I was such a great sinner, God had to call me.’ *That’s vanity!*
- ‘I was so righteous, God had to call me!’ *That’s equally vanity!*

That’s why it’s ***by grace that we are saved!*** ***God chose!*** Think about that! Next time you’re watching a sunset or sunrise, or you’re out and there’s no fog, smog, clouds and you can see the stars, or you pick up a book and that shows this far out galaxy, way out there, *just think about the God that made that has called you!* That’s a pretty humbling thing.

The reason that it has to be this way is because God is the One Who is in charge and He’s the One Who is going to call.

John 6:44—Jesus says: “No one can come to Me... [very simple, but a meaningful and profound statement] ...unless the Father, Who sent Me, ***draws him...***” This gives us another whole perspective concerning the brethren of God from the point of view of a minister. It is the people that ***God has called!***

Therefore, we look back and we see all of the abuse against the brethren by church leaders, and is that not a stench in God’s nostrils? The politics and the use of it that everybody has done? Even the thing with the death of Mr. Armstrong, *don’t send flowers, send money!*

When viewed with what we have just said, look at how absolutely appalling that kind of thing is. But the reason that we cannot see it is because we don’t see God. When we really see God, I mean in our mind’s eye—as Job said, ‘Now my eye sees You!’—then we can view things more from a Godly perspective.

Verse 44: “No one can come to Me unless

the Father, Who sent Me, draws him...” God has to do it Himself. What process God uses I have no idea!

I know that it says that ‘many are called but few are chosen.’ I know that the reason few are chosen is because few repent. But nevertheless, there it is! The greatest Being in the universe—God the Father—called *you*, called *me*, called every person that He calls His own—whether here or in some foreign country speaking another language, another color, whatever it may be, *they’re all the children of God*, and *He has called them!*

Verse 63: “It is the Spirit that gives life; ***the flesh profits nothing...***”—spiritually—it profits something physically. That’s why God does not call all beautiful people, because then they would say that, ‘God has called us because we’re beautiful.’

“...The words that I speak to you, *they* are Spirit and *they* are Life” (v 63). It’s done spiritually. That’s why the presence of Christ is here now! We don’t see Him, but it is here now! Same way with the words that we read, it’s just so much black ink on white paper as far as words, and no different than any words in any other book. Except that these are *inspired with God’s Spirit!* Whoever reads them, it imparts to them spiritual knowledge.

Very profound! That’s why with God’s Spirit you can pick up the Bible and you can read and study, and you can walk away and know that you’ve received something inside of you. But if someone walked up to you and asked what you received, you’d say, ‘I really couldn’t tell you except that I know that I’ve received something of God.’ It’s spiritual and that’s why you can’t tell them. You can relate it to other people who have God’s Spirit. *These words are Spirit and Life!*

Verse 64: “‘But there are some of you who do not believe.’ For Jesus knew from *the* beginning who were the ones that did not believe, and who would betray Him. And He said, ‘For this reason, I have said to you, ***no one can come to Me unless it has been given to him from My Father***’” (vs 64-65).

In other words, God the Father has to grant the permission. He has to call, He has to draw, He has to bring that person to Christ. It’s an ongoing situation!

John 14:6: “Jesus said to him, ‘I am the Way, and the Truth, and the Life; ***no one comes to the Father except through Me.***’” I want you to understand with that how absolutely precious, special and dynamic—every marvelous adjective you could add to it—you calling really is. The One Who inhabits eternity, ***has called you!*** And He’s gone one step further, more than one step further, as

we will see!

Let's see what 1-Cor. 1 says about our calling. We've read this many times, but let's really think on it. Let's draw out of here the precepts we find in the Word of God: *precept upon precept; here a little, there a little*. It grows more and more each time.

1-Corinthians 1:26: "For you see your calling, brethren..." That's quite a statement in itself. Why are we called *brethren*? Brethren means that *we're family members*. Why? *Because of the calling of God!* The thing of being brethren is far more special than just a trite saying.

"...that *there are* not many who are wise according to the flesh..." I would have to conclude that we're certainly no big deal. I don't any one of us who are magnificent specimens of flesh. We're not!

"...not many who are powerful, not many who are highborn *among you*. Rather, God has chosen the foolish things of the world..." (vs 26-27).

Remember Isaiah 57:15: "For thus says the high and lofty One Who inhabits eternity; Whose name *is* Holy; 'I dwell in the high and Holy place, even with the one who is of a contrite and humble spirit...' With the humble

1-Corinthians 1:27: "...so that He might put to shame those who are wise..." Can you imagine what it's going to be when all of these scientists are standing face-to-face with God and God tells them, 'Why didn't you know Me with all your wisdom and knowledge?' They will say, 'We have plumbed the depths of the universe and of the organisms, but we never saw God.'

Isn't that something? ***But we do!***

"...and God has chosen the weak things... [that's where we fit in] ...of the world so that He might put to shame the strong things. And the lowborn of the world, and the despised has God chosen—even the things that are counted as nothing—" (vs 27-28). As far as the world is concerned we don't exist except we have a social security number and they want our taxes. We're not big deal in the world!

"...in order that He might bring to nothing..." (v 28). Think about that for a minute. Think about the fantastic civilizations there are right now. They are nothing compared to the calling that God has given us. I'm not saying that to exalt ourselves; I'm just saying that the Truth is a spiritual reality. That's the way it is. What did Jesus say? *What if you gain the whole world and lost your soul?*

"...bring to nothing the things that are; so that no flesh might glory in His presence. But you are of Him **in Christ Jesus**... [John 14:6] ...Who was made to us wisdom from God, even righteousness, and

sanctification, and redemption" (vs 28-30). Those are powerful statements! Powerful words!

What does it mean to be sanctified? *We have been made Holy*, even though we are in this corruptible flesh! "...even righteousness..." Only through the grace of God does that happen.

Verse 31: "So that, as it is written, 'The one who glories, let him glory in *the* Lord.'"

I was thinking about why people are deceived. Because of the evil? *No! Because of the good!* People look to the 'good' that they do to justify whatever evil is there. They are deceived by the 'good.'

- how good we are
- how right we are
- how long we are relating to history or lineage
 - ✓ how long we have existed
 - ✓ our great history
 - ✓ all the good things

That's how they're deceived.

Let's see about our calling, see what it is called. If God calls us it is what?

2-Timothy 1:5: "When I remember the unfeigned faith... [no pretentiousness about it] ...*that is* in you, which first dwelt in your grandmother Lois and in your mother Eunice, and I am convinced that *it dwells* in you also. For this reason, I admonish you to stir up the gift of God that is in you..." (vs 5-6). There are times when we have to do that:

- through prayer
- through study
- through just crying out to God in supplication
- through meditation

Stir that up!

"...by the laying on of my hands. For God has not given us a spirit of fear, **but of power**..." (vs 6-7). I think we really need to concentrate on really using the very powers of God in overcoming; that's how we overcome, *through Christ!*

"...and of love, and of sound-mindedness. Therefore, you should not be ashamed of the testimony of our Lord, nor of me His prisoner; but jointly suffer with *me for the sake of* the Gospel, according to *the* power of God, Who has saved us and called *us* with **a Holy calling**..." (vs 7-9). Just like wherever God puts His presence, *it is Holy*. God calls you so it is "**...a Holy calling**..." because God has done it.

I've read this how many times, but it really has not sunk to the depths that it has until going through this for this sermon. It is **"...a Holy calling..."** We don't have to get all uppity-uppity and say 'lottie-da.' God has called us and it is **"...a Holy calling..."**

"...—not according to our works..." (v 9). Remember what Paul said concerning works? *Blameless concerning the Law!*

"...but according to **His own purpose...**" (v 9). That's something else again, too. *God's own purpose!* That's fantastic! Jesus said, 'In My Father's house are many mansions.' It's part of His purpose.

"...and grace, which *was* given us in Christ Jesus **before** the ages of time" (v 9)—because He's the Beginning and the End and He knows! How that fits in to how we come into existence, born and called, we're just going to have to ask God to do a little retracing of that when we see Him so we can understand it completely.

Verse 10: "But has now been revealed by the appearing of our Savior Jesus Christ, Who has annulled death, and has brought to light *eternal* life and incorruptibility through the Gospel." *According to God's own purpose!*

That's why our calling is so precious. Now maybe we can live the words that Paul said, 'What shall separated us from the love of God? Life, depth, height, depravation? *Nothing will separate us from the love of God!*

Ephesians 1:3: "Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with **every spiritual blessing...**" Think about the *Holy Spirit* that God has given! Think about the *calling* that God has given!

"...in the heavenly *things* with Christ" (v 3). We're going to come to a conclusion that is just one step beyond this. The Holy Spirit comes directly from God the Father.

(go to the next track)

Romans 8:30: "Now, whom He predestinated, these He also called... [we've been talking about our calling] ...and whom He called, these He also justified..." Forgiven all of our sins, brought us into right standing with God through His grace. We are justified, ***made right before God through the action of God!***

"...and whom He justified, these He also glorified" (v 30). We know, brethren, that we're not glorified spirit beings. But having the Spirit of God is minute from God's point of view—but the way we should view it, it is fantastic that God *that God would*

give us of His glorious, Holy Spirit! Think about that! So, in a sense, because of our calling, we—as much as can be in the flesh—*have been*, by receiving God's Holy Spirit—*glorified!* Again, *not to exaltation!*

Ephesians 1:3: "Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual **blessing in the heavenly things...** [of God's Spirit] ...with Christ; according as He has **personally chosen us...** [God is the One Who has done it] **...for Himself before the foundation of the world** in order **that we might be Holy and blameless before Him in love**" (vs 3-4).

This is absolutely a mind-blowing statement! That is really something! Let God's Spirit in you inspire you to understand what that means. That's why the grace of God is so profoundly important.

Verse 5: "Having predestinated us... [the ones He has called] ...for sonship to Himself through Jesus Christ, according to the good pleasure of His own will." That is God's own purpose. *He has called us to His purpose!*

Verse 6: "To *the* praise of *the* glory of His grace..." I don't think we should get out and jump up and down, stomp our feet, clap our hands, and run around and do summersaults and have a 'Pentecostal holiness' type meeting here.

I think that mentally and spiritually within, it should do a tremendous amount for us in understanding what God is doing for us. I don't want you to feel good *about yourself*, I want you to ***feel good about God!*** Then you don't have to worry about feeling good about yourself.

Verse 6: "To *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*." We're accepted of God! You don't have to worry *about being accepted of human beings*, but of God!

Verse 7: "In Whom we have redemption through His blood, *even* the remission of sins, according to the riches of His grace, which He has made to abound toward us in all wisdom and intelligence; having made known to us the mystery of His own will..." (vs 7-9). That's outstanding! ***The mystery of God's will!*** How many people are out here trying to find out:

- who they are?
- where they are?
- what they're going to do?

They interviewed this movie star—Anthony Quinn who did Zorba—and at age 65 he said he was 'trying to find himself.' I thought how tragic! But that's the way so many people are in the world.

But because of God's Spirit and God giving us of His Spirit, His Word and understanding of it, and because of Christ, **He has made known the mystery of His will!** That's wonderful! That is tremendous!

"...according to His good pleasure, which He purposed in Himself; that in *the Divine* plan for the fulfilling of *the* times, He might bring all things together in Christ, both the things in the heavens and the things upon the earth; *yes*, in Him, in Whom we also have obtained an inheritance, having been predestinated according to His purpose, Who is working out all things according to the counsel of **His own will**" (vs 9-11). I want to emphasize that it is the will of God!

Verse 12: "That we might be to *the* praise of His glory, who first trusted in the Christ... [there have been a lot who have trusted in Christ since that time] ...in Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise, which is *the* earnest of our inheritance until *the* redemption of the purchased possession, to *the* praise of His glory" (vs 12-14).

In a sense we have been glorified—minutely—because of God's will and own desire, through His Holy Spirit. That's why it is a *Holy calling*, because the Holy God has called us. That's why we are called *Holy brethren!* See how much more love we can have for each other and for God when we all understand that?

God has called all of us! As Jesus said, 'Who are we to judge another man.' That now maybe these and some of the other statements will make more sense. What happens when people exalt themselves over others? *They put the other person down!*

That's why the keeping of the commandments will never save you. You will never be saved without keeping the commandments of God. Those are not contradictory statements; keeping the commandments of God is conditional after God has called you. It's a *Holy calling!*

Hebrews 3:1: "Because of this, **Holy brethren...**" that means a whole lot more to me than it ever did before. I finally figured out what it means to give each other a 'Holy kiss.' Have you ever wondered what it is a *Holy kiss*? I'll tell you exactly what it is.

You see all these people, like the Russians, who kiss each other on the cheeks. You know those atheists don't mean anything. The most obnoxious thing that I could ever picture in my mind was when Brezhnev kissed Pres. Carter at the signing of the

Salt II treaty. Old Brezhnev came up and kissed Carter and I thought: *you talk about a hypocritical kiss if there ever was one!*

Now I'll tell you what a 'Holy kiss' is: there would be that true affection motivated by God's Spirit—which is Holy—and it's not pretentious, not of human nature, not of lust, but ***strictly of love through God's Spirit!***

Verse 1: "Because of this, Holy brethren... [when you sit down to eat a meal you partake, you eat] ...**partakers of the heavenly calling...**"

- not just a cause because people are out there picketing
- not just a slogan because there was injustice done

But "...*the* heavenly calling..." because the great heavenly Father ***has called us!*** I don't know about you, but that make the hair on the back of my neck stand up!

"...consider the Apostle and High Priest of *the faith* we profess—Jesus Christ" (v 1). Again, you see how all of this comes back to Christ.

1-Thessalonians 4:7: "For God has not called us to uncleanness, but to sanctification"—Holiness. What does that mean? ***IF*** we have the Spirit of God, *which we do*, and it is called the Holy Spirit of God, *which it is*, ***IF*** we keep the commandments of God, *which are Holy commandments*, and the commandments of Jesus Christ, what are we walking in? ***Holiness!*** He has called us *unto Holiness!*

Just let your mind expand to the resurrection. That's quite a statement! Now maybe we can better understand why we need to flee sin! I think that the more we know and understand this and live by it... I'll guarantee you that if we're all inspired by what we're going through here now that you're not going to be that inspired tomorrow. You have to keep coming back and keep walking toward the Light. That means, as you do so, leave sin behind!

1-Corinthians 6:19: "WHAT!..." Look at all the sins that were going on there in the Church at Corinth; what a terrible thing! When you really think about it, what a terrible and horrible thing! Paul said:

Verse 19: "WHAT! Don't you know that **your body is a temple of the Holy Spirit...**" God does not dwell in temples made by hands! Where does He dwell? *With His Holy Spirit IN His children!*

"...which you have *within you* from God, and you are not your own? For you were bought

with a price. Therefore, glorify God in your body, and in your spirit, which are God's" (vs 19-20). In other words, they belong to God!

I don't know about you, but I'll guarantee you that there is no other book on the face of the earth that you can go over so many times and become so excited about than the Bible and the Word of God. It is absolutely fantastic! That's why we always need to strive toward God's way. I don't know how anyone can possibly be bored with the Bible.

2-Corinthians 5:17: "Therefore, if anyone *be* in Christ, *he is* a new creation..." You are new, but nobody else knows it. God does, you do! Your way of life has changed and you are a *new creature/creation!*

"...the old things have passed away; behold, all things have become new" (v 17). Isn't that true? *Everything you do takes on a whole new perspective!* "...old things have passed away..."

Go back and look at the things that made you excited as you were growing up, or that motivated you before God called you. They don't mean a thing! They're "...passed away..."

Verse 18: "And all things *are* from God, Who has **reconciled us to Himself...**" That's what the calling of God does, it reconciles us to God! That's why repentance is so important. We are reconciled, and to be reconciled means to be in harmony with God. That's a wonderful thing—isn't it? This is why in putting sin out of your life you do it through God's grace, because you're never going to get rid of it.

You let God get rid of it, and realize that ***you are reconciled with God!*** That's tremendous! You don't have to brag about it; you can just be happy and thankful that you are right with God, because God has made it right, and you put away all the weakness of the flesh, all the difficulties and problems you have on a day-to-day basis.

Hopefully I'm doing it less and less as I understand God more and more. It works that way. The more you understand God, the less and less things are going to captivate you and rule over you. *That's walking in Holiness!*

"...through Jesus Christ, and has given to us the ministry of reconciliation; which *is*, that God was in Christ, reconciling *the* world... [God is going to reconcile the whole world] ...to Himself, not imputing their trespasses to them; and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, **'Be reconciled to God'**" (vs

18-20). That is that whole congregation with all this evil going on.

If there is any message I could say to the people in other Churches of God: **"...Be reconciled to God."** If everyone would be reconciled to God and get down off their high-horse and turn to God, maybe we could all do something together.

Verse 21: "For He made Him Who knew no sin *to be* sin for us, so that we might become *the* righteousness of God in Him." That is so tremendous, such a gracious thing!

Think about what gift you could give to someone. What if someone handed you a hundred million dollars? *You'd think that is fantastic!* But notice what God has given: "...that we might become *the righteousness of God* in Him." That's marvelous.

So, when God looks at us, we have a humble and contrite spirit. You don't put it on; you don't turn a switch on and have a humble and contrite spirit and be kind of like a robot. *No!* Now you can understand:

- why the 'letter of the Law' kills
- why there is no physical thing we can do to compel God to give us eternal life

It requires the righteousness of Christ that only He can give to us. We can't earn! We do not deserve it! God has called us and has given it to us and that is marvelous!

Remember, we read where God has revealed unto us the 'mystery of His will.'

Colossians 1:26: "*Even* the mystery that has been hidden from ages and from generations..." If there be any one way to really penetrate the Jewish mind, I don't know how to do it except that if they ever understood that they're missing out on so much... It was hidden, but now it's known.

"...but has **now been revealed** to His saints; to whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory" (vs 26-27).

- Was Christ Holy? *Yes! He was 'the Holy one'!*
- Is Christ in us? *Yes! That's why we're 'Holy brethren'!*

Christ in us is the whole key! Let's see how God is putting this all together *His way*.

Ephesians 2:18: "For through Him we both have *direct* access by one Spirit to the Father." That's wonderful. When you get down on your

knees and you pray, 'Our Father, in heaven...' you're talking to *the Boss!* You're talking to *God*, the greatest Being there is! That's marvelous! That is mind-blowing when you really comprehend! That's why prayers become more meaningful! What you do becomes more meaningful!

Verse 19: "So then, you are no longer aliens and foreigners; but *you are* fellow citizens with the saints, and *are* of the household of God. You are being built up on the foundation of the apostles and prophets, Jesus Christ Himself being *the* chief Cornerstone in Whom all the building, being conjointly fitted together, is increasing..." (vs 19-21). That's why we have to grow in grace and knowledge and in God's Spirit.

"...into a Holy temple in *the* Lord... [because our bodies are the temple of the Holy Spirit] ...in Whom you also are being built together for a habitation of God in *the* Spirit" (vs 21-22). That's marvelous! That's absolutely wonderful!

You go back and think when you were baptized and had hands laid on you and you started keeping the commandments of God and all these things, what a tremendous thing that it really is. It's just exactly like 'babes' in Christ.

- Does a babe know that it's a human? *No!*
- Does a babe understand a hand or a foot? *No!*

But as we grow up in Christ we come to a greater and fuller awareness and knowledge of God's way, His grace, love and His Spirit, and it gives us the mature spirituality that can only come from God. That is so absolutely tremendous!

This all gets down to how we should live. When we leave here, as inspired as we may be of God's Spirit, the next thing is how we live tomorrow!

Romans 6:11: "In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord. Therefore, **do not let sin rule** in your mortal body..." (vs 11-12). It does say it won't be there, but don't let it get the upper hand. That's what it's talking about.

"...by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God. For **sin shall not rule over you...**" (vs 12-14). You can overcome through Christ! Not through yourself, *but through Christ!*

"...because you are not under law, but under grace.... [I hope we all understand that even more]

...What then? Shall we sin because we are not under law, but under grace? MAY IT NEVER BE! Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants..." (vs 14-16)—'doulous'—slave. You want to know who you can depict as a true slave of sin? *A full blown cocaine or heroin addict is a slave to that, because it is master over them!* The must have it!

Verse 16: "Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness? But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you; and having been delivered from sin..." (vs 16-18)—ruling over you.

I think we can all truly say that sin does not rule over us. I think we can also truly say that we have sins that we do that God forgives, but it doesn't rule over us.

"...you became *the* servants of righteousness" (v 18). Are we the servants of righteousness? The slaves of righteousness? *Sure, because Christ is in us!*

- wanting to do the things that please God
- being led of God's Holy Spirit
- keeping His commandments

Verse 19: "I speak from a human point of view because of the weakness of your flesh; for just as you *once* yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now **yield your members in bondage to righteousness unto sanctification**"—unto Holiness!

This thing of Holiness is a whole condition that we grow into as spiritual mature Christians before God. We yield ourselves unto Holiness. Let's see how that is done.

Romans 12:1: "I exhort you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, Holy..." How do we present ourselves Holy? *By not yielding ourselves to sin, but to the Holy Spirit of God!* Holy and acceptable to God!

"...and well pleasing to God, which is your spiritual service. Do not conform yourselves to this world, but be transformed by the **renewing of your mind**... [there's where it all takes place] ...in order that you may prove what *is* well pleasing and good, and the perfect will of God" (vs 1-2).

1-Timothy 2:15—talks about yielding ourselves to Holiness in talking about women: "But she shall be saved through the childbearing, if they

continue in faith and love and sanctification with self-control.” Well, that applies to men just as well. ***Yield yourself unto Holiness!***

Hebrews 12:10 talks about correction. Why do we need correction? *Because we’re carnal!* “For in the first case, they chastened *us* for a few days in whatever way seemed good to them; but in the second case, **He chastens us for our own benefit that we may be partakers of His Holiness.**”

Maybe we can begin to rejoice in trials. When we understand that the purpose is to “...be **partakers of His Holiness.**” Remember what God said? *Be Holy, for I am Holy!* That’s how it can be done.

As we go through 2-Peter 1 and read the words of God, with God’s Spirit let it expand our mind to really comprehend what God is telling us. In your own mind:

- think about all the things that Peter went through
- think about all the things that he experienced as recorded in Matt., Mark, Luke, John and Acts
- think about his whole life, the things that we don’t even know about, but you can imagine

Here Peter is writing at an old age, 2-Peter 1:13: “For I consider it my duty, as long as I am in this tabernacle, to stir you up by causing *you* to remember *these things*; knowing that shortly the putting off of my tabernacle *will come*, even as our Lord Jesus Christ has signified to me” (vs 13-14).

In other words, he’s writing this just before he dies. Here is Peter as an old man, called when he was a young man, a fisherman.

- he’s experienced all the things that he’s experienced
- preached to all the people whom he has preached to
- performed all the miracles and healings and everything he has done

He writes, v 1: “Simon Peter a servant and an apostle of Jesus Christ, to those who have obtained ***the same precious faith...***” And precious it is, brethren!

“...as ours by *the* righteousness of our God and Savior Jesus Christ... [because of God’s Holy Spirit] ...Grace and peace be multiplied to you in *the* knowledge of God and of Jesus our Lord, according as His Divine power has given to us all things...” (vs 1-3). Understand that God calls things that are not as though they are. God has given us all things!

We know that means the universe.

“...that *pertain* to life and Godliness... [that’s what we have now] ...through the knowledge of Him Who called us by *His own* glory and virtue; through which **He has given to us the greatest and most precious promises...**” (vs 3-4). There’s no other way that you can give a description of it. Super abounding, beyond comprehension ***precious promises!***

“...that through these you may become ***partakers of the Divine nature...***” (v 4). He’s writing this as an old man and seeing the flesh wither, knowing he’s going to die! “...***partakers of the Divine nature...***”

That is something; absolutely magnificent! We have partaken of the Divine nature with God’s Spirit. We are going to have entirely the Divine nature at the resurrection. I tell you, that gives a lot of hope! You can put so many things in the past, and count them as Paul did, as just ‘dung.’

“...having escaped the corruption *that is in the world through lust*” (v 4)—because sin doesn’t have dominion over you.

Verse 5: “And for this very reason also, having applied all diligence besides...” This tells us what we should do, and these are the things that guide our actions:

“...add to your faith, virtue... [good behavior] ...and to virtue, knowledge... [grow in the grace and knowledge of Christ Jesus] ...and to knowledge, self-control...” (vs 5-6). I’m sure you’ve found a greater degree of self-control knowing more of God’s way. You’re progressing. You are on the trail, the path, the way!

“...and to self-control, endurance [patience]; and to endurance, Godliness; and to Godliness, brotherly love; and to brotherly love, the love of *God*. For *if* these things ***exist and abound in you...*** [alive and growing] ...they *will cause you to be* neither lacking effort nor lacking fruit in the knowledge of our Lord Jesus Christ” (vs 6-8).

Let’s see Peter’s last words, 2-Peter 3:18: “Rather, be growing in *the* grace and *the* knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and into *the* day of eternity. Amen.”

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Matthew 18:19-20
- 2) Leviticus 23:2
- 3) Mark 1:23-24
- 4) Acts 3:12-15
- 5) Romans 1:1-5
- 6) Isaiah 57:15
- 7) John 6:44, 63-65
- 8) John 14:6
- 9) 1 Corinthians 1:26-27
- 10) Isaiah 57:15
- 11) 1 Corinthians 1:27-31
- 12) 2 Timothy 1:5-10
- 13) Ephesians 1:3
- 14) Romans 8:30
- 15) Ephesians 1:3-14
- 16) Hebrews 3:1
- 17) 1 Thessalonians 4:7
- 18) 1 Corinthians 6:19-20
- 19) 2 Corinthians 5:17-21
- 20) Colossians 1:26-27
- 21) Ephesians 2:18-22
- 22) Romans 6:11-19
- 23) Romans 12:1-2
- 24) 1 Timothy 2:15
- 25) Hebrews 12:10
- 26) 2 Peter 1:13-14, 1-8
- 27) 2 Peter 3:18

Scripture referenced, not quoted: Jeremiah 7

FRC:bo
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Who is Jesus? I Religion vs Truth

Fred R. Coulter

One of the things that we find is that there is great difficulty with the question: Who is Jesus? *or* Who was Jesus?

- Are you for *religion*?
- or*

- Are you for *Christ*?

That becomes very important because many people are *for* 'religion,' but how many people are really *for* Christ?

We're going to see that it's the heart and core of understanding Who Jesus was. Let me just say that the big problem is that *people don't want to accept that Jesus was God* before He became human. We're going to see that one of the factors in this doctrine is that it is a devotion to 'religion' rather than a devotion to God, but *they think* it is devotion to God^[transcriber's correction].

I would have copied the definition right out of the Webster's Dictionary, but I didn't because it's right in the gutter and you can't make a good copy of it.

- What would be your definition of religion?
- What do you think religion is?
- How would you define a religion?

The human definition would be *whatever you believe!* That's an accurate definition of 'religion.'

In reading the Moffatt he always uses the words 'true religion,' because that means there can be a *false religion*. I have just finished *The Two Babylons* by Alexander Hislop and I am amazed, even though now its original writing is over a hundred years ago. He wrote his first edition in 1854.

Webster's definition of 'religion':

1. Belief in a Divine or super-human power or powers to be obeyed and worshipped as the Creator(s) or ruler(s) of the universe.

That is a very broad definition which then leaves it way open. This can even include, in this definition, the worship of Satan. That then would be the *false religion* vs the *true religion*, the worship of the *true God!*

2. expression of this belief in conduct and ritual
3. Any specific system of belief, worship, conduct, etc., often involving a code of ethics and a philosophy as the Christian

religion, the Buddhist religion, etc. Loosely any system of beliefs, practices, ethical values, etc., resembling, suggestive of, or likening to such a system as humanism as his religion.

So, here it categorically calls it *humanism* 'religion.' That's the biggest problem that we're finding in the schools today—absolutely the biggest problem.

4. A state of mind or way of life expressing love for and trust in God and one's will and effort to act according to the will of God, especially a monastic order or community...

There are a lot of monastic orders; not just Catholic, but there are Hindu, Buddhist and so forth.

5. ...as he achieved religion. Any object of conscientious regard or pursuit, i.e. cleanliness was a religion to him.
6. The practice of religious observances or rights, religious rights.

So, if you're devoted to a 'religion'—which you can be—it does not necessarily equate and mean that you're devoted to God and devoted to Christ. That is a very big key. What we need to do is ask ourselves:

- Are we here for God and for Christ?
- if you are,*
- What do you expect to get out of that?
- if you are,*
- How are you going to grow in grace and knowledge?
- or, let's put it another way:*
- Why do you have the 'religion' that you do?
 - Because you want to be good?
- or*
- Because God has called you?

There are a lot of people out there that want to be good. They select a church that fits them so they can be good. I read that, lo and behold, Catholicism is making a comeback.

- How does this fit into who or what was or what is Jesus?
 - Was He God before He was human?
- if He was God before He was human*
- Why did He have to become human?
 - In being human, why did He not say that He was God?

or

- Did He say He was God?
- How does this square with the traditional belief that the Jews have that they believe in what is called *monotheism*?

The ‘religious’ belief of the Jews—which we’re going to cover this time—has to do with what is called *the monotheism of Judaism*. That becomes very, very important.

Let’s look at some religious devotion in the Bible. Let’s see Jesus’ answer to religion in relationship to God. For some people this is going to be a little different than you think. But here’s what Jesus said about Jewish religious practices of the Jewish religionists. This is a hot, stinging, rebuking, excoriating chapter—Matt. 23—when you think about what He’s really saying to the religious Jews who were there. We’re also going to combat something else as we find in the booklet *Who Was Jesus?* by Anthony Buzzard. And a paper written by Anthony Buzzard and Charles Hunting about trying to say that Jesus was not God before He became human.

Speaking of the scribes and Pharisees, Matthew 23:5: “And they do all their works to be seen by men. They make broad their phylacteries and enlarge the borders of their garments; and they love the first place at the suppers, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ But you are not to be called Rabbi; for one is your Master, the Christ, and all of you are brethren” (vs 5-8). Very clear! I think this is one of the biggest violations that has happened in ‘religion.’ *Religion* is the opposite of this: we have the pope, the holy pope, the father—all of this.

Then, v 9: “Also, do not call *anyone* on the earth your Father; for one is your Father, Who *is* in heaven.” I always love to hear the Catholic priest on the radio or television try and worm out of this Scripture. They’re always hit with: Why do you say this?

Verse 10: “Neither be called Master; for one is your Master, the Christ. But the greatest among you shall be your servant. And whoever will exalt himself shall be humbled...” (vs 10-12). We’ve seen this happen. Isn’t it true? Everyone who exalts himself, somewhere along the line is going to be abased [humbled].

Sadam Hussein had exalted himself by making himself Nebuchadnezzar II. I think the punishment upon is from God. I can’t see it any other way that you get all these nations together to do what they’re going to do, other than God Who has something in mind beyond what human beings have in mind. Time will tell!

“...and whoever will humble himself shall be exalted.... [Then Jesus starts on this really tremendous rebuke of them.] ...But **woe**... [the Greek is *pain, agony, wretchedness*] ...to you, scribes and Pharisees, hypocrites!... [Not very nice words!] ...For you devour widows’ houses, and as a pretext you offer prayers of great length. Because of this, you shall receive *the* greater judgment. **Woe** to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven before men; for neither do you yourselves enter, nor do you allow those who are entering to enter. **Woe** to you, scribes and Pharisees, hypocrites! For you travel the sea and the land to make one proselyte, and when he has become one, you make him twofold more a son of Gehenna than yourselves” (vs 12-15). These are all ‘religious’ practices—right? *Sure they are; every one of them!*

Are these people devoted to ‘religion’? *Yes!* Long prayers? *Yes!* Taking care of the widows—and by the way, taking their money. Did you hear about the minister in Berkley who held up 12-14 banks. He finally got caught and stole a total of \$50,000. What was his excuse? He didn’t say that he was serving the Lord, but he said that he had insatiable sex appetite and he spent all of the \$50,000 on prostitutes and picking up young girls and things like that. *All a pretense!* That’s why a person should not take to themselves to being a minister lightly, or for any other thing than God has called the individual for.

Verse 16: “**Woe** to you, blind guides, who say, ‘Whoever shall swear by the temple, it is not binding; but whoever shall swear by the gold of the temple, he is obligated *to fulfill* his oath.’” Go through and read the rest of it; it becomes more indicting all the way through.

Verse 25: “**Woe** to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but within you are full of extortion and excess. Blind Pharisees! First cleanse the inside of the cup and the dish, so that the outside may also become clean. **Woe** to you, scribes and Pharisees, hypocrites! For you are like whited sepulchers, which indeed appear beautiful *on the* outside, but within are full of the bones of the dead, and of all uncleanness” (vs 25-27).

You go through and read that. The reason that I’m starting here is because we’re going to see in this booklet by Anthony Buzzard he quotes a theologian that says that Jesus’ thinking was entirely Jewish. *That becomes a great, grave error!* Jesus’ thinking was Jewish! His thinking if anything was anti-Jewish. What was His thinking in a positive sense? *The thinking of God!* That’s what His thinking was.

Now let's look at the other end. We've covered the Jews, so let's look at the Gentiles. Here are some other 'religious' things that take away from Christ; other 'religious' things that men are devoted to.

Colossians 2:2: "That their hearts may be encouraged, being knit together in love unto all riches of the full assurance of understanding, unto *the* knowledge of the mystery of God, and of *the* Father, and of Christ; in Whom are hid all the treasures of wisdom and knowledge" (vs 2-3). We don't need to go to the teachings of men to find out about God. We need to go to God! We need to go to Christ! We need to go the Word that God has preserved for us! We need to understand that thoroughly and completely, as much as possible.

Then Paul says, v 4: "Now, this I say so that no one may deceive you by persuasive speech." There are a lot of things in this booklet that sound really good, ***but are not leading to the Truth!***

- Can you take some of the Truth and create a lie? *Yes!*
- Can you take some of the Truth and misapply it and still have what you wouldn't want? *Yes!*

Analogy: What if you had every perfect ingredient that you needed to make a cake? You had the flour, salt, sugar, butter—all class A—but you had bad baking powder? You didn't know that your baking powder is kaput and you mix this all together and you make your cake. You taste-test it before you put it in the pan and put it in the oven. You put it in the oven and guess what? *It doesn't rise!* So, you have not the complete product. You may have a lot of the correct ingredients, but you don't have the cake.

It's the same way that if you do have the right baking powder, you mix it all up and put it in the oven, the oven is at exactly the right temperature and just at the wrong minute someone opens the oven door and slams it, and the cake falls! Or maybe the outside is cooked but the inside isn't and the inside falls. So, you have a damaged cake.

A lot of what we're going to cover here is like that. You can take part of the Truth and misapply it. You can take a reading into something and misread it because of an earlier belief. This is why Paul says to not let anyone beguile you—deceive you—and trick you into believing something with enticing words.

Verse 5: "For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. Therefore, as you have received Christ Jesus the Lord, be walking in Him; being

rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving. Be on guard so that no one takes you captive through philosophy..." (vs 5-8). We're going to see some philosophies as we go through this.

"...and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily" (vs 8-9). That's an interesting statement. We'll pause here and think on that statement, for those who say that Jesus was not God. How do you answer that?

Verse 9: "For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, Who is the Head of all principality and power" (vs 9-10).

Let's see what the Apostle Peter said about 'religion,' because religion becomes this, 2-Peter 1; this really strikes me, especially after having gone back through *The Two Babylons* by Alexander Hislop {cbcg.org}.

2-Peter 1:15: "But I will make every effort *that*, after my departure, you may always have a *written* remembrance... [the Truth of God and everything] ...of these things *in order* to practice *them* for yourselves, for we did not follow cleverly concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory" (vs 15-16). We'll talk about the transfiguration on the Mt. of Transfiguration referring to Jesus and His attributes of God.

Verse 17: "Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, 'This is My Son, the Beloved, in Whom I am well pleased.' And this is *the* voice from heaven that we heard when we were with Him on the Holy mountain. We also possess the confirmed prophetic Word to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts; knowing this first, that no prophecy of Scripture originated as anyone's own *private* interpretation" (vs 17-20).

I think this becomes important, because we're going to have to put the Bible together *correctly*, and then what we're going to do also is see how that it has been put together *incorrectly* by making certain statements and promises without bringing the Truth.

Verse 21: "Because prophecy was not brought at any time by human will, but the Holy men of God spoke as they were moved by *the* Holy Spirit." Look where this leads into, and haven't we

been dealing with this more than ever before. It's going to be something we're going to know. We're going to have to know our Bibles and what's in it. We're going to have to know why we believe what we believe more than just because a minister said so.

2-Peter 2:1: "But there were also false prophets among the people, as indeed there will be false teachers among you, who will stealthily introduce destructive heresies, personally denying *the* Lord who bought them... [that is with the sacrifice of Himself for their sins] ...and bringing swift destruction upon themselves." They'll bring in damnable heresies. What are damnable heresies?

- you don't have to fast on Atonement
- the 15th Passover thing
- the Pharisees were always right concerning Pentecost

As we found out, they were only right about 40% of the time. One of the greatest heresies is

- that Jesus was a created being and not God

Did you know that the Jehovah Witnesses believe that?

- Jesus did not exist until the conception in Mary's womb, ignoring a great many Scriptures

These damnable heresies are designed to deny the Lord!

How much can a person leave God—in the sense that they allow a lot of sin in their lives, and false beliefs—and still not be denying Christ? I can't answer that question, I truly don't know because God looks upon the heart. That's a judgment that only God can make. It depends upon

- a person's knowledge
- on how much they have known
- how much they have sought God
- on an awful lot of things

I think with some people, it also depends on what they were taught. A lot of people are not capable of getting into and delving into things the way that a minister should. That's why there are ministers, but then comes a greater judgment on ministers and teachers in teaching.

Verse 2: "And many people will follow as *authoritative* their destructive ways; *and* because of them, the way of the Truth will be blasphemed. Also, through insatiable greed they will with enticing messages exploit you for gain; for whom the judgment of old is in *full* force, and their destruction is *ever* watching" (vs 2-3). Then he says that he's going to give them the authority of why this is true.

Verse 4: "For if God did not spare *the*

angels who sinned, but, having cast *them* into Tartarus, delivered *them* into chains of darkness to be kept for *the* judgment; and *if* God did not spare *the* ancient world, but saved Noah, *the* eighth, a preacher of righteousness, when He brought *the* Flood upon the world of *the* ungodly; and having reduced *the* cities of Sodom and Gomorrah to ashes, condemned *them* with a catastrophic *destruction*, making *them* an example *for those* who would be ungodly in the future; and *if* He personally rescued righteous Lot, who was oppressed by the lawless ones *living* in licentious conduct; (for that righteous man, dwelling among them, through seeing and hearing *their* lawless activities, *was* tormented day by day *in his* righteous soul)" (vs 4-8).

I think a lot of us feel this way many days during the week when we see what's going on in the world. We get frustrated because of all of this evil going on around us. Why do we get frustrated? *Because there's nothing we can do to change it!* Unfortunately, the only thing we can do is do the best we can to keep it from coming upon us. It talks about that! Then he gives one other warning:

2-Peter 3:15: "And bear in mind that the long-suffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you; as *he* has also in all *his* epistles, speaking in them concerning these things; in which are some things *that* are difficult to understand..." (vs 15-16). And there are some things that are hard to be understood.

"...which the ignorant and unstable are twisting *and* *distorting*... [turn to their own use] ...as *they* also *twist and distort* the rest of the Scriptures... [taking the Word of God and misapplying it and hence creating something that looks like it is true, but it's not] (they do this): ...to their own destruction. Therefore, beloved, since you know this in advance, be on guard against *such practices*, lest you be led astray with the error of the lawless ones, *and* you fall from your own steadfastness; rather, be growing in *the* grace and *the* knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and into *the* day of eternity. Amen" (vs 16-18). I think that's an appropriate way to start out this series.

I had this letter sent to me:

Received your tapes, was inspired with them....Charles Hunting sent me a copy of *Christology in the Making* by Jim Davison, but I find it quite slow going in trying to get into it. I'm not that type of a scholar.

So, he's sending it to me to see what I thought of it. It's entitled: *The Problem of the*

Preexistence in John in Relation to Traditional Christology: An Exegetical and Historical Examination by Anthony Buzzard

I'm not going to burden you with a lot of technical things. I'm just going to say that I've read it all the way through. Then I received a letter after the sermon on *Was Jesus God?*

Thank you for writing me and sending the tape and video of your sermon *Was Jesus God?* I appreciate your taking the time; some would not make the effort to even in answering my letter. Would you help me just one more time as your time permits.

I'm reading this so she will know that, yes, I'm going to help her one more time. But it's taken a lot longer this time to do it, and it's going to cover a lot more than I figured.

Charles Hunting has studied this subject and read material by Greek scholars. Would you write him for me, as a favor, and explain just a few Scriptures as to why you believe Jesus was God. I'm sure he will write you back and perhaps you can come to appreciate each other's perspectives as correctly taught in the Bible. The Truth is not easy to find.

She sent me a copy of this letter written by James D. Tabor; he is on the staff of the Dept. of Religious Studies at the University of North Carolina at Charlotte. I didn't know it, but they had a conference on this very subject back east, which Dr. Dorothy attended and Robert Khun was there and Garner Ted Armstrong was there, and some other ones. He makes reference to that.

This is quite a widespread discussion in the Church today. I didn't know until talking to Mr. Richard Burkes from Arkansas, that a lot of the Churches of God Seventh Day do not believe that Jesus was God before He became human. I didn't know that, but a lot of them, especially as a result of the writing of John Keys. I had a booklet of his that I have since not kept, but I'm going to take the first premise of their thinking from this booklet by Anthony Buzzard, *Who is Jesus?* (amazon.com). Some of this overlaps into the trinity question.

Who is Jesus? by Anthony Buzzard

It is a striking fact that Jesus never referred to Himself as "God."

That may be a *striking fact*, and we're going to find out, if that is true, why didn't He say that He was God?

Equally remarkable in the New Testament use is the use of the word "God"—in Greek *ho theos*—to refer to the Father

alone, some 1325 times. In sharp contrast, Jesus is called "god" in a handful of texts only...

What is the premise that we're beginning to see right here, right now with the foundation for the thinking that they are laying? *Very important to understand that!* What are we having, which according to human logic, is true? *It is called 'the preponderance of evidence'!* This is okay in a court where someone is being tried. But *preponderance of evidence* does not necessarily make something true or untrue in the Bible.

Only a handful of text in the Bible in the New Testament refer to Jesus as God, but they are still there. So, the tactic with *preponderance of evidence* is to already set your mind to the fact that the other Scriptures by sheer weight and number undo those handful, or few, which state something.

In dealing with evidence in a court of law that could be true, but in dealing with the Scriptures that cannot be true.

Old Testament Monotheism Confirmed by Jesus and Paul

Readers of Scripture in the 20th century may not easily appreciate the strength of the monotheism—belief in one God—which was the first principle of all Old Testament teaching about God.

Generally a true statement.

The Jews were prepared to die for their conviction that the true God was a single Person. Any idea of plurality in the Godhead was rejected as **dangerous idolatry**.

I'm emphasizing certain words so that you will see that even in the writing of this, you are being psychologically prepared for their conclusion. If you believe in Jesus, that He was God before He became human, then you would be committing idolatry.

The Law and the Prophets had repeatedly insisted that only one was truly God, and no one could have envisaged "distinctions" within the Godhead once he had committed to memory texts like the following (quoted from the New American Standard Bible):

"Hear, O Israel! The LORD our God is one LORD!" (Deut. 6:4).

"Do we not all have one Father? Has not one God created us?" (Mal. 2:10).

"Before Me there was no God formed, and there will be none after Me" (Isa. 43:10).

“I am God, and there is no other” (Isa. 5:22).

“I am God, and there is no one like Me” (Isa. 46:9).

Evidence becomes overwhelming and very weighty.

Examples of strictly monotheistic statements can be multiplied from the Old Testament.

I would have to say *true*. That is generally *true*.

The important fact to observe is that Jesus, as founder of Christianity, confirmed and reinforced the Old Testament insistence that God is one. According to the records of his teaching compiled by **Matthew, Mark, and Luke**, Jesus said nothing at all to disturb belief in the absolute oneness of God. When a scribe (a theologian) quoted the famous words, “God is one, and there is none else besides him,” Jesus commended him because he had “spoken intelligently” and was “not far from the kingdom of God” (Mark 12:29-34).

Let’s see how he handles John:

In John’s account of Jesus’ ministry, Jesus equally confirmed the unrestricted monotheism of his Jewish heritage in words, which cannot be misunderstood. He spoke of God, his Father, as “the one who alone is God” (John 5:44) and “the only true God” (John 17:3). Throughout his recorded discourses he referred the word “God” to the Father only.

I want to ask—I’m not going to answer it here—why did Jesus not call Himself *God* while He was in the flesh on the earth? That is the key question—one of them, not the only—but there is a reason that He couldn’t and didn’t. We’ll see that that becomes important.

Not once did he ever say that he was God, a notion which would have sounded both absurd and blasphemous. Jesus’ unitary monotheistic phrases in John 5:44 and 17:3 are echoes of the Old Testament view of God as one unique Person. We can easily discern the Jewish and Old Testament orthodoxy of Paul who spoke of his Christian belief in “one God, the Father” (1 Cor. 8:6) and the “one God” as distinct from the “one mediator between God and man, Messiah Jesus, himself man” (1 Tim. 2:5). For both Jesus and Paul, God was a single uncreated Being, “the God and Father of our Lord Jesus Christ” (Eph. 1:3). Even after Jesus had been exalted to the right hand of the

Father, the Father is still, in Jesus’ own words, his God (Rev. 3:12).

(go to the next track)

We may summarize our discussion so far by quoting the words of L.L. Paine, at one time Professor of Ecclesiastical History at Bangor Theological Seminary:

I want you to notice how many times all of these people prove their points by going to other theologians. That may or may not be right or wrong/good or bad, but it just shows it could be dangerous if you don’t really get into it.

“The Old Testament is strictly monotheistic.

I will tell you that that is substantially correct. Not totally, as we will see.

God is a single personal being. The idea that a Trinity...

We’re not going to talk about a trinity, we’re going to talk about a duality in our particular discussion.

...is to be found there or even in any way shadowed forth, is an assumption that has long held sway in theology, but is utterly without foundation. The Jews, as a people, under its teachings became stern opponents of all polytheistic tendencies and they have remained unflinching monotheists to this day. On this point there is no break between the Old Testament and the New. The monotheistic tradition is continued. **Jesus was a Jew, trained by Jewish parents in the Old Testament Scriptures. His teaching was Jewish to the core;** a new Gospel indeed, but not a new theology. He declared that He came ‘not to destroy the Law and the Prophets, but to fulfill’ them, and He accepted as His own belief the great text of Jewish monotheism: ‘Hear, O Israel, the Lord our God is one God.’ His proclamation concerning Himself was in line with Old Testament prophecy. He was the ‘Messiah’ of the promised Kingdom, the ‘Son of Man’ of Jewish hope...If He sometimes asked ‘Who do men say that I the Son of Man am?’ He gave no answer beyond the implied assertion of Messiahship”... (A Critical History of the Evolution of Trinitarianism, 1900, pp. 4, 5).

A lot of truth in what is said, but also then of bearing down now on Jewish things.

1. His Father was God!
2. He was not taught in the Jewish sense!

I believe that Jesus was taught of God the Father constantly. He certainly was not taught of the rabbis. So, His thinking was not ‘Jewish to the

core.’ ***His thinking was Godly to the core!*** That’s important to know.

The strength of Jewish feeling about monotheism is well illustrated by the following quotations: “The belief that God is made up of several personalities such as the Christian belief in the Trinity is a departure from the pure conception of the unity of God. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it has given the world, and rather than admit any weakening of it, Jews are prepared to wander, to suffer, to die” (Rabbi J.H. Hertz).

- Why are they wandering, suffering and dying?
- Because of their belief in one God only?

or

- Their rebellion against God and rejection of Jesus Christ?

The latter, not the former!

Ezra D. Gifford, in *The True God, the True Christ, and the True Holy Spirit*, says: “The Jews themselves sincerely resent the implication that their Scriptures contain any proof, or any intimation of the doctrine of the orthodox Trinity...”

I would agree with them partially, but what do you do with certain Scriptures in the Old Testament? If you have the Old Testament, do you have *all* of the teachings of God for salvation? *No!* You cannot have salvation in the Old Testament without Christ. Paul told Timothy that he ‘knew the Scriptures which you’ve known from a child that are able to make you wise unto salvation ***through Jesus Christ.***’

...and Jesus and the Jews never differed on this subject, both maintaining that God is One only, and that this is the greatest truth revealed to man.”

If we examine the recorded teachings of Jesus in Matthew, Mark, and Luke, remembering that these documents represent the understanding of the apostolic church in the 60s-80s AD, we will find not a hint that Jesus believed himself to be an uncreated being who had existed from eternity. Matthew and Luke trace the origin of Jesus to a special act of creation by God when the Messiah’s conception took place in the womb of Mary. It was this miraculous event, which marked the beginning—the genesis, or origin—of Jesus of Nazareth (Matt. 1:18,

20). Nothing at all is said of an “eternal Sonship”...

You set up a premise, but that premise may or may not be true. The fact of the matter is that Jesus was not the Son before He became the Son, which I will definitely prove in the course of this series. ***He was not the Son until He was the ‘only begotten’ of the Father.*** Very important!

...implying that Jesus had been alive as a Son before his conception. That idea was introduced into Christian circles after the New Testament documents had been completed....

No proof! No proof! We will show from the Bible that John very clearly said it. Jesus Himself also alluded to it but could not say it directly. We are going to see many Scriptures in the Old Testament that allude to it—many! Let’s just take one. I want to read this because it says (in the booklet) that there is no hint of anything having to do that Jesus was an uncreated being before He was conceived in the womb of the virgin Mary. How then do you handle this Scripture:

Malachi 3:1: “Behold, I will send My messenger [John the Baptist] and he will prepare the way before Me. And the Lord [Yahweh] Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, in Whom you delight. Behold, He comes,’ says the LORD of hosts.”

What are you going to do with that one? If that does not refer to Jesus Christ as Yahweh before He became human? We’re going to see that in this thesis, though a multitude of Scriptures are quoted, they do not bring the proof, and they do not examine them thoroughly enough. They avoid them to prove *their point*.

It’s just like an historian wrote: History is the compilation of the events that are written down that are politically acceptable for that time. Which means that if you emphasize certain facts, you bear down on certain facts, you ignore certain facts so that you can bring about your desired result.

We’re seeing the re-writing of American History that way, because people are *offended* that it was white Anglo-Saxon Protestants that founded this country and established the basis of it. So, they are easing off on those facts and bringing in other things that may be facts so they can suit their own premise and their own political desire. People can do that with ‘religion’ so they can create a doctrine. That’s what is done here.

Whoever Said the Messiah Was God?

The crucial question we must answer is this: On what basis **did Jesus and the**

early church claim that Jesus was indeed the promised Messiah?

That sounds good. Was the Apostle John writing near the end of his life—about 95_{A.D.}—considered the ‘early church’? *or* the later church? It sounds good to say ‘the early church’ and to say ‘the apostles’ but it’s setting you up mentally to begin ignoring the importance of John.

The answer is plain. It was by contending that he perfectly fulfilled the role, which the Old Testament had predicted of him. It had to be demonstrated that he fit the “specifications” laid out for the Messiah in Hebrew prophecy... [true] ...Matthew, particularly, delights in quoting the Old Testament as it was fulfilled in the facts of Jesus’ life and experience (Matt. 1:23; 2:6, 15).

Even though he quotes Matt. 1:23, he doesn’t print it out and spell it out as you would read it. He gives it in parenthesis.

Matthew 1:23: “Behold, the virgin shall be with child and shall give birth to a son, and they shall call His name Emmanuel”; which is, being interpreted, ‘**God with us.**’ I don’t know what you’re going to do with that statement if you say that Jesus wasn’t God. How can God be with you in this child, and His name is called ‘Emmanuel’—*God with us*—and not be God if it said that He is God? That’s a pretty tough one to weasel around. Henceforth, it’s not printed in this booklet, because that would create problems. It’s only referred to.

Anything that creates a problem you avoid—correct? Don’t you do that in your own life? The things that require effort and work you avoid? *Yes!* My backyard is that way right now! I don’t even want to look at it. Furthermore, I know the pain and agony when February comes that I must face it. We all do that! We have the same thing here. It’s avoided! Not explained!

...But Mark, Luke, and John and Peter (in the early chapters of Acts) equally insist that Jesus exactly fits the Old Testament description of the Messiah...

That He was a special human being to save the kingdom of the Jews. That’s the way the Jews look at it. *NO! He didn’t!* We’ll look at the book of Acts in a little bit.

...Paul spent much of his ministry demonstrating from the Hebrew Scriptures that Jesus was the promised Christ (Acts 28:23). Unless Jesus’ identity could be matched with the Old Testament description of him...

I’ll put in here: human King, special unique creation of God

...there would be no good reason to believe that his claim to Messiahship was true!

Let’s look at another Scripture that has not been answered, which has not even been brought up. Since we’re talking about Paul, let’s go to 1-Cor. 10. Since there is ‘no Scripture in the New Testament which says that Jesus was the God of the Old Testament’—according to this booklet; and I don’t mean to be sarcastic, to be cynical, to be putting the person down, but after all we are dealing on a level that if you are going to write something, you’d better be able to prove it. If you want to get in the kitchen and do a little cooking and mixing you better be ready for the heat.

What are you going to do with this Scripture, 1-Corinthians 10:1: “Now, I do not wish you to be ignorant *of this*, brethren... [the Gentile brethren and Jews at the Church of Corinth] ...that our fathers were all under the cloud, and all passed through the sea. And all were baptized unto Moses in the cloud and in the sea. And *they* all ate the same spiritual meat. And *they* all drank *of* the same spiritual drink; for they drank from *the* spiritual Rock that followed *them*. **And that Rock was Christ**” (vs 1-4).

If Christ did not exist until He was conceived in the womb of Mary, how on earth could He be called the Rock of the Old Testament and was there with the children of Israel in the wilderness and led them? *Very frail scholarship*—right? *Right! Yes!* But a lot of people believe this! Can’t get over it. I’m not mad at you; I’m upset that people would do this!

It is essential to ask, therefore, whether the Old Testament anywhere suggests that the Messiah was to be “coequal God,” a second uncreated being who abandons an eternal existence in heaven in order to become man.

I will show by the time we are done that God had to do that, to forgive sin!

If it does not say anything like this (and remembering that the Old Testament is concerned even with minute details about the coming Messiah) **we will have to treat as suspicious the claims of anyone saying that Jesus is both Messiah and an uncreated, second eternal Person of the Godhead**, claiming the title “God” in the full sense.

Notice the tactic: *treat it as suspicious!* When you go through, pick up all of these intimidating words, which put people down.

- Why should you treat it as suspicious?
- Suspicious of what? What are you saying?
- Are you saying that John lied?
- Are you saying that Jesus lied?
- What are you saying if you treat it with suspicion?
- Why treat it with suspicion?
- Should you treat any Scripture with suspicion?

or

- Should you open up the Bible and treat it the way that God says it should be? ***And believe what God says!***

...However, the sensitive reader of Scripture will be aware that a single text should not be allowed to overthrow the Old Testament's insistence that only one Person is truly God.

Suspicion—you *cannot allow a sensitive reader*—come on, give me a break! This is using New Age psychology to try and prove the point.

It should not be forgotten that the sacred oracles were committed to the Jews, none of whom thought that a divine title given to the Messianic King meant that he was a member of an eternal Godhead, now composed suddenly and mysteriously of two Persons, in contradiction of all that the heritage of Israel had stood for. The “mighty god” of Isaiah 9:6 is defined by the leading Hebrew lexicon as “divine hero, reflecting the divine majesty.”

But, brethren, that is centuries after the Jews had had a chance to re-write all of their commentary—which they did! Didn't we read that of the Septuagint Version of the Bible, that the Jews got a hold of that and tried to eliminate every reference in there that could refer to Jesus?

I have one of the most respected theologians for the Hebrew who puts out a Hebrew text in an Interlinear and his name is Rashi. If you say anything about Rashi, anything he says, you're right on. Well, I'm going to read to you the very interesting way that he handles Elohim in Gen. 1.

That's how they refer to it. You can redefine anything. I want you to look up in the Encyclopedia Britannica *Inquisition*. I want you to read what it says. Then I want you to get an *old* Encyclopedia Britannica—the 9th or 11th edition—and read about the Inquisition. In the later one only about a couple

of hundred thousand people were killed because of the Inquisition. Did you know that? Where it's documented earlier that *millions* were killed by the Inquisition?

What is my point in bringing this up? *My point is that in any lexicon you may read today is going to be doctored by the current beliefs in vogue at the time it is written!* I've got the 11th edition of the Encyclopedia Britannica and you ought to see what that says about certain people. The point is, I don't care if it's a lexicon, I don't care if it's a dictionary, if there is a political motivation or a theological motivation behind it, it's going to be tainted! That's why we have to go by the Scriptures!

In Psalm 45 the “ideal” Messianic King is addressed as “god”... [from the word Elohim] ...but there is no need whatever to assume that Jewish monotheism has therefore been compromised. The word (in this case elohim) was applied not only to the one God but “to divine representatives at sacred places or as reflecting divine majesty and power” (Hebrew and English Lexicon of the Old Testament by Brown, Driver, and Briggs, pp. 42, 43).

Nice way around it.

The Psalmist, and the writer to the Hebrews who quoted him (Heb. 1:8) were conscious of their specialized use of the word “god” to describe the Messianic King and quickly added that the Messiah's God had granted him his royal privileges (Ps. 45:7)

It doesn't address the whole question.

That King was to be born in Israel, a descendant of David, and conceived by a virgin (2 Sam. 7:13-16; Isa. 7:14; Matt. 1:23). And so, during the reign of Emperor Augustus, the Messiah arrived on the scene.

The Son of God:

The source of much longstanding confusion about Jesus' identity is the assumption drawn from years of traditional thinking that the title “Son of God” must mean in the Scriptures an uncreated being, the member of an eternal Godhead. That notion cannot possibly be traced to the Scriptures.

We would search in vain to find any application of this title... [the title of Son of God] ...to an uncreated being, a member of the eternal Godhead. This idea

is simply absent from the biblical idea of divine Sonship.”

John’s Jewish Language

Since Jesus expressly denied that he was God in John 10:34-36, it will be most unwise to think that he contradicted himself elsewhere. John’s Gospel should be examined with certain axiomatic principles firmly in mind. Jesus is distinct from “the only true God” (John 17:3).

Glory Before Abraham

Certainly his prayer for the glory which he had had before the world began (John 17:5)...

It’s interesting how he weasels out of this. It’s *the glory which he had had before the world began* which He had theoretically before the world began. We will see from the Greek that is not so.

...can be easily understood as the desire for the glory which had been prepared for him in the Father’s plan. The glory which Jesus intended for the disciples had also been “given” (John 17:22), but they had not yet received it.

It was typical of Jewish thinking that anything of supreme importance in God’s purpose—Moses, the Law, repentance, the Kingdom of God and the Messiah—had “existed” with God from eternity.

No proof! And even if it’s in the Jewish thinking, does that make it so? Is Jewish thinking correct?

In this vein John can speak of the crucifixion having “happened” before the foundation of the world (Rev. 13:8, KJV). Peter, writing late in the first century, still knows of Jesus’ “preexistence” only as an existence in the foreknowledge of God (1 Peter 1:20). His sermons in the early chapters of Acts reflect exactly the same view.

In the thoroughly Jewish atmosphere which pervades the Gospel of John it is most natural to think that Jesus spoke in terms that were current amongst those trained in the rabbinical tradition.

Rubbish! None of the apostle were trained in rabbinical tradition at all. They accused apostles saying, ‘how can these men speak this way, they are unlearned.’ Isn’t that what they said of Jesus? *Yes! Yes! Yes!*

I’m going to read some quotes from the Jews showing that they want to purify Christianity by bringing it back to Judaism, and how they have

so many things going to try and do that. I’m going to emphasize these things as clearly as I can.

Genesis 1:1: “In *the* beginning **God...**” Elohim, a plural noun, meaning more than one. Elohim is also used in Exo. 20—‘You shall have no other gods [plural] before Me.’ The word ‘gods’ is *elohim*.

The reason I’m going through this so clearly is because next time we will get into Isaiah and we’re going to cover an awful lot of Isaiah 40-46. We’ll go through almost all of the key verses there.

Verse 1: “In *the* beginning God [Elohim] created the heavens and the earth.” Every reference to God all the way through Gen. 1 is Elohim, with no other Hebrew word. I think that’s important.

Verse 26 is one that the Jews cannot and will not and do not answer, because if they do, they have to entertain the possibility that there was more than one God. If they do that, then they must entertain the fact that Jesus was God. So, unless you can properly answer vs 26-27 you cannot say that the Old Testament is exclusively, absolutely, unequivocally monotheistic—period! You cannot say that based on this verse. It is absolutely known that this is properly translated. There is nothing wrong with this translation.

Verse 26: “And God [Elohim] said, ‘Let Us...’—plural pronoun. He didn’t say ‘Let Me.’ If there was only one God, and that was it and He was going to make man in His image, He would have said, ‘Let Me make man in My image.’ But He didn’t! He said:

“...‘Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth.’ And God created man in His *own* image, in the image of God He created him. He created them male and female” (vs 26-27). Granted, it doesn’t say *Gods*, but why not use the singular ‘El’ or ‘Al’ referring to God?

Let me read to you Rashi’s on this. You’re going to see how the ‘deck has been stacked’ by later Jewish writings. We’re going to see that when we come to Gen. 2-3 something happens with the name Elohim. Does anyone know what happens to the name Elohim? No one has asked the question why should that happen to Elohim?

Verse 26: “And God said, ‘Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of heaven...’”

I want to read his commentary, and you will have to note that he cannot admit that there may be

more than one God. He must protect the Jewish scripture in this case from anything smacking with Jesus.

Rashi's commentary on Gen. 1:26
(vilnagaon.org/book/us.htm)

Let us make man: Even though they [the angels] did not help Him in His creation [of man] and it is in place for skeptics to disagree [with the use of the plural "us"], Scripture does not shrink from teaching us the way of the world [proper conduct] and the trait of modesty that the mighty should consult with and seek permission from the lowly. But if it [Scripture] had written: "I shall make man," we would not learn that He was speaking with His [Heavenly court] but to Himself.

What it's saying here is that God alone did not say 'I will make...' but He said 'Let US make...' because He's speaking to His heavenly court. That's a convenient way around it. Nowhere does it say 'heavenly court.' I don't see 'heavenly court' there—do you? Besides, which of the angels are Elohim? Which of the angels are God? *Nowhere!*

And the rebuttal to the heretics is written next to it [the following verse] "and He created man" and it [Scripture] did not write "and they created."

Why then did God say, 'Elohim.' So, he can't answer the question. Rather than looking to that God had not revealed certain things, and this is what He revealed to this point.

Here's an interesting translation of the Bible, *The Concordant Version* of Genesis, which is a literal translation of it. Genesis 2:4: "This is the account of the heavens and of the earth when they were created; in the day that the LORD God made the earth and the heavens." All of a sudden we introduce the name 'Yahweh Elohim.' Why is that introduced here? Why do we have 'Yahweh Elohim'? *It's referring to the Elohim Who is called Yahweh—that's why!* We have in this room Davis and Davis—Ed and Bob.

So, we have Elohim—God—Who said, "Let Us make man in Our own image." Now we're getting down to the actual One Who is going to carry on from there. We have the LORD God, Yahweh Elohim. He's the One Who did it. We will see that the New Testament teaches that is the One Who was Jesus Christ—Yahweh Elohim! All the way through we have the LORD God—Yahweh Elohim!

If these Scriptures were complied by Moses—which they were—then is Moses telling us something about God that we need to know that is different from Elohim and Yahweh Elohim? *Yes, he*

is! What Moses is showing is that the One Who is Yahweh is the One Who dealt with Israel, the same One Who created everything, the same One Who created Adam and Eve.

Let's look at a couple of other names of God. When Moses asked, 'Who will I say sent me,' Exodus 3:14: "And God said to Moses, '**I AM THAT I AM.**'...." That's a very interesting translation of that.

From the *Concordant Version of the Old Testament*:

Verse 14: **Then Elohim spoke to Moses: I shall come to be just as I am coming to be. And He said: Thus shall you say to the sons of Israel, I-Shall-Come-to-Be, He has sent me to you.**

The Rashi Commentary: I am being what I am being and shall be.

That's kind of a funny name—isn't it?—which then is the definition of Yahweh. In other words, God is what God is!

Exodus 6:2: "And God spoke to Moses, and said to him, 'I am the LORD.'.... [I am the Yahweh] ...And I appeared to Abraham, to Isaac, and to Jacob *as* [El Shaddai] God Almighty. But I was not known to them *by* My name JEHOVAH" (vs 2-3)—Yahweh. This shows that the Yahweh Elohim written in the book of Genesis is what God inspired Moses to put there, to define Who He was. God has many names, and there are meanings to those names, **but it's still God!**

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Matthew 23:5-16, 25-27
- 2) Colossians 2:2-10
- 3) 2 Peter 1:15-21
- 4) 2 Peter 2:1-8
- 5) 2 Peter 3:15-18
- 6) Malachi 3:1
- 7) Matthew 1:23
- 8) 1 Corinthians 10:1-4
- 9) Genesis 1:1, 26-27
- 10) Genesis 2:4
- 11) Exodus 3:14
- 12) Exodus 6:2-3

Scriptures referenced, not quoted:

- Exodus 20
- Isaiah 40-46

Also referenced:

Books/Booklets:

- *The Two Babylons* by Alexander Hislop (cbcg.org)
- *Who Was Jesus?* by Anthony Buzzard (amazon.com)
- *Christology in the Making* by Jim Davison

- *The Problem of the Preexistence in John in Relation to Traditional Christology: An Exegetical and Historical Examination* by Anthony Buzzard
- *The Concordant Version of the Bible* (pdf version at: concordant.org/version/)

Commentary: Rashi—(vilnagaon.org/book/us.htm)

FRC:bo

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Who is Jesus? II

The Battle to Blot Out the Name of Jesus!

Fred R. Coulter

- Why is there so much hostility toward Jesus?
- Why is it that Judaism is so adamant in what they claim is monotheism of the Old Testament?
- How does that figure in with what people believe, that Jesus was the God of the Old Testament?
- If there was only one God in the Old Testament, how could you have Jesus being God before He became human?
- And becoming God after He was human?
- How can you have all of this when the Jews claim that there is only ONE God?
- If that is so, then either the Jews are right and the Christians are wrong!

or

- The Christians are right and the Jews are wrong!

The Jews adamantly claim that they're right and everyone else is wrong. After all, did they not have the revelation of God from Moses? Did they not have the Scriptures given to them?

We find in the booklet *Who is Jesus?* by Anthony Buzzard a supposed Christian view of Jesus, claiming that He was not God before He became human; that He did not exist until He was conceived in the womb of Mary.

- Why, even in a Christian organization, do we have this kind of theology coming out?
- Why is it that there are so many attacks against Jesus?

Any way to attack Jesus; any way to take away from Jesus as Messiah, as Savior, as God, and reduce Him down to the level of an ordinary human being. One of the ways to do that is say that the Old Testament is strictly monotheistic, and that is not a 100% true statement. There are some Scriptures that we will cover today that *looks like* it says that there is only one God, but then we will see some problems that you can come up against with that.

From *Who is Jesus?* by L.L. Paine, at one time Professor of Ecclesiastical History at Bangor Theological Seminary: "The Old Testament is strictly monotheistic. God is a single personal being.

Which means that if Jesus were truly God before He became human, then where was God while He was human? So, you're presented with an awful lot of problems.

The idea that a Trinity... [or as we're studying here, of duality] ...is to be found there or even **in any way shadowed forth**...

I'm going to disprove here in just a little bit that it is *shadowed forth*, that there are Scriptures that reveal that there is more than one God, even in the name Elohim.

...is an assumption that has long held sway in theology, but is utterly without foundation. The Jews, as a people, under its teachings became stern opponents of all polytheistic tendencies...

I read many times in the Old Testament that they became adherence of polytheistic theology. Remember all the times they went after the gods of the nations round about? Remember the times when God had to send them into captivity, had to punish them because of these things? That they became stern polytheistic did not really happen in exactly the way it is today until Jesus came on the scene and slightly after.

...and they have remained unflinching monotheists to this day.

One thing we need to understand is that you cannot read Jewish commentary today and have it reflect anything that is accurate when it comes to anything concerning Jesus or any prophecies concerning Jesus. It is well known that right after Jesus' day, and even during the days of the apostles, there were what were called counter-evangelists. What did these counter-evangelists do? *They went around preaching that Jesus was not the Messiah, not God*, and that eventually led to the raising up of the Jewish nation again under Rabbi Akiva and the Bar Kokhba Revolution—132-135 A.D. Akiva pronounced Bar Kokhba the messiah in direct defiance of God in sending Jesus.

What was the result of that? *The complete absolute destruction of the Jewish nation!* The complete scattering of all Jews into the world, and there they developed the theology of monotheism in absolute intrenchant form.

So, anything we read today about Hebrew theology in relationship to Christ and the Messiah has been all tainted with their experience with Jesus and the destruction of the temple and the destruction of their nations, scattered into the world. They have tremendous plans and things that they've been doing

down through the centuries to eat away, to undermine, to erode and take away the confidence of Christians and Christ.

On this point... [about monotheism] ...there is no break between the Old Testament and the New. The monotheistic tradition is continued. Jesus was a Jew, trained by Jewish parents in the Old Testament Scriptures. His teaching was Jewish to the core...

That's an assumption. His training was not Jewish to the core; His training was by God the Father. He never went to an rabbinical school; he was never taught of the rabbis. By the time He was 12-years-old He was teaching the elders and the rabbis (Luke 2).

Nowhere do we find that His teaching was *Jewish to the core*. What we can say is *it was Godly to the core!* So, part of the subterfuge to destroy Christianity is to make everything Jewish, make everything monotheistic, and deny Christ.

...a new Gospel indeed, but not a new theology. He declared that He came 'not to destroy the Law and the Prophets, but to fulfill' them, and He accepted as His own belief the great text of Jewish monotheism...

We'll answer this as we go along, and see very clearly that even in the Old Testament there are indications that there is more than one God.

... 'Hear, O Israel, the Lord our God is one God....

The word for God is 'Elohim'; the word for Lord is 'Yahweh.'

... 'His proclamation concerning Himself was in line with Old Testament prophecy. He was the 'Messiah' of the promised Kingdom, the 'Son of Man'...

All the way through this booklet it is the 'Son of man.' The basic thrust of this booklet is that we can't trust John, we have to ignore John and take Matthew, Mark and Luke and have a preponderance of evidence.

"The belief that God is made up of several personalities such as the Christian belief in the Trinity... [duality, as we know] ...is a departure from the pure conception of the unity of God. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it has given the world, and **rather than admit any weakening of it**, Jews are prepared to wander, to suffer, to die" (Rabbi J.H. Hertz).

The Jews sincerely resent the implication that the Scriptures contain any proof, or any intimation of the doctrine of orthodox Trinitarianism. Or it's the same thing referring to Jesus or what we would call 'dualism.'

If we examine the recorded teachings of Jesus in Matthew, Mark, and Luke, remembering that these documents represent the understanding of the apostolic church in the 60s-80s AD...

I'm going to bring some information about the canonization of the New Testament. If you have a premise and say, 'Let's get back to the teachings of the early Church':

- What happens when you get back to when the Church was so early that they excluded Gentiles?
- Is that the true teaching of the Church?
- What does the early Church contain?
- Just what Jesus taught?
- Just what Matthew, Mark and Luke taught?
- What about the Apostle John?
- What about the Apostle Paul?
- What about the Apostle Peter?
- What happened when John wrote in 95 A.D.?
- Is that not counted the early Church?

Should be, shouldn't it?

This is a deliberate attempt by the author of this booklet to discredit, psychologically as you go along, the writings of John.

...we will find not a hint that Jesus believed himself to be an uncreated being who had existed from eternity.... That idea was introduced into Christian circles after the New Testament documents had been completed. It does not belong to the thought world of the biblical writers.

Whoever Said the Messiah Was God?

It is essential to ask, therefore, whether the Old Testament anywhere suggests that the Messiah was to be "coequal God," a second *uncreated* being who abandons an eternal existence in heaven in order to become man. If it does not say anything like this (and remembering that the Old Testament is concerned even with minute details about the coming Messiah) we will have to **treat as suspicious** the claims of anyone saying that Jesus is both Messiah *and* an uncreated, second eternal Person of the Godhead, claiming the title "God" in the full sense.

That's where this is coming from. That's where this is moving here.

However, the sensitive reader...

Notice, a *sensitive reader*—meaning if you don't read it the way that this is put in the booklet, you are not a sensitive reader. If you're not a sensitive reader, you're not qualified to make any judgments of what you read. I just want you to be aware of the psychology of these things.

...of Scripture will be aware that a single text should not be allowed to overthrow the Old Testament's insistence that only one Person is truly God.

See what is happening here is being said that anything that you cannot prove in the Old Testament in the New Testament you cannot use. But you ought to read Matt. 4-7—what did Jesus say concerning how to keep the laws? Is that not new? Can God add something in one sentence and then men have the right to reject it?

...It should not be forgotten that the sacred oracles were committed to the Jews, none of whom thought that a divine title given to the Messianic King meant that he was a member of an eternal Godhead, now composed suddenly and mysteriously of *two* Persons...

It says of the Son of God:

...That notion cannot possibly be traced to the Scriptures....

We would search in vain to find any application of this title to an uncreated being, a member of the eternal Godhead. This idea is simply absent from the biblical idea of divine Sonship.

All of these things erode and pick away; it says that everywhere in the Old Testament it talks about the Son of man as a 'human figure' and not Divine.

John's Jewish Language

Since Jesus expressly denied that he was God...

He did not expressly deny, as we will see later.

...it will be most unwise to think that he contradicted himself elsewhere.

Glory Before Abraham

It was typical of Jewish thinking that anything of supreme importance in God's purpose—Moses, the Law, repentance, the Kingdom of God and the Messiah—had "existed" with God from eternity. In this vein John can speak of the crucifixion having "happened" before the foundation of the world (Rev. 13:8, KJV). Peter, writing late in the first century, still knows

of Jesus' "preexistence" only as an existence in the *foreknowledge* of God (1 Peter 1:20)....

...Is the Trinitarian problem... [or dualistic problem] ...which has never been satisfactorily resolved, to be raised because of a single text in John? Would it not be wiser to read John 8:58 in the light of Jesus' later statement in 10:36, and the rest of Scripture?

In the thoroughly Jewish atmosphere which pervades the Gospel of John...

It is not a thoroughly Jewish atmosphere in the Gospel of John. When we get in there we'll see that.

...it is most natural to think that Jesus spoke in terms that were current amongst those trained in the rabbinical tradition. In a Jewish context, asserting "preexistence" does not mean that one is claiming to be an uncreated being!

It is a well-recognized fact that the conversations between Jesus and the Jews were often at cross-purposes.

Why were they at cross-purposes? Let's go back to the book of Deuteronomy and let's see what we have. How do you prove or disprove a premise? *A premise is a theory! A stated fact that you're going to prove that your premise is correct!* The premise is that the God of the Old Testament is the Father. I want you to keep that in mind. Even those Christians who believe in God the Father and Jesus Christ say that God the Father was Yahweh. We're going to show that that premise falls apart when we look at some Scriptures. The reason I'm going here is to show that God, of the Old Testament, revealed Himself to the children of Israel of whom one tribe is the Jews.

Deuteronomy 4:32: "For ask now of the days past which were before you, since the day that God created man upon the earth... [this is going clear back to creation] ...and from the one end of the heavens to the other end of the heavens, where there has been any thing as great as this, or has been heard any thing like it. Did any people ever hear the voice of God speaking out of the midst of the fire as you have heard and live?" (vs 32-33).

Did God reveal Himself? The One here is called *The LORD God!* In various places He's called *Elohim*. In various places where it is *LORD God*, it is *Yahweh Elohim*. In certain areas it is 'El' as we'll see in the book of Isaiah, meaning the singular God.

Verse 34: "Or has any god attempted to go and take a nation for himself from the midst of another nation by trials, by signs, and by wonders,

and by war, and by a mighty hand, and by an outstretched arm, and by great *awe-inspiring* terrors, according to all that the LORD your God [Yahweh Elohim] did for you in Egypt before your eyes? It was shown to you so that you might know that the LORD [Yahweh] is God [Elohim], *and there is none other beside Him*” (vs 34-35). That sounds like a pretty strong case that there’s only one God—doesn’t it? Does sound pretty strong, right here in this particular place. We’ll find out what that means.

If you did not have something revealed to you, you wouldn’t know that it was there—correct? Let’s use an example: What if you had in your hands—that you could hold, that you could see, revealed to you—ten pounds of gold, and that’s all you knew of. And you did not know that buried in a wall over here is another ton of gold, your denial that the gold was there would be true inasmuch as you didn’t know it was there. But after it has been *revealed* that it was there, you can’t say that the ten pounds of gold is all that you know of. If it’s not revealed to you, then you don’t know.

Let’s use another example: What if a man married a woman and she never revealed to him that she had been married previously and she had other children. He would not know that he is the stepfather of those children unless it was *revealed* to him.

Here we have revealed *one God*. There is none else beside Him. Verse 36: “He made you hear His voice out of heaven so that He might teach you. And He showed you His great fire upon the earth. And you heard His words out of the midst of the fire.”

Deuteronomy 5:23: “And it came to pass when you heard the voice out of the midst of the darkness, for the mountain burned with fire, you came near me, all the heads of your tribes and your elders, and you said, ‘Behold, the LORD our God [Yahweh Elohim] has revealed His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen today that God [Elohim] talks with man yet he *still* lives’” (vs 23-24).

Undoubted proof that God revealed Himself—correct? *Without a doubt!* The Jews cannot say that God did not reveal Himself here—right? *Absolutely!* I want to establish that, absolutely! I want to establish that absolutely firm! Every Jew would say that this God is *Father*. Even Yahwehists would say that this is the *Father*.

Deuteronomy 6:4—here is this famous text, and Jesus quoted this: “Hear, O Israel. Our one God is *the LORD, the LORD*.” Now you’re kind of stuck—aren’t you? There’s one God. How then are we ever going to get two? *We’ll find out!*

Verse 5: “And you shall love the LORD your God with all your heart and with all your soul and with all your might.” Jesus quoted those words—didn’t He? (Matt. 22; Mark 12). We’re really confronted with a problem—aren’t we? *or* Are we?

Let’s see what Jesus Himself said. Now you’re confronted with another problem when you read Matt. 11. If you believe that the God of the Old Testament was the Father then you have to believe that He revealed Himself to Israel. We just read it; absolutely! Now, what are you going to do with:

Matthew 11:25: “At that time Jesus answered and said...” I want you to read the things concerning John the Baptist; read Matt. 12 where they said that Jesus did these things ‘by the power of Beelzebub.’ The healings, the raising from the dead, and all of that sort of thing so that we get it in the context of this here.

“...‘**I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes.** Yes, Father, for it was well pleasing in Your sight *to do this*. All things were delivered to Me by My Father...’” (vs 25-27).

In the New Testament, no doubt, the Father is God. No one who believes in Christ, in whatever form that they believe in Christ, doubts that the Father is God. Was He the One of the Old Testament? *We’ll see from Jesus’ own words, no!*

Verse 27: “All things were **delivered to Me by My Father**; and no one knows the Son except the Father; **neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal Him.**” Now we’re confronted with an insoluble problem—aren’t we? This Father was not revealed in the Old Testament, because Jesus came to reveal Him, and *no man* knew God the Father—period! “...**except the Son, and the one to whom the Son personally chooses to reveal Him.**”

- Now what are you going to do?
- Who was the God the of the Old Testament then?
- How can we possibly answer that question?

This is what theologians have gone around and around.

- What does the Old Testament reveal to us?

I’ve got a book, *The Concordant Version* of the Old Testament. It’s a literal translation—word for word—of the Old Testament. This is the book of Genesis. Let’s see if we can answer the question. It may not be absolutely clearly spoken of here in the

way that is completely, totally demonstrable, because the truth is *God did not reveal everything about Himself in the Old Testament* contrary to Jewish teaching.

Genesis 1: (CV): “In a beginning **Elohim**...” [‘im’ in the English means *plural*. The singular is ‘Eloha.’ In the book of Job, the word for God is ‘Eloha’—a single God. Why does God use Elohim here?

Verse 26—The Jews cannot answer this to this day. If they admit what this is saying, then they must admit that the Bible does, somewhere, show that there is the possibility, and they claim that there is not the possibility, not even the slightest hint that there is more than one God. If they admitted the truth of this, as I’ve mentioned before, even one of the most famous Jewish commentators—I’ve got his whole Hebrew Interlinear at home with all of his commentary—Rashi. I’ll tell you what he says about this verse.

Verse 26 (CV): “And Elohim said: Let Us make humanity in Our image and according to Our likeness....”

You’re stuck with a problem. If God is only one and Elohim always means only one—which it does not—why would God say “Let Us make man in Our image after Our likeness”? Why would He say that? He didn’t say ‘Let *Me* make man in *My* image.’ There are the times when He says ‘I AM Yahweh Elohim, as we will see in the book of Isaiah. Why does it say, “Let **Us** make man in **Our** image”?

All the way through the Gen. 1, the word for God throughout is Elohim. When you come to Genesis 2:4 you have an addition added: “This is the account of the heavens and of the earth when they *were* created; in the day that **the LORD God** [Yahweh Elohim] made the earth and the heavens.” So, **one God** made the heavens and the earth.

Why does God [Elohim] say, Genesis 1:26: “And God said, ‘Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth.’” God created man in His own image. Now we go from *Our image* to *His image*, because it is showing us that there is more than one God by the very structure of the word Elohim, but that only one of the Elohim made man, later called Yahweh.

Let me read something very interesting here in the basic Hebrew grammar, right out of this book that explains it. Sometimes these things are contained in grammar. Let me read to you about the Hebrew plural inherent in the word. Being one of the

Ten Commandments, it’s very clear, Exodus 20:3: “You shall have no other **gods** [elohim] before Me”—plural. Why is then translated plural in one place and singular in another place? What does the plural mean?

Exodus 12:12: “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. And I will execute judgment against all the gods [elohim] of Egypt. I *am* the LORD [Yahweh].”

So, Elohim can refer to more than one. That’s the whole point I’m making here. Where the pronoun is plural it refers to more than one automatically. How many does it refer to automatically? Here it is right here:

Hebrew elements—the Hebrew plural...

Like we have in English: man/men; woman/women; dog/dogs; house/houses. We know singular and plural.

...automatically denotes two unless the context calls for more so that it is necessary to add the numeral 2 at times as when Hebrew 50 and 100s must be rendered 200a50.

In other words it’s a little awkward to give the numbers. So, when you read of men in the Old Testament—just take the word ‘men’—that is the plural of Adam, that means two unless otherwise stated.

By the very nature of the language, what is this telling us in Gen. 1:26? “And God [Elohim] said, ‘Let Us make man in Our image, after Our likeness...’” Since it denotes no other number, the inherent meaning of the language is that there are two. But the rest of it tells us that there was *one* Who did the creating, called ‘Yahweh Elohim’ as revealed a little later.

Now let’s see something else concerning the name of God. We have proved from the very structure of the language that there is a hint that there is more than one God in the word ‘Elohim.’ But now, from here on, God in dealing with man, only one of the Elohim dealt with mankind. He’s called ‘Yahweh Elohim’ or the Elohim Whose name is Yahweh. Just like anything you do, you need to go back to the basics, back to the foundation, to build whatever you’re building in that particular case.

Exodus 3:14: “And God said to Moses, ‘I AM THAT I AM.’....” I AM what I AM and will be what I will be, or I’m becoming what I will be. That’s a very fluid and moving terminology in the Hebrew.

“...And He said, ‘Thus you shall say to the children of Israel, “I AM has sent me to you.”’ And

God said to Moses again, ‘You shall say this to the children of Israel, “The LORD God of your fathers [Yahweh Elohim], the God [Elohim] of Abraham, the God [Elohim] of Isaac, and the God [Elohim] of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation”’” (vs 14-15). That seems very clear!

What are you going to do with Exodus 6:2: “And God spoke to Moses, and said to him, ‘I am the LORD [Yahweh]. And I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty. [El Shaddai]. But I was not known to them *by* My name JEHOVAH [Yahweh].”

Didn’t He just say back here in Exodus. 3:15 that “...The LORD God of your fathers [Yahweh Elohim], the God [Elohim] of Abraham, the God [Elohim] of Isaac, and the God [Elohim] of Jacob...” Then He says to them: “...I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty [El Shaddai]. But I was not known to them *by* My name JEHOVAH [Yahweh].” Yet, you read the account written about Abraham, Isaac and Jacob, and it talks about Elohim, Yahweh Elohim, El Shaddai.

Do we have a contradiction? *No, because what was written was written by Moses*, who knew that Yahweh Elohim was also El Shaddai, also Elohim. There’s no contradiction at all. It’s just a statement of fact. But when Moses wrote the other parts of the book of Genesis—which it is well known that he wrote it—therefore, you have in Exo. 2 Yahweh Elohim.

What are you going to do with this Scripture—Malachi 3—*if you say* that in the Old Testament ‘there is not one hint that the One Who became Jesus was God before He became human...

(go to the next track)

‘...Jesus was a special creation only and did not exist until created in the womb of Mary.’ What are you going to do with Malachi 3:1: “Behold, I will send My messenger... [which we know in the New Testament is John the Baptist] ...and he will prepare the way before Me... [Who is speaking? *God, the LORD, Yahweh!*] ...And the Lord, Whom you seek, shall suddenly come to His temple...” What are you going to do about that? How is Yahweh going to “...suddenly come to His temple...”?

John 2—Jesus came to His temple suddenly. What did He do? *The Passover and the Feast of Unleavened Bread, kicked out all of those who were selling and merchandising!* What are you going to do with this? If Jesus was not God before He became human, how are you going to answer this Scripture? *You cannot answer it! There’s no way to answer it!*

1-Corinthians 10—let’s just review this; and here we have the Scripture, of course, is not in the Old Testament. But for those who believe in Jesus and believe in the New Testament, what are you going to do with this?

1-Corinthians 10:1: “Now, I do not wish you to be ignorant *of this*, brethren, that our fathers were all under the cloud, and all passed through the sea. And all were baptized unto Moses in the cloud and in the sea. And *they* all ate the same spiritual meat. And *they* all drank *of* the same spiritual drink; for they drank **from the spiritual Rock that followed them. And that Rock was Christ**” (vs 1-4). What on earth are you going to do with that?

Does that not say that the Rock, the God of the Old Testament, was Christ before He became human? *You have no other conclusion to draw—right? How can you have any other conclusion? You can’t!*

Let’s see what greats, down to the heart and core of Judaism, that they absolutely cannot stand, that they absolutely totally reject, and we’ll see why.

Acts 4:5: “Now, it came to pass in the morning... [after the arrest of Peter and John] ...*that* their rulers and elders and scribes were assembled together in Jerusalem.” I need not have to go through and tell you how that the Jewish religious leaders hated Jesus, tried to kill Him, etc., etc.

- These were the same ones that crucified Jesus.
- These were the same ones that said that He speaks blaspheme.
- These were the same ones that said that He is worthy of death, because He said that He was the Son of God.

Verse 7: “And after placing them in the midst, they inquired, ‘By what power [authority] or in what name did you do this?’ Then Peter, filled with *the* Holy Spirit, said to them, ‘Rulers of the people and elders of Israel, if we are examined this day as to a good work *done to the* infirm man, by what *power* he has been cured, be it known to you all, and to all the people of Israel, that **in the name of Jesus Christ the Nazarean, Whom you crucified, but** Whom God has raised from *the* dead, by Him this *man* stands before you whole. **This is the Stone...** [doesn’t it talk about that in the Old Testament (Psa. 118:22)] ...that was set at naught by you, the builders, which has become the Head of *the* corner. **And there is no salvation in any other, for neither is there another name under heaven which has been given among men, by which we must...** [‘dei’—obligatory, mandatory, absolutely incumbent upon] ...**be saved.**” (vs 7-12). There is *no other name!*

This sets the Jews totally on fire! Judaism from that day forward has been the absolute archenemy of Christianity. Let's see what Jesus said concerning salvation. This also galls an awful lot of people. God has not given the broad and the general way. Jesus said, 'Broad is the way and wide is the gate that leads to destruction. But narrow is the way and straight is the gate that leads unto life, and few be there that find it.'

John 14:6: "Jesus^[transcriber's correction] said to him, 'I am the Way... [there is no other way; no other salvation] ...and the Truth, and the Life; no one comes to the Father except through Me.'" That is tough if you are a Jew! It is tough if you believe in Judaism!

Speaking of a totally, thoroughly Jewish way, John 8:33: "They answered Him, 'We are Abraham's seed... [by right of inheritance we have this] ...and have never been in bondage to anyone. What do You mean by saying, "You shall become free"?"

Because in v 32, Jesus said, "And you shall know the Truth, and the Truth shall set you free."

Verse 34: "Jesus answered them, 'Truly, truly I say to you, everyone who practices sin is a servant of sin.'

1-John 3:4: "Everyone who practices sin is also practicing lawlessness, for sin is lawlessness."

John 8:35: "And the servant does not live in the house forever; *but* the Son lives forever. Therefore, if the Son shall set you free, you shall truly be free" (vs 35-36). Why? *Because He is the Way, the Truth and the Life!*

Verse 37: "'I know that you are Abraham's seed... [no doubt about it] ...but you are seeking to kill Me, because My words do not enter into your *minds*. I speak the things that I have seen from My Father, and you do the things that you have seen from your father.' They answered and said to Him, 'Our father is Abraham.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a man who has spoken the Truth to you, which I have heard from God; Abraham did not do this. You are doing the works of your father.' Then they said to Him, 'We have not been born of fornication....'" (vs 37-41). That's a very interesting statement—isn't it? That tells us that it was

- well-known about Mary's pregnancy
- well-known about where He was born
- well-known Who He was

They said, "'...We have one Father, *and that is God.*' Therefore, Jesus said to them, 'If God were your Father, you would love Me, because I

proceeded forth and came from God....'" (vs 41-42). There's another statement that is clearly showing that He came directly from God.

"...For I have not come of Myself, but He sent Me. Why don't you understand My speech? Because you cannot *bear* to hear My words... [My Message] ...You are of *your* father the devil, and the lusts of your father you desire to practice....'" (vs 42-44).

There is a form of monotheism! If Satan is the God of this world—which the Bible shows that he is; and if Judaism is the enemy of Christ—which it is; not only Christ, but every form of Christianity: Catholicism, Orthodoxy, Protestantism, evangelism, even the *name of Christ*.

We're confronted with a problem that there has been an on-going theological battle taking place in very high places—in history, time and wars—to do away with the name of Jesus Christ as instigated by Judaism.

Jesus said, v 44: "You are of *your* father the devil, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it."

Now let me read to you from this book entitled, *Judaism and the Vatican* by Leon De Poncins and Timothy Tindal. What was it that the pope required all the priests and the bishops and everything to read from every Catholic pulpit in Poland? *They were required to read a statement saying that the Catholic Church does not hold the Jews responsible for the death of Jesus, and that they are not anti-Semitic! Why did that take place? As this book points out, the Jews have been working for a long time to have the Catholic Church change all of their doctrines! We will see the philosophy coming, what they want to do.*

- Anyway to destroy any form of Christianity!
- Anyway to blot out the name of Christ from under heaven!

You can look at all of the movies, all of the television, all of the news, our school system and you have to conclude that they have been successful! This is written by a Jew:

Judaism and the Vatican by Leon De Poncins and Timothy Tindal:

pg 125—written by A. Nemi from a book that he wrote concerning Christians—Jew writing about Christians

Do Christians realize what the name of Jesus, their God, can mean to a Jew?

Do any of you know? Do you know what it means to a Jew?

For a Christian, even an atheist it evokes, or at least has evoked at some time, a Being infinitely good, Who offers Himself as the good Who desires that at least carries on the torch of bygone philosophies and all morals. For the Christian who is still a believer, Jesus epitomizes and fulfills the better part of Himself.

The Christian who has ceased to believe no longer takes that ideal seriously. He may even resent it and accuse the priest of incompetence or even deception. Though he denounces it as a delusion, he generally leaven no doubt as to the grandeur and beauty of that illusion.

However, to the Jews who still believes and professes his own religion, Christianity is the greatest theological and metaphysical usurpation in history.

We will show what the Jews have done in history to try and blot out the name of Jesus. To try and deride and take away from Jesus as the Messiah, or One Who was God before He became human.

It is a spiritual scandal, a subversion and blasphemy to all Jews—even if they are atheists—the name of Jesus is the symbol of a threat, or that great threat that has hung over their heads for centuries that may, at any moment, burst forth and catastrophes of which they know neither the cause or the prevention.

Dare anyone today say anything about the Jews at all, anywhere or anything, without being accused of being an anti-Semite? *No!* Has their program been successful? *Yes! Very successful!*

That name has been part of the accusation, the absurd and frenzied and so effectively cruel that it makes social life barely livable. That name has, in fact, come to be one of the signs, one of the names of the immense apparatus that surrounds the Jew, condemns him, excludes him.

I hope my Christian friends will forgive me. That they may better understand, let me say that to the Jews, their god is, in a way, the devil! If, as they say, the devil is the symbol and essence of all evil on earth; iniquitous and all powerful, incomprehensible and bent on crushing helpless human beings.

That's quite a statement! That shows the depth of bitterness that the Jews, to this day, have against Jesus Christ. What have they done about it?

pg. 118—written by Joshua Yehuda—he wrote a book concerning what the Jews have done down through history to destroy Christianity—every form of it; every name of it, the action of it, everything that it can do to infiltrate, to lie, to cheat, to steal, to overturn.

About a half a century later the rehabilitation of the Talmud was to lead to the reformation.

The Talmud is the whole series of writings that the Jews have, which is really *their religion*. *Their* religion is not based in the Bible. *Their* religion is not based in the Old Testament. They claim so, but it's not. *Their* religion is in the Talmud and the Kabbalah.

Pico de Mirandola had understood that the indispensable purification Christian dogma...

This is what they call it; they're going to *purify Christian dogma*.

...could only be affected after a profound study of authentic Jewish Kabbalah with the reformation, which broke out in Germany 50 years after the Renaissance, the universality of the church was destroyed.

A new age began. The Renaissance had not succeeded in purifying Christian dogma...

- Why do we have all of these social upheavals everywhere?
- Who foments them?
- Who starts them?
- What is the purpose of them?
- *To destroy Christianity!*

The Jews believe that if they alone—which they believe—have access to God, every other religion is worthless. They need to destroy Christianity or make it all paganized so that *they alone* will ride at the head of all nations. That may sound like an outlandish thing, but that is true!

...and the reformation finished by complicating even more the problem with Christianity...

That as seen from the Jewish point of view.

...evident though it was. It may be summarized as a question of how to overcome its fundamental dualism. The contradictory twofold origin in Jerusalem,

Athens and to Rome succeeded. It is a well-known fact that the Reformation was achieved by Calvin Luther and others, but it also well-known that previously John Retchlan 1455-1531 A.D., Pico de Mirandola's disciple that shook the Christian conscience by suggesting as early as 1494 that there was nothing higher than Hebraic wisdom.

Do you see what we're getting to?

When, in 1509, a renegade Jew named Joseph Peppercorn had the Talmud seized and finally obtained after several previous attempts the definite condemnation of this collective compendium, which contains a thousand years of Jewish wisdom...

There was a Jew who saw all the evil of this and said that in order to get rid of the evil in this society you've got to get rid of the Talmud. They couldn't do it.

John Retchlan did not shrink from exposing himself to every menace and danger in order to defend before the emperor and the pope the extraordinary value of the Talmud, whose venerable meaning he had fathomed. Retchlan advocated returning to Jewish sources, as well as to ancient text. Finally he won his case against the convert peppercorn who loudly demanded the destruction of the Talmud.

We recently had an episode of that in Israel today. The leading translator and editor of the Dead Sea Scrolls was fired and dismissed by the Israelis when he said, after studying all of these things, that Judaism was distinctly racist, and hateful and should have been destroyed, and that they should all convert to Christianity. Well, needless to say, he was fired and accused of being mentally sick. We have the same thing going on back here:

"The new spirit that was to revolutionize the whole of Europe became apparent in regard to the Jews and the Talmud," wrote Historian Graetz.

However, the Reformation, which made known the bear text of the Bible, proved even more incapable than the Renaissance of purifying Christianity of its congenital anti-Semitism.

Anything against the Jews is anti-Semitism.

One is astonished to find that there were as many Protestants as Catholic anti-Semites. The Reformation finding itself in an intellectual impasse adopted the

principle of Deism, thus excluding all possibility of its reasoning its faith.

The Reformation itself submitted to the irresistible attraction of the Greek miracle, which splits thoughts by separating it from faith and adopting, albeit so forth, and the pagan belief which prepared the ground for atheism.

The French Revolution marked the beginning of atheism. In the history of Christian peoples and declaredly anti-religious, it continues through the influence of the Russian Communism to make a powerful contribution to the de-Christianization of the Christian world.

That is the whole goal of the Jewish intellectuals who come into contact with Christians. Do we not know in our church experience two very prominent Jews who came into contact with the Church we were in and what have they succeeded in doing? *Taking away the name of Christ and preaching the Gospel!* It is their continuous attempt! The Jews are like no other people. They are organized worldwide! Jews are meeting in meetings all over the world to come together and send money to Israel to help them. That's where their allegiance lies. Their allegiance is against Christianity.

The third attempt to amend the Christian position after the failure of reformed Christianity to unite took place under the impetus of the French Revolution.

Although the French Revolution, and the Russian Revolution which followed it, liberated the Jews in social and political fields, they both had the monotheistic religion of Israel and the same contempt as the Christian theology.

- What is their view of monotheism?
- Was it greatly altered because of Jesus?
- *Absolutely!*

To make everywhere in the Old Testament where it says, 'Our LORD is one Lord,' to appear that it is only one Lord. So therefore, there cannot be any Jesus. That's the whole impetus behind it. If they cannot get into the Christian seminaries to denounce Christ—and how many really preach Christ today?—then they pick away and they deny the Father, they deny the Son—which John said in 1-John, are the *antichrist!*

The Revolution gave birth to 'laicism' and confirms on the Jew his dignity as a man. Christian theology has not yet abolished its spiritual contempt for him. This accounts for the twofold attitude of the

modern world with regard to the Jews and the successive outbursts of anti-Semitism.

The real reason for anti-Semitism is because of their hatred for other people. It is their racism against all other races. That's where anti-Semitism comes. It also comes because of God's own curse upon them because of what they have done.

Thus, anti-Semitism of hoof-and-mouth disease of Christianity is still rebellious to us Jews even after three attempts to purify Christian dogma.

And it's still going on, and the pope is acquiescing the purifying Christian dogma.

But notwithstanding all the successive purges, Christianity remains firmly fastened to its mythical dogmatism, which invariably engenders anti-Semitism.

The affirmation that Christianity holds out to Judaism the last phase of its spiritual future must in the end be completely rethought from top to bottom in the interest of Christianity and thus of western civilization.

These are tremendous words! In other words, Christians, if you don't rethink your theology to affirm it to Judaism, your civilization is threatened! Who's threatening it?

Whoever looks deep into the meaning of the universal history in order to see it as a whole discovers that from antiquity to the present day it has been penetrated and fashioned unceasingly by two contrary currents.

That is Messianism and anti-Semitism.

Today the attack is renewed under the banner of ecumenism and the war is being carried into the very interior of the Catholic Church itself supported by progressive parties. The spiritual leaders of western Jewry are asking for a reconsideration of the Catholic Church's official doctrine on Judaism as we showed in the first three chapters this work.

We are told that reconciliation is possible and desirable. We are the first to agree that it is desirable, but it is far more difficult to defend the proposition that it is possible. For the people of the Jewish faith, steeped in the Talmud, reconciliation, as we have demonstrated, means nothing less than the abandonment of Christianity in its entirety of everything that constitutes the essence of its doctrine and to its integral return to Judaism, which

for its part intends to yield nothing! And firmly maintains its position of entrenchedness. All the Jewish thinkers, the rabbis, the leaders of Judaism, are unanimous on this point.

Hear what Andre Spire has to say speaking about this subject. "Beyond every confession, beyond every dogma, he—the Jew—has remained anchored to the spirit of the Scriptures. By an original twist of thought, he incorporates the most attractive features of Christianity into Judaism, and leading the church back to the synagogue reconciles the mother with her daughter with an ideal Jerusalem."

You really need to catch what this is saying. This is saying that in order for there to be any reconciliation between Judaism and Christianity—whatever the brand—they must come to recognize the errors of their ways and return back to Hebrew thinking, or in other words, live by the Old Testament if you want to claim the Scriptures and come back to Judaism entirely, then you accept the Talmud and the Kabbalah.

You then, as a Christian, belong to the group that is the errant daughter, and now you must return to the mother.

Joshua Yehuda writes: "A modern prophet once exclaimed, 'Shame and curse on you Christian peoples if you ostensibly persist in stifling the monotheistic tradition of Israel. For without the renewal of monotheistic messianism there is no hope of salvation for you and the rest of the world.'

So, the Jews are on a crusade to destroy concerning Jesus, everything concerning Christianity, everything to do with Jesus as part of being God. They think that is the only way there is going to be salvation for you and the rest of the world. That's quite a statement—isn't it?

It is not the cross which will repair this schism between the Jewish people and the rest of the nations...will only become possible when the world truly accepts the idea of common filiation.

That is common faith with Judaism.

Man may seek no other moral, and history no other end. Judaism is to become the religion of the human race, and the Jewish conception of the world is to prevail over all others.

Now we can know whence or from where all of these things take place to hate Jesus

- to take away from Him as Messiah

- to take away from Him as God
- to take away from the writings of Matthew, Mark, Luke, John and Paul
- to make Jesus a man
- to make Him no more than a prophet
- to make Him no more than one well-educated in Hebraic parables and teaching the masses

which it says in this book:

We would gladly accept Jesus as a man skilled in Hebraic parables.

But:

- not as Messiah!
- not as God!
- not as part of a trinity or duality!

The world must accept with what ‘we the Jews say’ or there is no salvation for the whole world. Those are pretty strong words!

As we read in John 8, what is their monotheism based upon? God the Father? *or* Satan the devil? That is why with such hatred and vitriolic statements that I’ve read here, you cannot go to any Jewish commentary to get a clear definition of what is in the Old Testament. As we studied concerning the Septuagint—sometime back—that right after 125^{A.D.} there was a concerted effort by the Jews to re-write the Septuagint Greek translation of the Old Testament to take away every prophetic reference to Jesus. To re-write it in Greek! To change it!

That is what has happened in almost everything here. Almost all of the theologians that have crept into the seminaries, into the churches, into the teachers of teachers. The Jews are smart, they know that to get to the teacher of teachers then you will water down the faith. So, if they cannot do away with the name of Christ, which they can’t, then let it become paganized. If you can’t blot out their faith, water it down and take it away so that they will not believe in that way. ‘We—the Jews—will protect ourselves from anti-Semitism.’

It’s very profound and it’s very hideous what has happened here. Now you know why when the Apostle Paul was arrested and stood up to speak before the people, as soon as mentioned the name of Jesus and the name of the Gentiles—that it was going to go to the Gentiles—there was a riot to kill him.

It will take more time than we have to go through and conclusively prove that Jesus was God before He became human. What God has revealed in the New Testament is also a progress revelation. God also said that the Holy Spirit would *teach you things, reveal things to you, and they are spiritually understood.*

When Paul wrote this he was talking to us about Jesus, Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus. **Who, although He existed in the form of God...** [existing as God; subsisting as God] **...did not consider it robbery to be equal with God**” (vs 5-6). If you’re God, you’re God—correct? Those of us as human beings equal human life—correct? *Yes, we do!*

Verse 7: “But emptied Himself... [gave up being Yahweh; gave up being God; gave up being Elohim] *...and* was made in *the* likeness of men, *and* took the form of a servant.” How can you do that if you were not created until you impregnated in the womb of Mary? *It’s an impossibility, because you didn’t exist until that time!* What do you have to give up? *You have nothing to give up!*

Verse 8: “And being found in *the* manner of man, He “humbled Himself, *and* became obedient unto death, even *the* death of *the* cross.”

What a fantastic and tremendous thing that God did so that Jesus would become our sin offering. We will answer the question: Why did God have to die?

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Deuteronomy 4:32-36
- 2) Deuteronomy 5:23-24
- 3) Deuteronomy 6:4-5
- 4) Matthew 11:25-27
- 5) Genesis 1:1, 26
- 6) Genesis 2:4
- 7) Genesis 1:26
- 8) Exodus 20:3
- 9) Exodus 12:12
- 10) Genesis 1:26
- 11) Exodus 3:14-15
- 12) Exodus 6:2-3
- 13) Exodus 3:15
- 14) Malachi 3:1
- 15) 1 Corinthians 10:1-4
- 16) Acts 4:5, 7-12
- 17) John 14:6
- 18) John 8:33, 32, 34
- 19) 1 John 3:4
- 20) John 8:35-44
- 21) Philippians 2:5-8

Scriptures referenced, not quoted:

- Matthew 5-7
- Luke 2
- Matthew 22
- Mark 12
- Matthew 12
- John 2
- Psalm 118:22

Also referenced: Books/Booklets:

- *Who Was Jesus?* by Anthony Buzzard (amazon.com)
- *The Concordant Version* (pdf version at: concordant.org/version/)
- *Judaism and the Vatican* by Leon De Poncins and Timothy Tindal

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Who is Jesus? III Comparing God to an Idol?

Fred R. Coulter

Just to give you a little inkling of how this is really a topic going on in the different Churches of God and in the world, here's the Plain Truth magazine, which we're all familiar with from the past, and they have an article entitled *Jesus: Man, Myth or God?* It is a very short article dealing with: Was Jesus God before He was in the flesh? I'm not going to read it. It can't be much more than about 800 words.

But I'm here to tell you that this little article will do nothing to convince anyone who really wants to get in depth with it, because this is just pabulum! Since they have stopped the Good News magazine now, this is their deep spiritual meat.

Then *The Sabbath Sentinel* (put out by the House of Yahweh) says: Announcing our newest booklet, *Did Yeshua Messiah Pre-exist?* So, they're having problems with it, too. And the Church of God Seventh Day has had problems with it. Here's this booklet put out by Anthony Buzzard: *Who is Jesus?* Where they are saying that Jesus did not exist until He was conceived in Mary's Womb. Just to give you an alert as to what is in this one:

Did Yeshua Messiah Pre-exist? (The House of Yahweh):

This book was written in order to alert the world to the deadly deceptions and to make everyone aware of the life-saving truths. After you finish reading this thoroughly documented 435-page book, you'll agree that there has been a nefarious tampering with the inspired Scriptures themselves by pagan intellectuals who are determined to keep the Roman Empire intact, rather than adhere to the inspired Word of Yahweh.

I can tell you where they're going. Yahweh is the Father, so Jesus did not exist until He was created in Mary's womb.

Then here is an article, and I will ask: Do sacred names do you any good? Here's a picture of a man who has led a black sect and he's in chains—leg-cuffs and handcuffs—and he's going to jail. The charismatic sect leader led a rain of terror, including murders and proof of the murder is that you cutoff their ears and bring them back and give it to this religious leader whose name is none other than *Yahweh Ben-Yahweh*—that is God, the Son of God.

He says that blacks are the true Jews and not the Jews. This world is going crazy—bananas! It's

upside down and filled with stupidity. You tell me that sacred names lead you to God, what about this, they pronounced it right: *Yahweh Ben-Yahweh*.

I'm approaching this from an entirely different perspective, because most everyone is missing the important reason as to why there is this tremendous attack on Jesus. The reason they are missing it is because they are looking to the wrong place and they're coming up with the wrong premise and the wrong conclusions. There are several factors that are involved in this, which become very important.

I have read several pages out of this book: *Judaism and the Vatican*. I won't go back over that again, except to read in one place a very, very important statement. Then I'm going to read a little bit about the Jewish 'religious façade' into Catholicism and Protestantism to do everything to Judaize both of them. You'll have to listen/read #2 this series before you will grasp the full extent as to what I'm going to cover today.

I will say right here categorically that everything that leads to the de-emphasizing of Jesus from whatever degree—from being God Who has saved us, which is the ultimate; down to that He's a man, a Prophet, a parable speaker—comes from the Jews. They have infiltrated to make that a fact in the theology of whatever Christian institution they can fit into.

Did we not have that in—where many of us were—in Worldwide (Church of God)? We need to be just straight upfront with this. Did we not have that in Worldwide where once the Church reached a certain position and was really preaching the Gospel in power, and was really just beginning to have an impact? All of a sudden we had two Jews show-up on the scene. We are not followers of Herbert Armstrong; there are some out there saying we are following Herbert.

You've got to follow Christ! If you follow Armstrong then you're going to follow a fallible man, and his teachings were not all entirely correct, although he had a substantial amount of Truth, which he got from the Church of God Seventh Day.

Here comes a man—Stanley Rader—a supposedly converted Jew who comes into the organization and immediately accesses himself to the top and one of the first things he does is to get Herbert Armstrong in his world travels to preach the Gospel without using the name of Jesus. That is the way that the operation takes place.

Here is why: most people do not understand this. It is written by a Jew, *Judaism and the Vatican* (amazon.com). This is an astounding book. This is an absolutely incredible book. You cannot understand why there are so many false doctrines coming into every form of Christianity unless you understand what is in this book; unless you understand how the Jews think of Christianity. How do they think of Christianity? What do the Jews think of the name Jesus?

Judaism and the Vatican by Leon De Poncins and Timothy Tindal:

pg 125—written by A. Nemi from a book that he wrote concerning Christians—Jew writing about Christians

Do Christians realize what the name of Jesus, their God, can mean to a Jew? For a Christian, even an atheist it evokes, or at least has evoked at some time, a Being infinitely good, Who offers Himself as the good Who desires that at least carries on the torch of bygone philosophies and all morals. For the Christian who is still a believer, Jesus epitomizes and fulfills the better part of Himself.

The Christian who has ceased to believe no longer takes that ideal seriously. He may even resent it and accuse the priest of incompetence or even of deception.

He's speaking, in this case, of Catholics who get turned off with the Catholic Church. Or we can say of any Christian anywhere who gets turned off with the church, still—even though he doesn't believe in God totally—he's not willing to absolutely reject it. There are a lot who have been in Worldwide and different Churches of God who are in the same category.

There may even be some on our mailing list who are in the same category. 'I don't know about this God bit, this Jesus bit.' It seems like every time a man is involved it goes haywire! *True!* You know why? *Because most are not willing to point the people to God the Father and Jesus Christ!* That is the whole key point in it.

I received a letter about some great prophetic thing, and I called the fellow and said, 'Send me the stuff, I'm not going to go against what he says until I read what he has, because anyone who answers a matter before they hear it, is a fool.' I'm going to go over it, but the Church has been literally assaulted, and, of course, Satan is the one behind it to bring all these things into the Church. What does a Jew think of?

Though he denounces it as an illusion, he

generally leaves no doubt as to the grandeur and beauty of that illusion.

There it is! It's good for people who want 'religion.'

To the Jew, on the other hand, who still believes and professes his own religion...

Most people are under the total misconception that the Jewish religion is based on the Old Testament. *It is not!* It is based on the Talmud! This is what we need to understand.

...to the Jew who still believes and professes his own religion...

which is the Talmudism and the Kabbalah

...Christianity is the greatest theological and metaphysical usurpation in history.

Those are pretty heavy words.

It is a spiritual scandal, a subversion and blaspheme...

Isn't that what they accuse Jesus of?

...to all Jews—even if they are atheists—the name of Jesus is the symbol of a threat, or that great threat that has hung over their heads for centuries that may, at any moment, burst forth and catastrophes of which they know neither the cause or the prevention.

That name has been part of the accusation, the absurd and frenzied and so effectively cruel that it makes social life barely livable. That name has, in fact, come to be one of the signs, one of the names of the immense apparatus that surrounds the Jew, condemns him, excludes him.

I hope my Christian friends will forgive me. That they may better understand, let me say that to the Jews, their god is...

—the Christian God, or Catholicism, all forms of Christianity—

...in a way, the devil! If, as they say, the devil is the symbol and essence of all evil on earth; iniquitous and all powerful, incomprehensible and bent on crushing helpless human beings.

With this kind of thing in mind, how do they fight back? What is one of the weapons that they use to fight back? *They use the spiritual or the religious God.*

How many have ever heard of the name *Marranos*? It shows us how ignorant we are of history. We come along with our red, white and blue

and wave the flag, we've been a Christian nation. Do you understand what happens when people hear that? Do you understand why there are lawsuits by the ACLU, generally a Jewish-named attorney who gets rid of anything to do with Christian, any prayer in school, any prayer before any meeting, no prayers before football games, 'because I, as a Jew, am offended at hearing the name of Jesus.' That's generally the reason behind it. Now, the Marranos:

Marranos were Spanish Jews in semblance converted to Christianity.

Think *conversion!* Does this sound a little familiar? The two Jews who came to Worldwide supposedly converted. I will tell you, they still go to the synagogue on Friday night. So, they were in semblance converted.

It was from 1391 onwards, according to greats, following the religious persecution that many Jews in Spain decided to adopt the Catholic faith.

There was nothing new in this because long before them their ancestors of the Dispersion had already recourse to this ruse either to escape religious persecution or for motives of sheer material gain.

However, that may be while they ostensibly practiced Catholicism the Marranos all the while secretly followed the rights of Judaism to which they had remained deeply attached.

The Spanish people were not deceived as to the sincerity of the religious belief of the new Christians. With good reason, the Spaniards were suspicious of them and called them Marranos—which means *a curse damned or swine*.

Now you know one of the reasons why the Catholics started the Spanish Inquisition. There are all these Jews in here tearing down the Catholic Church. If it were just the Catholic Church we could divorce ourselves from it and say that we won't fault them for doing that. But they did it to the Protestants, and they are still doing it today. Here's what they did:

They made themselves appear to be zealously submitting to the authority of the church. They went much further and carried the deceit to extreme limits. Thus it was that many of them, both men and women—did not hesitate to answer religious orders, which they were no way obligated to do, and became monks and nuns.

Did you know that? I didn't know that!

What's more Marranos became priests and even bishops. If Jewish historians had not told us, we would hardly have believe it.

They were responsible once they got into power for bringing down the Spanish throne.

Protestantism had its Marranos, too.

And the Church of God has had its Marranos, too; in particularly the Worldwide Church of God.

As you will recall, they want to Judaize or paganize every religion in the world so that they will sit at the fulcrum of all the nations, and God must bless them and curse the rest of the world. A doctrine of Balaam—correct? Don't be deceived with this coming Jewish/Messianism that is swooping in Israel. They are not looking for God to return; they are looking for a human hero, a human man that will fit the Scriptures of the Old Testament to bring the victory for the Jews over their enemies. Be careful that you don't get carried away when that starts.

Protestantism had its Marranos, too. Secret Jews were numerous among the Protestant refugees of the seventeenth century at the time of the revocation of the Edict of Nantes, as Werner Sombart tells us. In Germany for instance, we can rate the famous poet, Henry Heine, as a Protestant Marrano....

And a lot of those Protestant Marranos in Germany became German rationalists. What did they do to the New Testament? *Tore it asunder!* Theologically they were getting rid of Jesus as much as they could. That's why we had all of this nonsense theology going on because of the Marrano Jews within Protestantism.

Amazing as it may seem, this is how Graetz refers to Heine and to his co-religionist, Louis Boerne [i.e., Ludwig Börne, born Loeb Baruch], both of them converts to Protestantism. I quote from a passage in *Geschichte der Juden*, volume xi, page 368, which was omitted from the French translation by Moses Bloch:

The Jews feel at liberty to change history, re-write it, make it appear....and you're seeing it today right on the news today; right before your very eyes it's happening.

"They were divorced from Judaism only superficially, like fighting men who put on the armor and colors of their enemy in order to strike him down and destroy him with greater certainty and vigor.

Do we see that happening today? *Absolutely!* Is it still going on in the Worldwide Church of God? *Yes!*

Everything is still being watered down. Still outside the campus is the one Jew who still controls the man who is in charge of the Worldwide Church of God, who was ordained at the same time. Guess who made sure that he was put there as the head of the church? We need to really get our eyes opened to know what's going on! This is why when you read that 'we've got to get back to Jewishism, we've got to get back to monotheism.' This is why the Jews will deny their own language to deny Jesus.

"In a passage of his *History of the Jews*, Graetz tells us of Spanish and Portuguese Marranos who, behind the mask of Christianity and in the habit of monks, 'jealously cherished the sacred flame of their paternal religion, and at the same time undermined the foundations of the powerful Catholic monarchy.'

"If it is only reasonable for a Jew not to give up his religion and even to preserve the worship of his race and ancestors secretly, all the while behaving as a loyal citizen in the land of his adoption, it is incomprehensible that he should take advantage of his French or German citizenship... [or United States citizenship] ...for instance, to undermine the institutions and customs of his new fatherland; in other words, to overthrow everything.

That's what's happening! That's why this nation has been inundated with human secularism! Now they're going after the final belief that Jesus is God. If they somehow can water that down, regardless, they are in all the seminaries, and what are we reading out of this booklet *Who is Jesus?* by Anthony Buzzard? *We're reading quotes by seminarians! We're reading quotes by theologians!*

I just heard on the morning news that that there's a new book out about the Apostle Paul. Hold onto your seats. A Jew didn't write it, but I'll bet a Jew is publishing it. The reason that the Apostle Paul is so against women was because he was a frustrated homosexual! Anything to take away from the validity of the New Testament, it is always assaulted. All right, you know where it came from, the Marranos or the infiltrators!

- That's what I see in this book.
- That's where that theology is traced!

Let's look at a little bit of this. I have right here *The Concordant Version* of the Bible. It's a verbatim translation. We've talked about the word Elohim, which we're going to get into some depth today.

Genesis 1:26 (CV): "And Elohim said: 'Let Us make humanity in Our image and according to Our likeness. Let them hold sway over...'"

Languages have certain inherent things in them, by nature and their structure. The Hebrew plural denotes two unless the context calls for more. So, what does Elohim mean where you have the plural pronouns? *It means two!* So, Rashi, their great expert—which I read to you in part two of this series—says that it doesn't mean that there were more than one God, but God showing His humility asks permission of the lesser of His council—being the angels—so that He could make man, which is a Marrano tactic to deny Jesus. That's exactly what it is.

The Jews, since the Bar Kokhba Revolution—that's a whole fulcrum in history right there—have adamantly become monotheists. And that's where this is coming from. All you have to do is go through the book of Acts, look at the reaction of the unbelieving Jews had toward the apostles, toward the preaching of the Gospel and everything.

You go through and they have sanitized history, because this Marranoism started right after the death of Jesus to cleanse the secular history that Jesus existed. That's why *Josephus* barely mentions Him, and it's even thought that someone added that into it later. That's why Philo doesn't mention Him. You go right on down the line, but we're stuck with another problem:

We have the Dead Sea scrolls—why are they not published? *I have the supposition that it has an awful lot to do with what it says about Jesus! Why? Because Paul said this was not done in a corner! Paul said that this was known everywhere!* He even said, 'King Agrippa, you come down here on the coast, you know!' And King Agrippa said, 'You almost persuade me to become a Christian.'

What did John say? John 20:30: "Now then, Jesus did many other miracles in the presence of His disciples, which are not written in this book. But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name" (vs 30-31).

John 21:25: "But there are also many other things that Jesus did, which if they were written one by one, I do not suppose that even the world itself could contain the books that would be written. Amen."

That tells us an awful lot! This tells us that Satan's plan of sanitizing the Christianity of Christ to bring Him down to a lesser level than He really was has been an ongoing thing. Isn't it strange that if Jesus did all these things that *Josephus*—a

Pharisee—did not mention it?

Let's get back to this thing concerning Elohim. Elohim is a masculine plural, which means gods in the ordinary sense, but specifically used in the plural, thus especially with the article of the Supreme God. So, we have in the Old Testament *elohim*, meaning *a god* when it is the definite article *the* *elohim*; or as we have in Gen. 2, Yahweh Elohim. Or we have it that it is plural. There is no doubt whatsoever that Elohim is plural, and when it is 'Let Us make man in Our image' there is no doubt it means two. No one can say that in the Old Testament that there is not a hint of anything other than monotheism.

Who is Jesus? by Anthony Buzzard

However, the sensitive reader of Scripture will be aware that a single text should not be allowed to overthrow the Old Testament's insistence that only one Person is truly God. It should not be forgotten that the sacred oracles were committed to the Jews...

But those aren't the only ones that were written, not just the Old Testament. There's the New Testament.

...none of whom thought that a divine title given to the Messianic King meant that he was a member of an eternal Godhead, now composed suddenly and mysteriously of two Persons, in contradiction of all that the heritage of Israel had stood for. The "mighty god" of Isaiah 9:6 is defined by the leading Hebrew lexicon...

Let's go to Isaiah 9:6—this is a prophecy of Jesus, and I want to prove to you from this exactly how the Hebrew Lexicons have sanitized this; getting rid of every reference of Jesus.

Isaiah 9:6: "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, Counselor, **The Mighty God**..." The Hebrew there means *The Mighty El*—which is the reverse structure of *El Shaddai* that is *Almighty God*, or *God Almighty*. This is the Mighty God.

...as "divine hero..."

Did you get that?

...reflecting the divine majesty." The same authority records that the word "god" used by Isaiah is applied elsewhere in Scripture to "men of might and rank"...

The Jews believed in calling men *god*! If they are monotheists, why should they do that? You're trapped in your own reasoning—correct? *Sure you are, to try and get rid of the fact that the Savior is*

going to be "...The Mighty God, The Prince of Peace" (v 6). They say, 'Oh no, that means a man.' Where it says *The Mighty God* in another place, does it mean God or man? You can't have it both ways. We'll cover some other ticky-tacky Scriptures here.

...as well as to angels. As for "eternal father," this title was understood by the Jews as "father of the coming [Messianic] age."

Nice way to get rid of it—right?

It was widely recognized that a human figure could be "father to the inhabitants of Judah and Jerusalem" (Isa. 22:21).

Nice way to get rid of it!

Isaiah 7:14: "Therefore, the LORD Himself shall give you a sign. Behold, the virgin shall conceive and bring forth a son, and they shall call His name Immanuel." Which in the New Testament is being interpreted *God with us*! So now, this is all watered down and it's not God with us, it's a mighty individual.

But if you will look at the word *Immanuel* what are the last two letters? '*el*'—meaning God. That was applied to Jesus.

Isaiah 8:8: "And he shall sweep through Judah, overflowing as he passes through; he shall reach *even* to the neck. And the stretching out of his wings shall fill the breadth of your land, O Immanuel." God with us—O Immanuel—was going to turn back the Assyrian. That's what it means there. It's not calling the Assyrian O Immanuel.

Verse 9: "Make an uproar, O people, and be shattered in pieces! And give ear, all of you from the far countries of the earth. Gird yourselves and be broken. Gird yourselves and be broken! Take counsel together, and it shall be frustrated. Speak a word, and it shall not stand; for **God is with us**" (vs 9-10). That's a prophecy of Jesus' second coming, as well as the name applied to His first coming.

We're going to spend a little time in the Psalms talking about God—about Elohim.

Who is Jesus? by Anthony Buzzard:

In Psalm 45 the "ideal" Messianic King is addressed as "god"... [*Elohim*] ... but there is no need whatever to assume that Jewish monotheism has therefore been compromised. The word (in this case *elohim*) was applied not only to the one God but "to divine representatives at sacred places or as reflecting divine majesty and power" (*Hebrew and English Lexicon of the Old Testament* by Brown, Driver, and Briggs, pp. 42, 43).

Really? Let's see what it says:

Psalms 45:6: "Your throne, O God [Elohim], is forever and ever... [You're kind of stuck if the Messiah is only a human being. This is quoted in Heb.1.] ...scepter of justice is the scepter of Your kingdom. You love righteousness and hate wickedness; **therefore God, Your God**, has anointed You with the oil of gladness above Your fellows" (vs 6-7). If you read that, it's stated right here categorically that there are two Gods—right? You can't get away from it: "...therefore God, Your God..." The one it's referring to is "Your throne, O God..."

Let's see that that was applied to Jesus Christ. This becomes amazing—doesn't it? Hebrews 1:8: "But on the other hand, of the Son *He says*, 'Your throne, O God, *is* into the ages of eternity...'" Someone will say that that was after the resurrection. Okay, granted, we'll give it to them, but He's still called *God* and it's prophesied that He is called *God*.

"...a scepter of righteousness *is* the scepter of Your Kingdom. You loved righteousness and hated lawlessness; because of this, God, **even Your God**, has anointed You with *the* oil of gladness above Your companions' And, 'You, Lord, in the beginning did lay the foundation of the earth...' (vs 8-10). Not one hint that Jesus was God? Come on, give me a break!

Psalms 82 has really 'got em.' We've got them here, right by the nap of the neck.

The Jews understood him to be claiming equality with God. This gave Jesus an opportunity to explain himself. What he was actually claiming, so he says, was to be "Son of God" (v. 36), a recognized synonym for Messiah. The claim to sonship was not unreasonable, Jesus argued, in view of the well-known fact that even imperfect representatives of God had been addressed by Him in the Old Testament as "gods" (Ps. 82:6). Far from establishing any claim to eternal Sonship, he compared his office and function to that of the judges.

Rather than Savior, rather than Messiah.

He considered himself God's representative *par excellence* since he was uniquely God's Son, the one and only Messiah, supernaturally conceived, and the object of all Old Testament prophecy. There is absolutely nothing, however, in Jesus' account of himself which interferes with Old Testament monotheism or requires a rewriting of the sacred text in

Deuteronomy 6:4. Jesus' self-understanding is strictly within the limits laid down by God's authoritative revelation in Scripture. Otherwise his claim to be the Messiah would have been invalid....

Since Jesus expressly denied that he was God in John 10:34-36, it will be most unwise to think that he contradicted himself elsewhere.

So much for the book, if you want the booklet: {pdf version at: christianmonotheism.com/media/text/WhoIsJesusBook.pdf}

Psalms 82:1: "God [El] stands in the congregation of the mighty; He judges among the gods [elohim]." So, it is said that this judgment among the gods does not refer to God or gods, but to magistrates or judges.

Verse 2: "How long will you judge unjustly and respect the persons of the wicked? Selah. Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; save them out of the hand of the wicked. They do not know, neither do they understand; they walk on in darkness; all the foundations of the earth are shaken out of course. I have said, 'You are gods [elohim]; and all of you are sons of the Most High. But you shall die like men, and fall like one of the princes.' Arise, O God [Elohim], judge the earth, for You shall inherit all nations" (vs 2-8)

- IF these are judges, why would they be called 'elohim' *if* they were judging so badly, as it's listed here?

or

- Is this not rather a *prophecy of Jesus being God at the resurrection* over the other ones who are born in the resurrection as gods—elohim, who will judge the world because the human judges have failed?

Verse 6: "I have said, 'You are gods...'" Is that referring to these judges?

(go to the next track)

Or is this not a prophecy of those who are going to be resurrected and be gods and share with Jesus in the judgment? That's what it is! You cannot answer this by saying that this is only referring to human judges. We'll see that in just a minute when we get to John 10.

Psalms 82:8: "Arise, O God, judge the earth, for You shall inherit all nations." That's got to be referring to Christ.

John 10 is where the author of the booklet *Who is Jesus?* Anthony Buzzard says that Jesus *specifically* denied that He was God; *specifically* denied that He was the Son of God. Is that what

Jesus *specifically* said?

John 10:24: “Then the Jews encircled Him and said to Him, ‘How long are You going to hold us in suspense [doubt]? If You are the Christ, tell us plainly.’ Jesus answered them, ‘I have told you, but you do not believe....’” (vs 24-25). Did Jesus deny it? *No!* Did He answer it? *No!* He told them what He told them and said: “...**you do not believe...**” No denial whatsoever!

Verse 25: “‘But you do not believe because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; and no one shall take them out of My hand. **My Father, Who has given them to Me**, is greater than all; and no one has the power to seize **them from My Father’s hand**.... [Very interesting, you’re in the Father’s hand, as well as Jesus’ hand.] ...I and the Father are one.’ Then the Jews again picked up stones so that they might stone Him” (vs 25-31).

That’s an old practice in the city of Jerusalem; they still do it to this day. That’s because it’s a rocky place. Who knows they might have recycled stones of death. They’re stoning someone today with the same stones.

Verse 32: “Jesus answered them, ‘Many good works I have showed you from My Father. For which of them are you about to stone Me?’ The Jews answered Him, saying, ‘We will not stone You for a good work, but for blasphemy, and because **You, being a man, are making Yourself God**’” (vs 32-33). Think on that statement that these Jews said. Did Jesus deny that? *He didn’t deny it; He didn’t confirm it!* What did He do? *He referred to Psa. 82!*

Verse 34: “Jesus answered them, ‘Is it not written in your law, “I said, ‘You are gods’?”’ That doesn’t answer the question, because He’s referring to a prophecy. How many times have we gone through the sayings and teachings of Jesus where to the Pharisees and other people He really doesn’t answer the question? Here’s what we have:

Verse 35: “‘If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken).’” That’s why I feel that it’s referring to those who are going to be gods, as the sons of God, at the resurrection and reigning with Christ. That’s what I think Psa. 82 really refers to, especially since Jesus quoted it here.

Verse 36” “‘*Why do you say of Him Whom the Father has sanctified and sent into the world, “You are blaspheming,” because I said, “**I am the Son of God**”?’*” Very clear! It could not be clearer! He did not deny that He was not God. He didn’t say

that He was God, but He said that He was the Son of God. We’ll see when we get into the book of John why He had to say that He was the Son of God and could not outrightly say that He was God. Though He never, never denied it.

I want you to read and study all the way through Isa. 40-46. I’m going to summarize some of the things here. We know very clearly that Jesus revealed the Father {see part 2 this series}, which means that since He revealed the Father that the Father was not revealed in the Old Testament. It’s intimated in places, but it’s not revealed saying that there are two Gods. The Old Testament is not the full revelation.

When we come to Isa. 40-46 we have the statements: ‘I am God and there is none else!’ We will see that is always in comparison to the gods and idols that people were making, all the way through.

Isaiah 40:1: “‘Comfort ye, comfort ye, My people,’ says your God [your Elohim].” Who is the Elohim to Israel? *The One Whose name is Yahweh! The Lord God! Yahweh Elohim!*

Verse 3: “A voice is calling out in the wilderness, ‘Prepare the way of the LORD [Yahweh], make straight in the desert a highway for our God [Elohim].’”

Verse 5: “And the glory of the LORD [Yahweh] shall be revealed, and all flesh shall see it together; for the mouth of the LORD [Yahweh] has spoken.” It shows what God is going to do. It show the power and return of Jesus Christ.

Verse 9: “Go up for yourself on the high mountain; O you that brings good tidings to Zion. Lift up your voice with strength, O you who tell good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, ‘Behold your God!’”

- Did the cities of Judah behold Jesus? *Yes!*
- Are they also going to behold Jesus when He returns? *Yes!*

Verse 10: “Behold, the Lord GOD [Yahweh Elohim] will come with a strong *hand*, and His arm shall rule for Him; behold, His reward *is* with Him, and His work before Him.”

After showing great power and the return of Christ, then he says, v 12: “Who has measured the waters in the hollow of his hand, and meted out the heavens with a span? And who has comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of the LORD, and who was His counselor that he might instruct Him? With whom did He take counsel, and *who* instructed Him and taught Him in the path of judgment, and taught

Him knowledge, and made known the way of understanding to Him? Behold, the nations *are* like a drop in a bucket, and are counted as the small dust of the scales; behold, He takes up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts of it sufficient *for* a burnt offering. All nations before Him *are* as nothing; and they are counted by Him as less than nothing, and vanity” (vs 12-17).

Powerful! That’s saying, ‘Who are you going to liken God to? Why does he start this section out this way?

Verse 18: “To whom then will you compare God? Or what likeness will you compare to Him? The workman... [on the earth] ...melts [molds] a graven image, and the goldsmith spreads it over with gold, and casts silver chains. He who is too poor for *that* offering chooses a tree that will not rot...” (vs 18-20).

Watch any documentary on New Guinea and you will see that they carve their gods in trees that won’t rot, just like the Indians of the Northwest United States before it became the United States. They made totem poles out of cedar tree that do not rot.

“...he seeks for a skillful workman for himself to prepare a graven image that will not totter. Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood *from* the foundations of the earth? *It is* He who sits above the circle of the earth, and its people are like grasshoppers; *it is* He who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; Who brings the rulers to nothing; He makes the judges of the earth as vanity” (vs 20-23). They’re not called ‘elohim’ here, by the way; they’re just judges.

Verse 24: “No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, then He shall blow upon them, and they shall wither, and the whirlwind shall take them away like stubble.” Where is the activity? *On the earth!* We are comparing God to *an idol*? So, when He says, ‘I am Elohim,’ He’s saying that none of these idols are elohim.

Verse 25: “‘To whom then will you compare Me, or who is My equal?’ says the Holy One. Lift up your eyes on high, and behold, who has created these *things*, who brings out their host by number? He calls them all by names by the greatness of His might, for He is strong in power; not one fails. Why do you say, O Jacob, and O Israel you speak, ‘My way is hidden from the LORD [Yahweh] and my cause is disregarded by my God [Elohim]?’” (vs 25-27).

Why? What were they doing? *They were committing idolatry, making idols!* That’s what the whole comparison is.

Isaiah 41—God talks about the isles (v 1). Talks about righteous men and kings (v 2). Verse 3: “He pursued them; he passed on safely... [v 4]: Who has planned and done *it*, calling forth the generations from the beginning? I [Yahweh], the LORD, *am* the First and the Last; I *am* He.”

Verse 7: “So, the carpenter encouraged the goldsmith, *and* he that smoothes *with* the hammer and him that strikes the anvil, saying of the soldering, ‘It is good’; and he fastened it with nails, *that* it should not be moved. ‘But you, Israel, *are* My servant, Jacob whom I have chosen, the seed of Abraham, My friend; Whom I have taken from the ends of the earth, and called you from its uttermost parts. And I said to you, “You *are* My servant; I have chosen you, and have not cast you away. Do not fear; for I *am* with you; be not dismayed; for I *am* your God... [Elohim—in relationship to an idol; the idol is not your Elohim, I am your Elohim.] ...I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of My righteousness.” Behold, all those who were angered against you shall be ashamed and confounded...” (vs 7-11).

Verse 13: “‘For I [Yahweh Elohim], the LORD your God, will hold your right hand, saying to you, “Do not fear; I will help you.” Do not fear, you worm Jacob *and* men of Israel; I will help you,’ says the LORD and your Redeemer, the Holy One of Israel” (vs 13-14).

Verse 20: “‘So that they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it. Draw near *with* your cause,’ says the LORD. ‘Bring out your strong *reasons*,’ says the King of Jacob. ‘Let them bring *them* out, and declare to us the things that shall happen; let them reveal the former things, what they *are*, that we may consider them and know the final end of them; or declare to us things to come. Reveal the things that are to come after this, so that we may know that you *are* gods [elohims]....” (vs 20-23). All of this is idols on the earth and men who say they are gods compared to God, every one of these. That is not saying or denying that there is not another Elohim in heaven, which has not been revealed. It doesn’t say that anywhere.

Verse 26: “Who has declared from the beginning, that we may know? And beforetime, that we may say, ‘*He is right*’? Yea, no one declares; yea, no one proclaims; yea, no one hears your words. I first *said* to Zion, ‘Behold! Behold them!’ And I

gave to Jerusalem one who bears good news, for I looked, and *there was* no man; and there was no counselor among them, that I might ask and be given an answer. Behold, they *are* all false; their works *are* nothing; their images *are* wind and [confusion] vanity” (vs 26-29). You see the comparison all the way through here.

Isaiah 42:5: “Thus says the LORD God [Yahweh], *He* who created the heavens and stretched them out, spreading forth the earth and its offspring; He who gives breath to the people upon it and spirit to those who walk in it. ‘I the LORD [Yahweh] have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light to the Gentiles... [a prophecy of Jesus] ...to open the blind eyes, to bring out the prisoners from the prison, those who sit in darkness out of the prison house. I *am* the LORD [Yahweh]; **that is My name; and My glory I will not give to another, nor My praise to graven images**” (vs 5-8).

- Does that show just one God?
- Give it to another?

Another person who says “...that is My name; and My glory I will not give to another...”

- Did we not have an article here that we read about this man Yahweh Ben Yahweh?

Living proof today, God says that He’s not going to give His name to another, nor His glory. It’s compared to men and idols.

Isaiah 43:3: “For I *am* the LORD your God [Yahweh Elohim], the Holy One of Israel, your Savior; I gave Egypt *for* your ransom, Ethiopia and Seba for you. Since you are precious in My sight, you have been honored, and I have loved you; therefore I will give men for you, and people for your life. Fear not; for I *am* with you. I will bring your seed from the east, and gather you from the west” (vs 3-5).

Verse 11: “I, *even* I, *am* the LORD [Yahweh], and besides Me there is no savior.” Only God can save; It’s not denying that there’s another God—God the Father Who was not revealed.

Isaiah 44:6: “Thus says the LORD, the King of Israel, and his Redeemer *even* the LORD of hosts, ‘I *am* the First, and I *am* the Last; and besides Me *there is* no God [Elohim].’” The context tells us *made by the hand of man*. That’s what the context tells us.

Verse 7: ““And who, as I, shall call, and shall declare it and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them declare it to us. Fear not,

nor be afraid; have I not told you from that time; and have declared *it*? So you *are* My witnesses. Is there a God [Elohim] besides Me? Yea, ***there is no other Rock; I know not one***” (vs 7-8)—where? *On the earth!*

Verse 9: “Those who make a graven image... [which they call elohim or el or yahweh] ...*are* all of them vanity; and the things in which they delight shall not help; and they *are* their own witnesses. They do not see nor know, that they may be ashamed. Who has formed a god [elohim], or melted a graven image that is profitable for anything?” (vs 9-10). *No one has!*

Verse 11: “Behold, all his companions shall be ashamed; and the craftsmen, they *are* of men. Let them all come together, let them stand up, they shall dread; they shall be ashamed together. The blacksmith fashions an axe. He works in the coals, and forms it with hammers, and works it with the strength of his arms. Then, he is hungry, and his strength fails; he drinks no water, and is weak. The carpenter fashions wood, and stretches a line; he marks it out with a pencil; he shapes it with carving tools, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man, to sit *in the house*. He cuts down cedars, and takes cypress and oak, which he makes of the trees of the forest strong for himself; he plants a tree, and the rain makes *it* grow. Then it shall be for a man to burn; for he will take some of it and warm himself. Yea, he kindles *it* and bakes bread; yea, he makes a god and worships *it*; he makes it a graven image and falls down to *worship* it. He burns part of it in the fire; with part of it he eats flesh; he roasts a roast and is satisfied; yea, he warms *himself*, and says, ‘Aha, I am warm, I have seen the fire.’ And *with* the rest of it **he makes into a god [elohim], his graven image...** [nowhere denying that there is not God the Father at all; this is in comparison to idols] ...he falls down to it and worships, and prays to it, and says, ‘Deliver me! For you *are* my god [elohim]!’” (vs 11-17). That’s what God is talking about here.

Isaiah 45:5 “**I am the LORD [Yahweh], and there is none else...** [He’s talking to Cyrus (v 1) about “...Jacob My servant...” (v 4). For Jacob there is *one Yahweh*.] ...**There is no God [Elohim] besides Me;** I clothed you, though you have not known Me; that they may know from the rising of the sun, and from the west, that *there is* none besides Me. **I am the LORD [Yahweh], and there is none else...** [compared to all of the idols] ...I form the light and create darkness... [not the idols; not the elohims of men; not the graven images] ...I make peace and create evil.... [none of the other things that people have worshipped] ...I the LORD [Yahweh] do all these *things*” (vs 5-7).

Verse 9: “Woe to him who fights with the One who formed him, a potsherd among the potsherds of the earth! Shall the clay say to him who forms it, ‘What are you making?’ Or your work, ‘He has no hands’? Woe to him who says to *his* father, ‘What are you begetting?’ Or to the woman, ‘What are you laboring over?’ Thus says the LORD, the Holy One of Israel, and the One who formed him, ‘Ask Me of things that are to come concerning My sons... [and daughters] ...and concerning the work of My hands’” (vs 9-11). The whole thing here is all the way through referring to the very power of God compared to the non-existent power of idols, to which men ascribe idols.

Verse 18: “For thus says the LORD... [Yahweh—God Himself] ...the Creator of the heavens, He Himself *is* God [Elohim], Who formed the earth and made it; He has established it. He created it not in vain, *but* formed it to be inhabited. **‘I am the LORD [Yahweh], and there is no other...** [of any of the gods, idols, on the earth] ...I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob, ‘Seek me in vain.’ I the LORD speak righteousness, I declare things that are right. Gather yourselves and come; draw near together, you who have escaped of the nations; **they have no knowledge who carry the wood of their graven image, and those who pray to a god that cannot save**” (vs 18-20). Idols again!

You may think that this is a little redundant in going through all of this, but I think it needs to drive the point home that nowhere is this saying or denying that there is not another Elohim, called the Father, in heaven above, which has not been revealed to Israel at this point—we proved in part 2 it was not revealed. Jesus said He came to reveal, so unless it’s revealed you don’t know! Therefore, unless He reveals it here, then He’s saying, ‘I am Elohim, there’s none else! I am Yahweh and there is none else compared to all your idols.’

Verse 21: “Declare and bring near; yea, let them take counsel together. Who has declared this of old? *Who* has told it from ancient times?.... [have any of these gods, these idols? *No!*] ...Have not I, the LORD? And *there is* no other God [Elohim] besides Me; a just God [Elohim] and a Savior; there is none besides Me. Turn to Me, and be saved, all the ends of the earth; for I *am* God [Elohim], and there *is* none else” (vs 21-22). There is no other Elohim! That’s why He said, ‘You shall have no other Elohim before Me.’ That’s what He’s talking about.

Verse 23: “I have sworn by Myself, the word has gone out of My mouth *in* righteousness, and shall not turn back, that unto Me every knee shall bow, every tongue shall swear.” To whom is this

talking about? *Every knee is going to bow to Jesus Christ*; every tongue is going to profess the name of Jesus Christ, that *He* is Savior! That is Yahweh Elohim of the Old Testament. (Philip. 2).

Isaiah 46:1: “Bel... [one of the pagan gods of Babylon] ...bows down, Nebo... [one of the pagan gods] ...stoops; their idols were upon the beasts and upon the cattle; the things you carried about have become a load, a burden for the weary. They stoop, they bow down together; they could not deliver the burden, but they themselves have gone into captivity” (vs 1-2).

Verse 4: “*Even* to your old age I *am* He; and to gray hairs I will carry *you*. I have made *you*, and I will bear *you up*; even I will carry *you*, and will deliver *you*. **To whom will you liken Me, and make Me equal, and compare Me, that we may be alike?**” (vs 4-5). To whom? *To any of the idols! To any of the gods!*

Again, the comparison, v 6: “They pour gold out of the bag, and weigh silver with the balance, and hire a goldsmith; and he makes it a god [elohim]; they fall down, yea, they bow down *to it*. They carry it upon the shoulder, they carry it and set it in its place, and it stands; it shall not move *itself* from its place....” (vs 6-7). Remember what happened to Dagon when the Ark was taken by the Philistines and they put it in the temple of Dagon? *It fell down! The elohim Dagon fell down and broke off his head and hands!*

“...Yea, *one* shall cry unto it, yet it cannot answer, nor save him out of his trouble” (v 7). People bow down to idols. ‘Oh, save me,’ and mumble—whatever the idol may be.

Verse 8: “Remember this, and show yourselves men: bring it again to mind, O you transgressors. Remember the former things of old; **for I am God [Elohim], and there is none else...** [no idol of a god that a man can make] **...I am God, and there is none like Me,** declaring the end from the beginning, and from ancient times the things which were not *yet* done, saying, ‘My counsel shall stand, and I will do all My pleasure’” (vs 8-10).

Then we have a whole church called *the virgin daughter of Babylon* of the Chaldeans. And God says, ‘I AM, and there is none else besides Me,’ (Isa. 47:8) and you’re going to fall because of you’ve called yourself God.

You go through and research all the way, and I defy you to find any place in there—though it says *I am one God, I am Elohim*—that it excludes that by these statements it predetermines that there cannot be another Elohim in heaven, which was not revealed; which was revealed in the New Testament

as God the Father.

Questions:

Why did God write it that way? *Because the revelation of God was not complete in the Old Testament!* One of the fallacies of the Jews is that they say they have the complete Scripture. So, without the New Testament, looking at this you could build a pretty strong case for it. God has to reveal it. Even God says that He didn't give it to them to understand.

Isaiah 28:9: “Whom shall He teach knowledge? And whom shall He make to understand doctrine? *Those* who are weaned from the milk and drawn from the breasts, for precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, there a little”; for with stammering lips and foreign tongue He will speak to this people” (vs 9-11).

That's why the New Testament has been preserved in Greek and not Hebrew. There's a very profound reason for it. Do you think it would have survived Jewish censorship? *No way!* Wait until I tell you about the canonization of the New Testament; just enough to show you why John had to write what he wrote and when he wrote it.

Verse 12: “To whom He said, ‘This *is* the rest He gives to the weary’ and ‘This *is* the refreshing,’ yet, they were not willing to hear. So then, the Word of the LORD was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they might go, and fall backward, and be broken and snared and taken” (vs 12-13)—*because of their sin and idolatry!* What was said of Jesus? *This is the Stone which you builders have set it not!*

Isaiah 29:10: “For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes; He has covered the prophets and your rulers, *and* the seers.” What are they going to do with the knowledge of God? *Make an idol! Claim it for their own! Take it to themselves!*

Verse 11: “And the vision of all has become to you like the words of a book that is sealed, which they give to one who is learned saying, ‘Please read this,’ and he says, ‘I cannot, for it is sealed.’ And the book is delivered to him who is not learned, saying, ‘Please read this,’ and he says, ‘I am not learned.’ And the LORD said, ‘Because this people draw near *Me* with their mouth, and with their lips honor *Me*, but their worship of *Me* is made up of the traditions of men learned by rote, and their fear toward *Me* is taught by the commandments **of men**’” (vs 11-13). That's why they don't understand. They are taking the Word of God and turning it upside down!

Verse 14: “Therefore, behold, I will proceed to do again a marvelous work among this people, *even* a marvelous work and a wonder... [Prophecy of Christ! Did He not do a marvelous work and wonder? *Absolutely! Incredible!*] ...for the wisdom of their wise ones shall perish, and the wisdom of their intelligent ones shall vanish.” Has that happened to Judaism? To Catholicism? *Yes! Absolutely!*

Verse 15: “Woe *to* those who go deep to hide *their* purpose from the LORD! And their works are in the dark, and they say, ‘Who sees us? And who knows us?’ Surely, you have turned things upside down! Shall the potter be regarded as the potter's clay; for shall the work say of him who made it, ‘He did not make me?’ Or shall the thing formed say to him who formed it, ‘He had no understanding?’” (vs 15-16). That's what we're doing. People are saying, ‘God, You don't know! We're smart! We know! We have degrees!’ *Nonsense!* That's why they don't understand it!

Example in the Old Testament of a Jewish king:

- Remember the Jewish king that God heard?
- That God changed the course of history for a few years because of him?
- Why did God do that?
- What was his name?

One of the most famous Jewish kings in the Bible!

- Why did God honor him?
- Why did God bless him and hold off the destruction of Jerusalem and Judah?

His name is Josiah!

- Why did God spare all of Jerusalem and Judah?

Because when Josiah heard the words of the Law, he repented and his heart was tender before God!

God said, ‘Because your heart is tender, I'm not going to do it in your day.’ That's exactly what we're dealing with here in the book of Isaiah.

Why don't they understand? *Because when they hear the Word of the Lord, they're ready to argue about it, rather than have tender hearts and follow it, obey it, do it and live by it!*

- They still want to cling to their covetousness!
- They still want to cling to their own ways!
- They still want to reject Jesus Christ!
- They still want to reject God and still have all the blessings of God!

What will happen? *They'll never understand a thing!*

Why don't some people understand the Scriptures?
Even among the disciples of Jesus?

Luke 24:25—this is after Jesus was walking with the two men going to the village, He called Emmaus to eat with them: “Then He said to them [the disciples], ‘O foolish and slow of heart... [What does this do to your concept of the ‘tender little Jesus’ Who never said a bad word to anyone?] ...to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things, and to enter into His glory?’ And beginning with Moses, and from all the prophets, He interpreted to them the things concerning Himself in all the Scriptures” (vs 25-27). The mind has got to be opened to it.

Verse 44: “And He said to them, ‘These *are* the words that I spoke to you when I was yet with you, that all *the* things which were written concerning Me in the Law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled.’ Then **He opened their minds to understand** the Scriptures” (vs 44-45). There’s the key!

- How can people blind themselves in doctrine?
✓ *By not believing!*
- How can people be deceived with their own doctrines?
- What happens in the clear light of Scripture?
✓ *It becomes their idol!*
✓ *Their doctrine becomes their idol!*

Ezekiel 14:2—this is in principle: “And the Word of the LORD came to me, saying, ‘Son of man, these men have **set up their idols in their hearts...**’” (vs 1-3).

- I want to be a minister!
- I want to be a prophet!
✓ *Nonsense!*
✓ *It's their idol!*
- Who are the worshipping?
✓ *Themselves!*
✓ *Their ideas!*

“...and put the stumbling block of their iniquity before their faces. Should I at all be inquired of by them? Therefore, speak to them, and say to them, “Thus says the Lord GOD, ‘Every man of the house of Israel who sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; **I the LORD will answer him according to the multitude of his idols** so that I may take the house of Israel in their own heart because they have deserted Me for their idols—all of them.’” Therefore say to the house of Israel, “Thus says the Lord GOD, **Repent and turn**

yourselves from your idols, and turn away your faces from all your abominations””” (vs 3-6).

That’s what a lot of people are going around promulgating a lot of doctrine, which is their own mental idol.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Genesis 1:26
- 2) John 20:30-32
- 3) John 21:25
- 4) Isaiah 9:6
- 5) Isaiah 7:14
- 6) Isaiah 8:8-10
- 7) Psalm 45:6-7
- 8) Hebrews 1:8-10
- 9) Psalm 82:1-8, 6, 8
- 10) John 10:24-36
- 11) Isaiah 40:1, 3, 5, 9-10, 12-27
- 12) Isaiah 41:3-4, 7-11, 13-14, 20-23, 26-29
- 13) Isaiah 42:5-8
- 14) Isaiah 43:3-5, 11
- 15) Isaiah 44:6-17
- 16) Isaiah 45:5-7, 9-11, 18-23
- 17) Isaiah 46:1-2, 4-10
- 18) Isaiah 28:9-13
- 19) Isaiah 29:10-16
- 20) Luke 24:25-27, 44-45
- 21) Ezekiel 14:2-6

Scriptures referenced, not quoted:

- Genesis 2
- Isaiah 4:1-2
- Philippians 2
- Isaiah 47:8

Also referenced: Books/Booklets:

- *Did Yeshua Messiah Pre-exist?* (House of Yahweh)
- *Judaism and the Vatican* by Leon De Poncins and Timothy Tindal (amazon.com)
- *Who is Jesus?* by Anthony Buzzard (christianmonotheism.com/media/text/WhoIsJesusBook.pdf)
- *The Concordant Version of the Bible* (pdf version at: concordant.org/version/)
- *Josephus*

FRC:bo
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Who is Jesus? IV How much can you *not believe* and still be saved?

Fred R. Coulter

This week we will finish up the sections in the Old Testament that we want to cover. I want to start by saying that you can't have it both ways. Remember, it was said of these Scriptures in the Old Testament that these are not references to the coming Messiah as God, or the coming Christ as God, but these are names of God given to human beings. That was said in this booklet. *Who Was Jesus* by Anthony Buzzard.

Isaiah 9:6 talks about the Messiah; he is called *the Mighty God*! It said that it was referring to Godly glory that was given to a man, so therefore, He's called the *Mighty El*. Well, I'm going to disprove that once again with the Scriptures.

Isaiah 9:6: "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, Counselor, **The Mighty God**, The Everlasting Father, The Prince of Peace." Mighty God here is a title given to a man, *they claim*. How then can the Jews say during the time of Jesus that if He said that He was the Son of God He blasphemes? Then for the Jews to turn around and say in their lexicons that these are titles given to men.

You can't have it both ways! You can't on one hand say that this is not a prophecy that the Messiah would be God, and then say that no man can call himself God and then turn around and say that these are the prophecies of the Messiah—who by the way is human—and these are attributing to him Godly characteristics. You can't have it both ways! It's impossible to have it both ways! It is the *Mighty God* and it means the *Mighty God* and it is to *God*. You therefore, in giving these kinds of names of adoration to men would be then violating the Scriptures. Wouldn't you? *Yes, you would!*

Psalms 50:1^[transcriber's correction]: "The *Mighty God*... [the exact same wording] ...God, the LORD [Yahweh], has spoken..." This one refers to God, and also the other one refers to God. He's called *the Mighty God* in both cases. If one refers to the *Mighty God*, the other has got to refer to the *Mighty God*. If the one in Isa. 9:6 refers to the Messiah, then the Messiah must be God. Has to be!

I went into Psalms 82 in part 3 of this series, so I won't go into it except that *it is claimed* where the term in Psalm 82:1: "God stands in the congregation of the mighty: He judges among the gods [elohim]" *that these are judges*. Even though it mentions judges here in vs 2 on, I think that has to do with

mentioning judges because they have failed their job and this is really a prophecy of those who are going to be in the resurrection with Christ, and *they* will then judge.

Same with v 6: "I have said, 'You are gods; and all of you are sons of the Most High.'" That is a prophecy of those who will be in the first resurrection.

Now let's look at one place where a man is attributed qualities of God. Can you guess who that man may be? Melchizedec is close, but in another case a physical, literal man that we know very well was attributed qualities of Elohim. Not David. *Moses!* And there is a reason for that. Did any of the Israelites worship Moses? *No!* They didn't worship Moses. As a matter of fact, they thought—when they got into the wilderness—he was a pretty bad guy for taking them out into the wilderness. 'Why did you take us out into this wilderness to die?'

Exodus 7:1: "And the LORD said to Moses, 'See, I have made you a god [elohim] to Pharaoh....'" Why would God say that? This is the only place in all of the Old Testament that you have a direct reference to a man who is compared to an Elohim. Moses is unique, and the Jews would say that he's unique because Moses saw God face-to-face; and no other man saw God face-to-face.

Why in this particular place would the Lord say, "...See, I have made you a god [elohim] to Pharaoh...."?

- Why do you suppose that would be?

✓ *He would be a type of God!*

He was not taking the place of God; that would be idolatry.

✓ *Because of the miracles and the power!*

- Why to Pharaoh?

✓ *Pharaoh was considered to be God on the earth!*

Just like before the end of WWII the emperor was considered the manifestation of God on the earth; so was Buddha considered to be the manifestation of God in physical form, but he was not in the same physical flesh. We're going to see in John 1 why that is so important.

That's the only reason, because Pharaoh exalted himself and sat there and was the human representative of Ra, an Elohim on earth. There's no Elohim besides the Lord. To show Pharaoh a thing or two, God made—not the children of Israel, but to

Pharaoh, who claimed to be God—Moses as *elohim* doing all of these miracles. That is the only place in the Old Testament where any attributes of *Elohim* are attributed to a man—period! None of the others in the Old Testament show any qualities of *Elohim* to a man.

Now let's see some manifestations of God as a man. I think this becomes very important. Let's go to Genesis 18 and we will go through the whole section. Why do you suppose it's important that God can manifest Himself as a man? *So that He could deal with man! And also, to show that God has power to do anything!*

Genesis 18:1: "And the LORD [Yahweh] appeared to him [Abraham] ...in the plains of Mamre, and he sat at the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him...." (vs 1-2). Who were the other two men. There's the LORD, and the other two were angels, which took Lot out of Sodom.

"...And when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground. And he said, 'My LORD, if now I have found favor in Your sight, do not pass away, I pray, from Your servant. Let a little water, I pray, be brought, and wash Your feet, and rest under the tree. And I will bring a bite of bread... [notice the banquet]: ...and will comfort your hearts. After that You shall pass on, for this is why You have come to Your servant.' And they said, 'Do so, as you have said'" (vs 2-5).

Can you picture this? The one who the 'father of the faithful' running around like a servant; *he ran*; v 6: "And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of fine meal; knead *it*, and make cakes.' And Abraham ran out to the herd and brought a calf, tender and good. And he gave *it* to a young man. And he hurried to dress it. And he took butter and milk, and the calf, which he had dressed, and set *it* before them.... [all of this took a little period of time] ...And he stood by them under the tree, and they ate" (vs 6-8). So, Abraham stood there as an attending servant.

Verse 9: "And they said to him, 'Where *is* Sarah your wife?' And he said, 'Behold, in the tent.' And He said, 'I will certainly return to you according to the time of life, and lo, Sarah your wife *shall have* a son.' And Sarah heard at the tent door, which was behind Him. Now Abraham and Sarah *were* old, *well* advanced in days, and it had ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, 'After I have become old, shall I have pleasure, my lord being old also?' And the LORD said to Abraham, 'Why did Sarah laugh, saying, "Shall I, who am old, truly bear

a child?'" (vs 9-13).

Verse 14 is a key verse; keep this in mind because we're going to come back to this: "**Is anything too hard for the LORD?**...." Why is that a key Scripture? *Because later in this book by Anthony Buzzard we're going to see that it is said that He cannot be God and then become man and then become God!* It says right here you can't have it both ways. God can have it any way He wants! Is anything too hard for God? *No!*

"...At the time appointed I will return again, according to the time of life, and Sarah *shall have* a son.' Then Sarah denied, saying, 'I did not laugh;' for she was afraid. And He said, 'No, but you did laugh.' And the men rose up from there, and looked toward Sodom. And Abraham was going with them to send them on the way. And the LORD said... [So The Lord appeared to a man; appeared as a man and Abraham talked to Him]: ...'Shall I hide from Abraham the thing which I do, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his house after him, and they shall keep the way of the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him'" (vs 14-19).

You know what Abraham did. He pleaded with the LORD and said, 'Oh, LORD, what if...' and he got all the way down to ten people. And the LORD said He would spare Sodom for ten people.

Genesis 32:24: "And Jacob was left alone. And a Man wrestled there with him until the breaking of the day. And when *the Man* saw that He did not prevail against him, He touched the hollow of his thigh. And the hollow of Jacob's thigh became out of joint as he wrestled with Him. And He said, 'Let Me go, for the day breaks.' And Jacob said, 'I will not let You go except You bless me.' And He said to him, 'What *is* your name?' And he said, 'Jacob.' And He said, 'Your name shall no longer be called Jacob, but Israel; for you have striven with God and with men, and have prevailed.' And Jacob asked and said, 'I pray You, reveal Your name.' And He said, 'Why do you ask after My name?' And He blessed him there" (vs 24-29). This is typical of Jesus' behavior when He was in His ministry. He never answered the question—right? But notice what Jacob called this place:

Verse 30: "And Jacob called the name of the place Peniel, *saying*, 'For I have seen God face-to-face, and my life is preserved.'" God appeared as a man.

Let's get into this booklet, *Who is Jesus?* by Anthony Buzzard. I want to cover two places in

review:

Ezra D. Gifford, in *The True God, the True Christ, and the True Holy Spirit*, says: “The Jews themselves sincerely resent the implication that their Scriptures contain any proof, or any intimation of the doctrine of the orthodox Trinity, and Jesus and the Jews never differed on this subject, both maintaining that God is One only, and that this is the greatest truth revealed to man.”

If we examine the recorded teachings of Jesus in Matthew, Mark, and Luke, remembering that these documents represent the understanding of the apostolic church in the 60s-80s AD, we will find not a hint that Jesus believed himself to be an uncreated being who had existed from eternity.

We’re going to see some Scriptures that hint at that there is more than one God.

Psalms 45:6: “Your throne, O God, is forever and ever; a scepter of justice is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, **Your God...**” (vs 6-7). The alternate translation is *O God, Your God*. How are you going to have this without having two Gods?

“...therefore God, **Your God** has anointed You with the oil of gladness above Your fellows” (v 7)—a direct prophecy of Jesus Christ. The way that it is explained in the booklet is that these are attributing these characteristics to a man. But it doesn’t say that. It says, “...therefore God, **Your God** has anointed You with the oil of gladness above Your fellows.” That definitely shows two in that particular place.

We have these following places where there are indications that there is more than one God:

Genesis 1:26: “And God said, ‘Let Us make man in Our image, after Our likeness...’” That’s one; clear as a bell! Elohim without any number means two. The pronouns after that are plural.

Psalms 45:7: “...therefore God, **Your God...**”

Let’s establish, first of all, Who *the LORD* is. This is David’s Psalm, Psalm 27:1: The LORD [Yahweh] is my light and my salvation... [no doubt that is to God, to the LORD] ...whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? When the wicked, my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an army should encamp

against me, my heart shall not be afraid; though war should rise against me, even then I will be confident. One thing I have desired from the LORD, that I will seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to inquire in His temple” (vs 1-4).

Key this in with 1-Cor. 10:4 where it says ‘they followed that Rock, and that Rock was Christ,’ Psalm 28:1: “I will cry to You, **O LORD; my Rock...**”

Verse 6: “Blessed is the LORD because He has heard the voice of my supplications. The LORD is my strength and my shield; my heart trusted in Him...” (vs 6-7).

Psalms 33:1: “Rejoice in the LORD [Yahweh]...” Is there any question that David is talking about the LORD—Yahweh? *No question at all whatsoever! None!* You can go through every Psalm. I took these because they just happened to jump out on the pages as I was compiling this. Every one talks about the LORD—Yahweh.

Verse 6: By the Word of the LORD [Yahweh] were the heavens made, and all the host of them by the breath of His mouth.” Does this not tie in with what we read in part 3 of this series in the section on Isaiah? *Sure it does!*

Verse 8: “Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him, for He spoke, and it was done; He commanded, and it stood fast. The LORD brings the counsel of the nations to nothing; He frustrates the plans of the people. The counsel of the LORD stands forever, the thoughts of His heart to all generations. Blessed is the nation whose God [Elohim] is the LORD [Yahweh], and the people He has chosen for His own inheritance” (vs 8-12).

I won’t belabor the point, but you can go all the way through the book of Psalms and you can see about the LORD.

Psalms 110 is one of those places where you’ve got to dance around in an explanation; to say, “This does not say what it means. Let me give you the explanation out of Anthony Buzzard” booklet:

It is significant that the New Testament writers lay the greatest stress on Psalm 110, citing it some 23 times and applying it to Jesus, who had been by that time exalted as Messianic Lord to immortality at the right hand of the Father just as the Psalmist had foreseen. Once again we must recognize that *eternal* Sonship is alien to all the descriptive titles of the Messiah. This startling fact should lead Bible students everywhere to compare what they have

been taught about Jesus with the Jesus presented by Scripture. It would appear that an eternal Son will not match the Bible's account of the Messiah. In opting for a Jesus who is an eternal being passing through a temporary life on earth, many seem, so to speak, to have "got the wrong man."

We have established that David said:

- My Lord
- the LORD [Yahweh]
- He's My Rock
- He's My salvation
- He's my fortress
- He's my high tower

Psalms 110:1: "The LORD [Yahweh] said unto my Lord [Yahweh]... [What are you going to do with that? *Yahweh speaking to Yahweh!* Is He talking to Himself? or Does this give us a hint, a projection that there are two who are eternal?] ... 'Sit at My right hand until I make Your enemies as Your footstool.'"

Let's see how the Apostle Paul applies this to Jesus. The New Testament, in fact, tells us who that first Yahweh is. 1-Corinthians 15:23: "But each in his own order: Christ *the* Firstfruit; then, those who are Christ's at His coming. Afterwards the end *comes*, when He shall have delivered up the kingdom to Him Who *is* God and Father, when He shall have put an end to all rule and all authority and power. For it is ordained that He reign until He has put all enemies under His feet" (vs 23-25). Who must reign? *Jesus!* Who is said to be Yahweh! (Psa.110:1).

Verse 26: "*The last enemy to be destroyed is death. For He has put all things in subjection under His feet.... [God the Father put all things under Jesus' feet.] ...But when it is said that all things have been put in subjection, it is clearly evident that it does not include Him Who put all things in subjection under Him. But when He has put all things in subjection to Him, then shall the Son Himself also be subject to Him Who put all things in subjection to Him, so that God may be all in all*" (vs 26-28). That is cited several other places in Matt., Mark, Luke and Acts.

Psalms 110:1: "The LORD [Yahweh] said unto my Lord [Yahweh]..." You've got to reference the first Yahweh—the Father. The only place in the Old Testament where the term Yahweh appears to apply to the Father.

"... 'Sit at My right hand until I make Your [Yahweh] enemies as Your footstool.' The LORD [Yahweh] shall send the rod of Your strength out of

Zion *saying*, 'Rule in the midst of Your enemies. Your people will offer themselves in the day of Your power, in the beauties of Holiness from the womb of the morning: Yours is the dew of Your youth. The LORD has sworn and will not repent, 'You are a priest forever after the order of Melchizedec.'" (vs 1-4). We know that in Heb. 7 this applies to Jesus Christ.

So, if "The LORD says to my Lord....You are a priest forever after the order of Melchizedec," this is a clear indication in the Old Testament that there is God the Father, but not revealed, just an indication. You can't say that this clearly says God the Father, because it doesn't. But how are you going to understand "The LORD said to my Lord..." unless there are two?

Who is the one who told Jesus that this would happen? *The Father!* We know from the New Testament. It gives us a clue, and here is the fallacy of this booklet, *Who is Jesus?* reasoning that Jesus wasn't God before He became human. The fallacy is that the full revelation of God is found in the Old Testament. 'Everything in the New Testament must conform to the Old Testament.' That is wrong! A lot of people buy that argument, but that is wrong! It's the other way around:

- the Old Testament is the foundation
- the Old Testament is understood in the light of the New Testament
- ✓ not the New Testament being understood in the light of the Old Testament

So, if you have Jewish theologians, and those who follow them, reject the New Testament, and have gone through and sanitized and cleansed anything having to do with Jesus, what do you think they're going to tell you when they consider that Jesus is the greatest religious hoax to ever happen? *They're going to tell you that there's nothing there! But there is something there!*

Psalms 111:1: "Praise the LORD! I will give thanks to the LORD with my whole heart..." That is the One in Psa. 110 called 'my Lord.' If 'my Lord' is not the Yahweh of the Old Testament, then you would have to conclude that David is committing idolatry or praying to the wrong God. If he's not praying to the wrong God—and He's not; and if He is worshipping the right Yahweh—which He is; then where it says "The LORD says to My Lord..." you have no other conclusion to draw than that there are two Who have the name Yahweh. There is no other conclusion.

Psalms 2—this is also quoted in the book. This is a prophecy of Jesus, and I will have to say that it is true that the Old Testament does not say that the One Who became Jesus had eternally been

the Son before He became human. The Old Testament does not teach that, and neither does the New Testament teach that.

The One Who became the Son did not become the Son until He was *begotten*. That's why you can't find in the Old Testament that the Son existed eternally as the Son. The One Who was Yahweh eternally existed, and He *became* the Son, but was not the Son until He became the Son. Here's a prophecy of it:

Psalm 2:1: "Why do the nations rage and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the LORD [Yahweh] and against His Christ, saying, 'Let us break Their bands asunder and cast away Their cords from us.' He who sits in the heavens laughs; the LORD scoffs at them. Then He shall speak to them in His wrath, and in His fury He terrifies them. 'Yea, I have set My king upon Zion, My Holy mountain.' 'I will declare the decree of the LORD. He has said to Me... [Who is 'Me'? Is this David? Was David a type of Christ?] ...**"You are My Son; this day I have begotten You"**"" (vs 1-7). There is only one day when He was begotten as the Son, and we'll cover that later. There is a prophecy of it, and this is taken in the New Testament clearly showing that.

Daniel 3:23—we know what happened to Shadrach, Meshach and Abed-Nego: "And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace." I imagine there in Mesopotamia that they had some pretty good things to burn with. I'm sure they weren't using wood. I think even at that time that oil was oozing out of the ground and it's called bitumen; so they had a pretty hot fire.

Verse 24: "Then Nebuchadnezzar the king was amazed. And he rose up in haste and spoke and said to his advisers, 'Did we not throw three men bound into the middle of the fire?' They answered and said to the king, 'True, O king.' He answered and said, 'Behold! I see four men loose, walking in the middle of the fire, and there is no harm done to them. And the form of the fourth is like a **son of the gods**.'" (vs 24-25). Here's a reference to *a son of god*, not eternally existing. Who said that? *Nebuchadnezzar!* Who could that be? *None other than the One Who became Jesus Christ!*

We will look at the last place where there is intimation, and remember, this booklet said there is not a hint anywhere in the Old Testament that the One Who became Jesus Christ was God. We've seen more than a hint. We've seen some substantial and reasonable proof.

Daniel 7:9: "I watched until thrones were set in place, and the Ancient of Days sat, Whose

raiment was white as snow, and the hair of His head like pure wool. His throne was like flames of fire, and its wheels... [the wheels of the throne] ...like burning fire. A stream of fire issued and came out from before Him. A thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The court sat and the books were opened. Then I was looking because of the voice of the boastful words, which the horn spoke. I watched until the beast was slain, and his body was destroyed and given to the burning flame. And as for the rest of the beasts, their dominion was taken away. Yet their lives were prolonged for a season and time. I saw visions in the night and, behold, **One like the Son of man came with the clouds of heaven, and came to the Ancient of Days**, and they brought Him near before Him" (vs 9-13).

What happened when Jesus told the Pharisees and the priests who were judging him, when they asked: 'Are You the Son of God?' What was His answer? *You have said it, and henceforth you shall see the Son of man coming with the power of God in great glory in the clouds!* That's referring directly to Dan. 7:13. What was their answer when He said that? *They ripped their clothes and said, 'What further need do we have of any more witnesses, He blasphemes because He makes Himself God!'* Did they understand that the Son of man here was, in fact, God? Why would they say He blasphemed?

There are other cases—in the book of Ezekiel—where God talks to Ezekiel and says, 'son of man...' all the way through. That's not referring to the One Who would become Jesus Christ.

"...One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given to Him, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (vs 13-14). That's something!

Psalm 78—this is really a very good Psalm as far as what it is going to take for human nature to understand what God is doing. It talks about how God brought them [the children of Israel] out of Egypt and they sinned against Him. This is a very good Psalm as far as what is it going to take for human nature to understand what God is doing!

Psalm 78:10: "They did not keep the covenant of God and refused to walk in His Law. And they forgot His works and His wonders which He had shown them" (vs 10-11). He sent them water, meat and manna and the whole thing.

Verse 21: “Therefore, the LORD heard and was furious; so a fire was kindled against Jacob, and anger also came up against Israel because **they did not believe in God** and did not trust in His salvation” (vs 21-22). This is the key from here on—*believed not!*

What happens when you don’t believe? *You cannot be saved!* I want to key this question in here, and we’ll come back to it: **How much can you not believe and still be saved?** Anyone want to risk that? I’ll just let you think on that! Let that percolate along for a bit.

Verse 32: “For all this they still sinned... [Even after God did all the things, punishment and everything!] ...and **did not believe** in His wonderful works.” These people saw it directly; I mean, you can’t get away from it—can you?

If you were there in the camp and the quail came, you ate the quail; you saw them come and you ate them—right? Do you disbelieve something that you had in your hand and you ate? They would go out in the morning and they would get the manna, and they would eat it. All the miracles of God, Moses being on the mountain, *hearing the voice of God!*

Verse 33: “Therefore, He ended their days in vanity and their years in terror.” I tell you, there’s nothing worse than wandering in a desert. You talk about vanity!

Verse 34: “When He slew them, then they sought Him... [this is true of human nature; whenever people are faced with death, they pray, regardless of who they are] ...and they turned back and sought after God earnestly. And they remembered that God was their Rock, and the Most High God was their Redeemer. Nevertheless, they flattered Him with their mouths, and they lied to Him with their tongues, for their heart was not steadfast with Him; neither were they faithful in His covenant” (vs 34-37).

(go to the next track)

How much can you not believe and still be saved?

You can take this Psalm and place it in the New Testament. True! Absolutely true! Verse 38: “But He [God], *being* full of compassion, forgave their iniquity and did not destroy them; yea, many times He turned His anger away and did not stir up all His wrath, for He remembered that they were but flesh, a wind that passes away and does not come again” (vs 38-39). I wonder how many people are in that position doctrinally and spiritually? That they do a lot of things, and since they’re not knocked flat on their ‘keester’ so to speak, knocked down on their

face, killed or destroyed. They think they’re getting away with it when God is just holding back His anger.

Verse 40: “How often did they provoke Him in the wilderness and grieve Him in the desert? And still again they tempted God, and limited the Holy One of Israel” (vs 40-41). That really gets down to the whole thing.

When men don’t like what God does, they don’t accept it and they limit God. That’s a principle you can take time and again. For those who do not believe in Christ—there are those who don’t believe in a virgin birth.

In the *San Jose Mercury News* had a summary of this book by this man who said that the Apostle Paul was a secret closet homosexual, and that’s why he was against women. Someone wrote a retort for it in the paper. It says, ‘There they go again, attacking anything that God does’—summarizing. ‘It seems like that anything to believe in they take it away. Why should you believe in anything of the Apostle Paul’s writings anyway if that’s the case?’

- They limit God!
- They tempt God!

If you limit God and tempt God, *you don’t believe God!* What is the very foundational thing that the New Testament says about believing God? What does it say? *You believe God with all your heart and mind, that is absolutely true!* It says, ‘He that is coming to God **must be believing that He is**, and that He is a rewarder of those who are diligently seeking Him!’

- If you don’t believe that God *is*, how can you believe what He does?
- If you don’t believe what He *does*, how can you believe what He is?

Here is the key:

- Don’t think of God in human terms!
- Don’t limit God!

Isaiah 55:8: “‘For My thoughts *are* not your thoughts, nor your ways My ways,’ says the LORD. ‘For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts’” (vs 8-9). What is it that we have in the New Testament?

Let me mention that the Jewish commentaries do not approach these things, nor do the Jews approach them from the point of view that God shows they should be.

- What do you need to understand the Scriptures of God thoroughly?

How much can you *not believe* and still be saved?

- ✓ Knowledge? *That's helpful!*
- ✓ Understanding the original language? *That's really helpful!*
- What is it that you really need, because there are a lot of people with doctorates of philosophy, theology, and masters in religion?
- ✓ *The Holy Spirit! That's what you need!*

1-Corinthians 2:9: “but according as it is written, ‘*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*’”

If you believe that human beings are going to be born into the Kingdom of God and be as God is—in other words, become an *elohim*—because we will see Jesus as He is, why is it that you cannot believe that God could become a man? Interesting question, I’ll let you think on that!

Verse 10: “But God has revealed *them* to us by His Spirit...” That’s what you need; God’s Spirit. Remember, we already covered that Jesus came to reveal the Father, and the Father could not have been the One to give the Ten Commandments on Mt. Sinai, because God revealed Himself to Israel at that point. Therefore, Jesus would not have to have revealed the Father. It’s by His Spirit!

“...for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God. Now, we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom...” (vs 10-13)—Christology; preponderance of evidence; basic axiom, etc.—man’s wisdom!

“...but in *words* taught by the Holy Spirit in order to communicate spiritual things by spiritual means. But *the* natural man does not receive the things of the Spirit of God...” (vs 13-14).

The natural man cannot understand the Word of God without the Spirit of God; therefore, if you don’t accept Jesus, ***if you don’t believe in Jesus, you don’t have the Spirit of God!*** So therefore, if you refuse to accept Him, if you call this the greatest blasphemy and hoax that has ever been, then there is no way that you’re going to even understand the Scriptures you claim to be your own, the Old Testament—can you? *No you can’t!* It’s not understood by the Old Testament alone. The Old Testament is understood because of the New Testament.

“...for they are foolishness to him, and he

cannot understand *them* because they are spiritually discerned” (v 14).

The Birth of Jesus:

Now we’re going to talk about the birth of Jesus. This is going to be important. I want us to follow along with this; we’re going to make some very basic conclusions here:

Luke 1:26: “And in the sixth month of *her pregnancy*, the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name *was* Joseph, of the lineage of David; and the name of the virgin *was* Mary. And after coming to her, the angel said, ‘Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women’” (vs 26-28).

Nowhere does this give the thing that Mary was to be worshipped as a goddess. “...blessed are you among women”—it would have to be. Consider this: For all women who feel deprived, this could never happen to a man; no man was selected for this; *it was a woman!* This is tremendous!

Verse 29: “But when she saw *him*, she was greatly perplexed at his message, and was considering what kind of salutation this might be. Then the angel said to her, ‘Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the Son of the Highest*...” (vs 29-32). This is when Jesus is called *the Son of God*; it could not have happened until this point.

“...and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end” (vs 32-33). Where did we read there should be no end to His kingdom in the Old Testament? *Isa. 9:6—called the Mighty God!*

Verse 34: “But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’” They knew about sex; they knew that it couldn’t happen without a man and woman; they didn’t have in vitro fertilization as we have today.

Verse 35: “And the angel answered *and* said to her, ‘*The Holy Spirit shall come upon you, and the power of the Highest*... [that’s higher than Jesus; this has got to be God the Father] ...shall overshadow you; and for this reason, the Holy One being begotten in you shall be called ***the Son of God***.’” She didn’t just give that name to Him because she thought this was a wonderful experience. She was commanded to call Him *the Son of God!*

Also notice, if you look in an interlinear an

understand a little bit about Greek, it literally means: *the thing being conceived in you now*, right then while he was talking, it was happening, *shall be called the Son of God*.

Verse 36: “Now behold, Elizabeth your kinswoman has also conceived a son in her old age; and this is *the* sixth month for her who *was* called barren. **For with God nothing shall be impossible**’ (vs 36-37). If God could manifest Himself as a man, do you think that it’s any difficult thing for God to become the impregnation of a human, physical life? *No! Nothing is impossible with God!*

We will see what else He was to be called. He was to be called *the Son of God!* It becomes very important that God had to become human—very important. You could not have the perfect sacrifice for the sins of all humankind in all historical settings from Adam and Eve to the last person in any less than God becoming human. If Jesus did not exist until He was conceived in the womb of Mary, how could His life then be applied to other human beings before He existed?

Matthew 1:18: “And the birth of Jesus Christ was as follows: Now, His mother Mary had been betrothed to Joseph; *but* before they came together... [as husband and wife in sexual relations] ...she was found to be with child of *the* Holy Spirit. And Joseph her husband, being a righteous *man*, and not willing to expose her publicly...” (vs 18-19). What was the command with fornication? *To be stoned! Death!* He didn’t want to make a public example; he was merciful.

“...was planning to divorce her secretly. But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary to be your wife, because that which has been begotten in her is of *the* Holy Spirit’” (vs 19-20). Why was it necessary for an angel to tell Joseph that? Would he have believed anybody else? *No!* Besides, if God did it, then an angel ought to have told him—correct? *Yes!*

Verse 21: “And she shall give birth to a son, and you shall call His name Jesus; for He shall save His people from their sins.” What did even the Pharisees say concerning sins? ‘*Who can forgive sins but God, when Jesus said to man who was ill, ‘Your sins be forgiven you.’*

Verse 22: “Now, all this came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Behold, the virgin shall be with child and shall give birth to a son, and they shall call His name Emmanuel’; which is, being interpreted, ‘**God with us**’” (vs 22-23). Doesn’t that say that Jesus was God? How can you get away from

it? *You can’t!*

Verse 25: “But he [Joseph] did not have sexual relations *with* her until *after* she had given birth to her son, the firstborn; and he called His name Jesus.” In other words, they did not come together as husband and wife until after Jesus was born, until Jesus was presented at the temple, etc.

We know the whole story of the wise men. What did they do when they came and found Jesus? *They worshipped Him!* Who alone should you worship? *God!*

Luke 1:38: “And Mary said, ‘Behold the handmaid of *the* Lord; may it be *done* to me according to your word.’ And the angel departed from her. And Mary rose up in those days *and* went with haste into the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. Now, it came to pass *that* when Elizabeth heard Mary’s greeting, the babe leaped in her womb... [a six month old child in the womb is called *a baby*; it’s human] ...and Elizabeth was filled with *the* Holy Spirit” (vs 38-41). Who did the inspiration of this? *The Holy Spirit!*

Verse 42: “And she cried out with a loud voice and said, ‘Blessed *are* you among women, and blessed *is* the fruit of your womb. But why is this *happening* to me, that the **mother of my Lord** should come to me?’” (vs 42-43). Strong words; inspired of the Holy Spirit!

Verse 44: “‘For behold, as soon as the sound of your greeting reached my ears, the babe in my womb leaped in exultation. And blessed *is* she who has believed...’” (vs 44-45). *Mary had to believe!* What if Mary said, ‘You’re not an angel, get out of here; I don’t believe in this nonsense and superstition’? *She believed!*

“‘...for there shall be a fulfillment of the things spoken to her from *the* Lord.’ Then Mary said, ‘My soul magnifies the Lord, and my spirit has exulted in God my Savior; for He has looked upon the humble estate of His handmaid; for behold, from this time forward all generations shall count me blessed’” (vs 45-48). Not the queen of heaven, but *blessed!*

Verse 49: “‘Because the Mighty One has done great things to me, and Holy *is* His name; and His mercy *is* toward those who fear Him, from generation to generation. He has worked strength with His arm; He has scattered *the* haughty in *the* imagination of their hearts’” (vs 49-51).

Read all of Luke 2 about the birth of Jesus; the angels coming and saying, ‘You will find Him,’ which is Christ the Lord (v 11); and the angels saying, ‘Glory to God.’

Luke 2:40: “And the little child grew and became strong in spirit, being filled with wisdom; and *the* grace of God was upon Him.... [He was filled with the Holy Spirit from impregnation] ...Now, His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years *old*...” (vs 40-42).

There are some spurious books out: Where was Jesus when He was child?

- He went to Egypt and learned sorcery from the Egyptians!
- He went to India!
- He went to Tibet!

It's almost as bad as this stack of heresy I've got sitting over here, *Where was Jesus?* A lot of those spurious things were written by Jews, later published during the Renaissance and the Reformation.

They couldn't find Him for three days, v 46: “Now, it came to pass *that* after three days they found Him in the temple, sitting in *the* midst of the teachers, both hearing them and questioning them. And all those who were listening to Him were amazed at *His* understanding and His answers. But when they saw Him, they were astonished; and His mother said to Him, ‘Son, why have you dealt with us in this manner? Look, Your father and I have been *very* distressed *while* searching for You.’ And He said to them, ‘Why *is it* that you were looking for Me? Don't you realize that I must be about My Father's *business*?’ But they did not understand the words that He spoke to them. Then He went down with them and came to Nazareth, and He was subject to them. But His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men” (vs 46-52).

How did Jesus learn?

This booklet says that He was taught in a ‘very thoroughly Jewish atmosphere’ by His mother and father. He was taught ‘Jewish rabbinical’ thinking.

- How was Jesus taught? *By God the Father! That's Who taught Him!*
- Was He taught a Jewish rabbinical education? *No!*
- Why? *Because the rabbis did not follow the Bible! Rabbis did not follow the Word of God!*

What Jesus was taught and learned was far greater than what the rabbis could give.

John 7:14: “But then, about the middle of the

Feast, Jesus went up into the temple and was teaching. And the Jews were amazed, saying, ‘How does this man know letters, having never been schooled?’” (vs 14-15). That means He had not received their formal education; had never learned in any of their schools.

Verse 16: “Jesus answered them and said, ‘My doctrine is not Mine, but His Who sent Me. If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self’” (vs 16-17).

John 8:28: “Then Jesus said to them, ‘When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak.’” What did He say when He was 12-years-old? *I must be about My Father's business!* So, the Father was teaching Him before He was 12.

When was the Father teaching Him? *Probably from the very instant that He was born!* Jesus had to be perfect and not sin. There's only one way that He could have done that is with the Holy Spirit in Him and being taught of the Father. “...I do nothing of Myself. But as the Father taught Me, these things I speak.”

Verse 29: “And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him.” Very interesting words—right?

John 5:19: “Therefore, Jesus answered and said to them, ‘Truly, truly I say to you, the Son has no power to do anything of Himself...’” In other words, He's saying that He did nothing originating of His own self, of His own idea, of His own thoughts, but what He sees the Father do.

“...but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner” (v 19). Very important! What would have happened if Jesus would have done one thing on His own?

- That would have been self-will!
- We would have all been lost!

You see what happens when you get a writing like this, and people believe that he was taught in the Jewish way, thoroughly steeped in Jewish thinking. *Nonsense!* He wasn't steeped in Jewish thinking! If that were the case, then why did the Jews hate Him?

John 14:10—after Philip said, ‘Show us the Father’: “Don't you believe that I am in the Father, and the Father is in Me? The words that I speak to you, **I do not speak from My own self...**” I'm not

self-originating these things.

I wish that anyone who professes to be a minister or a teacher, or a so-called prophet—I have stacks of all kinds of stupidity in, the name of God, sent to me; a bunch of false doctrines—that you would do this one thing: take this motto that Jesus said, “...The words that I speak to you, **I do not speak from My own self...**” Don’t have something come out of you as a great new wonderful doctrine!

“...but the Father Himself, Who dwells in Me, does the works” (v 10). Let’s yield to the Holy Spirit and let that teach us, which is going to be in conformity with all the words of God.

Verse 11: “Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves. Truly, truly I say to you, the one who believes in Me shall also do the works that I do; and greater works than these shall he do because I am going to the Father” (vs 11-12).

Why could not Jesus have anything come from Himself? We’ll understand that a little more when we get into the nature that Jesus had and why He had to have that nature.

John 2:23: “Now, when He was in Jerusalem at the Passover, during the Feast, many believed on His name, as they observed the miracles that He was doing.” All of that was short-lived. For a miracle people will believe a lot of things for a short period of time.

Verse 24: “But Jesus did not entrust Himself to them, because He knew all *men*; and He did not need anyone to testify concerning man, for He Himself knew what was in man” (vs 24-25). If Jesus was fully human He could not have taught anything of Himself, because that would have been sin! It’s that simple!

Let’s ask the question again, which I asked earlier, and we’ll see if we can get somewhat of an answer. I don’t want to risk this. I don’t think anyone wants to risk this—do we?

How much can you not believe and still be saved? You can’t!

John 20:24: “But Thomas, called Didymus, one of the twelve, was not with them when Jesus came.” Remember, Jesus just appeared, standing in the middle and then He disappears.

Verse 25: “Then the other disciples said to him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the nail marks in His hands, and put my finger into the nail marks, and put my hand into His side, **I will not believe** at all.’”

How much can you not believe and still be

saved?

Verse 26: “Now after eight days, His disciples again were within, and Thomas with them. Jesus came after the doors were shut, and stood in the midst and said, ‘Peace *be* to you.’ Then He said to Thomas...” (vs 26-27). I would loved to have been there. I wonder what Thomas’ face was like when Jesus was there all of a sudden?

He looked at all the disciples, and then He looked at Thomas and said: “...‘Put forth your finger, and see My hands; and reach *out* your hand, and put *it* into My side; and **be not unbelieving, but believing.**’ And Thomas answered and said to Him, ‘My Lord and My God.’.... [He called *God!* Interesting—isn’t it?] ...Jesus said to him, ‘Because you have seen Me, Thomas, you have believed; **blessed are the ones who have not seen, but have believed.**’ Now then, Jesus did many other miracles in the presence of His disciples, which are not written in this book. But **these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name**” (vs 27-31).

- **Is it necessary that you believe that Jesus was God before He became human in order to believe Jesus?**

I’ll let you think on that a minute.

- **If He truly was God before He became human, and you don’t believe that, do you have enough belief for salvation?**

We’re not talking just about arguing theological terms. We’re not talking about new doctrine or old doctrine. We’ll prove, undoubtedly, that He was God before He became human.

I won’t say it dogmatically, but I doubt very much whether anyone can be saved if you don’t believe that He was God before He became human. That would be the greatest act that God has done to save humankind.

Let’s talk a little bit about this belief. If you truly believe that Jesus was God before He became human, and that He died for your sins, are there other things that you may not be perfect in that God can overlook and you still would be saved, because you truly believe that? *I would have to say that, yes, you could be saved, because you truly believe in the Son of God and that He was God!*

John 3:16: “For God so loved the world that He gave **His only begotten Son...**” He’s making this clear that He’s the only one. Other people have said that they’re a manifestation of God.

“...so that everyone who believes in Him may not perish, but may have everlasting life” (v

16). You've got to believe that He was the Son of God! We will see why John was written and you've got to believe that Jesus was God before He became the Son.

Verse 17: "For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him. The one who believes in Him is not judged... [condemned to death, because you believe on Him] ...but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God" (vs 17-18). What does His name include? *That He is God!*

Verse 19: "And this is the judgment: that the Light has come into the world, but men loved darkness rather than the light because their works were evil. For everyone who practices evil hates the light, and does not come to the Light, so that his works may not be exposed... [that's what's the matter with the world today] ...but the one who practices the Truth comes to the Light, so that his works may be manifested, that they have been accomplished by *the power of God*" (vs 19-21).

John 12:44: "Then Jesus called out and said, 'The one who believes in Me does not believe in Me, but in Him Who sent Me.'" Believing in God the Father. If God the Father did this with the One Who became Christ, are you really believing what the Father did if you don't believe that Jesus was God before He became human?

Verse 45: "And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him in the last day. For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me" (vs 45-50).

We're going to go through some things in the book of John and in the other epistles and we will answer the questions:

- Why, when Jesus was on earth, He did not say directly that He was God?
- Why that Jesus in John 17, when He prayed to the Father, He said, 'You are the only true God'?

Then we will cover why the sacrifice of Christ is so

great, because of what He did to forgive sin. The book of John is the very key important thing.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Isaiah 9:6
- 2) Psalm 50:1
- 3) Psalm 82:1, 6
- 4) Exodus 7:1
- 5) Genesis 18:1-19
- 6) Genesis 32:24-30
- 7) Psalm 45:6-7
- 8) Genesis 1:26
- 9) Psalm 45:6
- 10) Psalm 27:1-4
- 11) Psalm 28:1, 6-7
- 12) Psalm 33:1, 6, 8-12
- 13) Psalm 110:1
- 14) 1 Corinthians 15:23-28
- 15) Psalm 110:1-4
- 16) Psalm 111:1
- 17) Psalm 2:1-7
- 18) Daniel 3:23-25
- 19) Daniel 7:9-14
- 20) Psalm 78:10-11, 21-22, 32-41
- 21) Isaiah 55:8-9
- 22) 1 Corinthians 2:9-14
- 23) Luke 1:26-37
- 24) Matthew 1:18-23, 25
- 25) Luke 1:38-51
- 26) Luke 2:40-42, 46-52
- 27) John 7:14-17
- 28) John 8:28-24
- 29) John 5:19
- 30) John 14:10-12
- 31) John 2:23-25
- 32) John 20:24-31
- 33) John 3:16-21
- 34) John 12:44-50

Scriptures referenced, not quoted:

- 1-Corinthians 10:4
- Hebrews 7
- Luke 2:11
- John 17

Also referenced: Booklet: *Who is Jesus?* by Anthony Buzzard.

FRC:bo
Transcribed: 5/23/13

Who is Jesus? V Jesus was God *before* He was the Son!

Fred R. Coulter

- Why do we have so many false prophets, preachers or teachers going around?
- What is the value of that to you and to me? Other than just being a mental pain or something.
- What is the value of that to us?
- Why does God allow it?

I'm going to read to you an article that I think you will find absolutely shocking, and it fits in to what we want to say here.

- Why do you believe what you believe?
- Why do you know that you believe what you believe to be true?

That's one of the main reasons why there are many different prophets.

Deuteronomy 13:1: "If a prophet rises among you, or a dreamer of dreams, and gives you a sign or a wonder. [they can even do miraculous things] ...and the sign or the wonder which he foretold to you comes to pass, saying, 'Let us go after other gods, which you have not known, and let us serve them'" (vs 1-2).

Matthew 24:24—showing that Jesus said that in the end-time this would happen. There would be those with signs and wonders, and people will go flocking after them. "For there shall arise false Christs and false prophets... [that's more than just prophesying a prophecy; that also means someone who is preaching] ...and they shall present great signs and wonders, in order to deceive, if possible, even the elect." That ties right in with Deut. 13.

Deuteronomy 13:3: "You shall not hearken to the words of that prophet or that dreamer of dreams, for the LORD your God *is* testing you to know whether you love the LORD your God with all your heart and with all your soul." That's why there are false prophets. *God is proving us!*

- Are we going to be proved whether we're going to be faithful in the Kingdom of God or not?
- Are we going to be proved whether we love God with all our heart, mind, soul and being, or not?

or

- Is it just a simple profession that we say once, forever, and it's done?

It's very evident that there are a lot of people who figure that if they are in *a particular church* they've got it made, and they don't realize that

within the very top of that church—remember what is one of Satan's most believable tactics: *to get within that church in the hierarchy and to change the doctrine subtly from the top and then you get everyone believing it*—because 'after all it comes from headquarters,' or 'after all it's from God's chosen.'

That's why, there it is right there, ***God is going to test you*** whether you love God with all your heart and with all your mind.

Verse 4: "You shall walk after the LORD your God and fear Him, and keep His commandments, and obey His voice, and you shall serve Him and hold fast to Him." Only if you like it; only if you the going is good—which a lot of people would add there—right? It doesn't say that—does it? It means under *all* circumstances, if the going is good or bad; if you like it or not like it!

Verse 5: "And that prophet or that dreamer of dreams shall be put to death..." If it isn't done by someone today, God will surely do it later in the Lake of Fire.

We've covered enough about credible false prophets, let me read to you out of the *Time Magazine*, Feb. 18, 1991, the religion section:

More Spontaneous Eruptions:

John Shelby Spong is the name of the man we're going to talk about here who is an Episcopal bishop. He's put out a new book, *Rescuing the Bible from Fundamentalism*.

Jesus Christ, as portrayed in some New Testament passages, is "narrow-minded"...

What did Jesus say about God's way? *Narrow is the way and straight is the gate that leads to life!* What did Jesus say about *the way*? *I am the Way!* If there is *the Way*, there is no other. So, you cannot compare Jesus in the way of human standards.

...and "vindictive." The Gospel writers "twisted" the facts concerning Jesus' resurrection, which was never meant to be taken literally.

Sounds like a doctrine the Apostle Paul was dealing with. Some say there is no resurrection. There's no new false doctrine under the sun!

The virgin birth of Christ is an unthinkable notion, and there is not much value in the doctrine of the Trinity, or in the belief that Jesus Christ was sent to save fallen

humanity from sin. St. Paul, the missionary of Christianity to the Gentiles, was a repressed and “self-loathing” homosexual. As for the Old Testament, it contains a “vicious tribal code of ethics” attributed to a “sadistic” God.

Which was one of the ten most believable lies in the book by David Breese, *Ten Most Believable Lies of Satan*, and that was that God was a cosmic sadist.

The idea that Yahweh bestowed the Promised Land upon the Israelites is “arrogance.”

Excerpts from a tract by a staunch atheist? On the contrary, those are assertions offered by a bishop of America's Episcopal Church, John Spong of Newark, in his new book, *Rescuing the Bible from Fundamentalism* (Harper San Francisco, \$16.95).

Spong's unorthodoxy is of long standing, but it has now reached epic proportions. His previous book, *Living in Sin?*, assailed Christian dos and don'ts on sex and asserted that non-marital sex can be holy under some circumstances.

In San Francisco they feel they can be under all circumstances, because on this past Valentine's Day they had a great celebration of all of the queers, perverts, homosexuals and weird-minded. They all went to the City Hall and took out their ‘Document of Perversity’ proclaiming that they were ‘couples.’

After the work appeared in 1988, Spong ordained a sexually active gay priest, inspiring the Episcopal House of Bishops to “disassociate” itself from Spong's action.

So, this is the guy!

The provocative prelate... [a high ranking clergyman] ...also has Roman Catholics fuming. A task force in his Newark diocese...

Why do they call it a diocese? These strange names are weird—aren't they?

...has just declared that Catholicism's view of women is “so insulting, so retrograde that we can respond only by saying that women should, for the sake of their own humanity, leave that communion.” Spong handpicked the panel, and offers no particular criticism of its assertions, though he says he might have employed milder language. Newark's Catholic Archbishop, Theodore McCarrick, has decried the “offensive attacks” on Catholicism.

Why not decry the offensive attacks on God? Forget Catholicism! They deserve a lot of criticism, but what about the attacks on God?

In [the book] *Rescuing the Bible*, Spong brands traditional Catholicism as a “destructive” creed. But he is even more offended by conservative Protestants who take a literal view of biblical exegesis. Spong, 59, held similar beliefs in his boyhood as a practicing Presbyterian, and has admitted that Fundamentalism gave him a “love of Scripture that is no longer present in the liberal tradition of the church.”

How can you say you have the love of the Scripture with these kinds of things? That's incredible! That's impossible!

In taking aim at literalism, Spong declares his goal is to reveal the spiritual truths underlying the biblical text. Still, his book lashes out both at the conservative view of the Bible and at its adherents, who are, Spong says, consumed by “enormous fear” of doctrinal uncertainty.

Oh, you poor people here, you're consumed by enormous fear of doctrinal uncertainty! What a bunch of stupidity that is. We're not! If you know your Bible, what does it say of ‘perfect love’? *If you love God with all your heart, mind, soul and being, perfect love casts out fear!*

There may be a lot of people in churches who do have enormous fear because of doctrinal uncertainty, because of men just like this who undermine their faith and belief.

Spong's wildly offbeat convictions raise an intriguing question: Are there any limits to what an Episcopal leader may believe—or disbelieve? His Paul-was-gay argument, based tenuously upon the Apostle's unmarried state and frequently mentioned sense of personal sin, is causing a growing uproar among traditionalists.

I suggest that those of you who believe that the Apostle Paul could have been a homosexual, just read the Bible. If he were married, just think what his wife would have been put through. Read what the Apostle Paul went through. So, God was being merciful in that particular case

But conservative Bishop William Frey, president of Pennsylvania's Trinity Episcopal School for Ministry, doubts any decisive stand will be taken by the church against his colleague's writings.

Why not? *Don't know!*

“The House of Bishops has shown itself to be impotent in the face of challenges to the core beliefs of the church”...

I'll tell you one thing, we are not going to find ourselves impotent in the onslaught of attacks against the Bible even from those who profess to be ministers of the Church of God. Because there are so many coming down the pike, we just may have to mention every one by name so you can be aware of who they are, what they are and what they are doing. We won't be like they are.

...Frey says. “We've been paralyzed by our politeness.” Los Angeles Bishop Frederick Borsch, who chairs the hierarchy's theology committee (on which Spong sits), explains that “we are not a confessional church that tries to write a definition of orthodoxy. A lot of us would defend this as the genius of Episcopalianism.”

A lot of high-sounding words that says we're not going to take any responsibility in doing anything.

Spong's latest work, however, leaves the genius somewhat embattled.

I think that's fitting to read into the record what we have here while we're going to through *Who is Jesus?* Everything we have covered so far disproves exactly what is written in this book *Who Was Jesus?* by Anthony Buzzard.

We're going to see that Jesus even applied one of these Scriptures to Himself and Psalms 110. Matthew 22:41: “While the Pharisees were assembled together, Jesus questioned them, saying, ‘What do you think concerning the Christ? Whose son is He?’ They said to Him, ‘The Son of David.’” (vs 41-42). Which is the proper answer—isn't it?

Verse 43: “He said to them, ‘How then does David in spirit call Him Lord, saying, “The LORD said to my Lord... [see part 4 of this series and Psalm 110—you've got to have two Yahwehs.] (the Yahweh said to my Yahweh): ...‘Sit at My right hand, until I make Your enemies a footstool for Your feet’”? Therefore, if David calls Him Lord, how is He his Son?’ And no one was able to answer Him a word, neither dared anyone from that day to question Him anymore” (vs 43-46).

Same Jewish thinking today! They can't answer that Scripture. It's kind of like when Jesus asked them about the baptism of John.

Matthew 21:23: “Now when He entered the temple *and* was teaching, **the chief priests and the elders** of the people... [I want you to pay particular attention to who these people were] ...came up to Him, saying, ‘By what authority do You do these

things? And who gave You this authority?’” Obviously, they didn't. The chief priests and the elders did not give Jesus the authority—right? *No!* So, they're challenging Him.

Verse 24: “And Jesus answered *and* said to them... [this is typical the way that Jesus answered a lot of questions]: ...‘I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things. The baptism of John, where did it come from? From heaven, or from men?’ Then they reasoned among themselves... [notice how premeditated this is] ...saying, ‘If we say, “From heaven,” He will say to us, “Why then did you not believe him?” But if we say, “From men,” we fear the multitude; for everyone holds John as a prophet.’” (vs 24-26).

You talk about deliberate political decision making, devoid of the Spirit of God. This has got to be it!

Verse 27: “And they answered Jesus *and* said, ‘We do not know.’ He said to them also, ‘Neither will I tell you by what authority I do these things.’” That's much the same philosophy that one of the premises that's in this book is, which is that *nowhere in the entirety of the Bible do you find that Jesus was called the Son being eternally the Son of God*. Which is kind of a play on words, because the Bible doesn't call Him the Son before He became the Son.

As we covered in part 4 of this series, he was not the Son until He became the Son. But we have shown as clear as we can, from the Old Testament, that the One Who became Jesus was Yahweh Elohim, the God of the Old Testament. He was not eternally the Son of God. But He was Yahweh Elohim, and He did not become the Son until He became the Son.

Who is Jesus? by Anthony Buzzard: [The Logos in John 1:1](#)

Here is his explanation of Logos, the capitalized word *Word* (John 1). We will get into the meaning of John at a proper time, but I want to cover Buzzard's explanation of John 1:

There is no reason, other than force of habit, to understand the “word” in John 1:1 to mean a second divine person, *before the birth of Jesus*.

There's no reason other than the force of habit. I'll disprove that right now, John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word **was** God.

That becomes very important as I'll show in just a minute. Apparently he did not read that last statement: *the Word was God!* If that little phrase was not there, then you could build a reasonably

strong case that Jesus was not God, providing you ignored a lot of other Scriptures. But this is very strong and very powerful.

A similar personification...

See what he's doing? A personification of an idea or word.

...of wisdom in Proverbs 8:22, 30 and Luke 11:49 does not mean that "she" is a second person.

We'll see that that even in Prov. 8 it doesn't talk about the *she*—wisdom—being expressed in that particular sense as a person. We will see that it was a possession, something you possess.

There is no possible way of accommodating a "second divine Person" in the revealed Godhead as John and Jesus understood it.

Those are pretty powerful words. *No possible way!*

The Father remains, as He always has been, "the only true God" (John 17:3)...

In the prayer of Jesus where He says, 'I come to you Holy Father.' And where He says, 'That they may know You as the only true God and Jesus Christ Whom You have sent.' So, therefore, if it says, "the only true God" that means Jesus could not be God. We'll explain it when we get there.

...*"the one who alone is God"* (5:44). Reading the term *logos* ("word") from an Old Testament perspective we will understand it to be God's activity in creation...

[He's saying]: Logos is not God, is not a person, it is now:

"God's activity in creation, His powerful life-giving command by which all things came into existence (Ps. 33:6-12). God's word is the power by which His purposes are furthered (Isa. 55:11). If we borrow from elsewhere in the New Testament we will equate the word with the creative salvation message, the gospel. This is the meaning throughout the New Testament (Matt. 13:19; Gal. 6:6, etc.)

Strong words, but not true!

It is this complex of ideas which go to make up the significance of *logos*, the "word." "Through *it* all things were made and nothing was made without *it*" (John 1:3).

John 1:3: "All things came into being through **Him**... [not IT] ...and not even one *thing* that was created came into being without **Him**. In **Him** was life..." (vs 3-4). He translates this in his booklet: *it*. That is completely without foundation in the

grammar of the Greek and English—totally.

In John 1:14 the word materializes...

Very interesting word.

...in a real human being having a divine origin in his supernatural conception....

What he's saying is that Logos is an idea, virtue, word, command or an attribute of God that now materializes in human form.

Verse 14: "And the Word [Logos] became flesh..." I'll explain the significance of that a little later. He didn't *materialize* in human form. To *materialize* in human form is a New Age concept going back to the old materialization of God in the flesh, ala Buddha.

From this moment, in "the fullness of time" (Gal. 4:4), the one God expresses Himself in a new creation, the counterpart of the original creation in Adam. Jesus' conception and birth mark a new unprecedented phase of God's purpose in history. As the second Adam, Jesus sets the scene for the whole program of salvation. He pioneers the way to immortality. In him God's purpose is finally revealed in a human being (Heb. 1:1).

We're going to cover about the first Adam and the second Adam. Which is greater?

- To be the original hand-created human being fashioned by the hand of God?
- or
- To be a supernatural new impregnation in an already line-descendent human being from Adam down to Mary?

Which is really the greater? To me the greater would be the original creation made by the hand of God Himself. That in effect is totally supernatural! God did it Himself! The other is—though it's supernatural—He is already using an existing humanity, rather than creating something entirely new.

All this does not mean, however, that Jesus gave up one life for another. That would seriously disturb the parallel with Adam who was also "Son of God" by direct creation (Luke 3:38). It would also interfere with the pure monotheism revealed throughout the Scriptures which "cannot be broken" (John 10:35). Rather, God begins to speak to us in the first century A.D. in a new Son, His last Word to the world (Heb. 1:1).

Let's examine this place where it talks about *wisdom*. We know that wisdom comes from God. We know that it comes from the mind of God.

Proverbs 8:1: “Does not wisdom call? And does not understanding put forth her voice? She stands in the top of high places, by the place where the paths meet. She cries in the gates, at the entrance of the city, *at* the doors: ‘To you, O men, I call; and my voice *is* to the sons of men. O you simple ones, understand wisdom; and, you fools, be of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things, for my mouth shall speak truth; and wickedness is an abomination to my lips’” (vs 1-7).

This is wisdom talking. It is in the feminine sense, it is called *she*. It is a personification of wisdom, but it is not a real person; everyone understands that. Why do they all understand it that way?

Verse 8: “All the words of my mouth *are* in righteousness; there is nothing twisted or perverse in them. They *are* all plain to him who understands, and right to those who find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold, for wisdom *is* better than rubies, and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge and discretion. The fear of the LORD *is* to hate evil; I hate pride, and arrogance, and the evil way, and the perverse mouth. Counsel and sound wisdom *are* mine; I *am* understanding; I have strength’” (vs 8-14).

This is why we know it is a personification, and this is why we know it is not a person, v 22: “The LORD **possessed** me in the beginning of His way, before His works of old.... [It was a possession of God!] ...I was set up from everlasting, from the beginning, before the earth ever was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills, I was brought forth. Before He had made the earth, or the fields, or the highest part of the dust of the world, when He prepared the heavens, I *was* there; when He set a circle upon the face of the deep; when He established the clouds above, when He established the fountains of the deep, when He gave to the sea its limit that the waters should not pass His command, when He appointed the foundations of the earth, even I was *with Him* as a master workman; and I was daily *His* delight, rejoicing always before Him” (vs 22-30).

What Anthony Buzzard does in this book—*Who Was Jesus?*—is that he says ‘Logos, meaning the Word, was just like wisdom’ in Prov. 8. I dare you to search the Bible high and low and see if you can find any place where it says that wisdom is God. In the Greek ‘the Word was God’ is pronounced: ‘ho Logos en Theos’

If it was by wisdom that God created everything, why change the name in the New Testament from *wisdom* to *Word*? The Greek word for *wisdom* is ‘ha sophia.’ Of course, we have the female name Sophia. We even have a capital city in Bulgaria called Sophia. Why would it not, in John 1, start out this way:

- ‘en arche en ho spohia’—in the beginning was wisdom
- ‘kai ho spohia en pros ton theon—and wisdom was with God
- Why change it?
- Was not John a Jew? *Yes!*
- Was not John familiar with the Jewish language? *Yes!*
- Was not John familiar with the language and the expression of ‘ha sophia’? *Yes!*
- Why did he not write it ‘ha sophia’ instead of ‘ho logos’?

That is the question Anthony Buzzard can’t answer.

This may be a little technical for some people, but I think you follow what I’m saying here.

This understanding of Jesus in John’s Gospel will bring John into harmony with his fellow apostles and the monotheism of the Old Testament will be preserved intact.

There is the purpose of this whole book, right here! *To take away from the revelation of John and to make the New Testament conform with Old Testament theology*, inasmuch as they understand it.

The facts of church history show that the unrestricted monotheism of the Hebrew Scriptures was soon after New Testament times abandoned under the influence of alien Greek ideas....

Now we blame the Greeks for this. Then it says that this conflict has been there all the time, it has been unresolved.

...The result was years of conflict, still unresolved, over how an already existing second divine Person could be combined with a fully human being in a single individual.

I don’t find that a problem at all; maybe he does.

The concept of literal preexistence for the Messiah is the intruding idea, the part of the Christological puzzle which will not fit. Without it a clear picture of Jesus emerges **within the terms of the Hebrew revelation...**

Remember what I said about the Jewish Marranos tearing down New Testament theology. There it is right there, subtly exerting its force.

...If Christianity is to be revived and unified it will have to be on the basis of belief in Jesus, the Messiah of the Bible, unspoiled by the misleading speculations of the Greeks who displayed very little sympathy for the Hebrew world into which Christianity was born.

I will show you that it was not the Greeks who did this in the book of John, but it was the Apostle John.

Then it talks about the Divinity of Jesus; talks about the form of God—very interesting. It says between the form of God and the likeness of God there's no difference, but I'll prove that there is a difference.

However, are we not demanding of Paul more than he could possibly give by asking him to present us, in a few brief phrases, with an eternal being other than the Father? This would so obviously threaten the strict monotheism which he everywhere else expresses so clearly.

Then we come to Philippians 2 where it says 'Let this mind be in you which was in Christ Jesus.' Notice his comment on this:

It has often been asked whether it is in any way probable that he would enforce this lesson by asking his readers to adopt the frame of mind of one who, having been eternally God, made the decision to become man.

- Why should we not have that frame of mind?
- What did God literally have to give up to save humankind?

Everything!

- What do we literally have to give up to become one of the members of the Family of God at the resurrection?

Everything!

It might also be strange for Paul to refer to the preexistent Jesus as Jesus the Messiah, thus reading back into eternity the name and office he received at birth.

The traditional reading of the Philippians 2 passage depends almost entirely on understanding Jesus' condition "in the form of God" as a reference to a preexistent life in heaven. Translations have done much to bolster this view. The verb "was" in the phrase "was in the form of God" occurs frequently in the New Testament and by no means carries the sense of "existing in eternity"...

This is a trap for someone who doesn't know Greek, or doesn't understand verbs. Sure, you can take any verb and make this statement, but that doesn't take away from the rest of it. You can't isolate the verb alone from the rest of what it's talking about. Could you isolate the verb from: *I came home*, and take the verb *came* and say that can apply to many other things? *Certainly it can apply to many other things!* But in this sense it's restricted to the rest of it. '*Was in the form of God*' is not dependent upon the verb in this case.

...Paul says that a man ought not to cover his head since he *is* in the image and glory of God.

So, he says *form* and *image* are interchangeable.

Paul's intention in Philippians 2 is not to introduce the vast subject of an eternal divine being who became man, but to teach a simple lesson in humility. We are to have the same attitude as Jesus, to think as he did. We are not being asked to imagine ourselves as eternal divine beings about to surrender Godhood in order to come to the earth as men.

Then he gives this quote by a Regius Professor of Divinity wrote in 1923, and he wrote an explanation of it saying that Paul wasn't saying that, but just exhorting to just accept what he's giving up here.

A.H. McNeile, suggests the following paraphrase:

Note that a paraphrase never proves doctrine. A paraphrase is a paraphrase. Let's go to Philippians 2:5 so we know what we're talking about: "Let this mind be in you, which *was* also in Christ Jesus." Here's his *paraphrase* of Philip. 2:

(go to the next track)

"Though Jesus was throughout the whole of his life divine, yet he did not think it a privilege to be maintained at all costs to be treated as on an equality with God but of his own accord emptied himself (of all self-assertion or divine honor) by adopting the nature of a slave."

Paul is pointing to the fact that Jesus appeared on the human scene as any other man ("in the likeness of men"). His life, looked at as a whole, was a continuous process of self-humbling, culminating in his death on the cross. The second Adam, unlike the first, submits himself entirely to the will of God and in consequence receives the highest exaltation.

Let's look at this in a little more detailed way. If you have an Interlinear it will be helpful in this particular

case. If you know anything about Greek that also will be helpful. I'm going to cover some Greek words and I hope I can make it understandable to everyone.

Verse 6: "Who, although He **existed [being] in the form of God...**" What does this mean in the Greek?

- form—from the Greek word 'morphe'

Anthony Buzzard claims that the word 'morphe' means the same as 'eikono.'

1-Corinthians 11:7 (KJV) "For a man indeed ought not to cover *his* head, forasmuch as he is the **image** and glory of God..."

- 'image'—'eikono'
- 'being'—*state of existence*; he's existing in the image of God

It's different than *form*, because this word 'eikon' also refers to and is the word used for *image of the beast*. So, the image is not the reality. If you have a picture of someone, is that really that person? *No!* If you have the image of a statue depicting something, provided it's not an idol, it's still in the Greek called an 'icon,' is that the reality? *No!* Is man, being in the image of God, is he God? *NO!*

When we come to the word *form* we're talking about the reality of your form. It says, Philippians 2:6 (KJV): "Who, being in the form of God..."—you can look at the Greek and see that the word *being* means *subsisting*—'huparchon.' So, who was subsisting? What does subsisting mean?

- 'huparchon'—*a state of being, to exist really or actually.*
- What is this state telling us?
- Is Paul telling us that Jesus literally, actually was existing in the form of God?
- A state of being as God?

That's what Paul is telling us here in the Greek. It's exactly what he's saying. It's not an idea that He was in the form of God; it wasn't the same as an image, because an image is a replication. A form is what you are.

Remember the two disciples that Jesus met after His resurrection? He appeared to them in a 'different' form. What they really saw was the reality of Jesus in a different form. It's the same word *form*, which is 'morphe'—it's the reality of what you really are. What Paul is saying is that Jesus *was actually existing in a state of being in the form of God*. If you are in the form of God and you are God then it's not "...robbery to be equal with God" (v 6)—is it? *No!* That's what he's saying.

Let's see where the word 'huparchon' is used

again. This is how, brethren, that you establish doctrine in studying the Bible. You see how the things are used in the Bible, what it really means.

Luke 7:25—parable talking about John the Baptist and Jesus said, "But what did you go out to see? A man dressed in soft clothing? Behold, those who *dress* in splendid clothing and **live** in luxury are in the palaces."

- live—"huparchon"—it shows he's living.

Are they not living? Those who are dressed that way are living in king's courts. It is *a state of existence*. That's what he's saying of Jesus, *a state of existence*.

We could go through and do a much more in-depth word study, but I'm not going to. This is talking about the nature of man:

Luke 11:13: "Therefore if you, **being** evil..."—"huparchon"—*a state of real existence!* Are we, by *a state of real existence* of ourselves, evil? *Yes!* That doesn't mean we aren't capable of doing good, but what did Jesus say about human nature? *It is evil!* If you being—"huparchon"—evil; a state of existence.

Roman 4:19—about Abraham: "And he, not being weak in the faith, considered not his own body, already having become dead, **being** ['huparchon'] a bout one hundred years old..." Was Abraham, at that time, in a state of being, literally existing at 100-years-old? *Yes!* So, when it talks about Jesus being, or living, in a state of actually being in the form of God, 'esteemed it not robbery to be equal with God.' Is Paul not saying that Jesus was God? *He's saying that Jesus WAS God!*

Notice what God had to do. This is not used of any other human being.

Philippians 2:7 (KJV): "But made himself of no reputation..." That's not a correct translation, but it's fair. If you are of God you have a reputation; you live forever, you're the ever-existing one and so forth. In the Greek it means:

(FV): "But emptied Himself..." How can a human being empty himself? If He was just a man, not God, how can a man empty himself? A person doesn't empty himself; you are what you are! You can empty your brain; you can do that. You can have a humble mind, but you are not emptying yourself.

Remember the example of Abraham when the Lord and the two angels came to meet him. Abraham scurried around like he was the lowest slave around—right? But it doesn't say that he emptied himself; he was humbled toward God—wasn't he? *Yes, he was!*

This is talking about God on a level of

existing Who then empties Himself from being God. That's what it's talking about. Would God literally have to empty Himself to become a human being? *Yes, He would!*

- He'd have to give up eternal life
- He'd have to give up power
- He'd have to give up authority

Verse 7: "He emptied Himself... [of the form—'morphe' of God] ...*and* was made in *the* likeness... ['homoiomati'—the exact sameness as man; flesh and blood] ...of men *and* took the form... ['morphe' means *that is what you are*] ...of a servant ['doulous']." We have here very clearly going from one state of being as God to another state of being as a slave, or human being.

- He didn't take on being nearly man
- He didn't take on a better form of flesh than we have

For God to do that, God literally had to empty Himself of it. If God has to pay for the penalty of sin Himself, by His death, how else is God going to do this. As God, God cannot die! So, you have to become human, because a human can die! In order for you to die as a human, you have to take on the same exact nature that human beings have and be subject to death, otherwise, you couldn't die.

That's what it's saying here. God wants us to have that same mind of Jesus Christ Who, when He was God, *gave up everything* to save humankind! So, we, in response to God need to have that same attitude, that *we give up everything* to God! That's what we need to do.

That's why it's so dangerous for a church to come in and take that dedication that people have toward God and use it for their own ends, means and purposes.

Notice what else Jesus did, v 8: "And being found in *the* manner of man..."—meaning all of the bodily processes of a human man. He did everything that a human had to do:

- He had to eat food
- He had to eliminate
- He sweat
- He was tired
- He had to sleep

Remember, one time He was sleeping in the back of a ship and there was a big storm going on. That means He was really, literally, truly, absolutely, completely human in every way like we are.

"...He humbled Himself, *and* became

obedient unto death, even *the* death of *the* cross" (v 8). There's an awful lot here; this part of the Bible is telling us an awful lot.

How is that someone can read this and say that Paul is not saying this. Either he doesn't know what he's saying, *or* he doesn't understand Greek, *or* if understands Greek, he doesn't research it enough, *or* he has a preconceived notion as to the premise of where he is going and everything he must do must fit that premise. I would say that is the case in this booklet *Who Was Jesus?*; to make the New Testament conform to the Old; whereas the Old Testament cannot be understood except for the New Testament.

- Can you understand Daniel without Revelation? *No! You can understand part of it!*
- Can you understand about the Messiah without the New Testament? *No! Only part of it!*
- What did Jesus have to do with His own disciples? *He had to open their minds to understand the Scriptures concerning Himself!*

Verse 9: "Therefore, God has also highly exalted Him and bestowed upon Him a name which *is* above every name; that at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father" (vs 9-11).

I know this gets a little tedious, I understand that, but that's the only way to answer a sophisticated argument. You've got to get in and be tedious and plod through it and have the fortitude to get all the way through it.

Beginning with Jesus, humanity makes a new start. In Jesus as representative man, the new Adam, society begins all over again.

Society didn't begin all over again when Jesus was here.

This correspondence is seriously disturbed if Jesus after all did not originate as a man. As Adam is created a "Son of God" (Luke 3:38), so Jesus' conception constitutes him "Son of God" (Luke 1:35).

Jesus is the firstborn of every creature as well as the firstborn from the dead...

That's interesting, *creature!*

The term "firstborn" designates him the leading member of the new created order...

That almost smacks of New Ageism—doesn't it?

...as well as its source, a position which he attained by being the first to receive immortality through resurrection.

That's a relatively true statement.

In none... [that's a strong one] ...of Paul's statements are we compelled to find a "second, eternal divine being."

In other words, there is not another one called *God*. We just read some of Paul's statements—right?

He presents us rather with the glorified second Adam, now raised to the divine office for which man was originally created (Gen. 1:26; Ps. 8). Jesus now represents the human race as the Head of the new order of humanity. He intercedes for us as supreme High Priest in the heavenly temple (Heb.8:1).

Nothing in Colossians 1 forces us to believe that Paul, without warning, has parted company with Matthew, Mark, Luke, Peter, and John, and deviated from the absolute monotheism which he states so carefully and clearly elsewhere...

It will be useful by way of summary and to orient ourselves to the thought world of the authors of the New Testament to lay out the principal passages of the Hebrew Scriptures from which they derived their unified understanding of the person of Christ. Nowhere can it be shown that the Messiah was to be an uncreated being, a fact which should cause us to look outside the Bible for the source of such a revolutionary concept.

Jesus thus represents the presence of the one God, his Father. In the man Jesus, Immanuel, the one God is present with us (John 14:9).

While the evidence of the Old Testament was largely rejected—as well as the evidence of the synoptic Gospels, Acts, Peter, James, and John in the book of Revelation—a series of verses in John's Gospel and two or three in Paul's epistles were reinterpreted to accommodate the new idea that Jesus was the second member of an eternal Trinity... [we're talking about duality] ...coequally and coessentially God. That Jesus, however, is scarcely the Jesus of the biblical documents. He is another Jesus (2 Cor. 11:4).

He's saying that if you believe that Jesus was God. He makes a statement that He's co-equal with God. Jesus revealed that the Father was 'greater than I am.' But the Bible does reveal that the One Who

became Jesus was Yahweh. Had to be Yahweh, no way around it. I'll prove that as we go along.

A perusal of standard works on Christology reveals some remarkable admissions which may encourage the reader to conduct a personal quest for the Truth about Jesus. In an article on the Son of God, William Sanday, once professor of divinity at Oxford...

Which by the way is Episcopal, and we read how the Episcopalians bury the Truth at the beginning. So, we lay great stress and authority on Professor Sanday.

...asks the question whether there are any texts in the four Gospels which might lead us to the idea of Jesus as the "preexistent Son of God." He concludes that *all* the statements about Jesus in Matthew, Mark, and Luke refer to the life of Christ on earth. There is not a single reference to his having been the Son of God before his birth.

I want you to understand something here: This is a very clever argument, because that statement of and by itself is true—that He was eternally the Son of God before His birth. He was Yahweh, not the Son before His birth. He did not become the Son until He was begotten. So, you take a little technical statement like this and you build your case upon this.

It's like this: Many of these murder trials that we see have been thrown out on a technicality—right? Even though the person has confessed to the murder! Conviction is thrown out, confession is thrown out, because the police officer did not inform him that he could have an attorney present.

That's the same reasoning that we're using here. Taking a true fact that Jesus was not the Son eternally and saying that since He was not the Son eternally then He could not have been God before He became a human being. That's throwing out the whole case on a technicality.

If we examine John's Gospel "we have to look about somewhat for expressions that are free from ambiguity. *Perhaps there are not any*" (*Hastings Dictionary of the Bible*, Vol. IV, p. 576, emphasis mine).

We'll see that are some very direct statements by Jesus that remove all ambiguity whatsoever about Who He was and what He was before He became human, and where He was. Notice the absence of Scriptural proof. Notice the absence of getting into the Scriptures and the Greek and the Hebrew to prove what he is alleging.

Here, then, is the statement of a leading expert to the effect that there may not be a single reference in all four Gospels to Jesus

being the Son of God before his birth. Yet it remains a fact that the churches teach the eternal Sonship of Jesus as a basic and indispensable tenet of the faith.

Professor Sanday is left guessing why Matthew, Mark, and Luke know nothing about Jesus' preexistence: "It is probable that the writers had not reflected upon the subject at all, and did not reproduce a portion of our Lord's teaching upon it"

He concludes his remarks by quoting a German theologian...

Remember who we found some of those German theologians were? *Protestant Marranos!*

...as saying that "from the Old Testament and Rabbinism... [which is Judaism] ...there is no road to the doctrine of the divinity of Christ" (i.e. that he is God). Professor Wernle maintained that "the title Son of God is strictly Jewish and that the further step from Son of God to God the Son was taken upon Gentile ground through lax ideas brought in by the converts from paganism" (*Ibid.*, p. 577).

Statements of this kind show on what shaky ground the whole edifice of "preexistent Sonship" is built. The possibility must be squarely faced that the dogmatic statements about Jesus which date from post biblical times rely on their own authority rather than that of the apostles. The wisest course is to take our stand upon the dogmatic statements of the Scripture itself and to recognize with Jesus that "eternal life consists in this: that we may come to know the Father as *the only true God* and Jesus, the Messiah whom He sent" (John 17:3).

Basically, he says that if you believe that Jesus was Divine before He became human you have the wrong Jesus.

I may say that it's the other way around. Only one point that he has that is correct is that He was not the Son eternally. But that's a statement; that does not mean that Jesus was not God before He became human.

Jesus had sent seventy out preaching and to cast out demons, etc., Luke 10:17: "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us through Your name.' And He said to them, '**I beheld Satan fall as lightning from heaven.**'" (vs 17-18). When did Satan fall? Before Jesus was born? *or* After Jesus was born?

If Jesus did not exist until He was conceived in Mary's womb, and if Jesus was not God before He became human, pray tell, how could He see Satan fall from heaven as lightning? The fall of Satan occurred before the creation of Adam and Eve—correct? *Absolutely!* Jesus is telling us—not directly, but in fact—*He existed before Satan fell!* I don't know how else to read it.

If Jesus were not Yahweh Elohim, the God of the Old Testament Who dealt with Israel, we could not have Rom. 7 at all, the first part of it. Let's review before we get into Rom. 7.

Israel was married to Yahweh—right? Didn't He say in Isaiah. 54:5^[transcriber's correction]: "For your Maker *is* your husband; the LORD of hosts is His name..." O Israel! In order to end the Old Covenant, which is a marriage—a physical covenant based upon physical promises—God following His own law something had to happen. What happened to loose a marriage? *Die!* That's right, to end a marriage, the covenant, someone had to die.

Romans 7:1: "Are you ignorant, brethren (for I am speaking to those who know law)... [you have to know the law] ...that the law rules over a man for as long a time as he may live? For the woman who is married is bound by law to the husband as long as he is living; but if the husband should die, she is released from the law *that bound her* to the husband. So then, if she should marry another man as long as the husband is living, she shall be called an adulteress; but if the husband should die, she is free from the law *that bound her to the husband*, so that she is no longer an adulteress if she is married to another man. **In the same way, my brethren, you also were made dead to the marriage law of the Old Covenant by the body of Christ in order for you to be married to another,** Who was raised from *the* dead, that we should bring forth fruit to God" (vs 1-4).

Jesus Who was the God of the Old Testament died. That's what the whole analogy here is. They then were no longer bound to the law of the Old Covenant so that they could enter into the New Covenant, which is that you should be married to another. What are we? *We are as a chaste virgin espoused to Christ!* The Church is to marry Christ. Christ could not have had two marriages—correct? One had to be dissolved legally/Godly; that's why He died! "In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the body of Christ in order for you to be married to another, Who was raised from *the* dead, that we should bring forth fruit to God."

We will see some of the writings of the Apostle Paul where he distinctly, directly, without a doubt at all whatsoever, calls Jesus '*God*'! There is

no doubt!

Titus 1:1: “Paul, a servant of God and an apostle of Jesus Christ, according to *the* faith of God’s elect and *the* knowledge of *the* Truth that is according to Godliness; in *the* hope of eternal life, which God Who cannot lie promised before the ages of time, but revealed in its own set time in *the* proclamation of His Word, with which I was entrusted according to *the* commandment of **God our Savior**; to Titus, a true son according to *our* common faith: Grace, mercy and peace from God *the* Father and *the* Lord Jesus Christ **our Savior**” (vs 1-4). Is he not calling Jesus Christ *God*?

- God our Savior
- Lord Jesus Christ our Savior

Does that mean that God the Father is not God? *No! He is still God! He is the Highest!*

Titus 2:13: “Looking for the blessed hope and *the* appearing of the glory of **our Savior and great God Jesus Christ**... [Here He’s called *the Great God*!] ...Who gave Himself for us, so that He might redeem us from all lawlessness, and might purify for Himself a unique people, zealous of good works” (vs 13-14).

Titus 3:3: “For we also were once foolish, disobedient, deceived, serving all kinds of lusts and pleasures, living in malice and envy, hateful and hating one another.” Sounds like people today. Why? *Because there’s no difference in human nature today as it was then!*

Verse 4: “But when the graciousness and the love of **God our Savior** toward man appeared, not by works of righteousness which we practiced, but according to His mercy He saved us, through *the* washing of regeneration and *the* renewing of *the* Holy Spirit, which He richly poured out upon us through **Jesus Christ our Savior**” (vs 4-6).

- God our Savior
- Jesus Christ our Savior

Jesus Christ our Savior is God! Absolutely clear as a bell!

1-Timothy 3:16: “And undeniably, great is the mystery of Godliness... [that mystery is great and takes some understanding to get into it] ...**God was manifested in the flesh**, was justified in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory.”

Jesus was God manifested in the flesh! That is a very key and important statement.

Before we get into the book of John I’m going to cover certain things about the canonization of the New Testament so we can understand why the

writings of John are different than Matthew, Mark and Luke; why they are a little different than the Apostle Paul’s; the Apostle Peter’s, and why John wrote what he wrote and when he wrote, so that we can have the knowledge that we have.

When we get to the Gospel of John we’re going to find a tremendous number of Scriptures that you cannot dispute in any way refer to Jesus’ pre-existence as God!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Deuteronomy 13:1-2
- 2) Matthew 24:24
- 3) Deuteronomy 13:3-5
- 4) Matthew 22:41-46
- 5) Matthew 21:23-27
- 6) John 1:1, 3, 14
- 7) Proverbs 8:1-14, 22-30
- 8) Philippians 2:5-6
- 9) 1 Corinthians 11:7
- 10) Philippians 2:6
- 11) Luke 7:25
- 12) Luke 11:13
- 13) Romans 4:19
- 14) Philippians 2:7-11
- 15) Luke 10:17-18
- 16) Isaiah 54:5
- 17) Romans 7:1-4
- 18) Titus 1:1-4
- 19) Titus 2:13-14
- 20) Titus 3:3-6
- 21) 1 Timothy 3:16

Scriptures referenced, not quoted: Psalm 110

Also referenced:

Article: *Time Magazine*, (Feb. 18, 1991 [More Spong-taneous Eruptions](#))

{time.com/time/magazine/article/0,9171,972348,00.html}
full article found at: holysmoke.org/sdhok/bishop.htm

Books:

- *Rescuing the Bible from Fundamentalism* by John Shelby Spong
- *Satan’s Ten Most Believable Lies* by David Breese
- *Who Was Jesus?* by Anthony Buzzard

FRC:bo
Transcribed: 8-6-13

Who is Jesus? VI The God of the Old Testament!

Fred R. Coulter

This is such an important topic. I'm going to cover a letter that was written concerning the topic after a symposium that they had back east. However, those who many think that I'm unfair to the Jews and their handling of the Word of God in relationship to Christ, and there may even be some who think that I'm anti-Semitic. I'm not anti-Semitic; I guarantee you that. However, I am anti anything that is against Christ.

We are told in the New Testament that we are to love righteousness and hate evil. That's where we're coming from on this. There are Jews who are converted, a few; there are many who follow along in the tradition that they have, and they only follow their tradition. Jesus said that 'you destroy, or make void, the Word of God *through your tradition* because you refuse to follow the Word of God.'

I want to give you an example of official Jewish sanitizing of their so-called *Holy Scriptures*, which it is, because in the New Testament they're called *Holy Scriptures*. But just to show you what they have done to sanitize against any knowledge concerning Jesus Christ.

First of all let's go to Isaiah 9:6. I'm going to read to you three different examples of what they have done to the most important verses concerning who is Jesus? *or* was Jesus God? *or* is the Messiah going to be God?

I need to make a correction concerning the plural of the Hebrew. I talked to Dr. Dorothy on this, so I have a small correction to make. I also talked to him about this situation where I'm headed in doing the series here, and he was really excited about that and thought that was fine. Dr. Dorothy may have been back at this symposium in North Carolina some time last summer, which covered the topic.

The correction that I need to make is this: The plural, such as 'Elohim' does not necessarily automatically mean two. There is an older form of Hebrew that is called 'dual.' Whenever it is referred to, it means two; however, it has changed since then, so we can't tell whether Elohim in Gen. 1:26 means two or whether it is the plural meaning more than two. It has changed over a period of time, so we have to give that little caveat to make a little correction of what I said quite dogmatically before. Of course, we want to be as right as we can.

Official Jewish Publication Society of the *Masoretic Text*, which is called *The Tanakh*—the Hebrew word that means *the Scriptures*. We will

cover the Shema, and the Shema is: 'Hear, O Israel, our Lord is one Lord.'

Isaiah 9:6: "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, Counselor, the Mighty God..." This is the 'Mighty El,' same as we find in Psa. 27, 'the Mighty God.' We proved that this can't, in any way, refer to a human being, otherwise the Jews would be committing idolatry by giving Godly characteristics to a human being.] ...the Everlasting Father, the Prince of Peace."

Many times the Hebrew in the Jewish Publication Society version—the *Masoretic Text*—is about one verse ahead or behind. So, here Isa. 9:6 is v 5 in the *MT*: "For a child has been born to us a son given to us, and the authority is upon his shoulder..." Improper translation. It should be *shall be*, a future prophecy. This translation makes it an accomplished fact and could apply to almost any of the kings of Israel.

They know very well that this is used by all Christian groups as a prophetic proof of Jesus. You're going to be shocked when you see the rest of this: His name *is called*—not shall be called—{transcriber's note: Hebrew being spoken in audio}—putting the Hebrew into English spelling so it makes it very convenient to go ahead and not have to translate it properly for the English readers.

The Jews have done this in certain places in Leviticus. In Leviticus where it talks about all the sex laws and the clean and unclean, they never translate it into English. This is one of the ways that they get around the prophecy of Jesus. They actually go in and change it. This is a blatant example of what the Jews have done to try and obliterate the knowledge that Jesus was the Messiah, that Jesus was God.

Now let's go to Psalm 82—remember, that's the one where we determined was the prophecy of those who will be resurrected and be in the Family of God as god beings, *as elohim*.

Psalm 82:6: "I have said, 'You are gods... [elohim]' ...and all of you are sons of the Most High." We proved that it could not possibly be referring these depraved judges who make improper judgments. Besides, even the Jews know that you do not give God-like qualities to human beings, so this is a prophecy.

Let's see how Jesus used this in relationship

to how Jesus understood this verse, what was meant by it and how did the Jews understand it, when it's referred to 'I say that you are gods'?

John 10:30: "'I and the Father are one.' Then the Jews again picked up stones so that they might stone Him. Jesus answered them, 'Many good works I have showed you from My Father. For which of them are you about to stone Me?' The Jews answered Him, saying, 'We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God'" (vs 30-33).

That's quite an accusation— isn't it? That's quite a statement! Did they know Who Jesus was? They would have to have some understanding of Who He was to make these statements—right? Would they tolerate any human being saying that he was God? *Of course not!* And that's one of the reasons why Jesus did not come right out and say, 'I am God!' **No human being can be God!** That's a real key to the forgiveness of sin and the sacrifice of Christ when we understand it.

Verse 34: "Jesus answered them, 'Is it not written in **your law**'..." In this case it refers to *all* of the Old Testament, because where He's quoting from is the Psalms. If you recall, Luke 24 is where Jesus had to open the understanding of the disciples. He taught them out of the Law and the Prophets and the Psalms. But there are times when the whole terminology of *the law* refers to the entire Old Testament.

"... 'Is it not written in **your law**, 'I said, 'You are gods'?" (v 34). In the Greek it is 'ho theoi' which is plural for 'ho theos'—a single god. So, it is not some god-like being, it is not made in the image of God. It says, "... You are gods."

Verse 35: "'If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken)'" That's quite an interesting thing, to whom does the Word of God really come? *To those whom God opens the understanding to, not just to anybody!* They may have it; they may possess it, but the Word of God can't come to them in understanding unless God opens their mind.

Verse 36: "Why do you say of Him Whom the Father has sanctified and sent into the world, 'You are blaspheming,' **because I said, 'I am the Son of God!'**"

Jesus said directly, there's no getting around it, there's no little hint, there's no implication, it is direct, straight forward, well known, dogmatic: **"I am the Son of God!"** That sends them into a tizzy!

Verse 37: "'If I do not do the works of My Father, do not believe Me. But if I do, even if you do not believe Me, believe the works; so that you may

perceive and may believe that the Father *is* in Me, and I in Him.' Then they again sought to take Him; but He escaped out of their hands" (vs 37-39). This is ancient '007'—Jesus being the secret agent from God as it were, and they're trying to kill Him.

Psalms 82:6—I want you to see very clearly that in the Hebrew it means 'you are gods.' In the Tanak of the Jewish Masoretic Text, v 6 reads this way: "I said, 'You are god-like beings.'" That's not what Jesus said. Technically they can slide the translation this way, but it's very deceitful, because what you're doing, you're obliterating one of the purposes that God has from the knowledge of the Bible by saying god-like beings. After all, all human beings are made in the image of God, and He made them male and female. So, this is really a worthless translation, because Jesus used it in the sense that *you are gods*—referring, of course, to the resurrection.

This is another way of sanitizing. Now let's go to Matt. 22 and then Psalms 110, and we will see how the Jews sanitized that and, of course, they would want to sanitize Psalms 110 desperately, because it is used over 18 times in the New Testament as an affirmation that *Jesus is God!*

Matthew 22:41: "While the Pharisees were assembled together, Jesus questioned them, saying, 'What do you think concerning the Christ? Whose son is He?' They said to Him, 'The Son of David.'" (vs 41-42)—which was correct answer as far as what they were doing and their knowledge of the Scripture.

Verse 43: "He [Jesus] said to them, 'How then does David in spirit call Him Lord, saying, "The LORD said to my Lord, 'Sit at My right hand, until I make Your enemies a footstool for Your feet'"? Therefore, if David calls Him Lord, how is He his Son?' And no one was able to answer Him a word, neither dared anyone from that day to question Him anymore" (vs 43-46).

Let's see what the Jews have done to sanitize this back in Psalm 110:1: "The LORD [YHWH] said unto my Lord [YHWH]..."

In the Jewish Masoretic Text, they have it: "The LORD said unto my lord..."—lower case instead of capital. Diminishing the meaning of the word 'lord' to meaning as you would call a man 'lord' instead of God. This is exactly what the Jews have done to sanitize the Scripture.

Now let's look at something here, and we need to understand something that is important: ***The New Testament is superior to the Old Testament! The New Testament interprets the Old Testament!*** It is not the Old Testament interpreting the New

Testament. And that's what most of the Jewish Old Testament theologians have been able to get into most Protestant seminaries. This creates a lot of confusion.

- Which is greater, the prophecy or the fact?
The fact!

If you had a \$10,000 note—a promissory note—it is in writing a prophecy that in the future, at a certain time, you will pay someone \$10,000.

- Which would you rather have, the note or the cash?
- Which is greater, the note or the cash?
- *The cash, because it's reality!*

That's why the New Testament is superior to the Old. Jesus interpreted the Old Testament through His teachings!

Let's see something else concerning the Old Testament teaching that's very important for us to understand. Let's see what Jesus said concerning those leaders. Those Jewish leaders back then are the fathers of the Jewish leaders today, who are trying to teach us what we ought to know about Jesus from the Old Testament *by their tradition!* By *their way of understanding* the Scriptures! Which is to sanitize it and get rid of Jesus.

What did Jesus tell them when His disciples didn't wash their hands and so forth? I'm not going through the whole thing, but we'll sort of summarize it:

Matthew 15:2: “‘Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.’ But He [Jesus] answered *and* said to them, ‘Why do you also transgress the commandment of God for the sake of your tradition?’” (vs 2-3). Jesus was not very nice to them; He was very provocative toward them.

Verse 4: “For God commanded, saying, ‘Honor your father and your mother’; and, ‘The one who speaks evil of father or mother, let him die the death.’ But you say, ‘Whoever shall say to father or mother, “Whatever benefit you might receive from me *is being given as a gift to the temple*,” he is not at all *obligated* to honor his father or his mother.’ And you have made void the commandment of God for the sake of your tradition. Hypocrites! Isaiah has prophesied well concerning you, saying, ‘This people draw near to Me with their mouths, and with their lips they honor Me; but their hearts are far away from Me. But they worship Me in vain, teaching *for doctrine the commandments of men*’” (vs 4-9).

You don't understand the Word of God unless you have the Spirit of God (1-Cor. 2), because they are

- spiritually discerned
- spiritually revealed
- spiritually understood

You don't get the Spirit of God because you are a Jew. You get the Spirit of God because you repent and accept Jesus Christ as your Savior. You don't hold to your traditions and reject Jesus and then and teach Christians how they ought to understand the Scriptures. You may say that that sounds a little strong. Wait until I read this letter I have here.

Verse 12: “Then His disciples came to Him and said, ‘Do You realize that the Pharisees were offended when they heard this saying?’” What did Jesus say? Oh, I must be in political trouble. I offended those poor little tender feelings.’ *Not at all!*

Verse 13. But He answered *and* said, ‘Every plant that My heavenly Father has not planted shall be rooted up.’” In other words, that doesn't make any difference, so what if they're offended. That's exactly what I say to people who don't want to believe the Bible. If you're offended, take your offense to Jesus Christ!

Verse 14: “Leave them alone. **They are blind leaders of the blind**....” Why are they blind leaders of the blind? *Because they have their traditions! They don't have the Spirit of God!* Even though they have the Old Testament, they don't understand the Old Testament, because it must be interpreted by the New Testament. Anyone who follows blindly the teachings of the Jews or the Hebrews concerning their understanding of Scriptures, in antithesis against Christ, ***are in error and they are following the blind into the ditch!*** That's why a lot of people spiritually are crashing into the ditch!

“...And ***if the blind lead the blind, both shall fall into the pit***” (v 14). That's why the New Testament is superior to the Old.

John 5:39—Jesus again was talking to the scribes and the Pharisees: “You search the Scriptures, for in them **you think** that you have eternal life...” What did the Apostle Paul say about the Scriptures in relationship to eternal life? He told Timothy, *You have known the Holy Scriptures from a child, which are able to make you wise unto salvation through Jesus Christ!* Not of and by themselves.

By the canonization of the New Testament, the New Testament sits in a superior position, and it gives us the understanding of God's Word. This is why the New Testament was not completed until John wrote the Gospel of John, 1st, 2nd and 3rd John and Revelation. You read the promise and the curse that is at the end of Revelation concerning the Word

of God. Then when you hear/read #7 in this series you will understand what we're talking about. You can't have eternal life unless you believe in Christ. That's what the Jews are trying to do.

"...and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life" (vs 39-40). Remember, Jesus said, '*I am the Way, I am the Truth and I am the Life, and no one comes to the Father except through Me!*'

Verse 41: "I do not receive glory from men; but I have known you, that **you do not have the love of God in yourselves**.... [they were breaking the first commandment] ...I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name, you will receive him. How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* from the only God? Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope" (vs 41-45)—that is, *you claim* you trust.

Verse 46: "But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings, how shall you believe My words?" (vs 46-47). The Jews are in a double-negative stance! They don't believe the writings about Jesus, so they don't believe Moses. If they don't believe Moses, how are you going to believe Jesus? *It's an impossibility! It cannot be done!*

Let's see a couple of other things here that we need to understand. I'm going to read you a letter from James Tabor, the University of North Carolina at Charlotte. It is a letter that was sent out to Ron Dart and Garner Ted Armstrong and probably several others as a summary of a symposium done on the question: Who Was Jesus? There was Garner Ted Armstrong, Ron Dart, Robert Kuhn—I think Dr. Dorothy was there (I do not recall right off hand)—Charles Hunting, Anthony Buzzard and several others.

You're going to see the very thing that we are talking about here, that these people follow the Jewish interpretation of the Old Testament, which they have bought the lie that the Old Testament interprets the New. We'll see this right out of his own mouth:

Recent letter to Ron Dart and Garner Ted Armstrong:

My great and enduring theological/personal faith problem is the question of how we are to properly understand and best express the relationship of Jesus as Messiah with Yahweh—the one God of Israel.

It's not just some technical doctrinal point with me. It is something I think of daily. It is the one single stumbling block I have with you, Ted, and the general formulations of the Armstrong movement.

I will have to say that the Worldwide Church of God—though they understood it properly; and the Church of God International with Garner Ted Armstrong and Ron Dart have understood it correctly—they have not gone into in detail in such a way that they literally go through and comb the Scriptures to prove it. That's one of the reasons why we are going into such detail here.

It is not that I am alterably opposed to what you say about this—that is that Yahweh became Jesus—I certainly believed it in the past and I sympathetically understand all the arguments.

I have my strong doubts that your typical formulation is correct, which is basically, "In the beginning was the Word, the Word was with God and the Word was God" so therefore, He was God and that's about the total in-depth understanding of it.

I understand his problem with that.

I was very struck by your comments at the symposium on this point, that for you nothing made more of a difference in your understanding of the Biblical matters than the identification of the God of the Old Testament with the One Who became Jesus Christ of Nazareth, as Herbert Armstrong used to put it.

Which we we'll prove conclusively and show the reason why that it had to be God Who died, otherwise there is no forgiveness of sin.

I thoroughly understand what you mean. If I was similarly convicted of this point, I would certainly share your transformed view of things. It does change everything.

I also agree with the position of Buzzard/Hunting (soncinean)...

Unless you understand things in theology, you don't know what 'soncinean' in parenthesis means. It means *the interpretation of the Old Testament according to the commentaries of the Soncino*. You may have heard someone reading out of the Hebrew text with the commentary according to Soncino.

...seem to have many Scriptures to explain....

In other words, there are lacks in the way that Buzzard and Hunting are presenting it.

Of course, such texts can be explained. But one has the sense they have to struggle against the weight and thrust of a good number of passages, the plain sense idea, which is some manner preach of pre-existence rather directly.

We're going to see not only rather directly, but dogmatically right out of Jesus' mouth and dogmatically by John.

It is in this regard only that I said at our symposium that it seemed to me that the Aryan position...

Which was in rage about 300_{A.D.}

...had the least problems and was the easiest to support textually. Still, I am not an Aryan. I'm not sure what I am!

Here's a man who doesn't know what he believes. Aryan is that *Jesus was the first creation of God*. What we're talking about with Buzzard and Hunting was that Jesus didn't exist except in an *idea of thought, a spiritual thing* that God had from the beginning. He didn't exist until He was created in Mary's womb.

What bothers me is the simple formulation that I hear from you, Ted, and others, that Jesus is actually Yahweh, the God of the Old Testament.

We're going to end that 'simple formulation'; we're going to make it clear as a bell. Now here is his own confession:

My problem is the following:

I'll editorialize and say: *which will continue to be your problem with this attitude*.

I am absolutely totally committed to beginning with the Tanaka, the Old Testament, not the New Testament.

Obviously, that's going to be a problem. You're not committed to Christ! You're committed to the Old Testament, not the New Testament, so therefore, you're not going to understand what the New Testament tells you if you view the New Testament rigidly from the point of view of only understanding it from the Old.

My faith is in this great and unique God of Israel—Yahweh—Who reveals Himself to Moses and the Prophets in such a powerful and personal way. The tone and ring of passages—Creator, Redeemer, I AM Yahweh and there is none other.

We've gone over that!

I also find in the Tanaka a consistent idea that this one God of Israel—Yahweh—is

the One Who sits on His throne, passages like Isa. 6 come to mind: He's the Holy One of Israel Most High...

We've already gone through all of these and so forth.

There is no indication anywhere in any of the Messianic prophecies of the Hebrew Bible unless the common mistranslation of Isa. 9:5 (*JPS*)...

If you don't know theological terms, *JPS* means *Jewish Publication Society* of the Old Testament, or the Tanaka. We just read it. What do they do? *They sanitized it!* So, Tabor says that the way it's used in the *King James* is a common mistranslation. When the translators of the *Jewish Publication Society* complimented those who did the *King James* as being highly accurate and, as a matter of fact, followed the *King James* version as a guide for their translation. But then they sanitize these Scriptures.

...that the anointed One—Messiah—is to be identified one on one with Yahweh, the God of Israel. Yahweh is always the God of the Messiah.

That's why you have the Scripture that says, 'The LORD [Yahweh] said to my Lord [Yahweh]...' showing that there are two (Psa. 110). If he heard me, he'd probably take me to task; *so be it!*

It seems to consistent to me in the New Testament...

Then he lists all the Scriptures talking about Jesus the man:

the Son of man, the Son of God, and that God the Creator Who made heaven and earth, the Father—the God of our fathers; the God of Abraham, Isaac and Jacob—the God of Israel had sent, raise, exalted His anointed One: Jesus of Nazareth to His right hand. There is not the slightest ambiguity in these texts regarding Yahweh as the God of Israel, the God of Jesus of Nazareth or about Jesus the Jew Who quotes the Shema and the Shema is "Hear O Israel, our Lord is one Lord—and loves and serves that God. Accordingly to blatantly forthrightly say that Jesus is Yahweh seems to me to be extremely misleading and off the Biblical mark.

Let's go to Luke 10:17: "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us through Your name.' And He said to them, 'I beheld Satan fall as lightning from heaven'" (vs 17-18). We went over and proved this conclusively, and you can prove it from your Bible.

When did Lucifer fall? Before the creation of Adam and Eve or after the creation of Adam and Eve? If you follow the reasoning of Buzzard and Hunting—that Jesus did not exist except as an idea and conception in the mind of God until He was created in the womb of Mary—how then was it that Jesus saw “...Satan fall as lightning from heaven”? *Satan didn’t fall until he rebelled!* He rebelled before the creation of Adam and Eve! Very simple! What more do you want? This proves, by this statement, Jesus’ preexistence as God, which is verified by the Scriptures.

Verse 19: “Behold, I give you authority to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall injure you in any way. Yet, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.” In the same hour Jesus rejoiced in the Spirit, and said, ‘I praise You, O Father, Lord of heaven and earth, that You did hide these things from *the* wise and intelligent, and did reveal them to babes. Yes, Father, for it was well pleasing in Your sight *to do so*.’ Then He turned to the disciples *and* said, ‘All things were delivered to Me by My Father; and no one knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom the Son personally chooses to reveal *Him*.’” (vs 19-22).

As we went through in detail and proved before, **IF** the Father was Yahweh of the Old Testament, solely and exclusively:

- Why then did Jesus have to *reveal* Him?
- Was He not revealed to Moses?
- Was He not revealed to the Prophets?
- Was He not revealed to the children of Israel through His Word?
- **YES!**

So, until, Mr. Tabor, you can answer this question then you better start thinking about some of the doubts you have, because you’re making an accusation:

Accordingly to blatantly forthrightly say that Jesus is Yahweh seems to me to be extremely misleading and off the Biblical mark.

I say to you that *you*, in saying what you’re saying in this letter, have not answered the question about the revelation of the Father by Jesus Christ. Who, if He were Yahweh of the Old Testament, did not need to be revealed because He already had been revealed.

Let’s go through and see a couple of other statements in this paper; regarding Hebrew:

It seems to me this might be dismissed or viewed as merely a Semitic problem. But

for me it is much more than that. I think it’s unbiblical and misleading to say Jesus is God or Jesus is Yahweh, or Jesus is the God of the Old Testament,

My students at Notre Dame all raise Roman Catholic...

It shows that he taught at Notre Dame previous to his tenureship at the University of North Carolina Charlotte.

They used to routinely speak of Jesus and the Gospel as the story of God. God called the fishermen, healed the leper, taught this or that parable, etc. But the representation and reflection are not the same as ontological identification.

That is a clear, enumerated identification.

I think we have to keep clear about the essential affirmation of the Hebrew Scriptures. That of the one God of Israel, and we can fervently believe in His Messiah, the man at His right hand.

Of course, Hunting and Buzzard would be in sympathy with all I say here. Their point is something other: whether we should think of the Logos as a personal being or a kind of second God, separate from God the Father from all eternity. It all turns on the way you understand the personhood and pre-existence.

What Robert Kuhn pointed out at our conference, and the point I think they must clearly face is that whatever that we say about pre-existence, the post-existence is more fundamental.

Why is it “more fundamental”? I will show you that it is more fundamental to believe in the pre-existence, with a clear forgiveness of sin for all human beings who have ever lived.

That is, what do you see now? What we see clearly is that in the New Testament there is one God of Israel, the God of the Shema...

Which we’ll quote in just a minute in Mark 12.

...as exalted the man Jesus of Nazareth to His right hand and made Him Lord of lords and King of kings. The Lord Yahweh and His Christ are together, worthy of worship, praise and adoration. In the new creation we constantly read of the glory of the Lord God and the Lamb, so we end up with two whether we begin with two or not.

This is the problem for Judaism and for all who seriously take the revelation of the one God in the Tanaka.

Let's see exactly what this is telling us, Mark 12:28: "And one of the scribes who had come up to *Him*, after hearing them reasoning together and perceiving that He answered them well, asked Him [Jesus], '**Which is the first commandment of all?**'.... [I want to emphasize: What is the question?] ...Then Jesus answered him, '*The first of all the commandments is, "Hear, O Israel. Our one God is the Lord, the Lord. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."* This is the first commandment.'" (vs 28-30). This is true, but the question was not who is God, even though He quoted this. That was not the question. The question was: What is the first or primary—'protos'—commandment?

You can't take Scripture—which is true—and give an answer to a different question and say that you have answered the question. The question was not 'Jesus, how many Gods are there?' The question was: 'What is the first commandment?'

Of course, for Israel—in the person of Yahweh—that was true! But it doesn't mean that in the Old Testament there are no indications that there are two God beings, as we have previously seen. Lots of times when you get theological things like this, don't be misled by what looks like an answer, when in fact, you don't understand the question and the answer.

It's like if you don't answer something directly, have you really given the answer? *No!* This is not the question, and this is not the answer. We find that in other Scriptures.

(go to the next track)

Another problem that is found in the letter is how the theologians think and some of the problems and difficulties with this. Let's go to Zech. 14 because here you have a distinct problem. It talks about the return of Jesus Christ.

Zechariah 14:4: "And His feet shall stand in that day upon the Mount of Olives..." This refers to Acts 1, because it was from the Mt. of Olives that He ascended into heaven. Angels came and said, 'Why do you stand here looking up into the heavens? This same Jesus Whom you have seen ascend will so likewise return in the same manner.'

In Zech. 14 we have a tremendous description of it. Key in on several things here; some key verses. Remember that the LORD in the Old Testament is Yahweh. If Jesus Christ is not, or were not, and is not to be Yahweh, what are you going to do with Zech. 14? This really presents a terrible problem

Verse 1: "Behold, the day of the LORD [Yahweh] comes, and your spoil shall be divided in

your midst, 'For I will gather all nations to battle against Jerusalem...' (vs 1-2). We find this all described in Rev. 16 & 19 and we know that it is Jesus Christ Who is returning. As a matter of fact, this is a direct parallel with Rev. 19. So again, this points out the superiority of the New Testament, because that shows us the fulfillment of it, in the timeframe and who is doing it; that it is Jesus Christ. Here in the Old Testament it tells us that it is Yahweh.

Verse 3: "And the LORD [Yahweh] shall go out and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives..." (vs 3-4). Whose feet are going to stand on the Mt. of Olives? *Yahweh!* The One Who was Jesus Christ. Therefore, this is showing that Jesus Christ is Yahweh.

Some may come and say, 'This is after the resurrection, so therefore, He can be Yahweh.' When you go through the Old Testament, all the way through talking about the LORD—being Yahweh—then we are talking about the One Who became Jesus Christ.

Verse 5: "...And the LORD [Yahweh] my God [Elohim] shall come, and all the saints with You [Christ]." That's what Rev. 19 shows; all the saints are coming with Christ back down to the earth.

Verse 9: And the LORD [Yahweh] shall be King over all the earth; in that day there shall be one LORD [Yahweh] name shall be one." This ties in directly with John 17 where Jesus said, 'I and the Father are one.' When God speaks of ONE, in God's terminology that can be more than one. The Bible defines it as God the Father and Jesus Christ, His Son.

I want to go over Phil. 2 in considerable detail and then we will cover Col. 1. As we will see in part 7 of this series, the importance of John's canonization and writing of the Gospel of John, 1st, 2nd, 3rd John and the book of Revelation. There, especially in the Gospel of John, it gives very clear-cut statements showing, in fact, that Jesus existed in heaven as God before He came to the earth. We will show why John was given this distinct revelation vs those given to Paul and the rest of the apostles, which in Philippi. 2 is really quite clear, and really quite powerful and convincing when you really understand it and look at it in the Greek, and understand exactly what it's saying.

Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus." This is the mind, the attitude, the thought that was in Christ Jesus.

Buzzard says in his booklet, *Who Was Jesus?* 'Certainly Paul is not telling us that we have

to have the mind of an eternal God in order to understand this.' That's not the thing that Paul is writing about. Of course, you don't! But what is it that Jesus did? What was His attitude for the salvation of mankind? *To give up everything!* This is the attitude that we need to have.

Remember what Jesus said when the multitudes were following him? As recorded in Luke 14, He turned to the multitudes and said, ***'If anyone come to Me and hate not—to love God more in comparison to; but with the love that you have for God, it can sometimes be very unloving toward other people, especially when you have to make the choice between God and another person—his father, mother, wife, children, lands, brethren, and yes, his own life cannot be My disciple.'*** The Greek there is 'ou dunatai'—*impossible!* There is no power that makes you one of His disciples.

Then he went on further in Luke 14 and said, '...takes up his cross and follows after Me, cannot be My disciple.'

So, when Paul is writing in Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus"—is saying exactly the same thing that Jesus said in Luke 14. We're going to analyze this a little bit more and we're going to see the full force and meaning of what v 6 is telling us.

Verse 6: "Who [Christ], although He existed..." The *KJV* says 'being.' Being is from the Greek word 'harpagmon' which is *subsisting or existing*. It is a state of being, a state of living, a state whereby it describes the very essence of your existence.

"...in *the* form... ['morphen'] ...of God..." (v 6)—'theou'—why does He use this subsisting in the form of God? I'm sure that is to tell us that:

- it was not in the form of a thought
- it was not in the form of foreknowledge
- it was not in the form of power

—such as people have suggested with the comparison of wisdom—'spohia'

- it wasn't an angel

and there are people who believe that Jesus was an angel before He became a human being

- it wasn't logos in the way of just being a word or a saying

It is telling us that He was subsisting, existing in the form of God! That's becomes very important when we compare that with v 7.

"...did not consider it robbery to be equal with God" (v 6). How can anything be more clear!

- You're in the form of God!

- You're subsisting as God!
- You're equal with God!

Even though Jesus said that the Father was greater than He, which, of course, there has to be one Who is totally, absolutely and completely in charge overall, and we know that is God the Father.

Here He is equal with God, equal in existence. When we are resurrected, we are going to be like Jesus Christ, for we are going to see Him as He is. We're not going to be equal in office or authority or ability, but we are going to be equal on the level of existence as God lives, living in eternity!

You can go through the Psalms and see that God is *clothed with majesty*, and His very countenance and being is light. We find that also reaffirmed in Rev. 1 when we see the vision of the resurrected, glorified Jesus Christ.

"...He existed in *the* form of God, did not consider it robbery... [repine; a state of something to be grasped at or equated with an act of robbery] ...to be equal with God, but emptied Himself..." (vs 6-7). His own self, of His own volition, of His own power. Empty comes from the Greek word 'keno' which means to *void yourself*. That's literally what Jesus had to do, because *He was in the form of God*, existing and subsisting as God, equal with God.

So then, in order to become a human being, to become that pinprick of begetting in Mary's womb, He had to *empty Himself; make void Himself; divest Himself*, His very being and then:

"...and was... [having become—'genomenos'] ...made in *the* likeness... ['homoiomati'—in the exact same likeness] ...of men, *and* took the form of a servant ['doulous']" (v 7). So, He emptied Himself from one form into that of a human being. We will see in John 1 that He was made flesh! That becomes very important in understanding about the nature of Jesus. We could say, 'having been begotten, or become, in the likeness of men.' That, to me, is really quite plain as to Who and what Jesus was before He became human.

Verse 8: "And being found in *the* manner of man..." That means Jesus ate, drank, slept, all of the bodily processes: He sweat, got cold, hot, He had to eliminate—all the things of a human being. Jesus was fully, absolutely completely human, and had to be in order to be the perfect sacrifice for all mankind.

You can just picture that if He wasn't, that someone at the resurrection is going to say, 'God, how can you judge me this way, You were never a human and You don't know what it was like to be tempted. After all, because of what Adam and Eve did You gave me this sinful nature. You never had to

go through anything like that. How can You make this judgment upon me, because You've never gone through it.' Jesus is going to say, 'I have! I know! I was made exactly as you and was tempted in every way as you were.'

"...He humbled Himself..." (v 8). That's a tremendous humility—isn't it? Coming from God to a human being, and the human being as a slave or servant. Here is God—the One Who used to be God—being now fleshly, having to go through all the routine of a human being and then furthermore:

"...and became obedient unto death, even *the* death of *the* cross" (v 8)—which we know is one of the most evil and heinous kinds of death you would ever want. This is really quite clear if it's totally examined as to the full meaning of what Jesus did!

One thing I need to cover: 'in the form of a servant' means that

- He didn't come as a king
- He didn't come as a potentate
- He didn't come as half man/half God
- He didn't come as half man/half animal
- ***He came as an ordinary human being!***

Colossians 1—there's an awful lot here that we're going to learn concerning Jesus Chris:

- what He was
- what He was doing
- how He was doing it
- why He was doing it

Colossians 1:9: "For this cause we also, from the day that we heard *of it*... [after hearing of their conversion (vs 3-8)] ...do not cease to pray for you and to ask **that you may be filled with the knowledge of His will**..." That is the important thing that we need to understand. We need to grow in the grace and knowledge of God; ***we have to be filled with the knowledge of His will!***

How much easier would it be for people to understand the Bible if they truly studied the Bible from this point of view: that you want to be filled with all of the knowledge of *His* will. That you do as the Bible says, that you put the Bible together a little here, a little there and properly dividing the Word of God.

"...in all wisdom and **spiritual** understanding..." (v 9). In order to understand that Jesus was God before He became human, and why that was necessary. Also we will cover why we are to remember the death of Jesus and why that is so profound. I think all of this will fit together when we come to the appropriate place in it.

I just want to bring out some of these things that are very important. Let's just review 1-Cor. 2

and why it is so important for us to understand the spiritual things of God, and how we do it. We know for sure that God gives His Holy Spirit to those who obey Him. How does a person get the Holy Spirit? *They must*

- believe in Jesus
- accept Him as Savior
- repent of their sins
- be baptized and receive the Holy Spirit with the laying on of hands

Do the Jews do that today? *No!* So therefore, how can they possibly understand the Scriptures without the Spirit of God? That's going to offend some people, saying that the Jews do not have the Spirit of God. Any Jew who repents—the New Testament says to the Jew first and then to the Gentile—and accepts Jesus Christ as Savior, and is baptized and hands laid on for the receiving of the Holy Spirit, will have the Holy Spirit and then they can grow in spiritual knowledge and understanding.

You can be a theologian all you want to be; you can study whatever you want to study and you can do it in a carnal-minded way without the Spirit of God and you will never understand the Bible. There are an awful lot of ministers out there that way today.

1-Corinthians 2:9: "But according as it is written, '*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*'.... [Very key thing!] (but to us): **...God has revealed them to us by His Spirit**... [That's why we're to grow in all spiritual wisdom and understanding.] ...for the Spirit searches all things—even the deep things... [the depths] ...of God" (vs 9-10). That's what we are doing in searching who and what Jesus is and was. We're searching the *deep things of God!*

Verse 11: "For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the things of God no one understands **except by the Spirit of God**." That's why it's very important that when we come to understand the Scripture, it's not a theological argument, which in some cases it turns out to be; it is not a matter of human logic, because with human wisdom God says that's the foolishness of this world. It's got to be *by the Spirit of God*.

Verse 12: "Now, we have not received the spirit of the world, but the Spirit that *is* of God, **so that we might know** the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by the Holy Spirit *in order to* communicate spiritual things by spiritual *means*" (vs 12-13). That's how we're

going to understand the subject.

Verse 14: “But **the natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot...** [‘ou dunatai’—*powerless to know them*] **understand them...**” That is why the New Testament is superior to the Old Testament, because when you have the Spirit of God it gives you the understanding that you cannot have if you just go by the Old Testament, and if you just go by what the Jews do with the Tanaka, tradition and the Shema.

“...because they are spiritually discerned. However, the one who is spiritual discerns all things, but he himself is discerned by no one. For who has known *the* mind of *the* Lord? Who shall instruct Him? But we have *the* mind of Christ” (vs 14-16). It’s kind of ridiculous for someone to say, as we covered in Philippi. 2, what an impossibility it is to have the mind of Christ. **Paul says that we have the mind of Christ!**

Colossians 1:10: “That you may walk worthily of the Lord, unto all pleasing, being fruitful in every good work and **growing in the knowledge** of God.” Look, the revelation of the New Testament was not complete until John finished it. The Gospels were not complete until the Gospel of John. That’s why the Gospel of John is so different and so profound. It is bringing to us the growth in the knowledge of God, the spiritual understanding of His wisdom and knowledge.

Verse 11: “Being strengthened with **all** power according to the might of His glory, unto all endurance and long-suffering with joy; giving thanks to the Father, Who has made us qualified for... [the Kingdom of God] ...the share of the inheritance of the saints in the light” (vs 11-12). That’s a profound section of Scripture to know, study, and is really containing an awful lot and is really very deep for us to get into and understand.

You’ve heard people say that ‘you’ve got qualify for the Kingdom of God.’ {see sermon: *What Do You Do to Qualify for the Kingdom of God?*—which shows that it is the Father who qualifies us.} Don’t you ever let any minister stand up there and put fear in you with his little pompous authority saying that he has the authority to keep you from being in the Kingdom of God or that you won’t qualify. You just go to God the Father, because He’s the One Who qualifies us.

Verse 13: “Who has personally rescued us from the power of darkness and has transferred us unto the Kingdom of the Son of His love.” Transferred us from the power and authority of darkness to the power and authority of the Kingdom of God. We are not yet in the Kingdom of God.

Why? **Because flesh and blood does not inherit the Kingdom of God! We are not there, yet!** But hopefully we will be there. We’ve been transferred from the power of darkness to the power of light!

Verse 14: “In Whom we have redemption through His own blood, *even* the remission of sins; Who is *the* image... [Greek word ‘icon’] ...of the invisible God...” (vs 14-15). In this sense it’s different from *form*. *Form* tells you what you’re made of. Here we’re talking about what he looks like, the ‘icon,’ the image, the outward appearance—“...*the* image of the invisible God...”

“...*the* firstborn of all creation” (v 15). There are people who say, ‘You know the firstborn of all creation; Jesus was created first. Then He created everything else, then He created mankind.’ If God created Himself and all of a sudden there was another one exactly like Him, Who later became Jesus Christ, then why go through all this pain and suffering and sin, and the devil all that we have to suffer through if it’s so easy for God re-create Himself and to all of a sudden VOILA! there we have another God. It doesn’t mean the firstborn of all creation in that sense.

The Greek here for *firstborn* is ‘prototokos.’ In other places where it talks about *the only begotten*, that is ‘mono gennano.’ It’s two different processes.

- ‘prototokos’ comes from the verb ‘tokos’—*to be born*; actually born
- ‘prototokos’—*the firstborn*

Verse 18: “And He is the Head of the body, the Church; Who is *the* beginning, **the firstborn from among the dead...**”—‘prototokos’—which means that for Jesus to be the firstborn of all creation, because He was firstborn from among the dead. God is creating through the power of the resurrection, His Family.

Romans 8:28: “And we know that all things work together for good to those who love God, to those who are called according to *His* purpose, because those whom He did foreknow, He also predestinated *to be* conformed to the image of His own Son... [to be as He is, Who is the very image of the invisible God] ...that He might be *the* firstborn [‘prototokos’] among many brethren” (vs 28-29).

This is what it is talking about where it saying that Jesus is the firstborn of all creation (Col. 1). Here’s another place where it is very important. If Jesus did not exist as Yahweh—Who created all things—before He became a human being, how can this possibly be said of Jesus:

Colossians 1:16: “Because by Him were all things created...” You can’t spiritualize that away

and say, ‘God had it in His plan that He was going to do all in Jesus, and somewhere in the middle of God’s plan then He created Jesus Christ in the womb of Mary. Jesus could not have created anything then—right? In order to create something, you have to be there to create it—correct? *Yes!* “...by Him were all things created...”

Notice which things: “...the things in heaven...” (v 16). So, He had to be in heaven to create the things in heaven. How could He create the things in heaven if He wasn’t there?

“...and the things on earth, the visible and the invisible... [and not only those] ...whether *they be* thrones, or lordships, or principalities, or powers... [In other words, Jesus is responsible for it all; He made it and He created it!] ...**all things were created by Him**... [‘di’—*through*] ...**and for Him**. And He is before all... [first in place, in time, in order, in rank, in existence, in power, in authority] ...and by... [in, through] ...Him all things subsist. (vs 16-17).

So, He’s holding everything up by the Word of His power (Heb. 1). I don’t know how much closer this can get to telling us that Jesus was the Creator God before He became a human being. Very difficult to understand otherwise. Very difficult to do a double two-shoe as it were in trying to explain this, to spiritualize it away.

Verse 18: “And He is the Head of the body, the Church; Who is *the* beginning, *the* firstborn from among the dead... [So that in this creation with all of us we always look to Jesus Christ as the Leader, the Author Who paved the way, etc.] ...so that in all things He Himself might hold the preeminence. For it pleased *the Father* that in Him all the fullness should dwell; and, **having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven**” (vs 18-20). He’s going to have to reconcile the things that have been done in heaven.

Jesus created Lucifer who became Satan, who rebelled and destroyed the great parts of the universe and the earth and God had to re-create it and put man on it. While the sacrifice of Jesus Christ does not cover the sins of Satan the devil—never has and never will—still all of those things that are affected by what he did must be reconciled. Satan must be removed! Satan must be destroyed! God’s plan must be complete here on earth and in heaven.

The sacrifice of Jesus Christ could not do that *if He did not exist as God before He became human!*

We’re really down to the really powerful

things of the very person, essence and existence of Jesus Christ. **How much of this can you not believe and still be saved?** I don’t want to answer that question because there are too many people out there wanting to know: ‘Lord, what is the minimum I can do to be saved. Would you save me if I don’t keep the Holy Days? Lord, would you save me if I don’t keep the Sabbath? Lord, those Protestants over there with their Christmas trees are so nice and loving and kind. God, would you save me even if I did that?’ ***Don’t risk it!*** He has to reconcile everything that there is!

Verse 21: “For you *were* once alienated and enemies in *your* minds by wicked works; but now He has reconciled *you*.”

Revelation 1:5 is another place where it talks about the firstborn: “And from Jesus Christ, the faithful Witness, the Firstborn from the dead...” In the Greek the wording is exactly the same as Col. 1. The ‘prototokos ek ton nekron’—the Firstborn from the dead! Exactly the same!

“...and the Ruler of the kings of the earth. To Him Who loved us and washed us from our sins in His own blood, and has made us kings and priests to God and His Father; to Him *be* the glory and the sovereignty into the ages of eternity. Amen. Behold, He is coming with the clouds...” (vs 5-7). That’s what we read in Zech. 14.

“...and **every eye shall see Him**, and those who pierced Him; and all the tribes of the earth shall wail because of Him. Even so, Amen. ‘I am the Alpha and the Omega... [Isn’t that what Yahweh said in the section we covered in Isa. 40-45? You can’t have two beginnings and two endings. There’s one beginning; one ending!] ...*the Beginning and the Ending*,’ says the Lord, ‘Who is, and Who was, and Who *is* to come—the Almighty’” (vs 7-8).

Jesus calls Himself the Almighty! The same name that is applied to the *Almighty God* (Rev. 4). This is almost the same as we find in Exo. 3 when Moses asked Him ‘Who shall I say that sent me?’ And He says, ‘I AM who I AM; I will be what I will be!’ This is really a tremendous and important section for us to understand: Who is Jesus?

The reason we’re going through this is because Satan would love to do anything, use anyone:

- to take away your faith in Christ
- to take away your belief that Jesus was God before He became human
- to do anything to destroy your faith, belief and love in God

That’s why this series is very important. We need to, as we found in Col. 1, grow in all wisdom and

knowledge and understanding, so that we can come to the fullness of the knowledge of Jesus Christ and be at the resurrection.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Isaiah 9:6
- 2) Psalm 82:6
- 3) John 10:30-39
- 4) Psalm 82:6
- 5) Matthew 22:41-46
- 6) Psalm 110:1
- 7) Matthew 15:2-9, 12-14
- 8) John 5:39-47
- 9) Luke 10:17-22
- 10) Mark 12:28-30
- 11) Zechariah 14:4, 1-5, 9
- 12) Philippians 2:5-8
- 13) Colossians 1:9
- 14) 1 Corinthians 2:9-16
- 15) Colossians 1:10-15, 18
- 16) Romans 8:28-29
- 17) Colossians 1:16-21
- 18) Revelation 1:5-8

Scriptures referenced, not quoted:

- Luke 24
- 1 Corinthians 2
- Acts 1
- Revelation 16; 19
- John 17
- 1, 2, 3 John
- Luke 14
- Colossians 1:3-8
- Hebrews 1
- Isaiah 40-45
- Revelation 4
- Exodus 3

Also referenced:

Booklet: *Who Was Jesus?* by Anthony Buzzard

Sermon: *What Do You Do to Qualify for the Kingdom of God?*

FRC:bo
Transcribed: 8-6-13

Who is Jesus? VII Canonization of the New Testament

Fred R. Coulter

The Apostle John finalized the canon of the New Testament, which means that the Apostle John finished writing the important books of the New Testament. This becomes critical for us to understand if we're going to understand about Jesus and His ministry and who He was before He became human.

Let's just review a little bit, and some of this will be in the way of a broad look at things without necessarily getting into too much detail. Other parts of it we will get into very great detail. Let's talk, first of all, about the canon of the New Testament. We start out with the four Gospels, and let's analyze for a little bit who wrote those. Let's also talk about the other three writers of the New Testament, including the Apostle Paul who wrote 14 of the New Testament epistles or letters, and they are called the Epistles of Paul.

- Matthew—written by Matthew to the Jews. Because the New Testament was to the Jews first and then to Gentile, Matthew was probably the very first one written.

- Mark—written by the one called *John Mark* under the direction of the Apostle Peter.

We know that the Apostle Peter was one of the leading apostles. We have Peter, James and John, and later we find that Paul is added and given the hand of fellowship by Peter, James and John.

- Luke—written under the direction of the Apostle Paul.

Luke wrote the Gospel of Luke and the book of Acts. There is some indication, by the style of writing, that he helped write the book of Hebrews, which is understood to be under the authorship of the Apostle Paul.

- James and Jude—brothers of Jesus Christ. James, *the brother of John*, has no writings that we have in the New Testament at all, and was, in fact, the first apostolic martyr—in other words, he was the first apostle who was martyred (Acts 12).

- John—very different, indeed! He wrote a Gospel, three epistles and the book of Revelation.

This puts John's writings in a broader category than Matthew, because Matthew only wrote the Gospel.

Mark and 1st and 2nd Peter—we can attribute all of those to Peter. Then we have Luke who wrote the history as we have it in the book of Acts.

- Epistles of Paul

We see that Paul did not have very much of a revelation as far as prophecy was concerned, outside of several incidents that we find in several of the epistles. Paul was more concerned with teaching people *how to live by the Word of God* in the New Testament and to teach *about the sacrifice of Jesus Christ and the grace of God*.

Let's review a little bit about James and John—particularly John; we're going to focus everything in and narrow it down to the Apostle John. When Jesus called John, He called James and John, the sons of Zebedee. It shows in one part of the New Testament that they were also partners with Peter in the fishing business on the Sea of Galilee. That's why they were all called *fishermen*. It is also indicated that the mother of James and John was Salome, who was possibly one of the sisters of Mary, which means that from a physical human standpoint, James and John, the sons of Zebedee, were actually the cousins of Jesus.

After the 12 apostles were ordained by Jesus—one of whom we know was Judas Iscariot who fell—we know that the leading apostles were Peter, James and John. There were occasions of high importance where Jesus left the other apostles and took with Him Peter, James and John for certain specific things that He did. One of them was the healing of the ruler of the synagogue whose name was Jairus, whose daughter was near death. When He went in to pray, to raise her from the dead, He took the mother and the father and Peter, James and John; put all the rest out. Jesus lifted her by the hand and said, 'Maiden arise!' She rose and everyone was amazed!

Now let's go to another account that is very important (Matt. 17). Here is an account that Peter alludes to later that has to do with the canonization of the New Testament. Through this we are going to begin to analyze why the Apostle John finished writing the New Testament and why his writings were different than the other accounts of Matthew, Mark and Luke. This becomes important, because there are many people who say that we need to go by Matthew, Mark and Luke, 'because those three agree; John we're not too sure of because he puts a lot of things in there that we don't find in Matthew, Mark and Luke. Besides, 'we need to return,' so the argument goes, 'to be an *early* New Testament Church.'

If you want to return to the ‘early New Testament Church,’ do you want to return to the time when Gentiles were excluded? That’s early—isn’t it? *or* Should we want to have the fullness of the message of God, which then is complete, and was completed by the Apostle John?

I would say that we should take the *complete* New Testament and not use the argument that is spurious, taking John and putting him aside because ‘we don’t like John and he doesn’t agree with the others, so therefore, we are intelligent and we are going to make the decision that we will look upon John as being very suspicious’; as Anthony Buzzard wrote in his booklet: *Who Was Jesus?*

We’re going to see that Peter, James and John had a special standing with Jesus because they were going to do special things—different from the rest of the apostles.

Matthew 16:28—Jesus said: “Truly I say to you, there are some of those standing here who shall not taste of death until they have seen the Son of man coming in His kingdom.”

We’re going to see that in this vision and transfiguration that they did see how Jesus was going to be in coming to His kingdom. They actually saw it ahead of time through this vision, before it actually took place. This becomes something that Peter strongly references when he talks about ‘the sure word of prophecy.’

Matthew 17:1: “And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves.” That is separately, privately, away from the rest of the apostles and disciples.

Verse 2: “And He was transfigured before them; and His face shined as the sun, and His garments became white as the light. Then behold, there appeared to them Moses and Elijah talking with Him” (vs 2-3). This was a vision that appeared.

A lot of people read this and say, ‘Moses and Elijah are in heaven, therefore, we believe in heaven.’ They didn’t go to heaven! Jesus was on a mountain on earth, not in heaven. This is a vision. We, today, understand that because on our ‘tele-e-vision’ everyday we watch dead people as if they are still living—don’t we? If you like the *I Love Lucy* series, sorry about that, you’re watching a dead person. If you like John Wayne movies, sorry about that, you’re watching a dead person. I could go on and on. It was a vision as we will see, but they saw them talking with Jesus.

Verse 4: “And Peter answered *and* said to Jesus, ‘Lord, it is good for us to be here. If You desire, let us make three tabernacles here: one for

You, and one for Moses, and one for Elijah.’” I’m not going to get into the explanation of that, because that will deter us from the point we want to make.

The point is, this is an important event and Jesus didn’t take Judas Iscariot. He didn’t take Andrew, Bartholomew, any of the other apostles that He called. He took Peter, James and John!

Verse 5: “While he was speaking, a bright cloud suddenly overshadowed them; and behold, a voice out of the cloud said, ‘This is My Son, the Beloved, in Whom I delight. Listen to Him!’ And when the disciples heard it, they fell on their faces in extreme terror” (vs 5-6). Which is what you always do in the presence of God.

What did Moses do? *He fell on his face and worshiped God!* Meaning that *you bow down with your face to the ground.*

Verse 7: “But Jesus came *and* touched them, and said, ‘Arise, and do not be terrified.’ And when they looked up, they saw no one except Jesus alone. Now as they were descending from the mountain, Jesus commanded them, saying, ‘Tell the vision to no one until the Son of man has risen from *the* dead.’” (vs 7-9). We know that the apostles didn’t understand what He meant.

In Matt. 16 He said He was going to be crucified, Peter said, ‘O Lord, I’m not going to let that happen!’ They didn’t understand. This was all part of the learning process until they received the Holy Spirit. Again, in a very important event in the life of Jesus Christ, He left the other apostles and took with Him Peter, James and John:

Mark 14:32: “Then they came to a place that was *called* Gethsemane... [this is just before Jesus’ arrest and subsequent crucifixion] ...and He said to His disciples, ‘Sit here while I pray.’ And He took Peter and James and John with Him; and He began to be deeply troubled and heavy-hearted. And He said to them, ‘My soul is filled with anguish, even to death; remain here and watch.’ Then He went forward a little, dropped to the ground and prayed, that if it were possible, the hour might pass from Him” (vs 32-35). And we know that it was three times that He prayed.

Who was the one that wrote this prayer? *John!* (John 17). Nowhere else is it recorded, even though He took Peter, James and John. John was the only one that was inspired to write this last final prayer that Jesus gave.

Let’s see about James and John; let’s get some information on them.

Luke 9:51: “Now it came to pass, when the days were being fulfilled that He should be received up... [go for the crucifixion] ...that He steadfastly

set His face to go to Jerusalem. And He sent messengers before His face. And as they went, they came to a village of Samaritans to prepare for Him; but they did not receive Him, because His face was *as if He were* going to Jerusalem. And seeing *this*, **His disciples James and John**... [the sons of Zebedee] ...said, 'Lord, will You have us call fire to come down from heaven and consume them, as Elijah did?'” (vs 51-54).

So, this event of the transfiguration had an impact on John—didn't it. I want you to notice, and let's think on this; let's look at this verse for what it says. They didn't say, 'Lord, why don't *You* call fire down on them because they don't receive *You*?' They said, "...Lord, will You have **us** call fire to come down..." on them because they don't receive *You*.

- They knew that they were going to have some kind of power.
- They knew that they were going to have some kind of authority.

Otherwise, why ask the question? That tells you that they knew a little something about what was going to happen, and why they were being called. We'll see a little later that they were called the 'sons of thunder.' John wasn't the mealy-mouthed little wimpy apostle that just talked of love. *He had to come to understand love from being very aggressive, determined*—and people would say, 'You have murder in your heart if you're going to call fire down and kill those people.' Jesus almost said that, so it shows you what kind of attitude and personality that James and John had.

Verse 55: "But He turned *and* rebuked them, and said, 'You do not understand of what spirit you are. For the Son of man did not come to destroy men's lives, but to save *them*.'..." (vs 55-56). Just put that in your passel and carry it around for a while.

Here's another account where John also did something, v 46: Then an argument arose among them *which was* this: who would be *the* greatest among them. And when Jesus perceived the thoughts of their hearts, He took hold of a little child *and* set it by Him, and said to them, 'Whoever shall receive this little child in My name receives Me; and whoever shall receive Me receives Him Who sent Me. For the one who is least among you all shall be great.' Then **John** answered *and* said, 'Master, we saw someone casting out demons in Your name, and we forbid him because he does not follow with us.'” (vs 46-49). John was gun-ho! John was ready for action! Yes, he was calling fire down, going out and policing people, and stopping them from doing this, that and the other thing.

Not only was it James and John, but this ran in the family. If Salome were the mother of James and John, and she was the sister of Mary—the mother of Jesus—when you understand what Mary may have understood about Jesus, you will understand why her sister came up to Jesus and asked:

Matthew 20:20: "Then the mother of the sons of Zebedee came to Him with her sons... [James and John] ...worshipping Him and asking a certain thing from Him.... [How can you turn down your mother's sister?] ...And He said to her, 'What do you desire?' She said to Him, 'Grant that these **my two sons** may sit one at Your right hand and one at Your left *hand* in Your kingdom.'” (vs 20-21). Mommy is going to take care of her boys and make sure that they get position in the kingdom. I want you understand about the aggressiveness here of James and John.

Verse 22: "But Jesus answered *and* said, 'You do not know what you are asking. Are you able to drink the cup that I am about to drink, and to be baptized *with* the baptism that I am baptized *with*?' They said to Him, 'We are able.'” Right there they signed their own death warrant by martyrdom, both James and John.

Verse 23: "And He said to them, 'You shall indeed drink of My cup, and shall be baptized *with* the baptism that I am baptized *with*; but to sit at My right hand and at My left *hand* is not Mine to give, but *shall be given to those* for whom it has been prepared by My Father.' And after hearing *this*, the ten were indignant against the two brothers” (vs 23-24). It was starting a real row—wasn't it?

We also know that when it came time for preparing the Passover (Luke 22:8), who did He send to prepare the Passover? *He sent Peter and John!* Now we find Peter and John working together a great deal at this particular time. We know that in keeping this Passover there was the foot-washing and the whole thing, but let's see a little bit more about John.

John 13:20: "Truly, truly I tell you, the one who receives whomever I send is receiving Me; and the one who receives Me is receiving Him Who sent Me.' *As He* was saying these things, Jesus was troubled in spirit, and testified, saying, 'Truly, truly I tell you, one of you shall betray Me.' Then the disciples looked at one another, wondering of whom He was speaking. Now one of His disciples, the one whom Jesus loved, was leaning on Jesus' chest” (vs 20-23)—that was John. There was a special relationship between John and Jesus. That relationship goes clear on down through to the canonizing of the New Testament.

Verse 24: “And so, Simon Peter motioned to him...” In this particular case, Peter was kind of on the outside of this; whereas, in most cases, Peter was the leading one and on the inside.

“...Simon Peter motioned to him to ask who was the one of whom He was speaking. Then he leaned back on Jesus’ chest *and* asked Him, ‘Lord, who is it?’ Jesus answered, ‘It is the one to whom I shall give a sop after I have dipped *it*.’ And when He had dipped the sop, He gave *it* to Judas Iscariot, Simon’s *son*” (vs 24-26). And then Jesus was betrayed.

This was when Jesus was on the cross, John 19:25: “And Jesus’ mother stood by the cross, and His mother’s sister, Mary the *wife* of Cleopas, and Mary Magdalene.” Salome is brought in a little later as we understand from the account in Mark, and she could have been one of the sisters of Jesus’ mother.

Verse 26: “When Jesus saw *His* mother, and the disciple **whom He loved** [John] standing by, He said to His mother, ‘Woman, behold your son.’ Then He said to the disciple, ‘Behold your mother.’...” (vs 26-27). You can understand this now when you understand the relationship; that John was the cousin of Jesus and that was in fact Mary’s nephew.

This is after they had been told that Jesus was resurrected, John 20:3: As a result, Peter and the other disciple... [John; John writes of himself as ‘the other disciple’] ...went out and came to the tomb. Now the two ran together, but the other disciple [John] ran faster than Peter and came to the tomb first” (vs 3-4). There was this little on-going competition throughout their lives.

Speaking of Peter when Jesus said, ‘Do you love Me?’; and after you go through the three places when Peter said, ‘Yes, Lord, I love you.’ Jesus said that when you’re old you’re going to have someone carry you about and you’re going to be martyred.

John 21:19: “Now, He said this to signify by what death he would glorify God. And after saying this, He said to him, ‘Follow Me.’ But when Peter turned, he saw the disciple whom Jesus loved [John] following, who also had sat at the supper and *leaned* on His chest, and had said, ‘Lord, who is it that is betraying You?’ Seeing him, Peter said to Jesus, ‘Lord, what *shall happen* to this one?’ Jesus said to him, ‘If I desire that he remain alive until I come, what *is it* to you? You follow Me.’” (vs 19-22).

In reality, John did live to see the coming of Christ in the prophecies given to him in the book of Revelation. The rest of the story is that it was said that John would remain alive until Jesus returned.

Acts 3—here again we see Peter and John. After we pass chapter 12—with the martyrdom of

James, the brother of John—it goes into all of what the Apostle Paul did. There’s hardly anything about Peter. There’s nothing about the other apostles at all that we know of. But, yet, we will see buried in the epistles and book of John there are indications that tell us something about more than just the Apostle John.

Acts 3:1: “Now Peter and John went up together into the temple at the hour of prayer, *which was* the ninth *hour*; and a certain man who was lame from his mother’s womb was being carried, whom they placed daily at the temple door which is called Beautiful, to beg alms from those who were going into the temple. When he saw Peter and John about to go into the temple, he asked to receive alms. But Peter and John, intently observing him, said, ‘Look on us.’ And he fixed his attention on them, expecting to receive something from them. But Peter said, ‘Silver and gold I do not have; but what I do have, this I give to you. In the name of Jesus Christ the Nazarean, rise up and walk.’” (vs 1-6). I just wanted bring out that it was Peter and John who were there.

After Philip went down to Samaria, was baptizing people and Simon Magus was baptized and immediately when Jerusalem heard the word they knew there was a problem. So, who did they send down to straighten out the problem?

Acts 8:14^[transcriber’s correction]: “Now when the apostles in Jerusalem heard that Samaria had received the Word of God, they sent **Peter and John** to them.” This is not to make Peter the pope. This is not to make John the pope’s assistant. No man can serve two masters—correct? There was one who was the leader—Peter. John was next. Now we’re going to see where James was killed.

Acts 12:1: “Now about that time, Herod the king stretched forth *his* hands to persecute some of those of the Church; and he killed James, the brother of John, with the sword” (vs 1-2). True to the prophecy, James was martyred. Then after that, beginning with Acts 13 it all has to do with the Apostle Paul and preaching to the Gentiles.

Now let’s talk a little bit about the canonization of the New Testament; bringing together the writings of the different ones that we have that we know of. We know that there are certain things missing from the New Testament, because Paul alludes to letters that he wrote, which are not included here. These were included in the New Testament because these taught the basic substance, as inspired by the Holy Spirit what God wanted us to have today.

The apostles themselves did the canonizing of the New Testament. Let’s stop at Gal. 2 for just a minute where we will see about Peter, James,

John—before the death of James—who were pillars and the Apostle Paul.

Galatians 2:7: “But on the contrary, after seeing that I had been entrusted with the Gospel of the uncircumcision, exactly as Peter *had been entrusted with the Gospel* of the circumcision; (for He Who wrought in Peter for *the* apostleship of the circumcision wrought in me also toward the Gentiles;) and after recognizing the grace that was given to me, James... [the brother of Jesus] ...and Cephas... [Peter] ...and John—those reputed to be pillars—gave to me and Barnabas *the* right hands of fellowship, *affirming* that we *should go* to the Gentiles, and they to the circumcision” (vs 7-9).

This brings Paul into the sphere with James—the brother of the Lord—Peter and John. From that time on not much is heard at all of them. Let’s see a little bit about what the Apostle Paul has to say that gives us an inkling concerning the canonization of the New Testament by the writings of the Apostle Paul.

2-Timothy 4:9: “Be diligent to come to me quickly; for Demas has forsaken me, having loved this present age, and has gone to Thessalonica; Crescens, to Galatia; Titus, to Dalmatia. Only Luke is with me....” (vs 9-11). Luke was with the Apostle Paul all the time. Luke wrote the Gospel of Luke; he also wrote the book of Acts. This is very important for us to understand and realize.

“...Get Mark *and* bring him with you, because he is profitable to me for *the* ministry of *the Word*” (v 11). What a turnaround from what we find in Acts 15, where Barnabas and Paul had an argument over John Mark, because Paul didn’t think he was profitable. As it turns out, Mark was a relative of Barnabas. That’s why Barnabas took Mark at that time. Now Mark is profitable to the ministry of the Apostle Paul.

Verse 12: “But I have sent Tychicus to Ephesus. When you come, bring the chest that I left in Troas with Carpus, and the books—especially the parchments” (vs 12-13). Why does Paul mention the ‘chest’ [cloak (*KJV*)]. It is the covering that they would put around—heavy cloth covering around a codex.

A codex is what they called the book at that time, because they had scrolls like the Hebrews did and they had a codex where they would take single pages and open the codex and they would put these into the codex or *the book*. Codex mean *a book* where they would put in the loose pages. They didn’t have binding by machinery like we have today; they had to do it by hand. The books, or parchments, were the velum on which he was writing and compiling what we know as the New

Testament today. I’ll show that to you in a little bit.

Verse 14: “Alexander the coppersmith did many evil things against me. May the Lord reward him according to his works.” That’s still loving your enemy—right? *Let the Lord take care of him!*

Verse 15: “You also be on guard against him because he vehemently opposed our words. During my first defense, no one stood with me; instead, everyone deserted me. (*I pray that God will not lay it to their charge.*) But the Lord stood by me and strengthened me, so that through me the proclamation might be fully made, and all the Gentiles might hear *the Gospel*; and I was delivered out of *the lion’s mouth*” (vs 15-17).

Why was he delivered out of the mouth of lions? *So he could finish writing his epistles!* There is evidence that the book of Romans was edited slightly after it was written, and the Apostle Paul was probably the one who did the editing.

Verse 18: “And the Lord will deliver me from every wicked deed and will preserve *me* for His heavenly kingdom; to Whom *be* the glory into the ages of eternity. Amen.”

Let’s see how important that transfiguration was. We know that Peter was a Jew, John was a Jew, Paul was a Jew and the only one who may not have been a Jew was Luke—but he wrote under the tutelage and the direction of the Apostle Paul.

So, in fact, when you read Rom. 3, that unto the Jews were committed the oracles of God, may not necessarily be talking about the Old Testament. Unfortunately, there have been so many Jews subsequent to Jesus Christ, who have been enemies of the Gospel—as they were at the beginning of the Gospel—that a lot of people overlook that. But it was, in fact, to the Jews that these things were committed.

When we read in the Gospel of John that salvation is of the Jews, it has reference to the writings. Not that salvation would come from Judaism. See how people twist the words?

2-Peter 1:14: “Knowing that shortly the putting off of my tabernacle *will come*, even as our Lord Jesus Christ has signified to me.”—which was by the baptism that Jesus said, and ‘the drink that I drink with, you will be martyred.’

Verse 15: “But I will make every effort *that*, after my departure, you may always have a *written* remembrance of these things *in order* to practice *them* for yourselves.” How are you going to have them always in remembrance? *By having them written down!*

Verse 16: “For we did not follow cleverly

concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory.” He’s referring to the authority of the transfiguration of Jesus Christ as the basis for this whole epistle. As you go through it, it is God’s way *vs* the false prophets and the way that they were teaching.

Verse 17: “Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, ‘This is My Son, the Beloved, in Whom I am well pleased.’ And this *is* the voice from heaven that we heard when we were with Him on the Holy mountain. We also possess the confirmed prophetic Word...” (vs 17-19). Lots of times we say, ‘Okay, this prophecy of the Old Testament. *No!* This word from the Greek ‘kerusso’—which means *to preach*; the more sure word of preaching by the inspired preaching of God.

(go to the next track)

“...to which you do well to pay attention...” (v 19). Not just the prophecies in the Old Testament alone. He will draw to that in another verse, but this is the *more sure word of the inspired preaching than the fables cunningly devised by men!* That’s what the comparison is.

“...as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts... [until the return of Christ] ...knowing this first...” (vs 19-20)—talking about the prophecy of Scripture, or the preaching of Scripture. Whether it is prophecy or preaching, *it is always preaching!* Whether the preaching is instruction or prophesying.

“...that no prophecy of Scripture originated as anyone’s own *private* interpretation; because prophecy was not brought at any time by human will, but the Holy men of God spoke as they were moved by *the* Holy Spirit” (vs 20-21).

Then he goes on about false prophets, 2-Peter 2:1: “But there were also false prophets among the people, as indeed there will be false teachers among you...”

Let’s see a strong indication of the assembling of the Epistles of Paul by Peter. We know that he wrote 1st and 2nd Peter. We know that that was preserved. We know that he understood what he was doing when he wrote it.

2-Peter 3:15: “And bear in mind that the long-suffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, **has also written to you; as he has also in all his epistles...**” (vs 15-16). They had all the Epistles of Paul there, perhaps even Paul was

dead at this point, we don’t know. If he were not dead, then he got all the epistles there, and we will see that these were brought there by John Mark.

“...speaking in them concerning these things; in **which are some things that are difficult to understand...**” (v 16).

That’s why you never want to start understanding Christianity by reading the book of Romans. That’s the last place to study. The first is to study Matthew, Mark and Luke. In the actual order of the New Testament is:

- Matthew
- Mark
- Luke
- John
- Acts
- James
- 1st & 2nd Peter
- 1st, 2nd, 3rd John
- Jude

Then the Epistles of Paul. In the *King James Version* Romans is first. That is not the correct inspired order of the New Testament. And last of all the book of Revelation.

2-Peter 3:16: “...**things that are difficult to understand**, which the ignorant and unstable are twisting... [pervert] ...*and distorting...*” We’re inundated today with false prophets, with people who insist on destroying the Word of God, who insist on wiping John out of the Bible. There are actually some old Bibles that do not have the Gospel of John, 1st, 2nd, 3rd John and Revelation. We’ll see why.

“...**as they also twist and distort the rest of the Scriptures**, to their own destruction. ...” (v 16). What is this telling us? *The Epistles of Paul are Scriptures!* He didn’t say as they do *the* Scriptures; but the other Scriptures, which means that the Apostle Paul’s epistles are Scripture! Who canonized them? *Paul did; Peter did;* they put it together and we will see that Peter passed these on to John, and John then finished writing the New Testament. *This becomes powerfully important in understanding Who Jesus was before He was human!*

“Therefore, beloved, since you know this in advance, be on guard against *such practices*, lest you be led astray with the **error of the lawless ones...**” (v 17)—*from the Scriptures!* How do they have the error? *By twisting, perverting the Scriptures of the Bible and the Epistles of Paul.* Don’t we have that going on to this very day? *Yes!*

“...*and* you fall from your own steadfastness; rather, be growing in *the* grace and *the*

knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and into *the* day of eternity. Amen” (vs 17-18).

Jesus in inspiring the New Testament and the apostles in writing it *knew what they were doing!*

- Do you think that Jesus was going to leave it to the Catholic Church?
- Do you think that Jesus was going to leave it to the renegade Jews?

That’s why the New Testament is not preserved in Hebrew! Anyone who says it is, *is a liar!* It’s preserved in Greek, because God knew what would happen to the New Testament if it was preserved in Hebrew and turned over to the Hebrew experts who were not the followers of Christ. They would destroy it. That’s why He didn’t leave the canonization to chance. Who finalized the New Testament? *The apostle whom Jesus loved!*

I’m going to read to you quite extensively from this book: *The Original Bible Restored* by Ernest Martin. As an historian he is very good; in putting these things together he is excellent. However, he also believes that we don’t have to keep anything; the only thing we need to do is love God. That’s unfortunate, but what he has here in bringing these things out, and I might explain to you that his original work on this book was done in the 1970s, because I have his original outline. This goes through the whole Bible, Old Testament and New Testament:

Restoring the Original Bible by Dr. Ernest Martin (pdf version: askelm.com)

Chapter 24:

John Mark was a very prominent person in the early history of Christianity. And in the matter of canonization, he significantly appears at a crucial time. We are told he was a cousin of Barnabas (Colossians 4:10), which may indicate he was a Jew with Levitical prestige (Acts 4:36).

In other words, Barnabas was a Levite—remember that. John Mark being his cousin may have also been of a priestly line of Levite.

At any rate, he occupied a prime social position in the Jerusalem congregation and his mother’s home was the place where it was common for the apostles to meet (Acts 12:12–17). And though there was a disagreement between Paul and Mark in their early careers (Acts 15:36–41), this was not a permanent thing and Paul later called John Mark his **“fellow-laborer”** (Colossians 4:10–11). Paul’s appeal was

for John Mark to accompany Timothy to Rome so John Mark could perform a special service (ministry) for Paul. What was this service?

This is where the apostle Peter enters the picture. Though John Mark was often an associate of the apostle Paul in his ministry among the Gentiles, history and tradition attest to his closer relationship with the apostle Peter. In his first epistle, Peter refers to Mark as **“my son”** (1 Peter 5:13). Peter must have been a frequent visitor to the home of John Mark in Jerusalem (that is, his mother’s home). Peter no doubt took Mark under his wing while he was a young man and he became a close assistant of Peter.

Papias of the late 1st century said that John Mark was Peter’s “interpreter” or his official secretary and the writer of the second Gospel... [Gospel of Mark] ...As we have pointed out in a previous chapter, the Gospel of Mark really has the earmarks of being the Gospel of Peter. And indeed, it was. This means that John Mark was the one who helped Peter in his literary efforts and other ministerial duties. We find him with Peter in **“Babylon”** (a cipher for Jerusalem, not Rome or the Babylon on the Euphrates) (1 Peter 5:13). But we also find him in attendance with the apostle Paul just a little earlier in time (Colossians 4:10–11).

These indications may show that John Mark was a type of liaison between Peter and Paul—one time he was with Peter and the other with Paul. And just before his death, Paul made his urgent request for Timothy to bring John Mark with him to Rome. He also wanted Timothy to bring along some important items that Paul called **“the cloak, the books, and especially the parchments.”**

I explained what the cloak was. That was the covering for that.

In effect, Paul was asking for Peter’s right hand man to come immediately to Rome for a special service. Though Paul did not ask Peter himself to journey to the capital of the Empire, the fact that he asked for John Mark was practically tantamount to the same thing. Paul knew that the apostles Peter and John were the only remaining witnesses to the Transfiguration, and this gave them a special commission for the preservation of divine truth, which would last the Christian community of believers

through the spiritual corruption prophesied to take place in the future.

The Role of John Mark

John Mark was Peter's assistant, Peter's right hand man. He was also his secretary—the one who wrote literary documents for Peter. The service that Paul wanted John Mark to perform may have concerned the retention (or a collection) of some of Paul's writings.

We already saw that Peter had in his possession after the death of the Apostle Paul, or slightly before his death.

This is as good a reason as any why Paul wanted John Mark in Rome. If it was not to take Paul's letters to Peter, then it was to talk over the matter of the letters and have Peter come to Paul in Rome.

Since it seems that Paul wrote Second Timothy in the late Summer or Autumn of 65 C.E., then John Mark's journey to Rome, and back to Jerusalem where Peter probably was, could have been accomplished by late spring of 66 C.E. And with the miraculous events concerning the Temple starting to happen just before Passover 66 C.E. and continuing until Pentecost 66 C.E. (when God abandoned the Temple at Jerusalem)...

Which is when those who were at the temple heard a voice saying, 'Let us leave here.' That is recorded in the book of *Josephus*.

...it would have been possible for Peter reach Rome by the late summer of 66 C.E. If this is the case, Peter's only reason for going to Rome was to see the apostle Paul relative to the matter of the New Testament canonization. This could have been the main reason that John Mark was involved in the issue since he was the literary assistant to Peter. And recall, Paul urgently admonished Timothy to bring the written documents with John Mark....

...With both Peter and Paul in Rome in the final weeks of 66 C.E. or in early 67 C.E. they could have selected and canonized the New Testament scriptures in their possession...

...it seems that Paul was given the opportunity to edit his own letters for inclusion into the sacred canon of the New Testament. An example of this are the last three verses of Romans in our present

versions. These verses are very close to the writing style of Ephesians and Colossians, and they contain a reference that Paul's teachings were then being called **“the prophetic scriptures”** (verse 26, Greek).

These indications are enough to show that Paul edited his own Book of Romans. Since this was done to the ABC book of his collection, he may have done it to others. But what was the purpose for such editing? It was clearly to provide something for a later or different audience, and to bring the earlier documents up-to-date in the teaching of the Gospel. It is sensible that Paul wanted the Book of Romans to be of universal application. In adapting Romans to this need, Paul simply added his brief reference to the advanced teaching of **“the Mystery,”** which he later fully revealed in Ephesians and Colossians. And importantly, he was now saying that his writings were a part of **“the prophetic scriptures”** (Romans 16:26). Paul was actually preparing his epistles for canonization.

We know that they had to be active in doing it. We know that they had to have these things done. After the formulization of the canon by Paul and Peter:

The formation of the canon remained the responsibility of the apostle John.

And not for another 30 years or so would it reach it's final and completed status to be positioned alongside the Old Testament and the full revelation of God to man.

Then it talks about some very interesting things concerning the writings of the Apostle John. Remember, from basically the destruction of the temple in 70 A.D. until the death of John nothing new was added to the New Testament. That's why there are some old copies with the Gospels, the Acts and missing the Gospel and Epistles of John and the book of Revelation.

Chapter 25:

Historical and biblical evidence points to two time periods for the composition of this prophetic book. The first writing of it (in its initial form) was about 56 to 60 C.E. It was revealed again (perhaps with more material added to the original text) in the last part of the 1st century. Irenaeus, who was a native of Asia Minor and who knew Polycarp, who in turn was a personal acquaintance of the apostle John, said that the Book of Revelation **“was seen not**

such long time ago, but almost in our own generation, at the end of the reign of Domitian.”

Domitian was one of the emperors of the Roman Empire.

This means that sometime between 70 C.E. and his death about 98 C.E. (or thereabouts, since John lived to the time of the emperor Trajan)...

Trajan began his reign 98_{A.D.}-117_{A.D.}. We know that John was alive in 98_{A.D.}.

According to Papias (Bishop of Hierapolis near Ephesus and a contemporary of John), John was martyred by the Jews.

Why was he martyred by the Jews? *I can't prove it here, but will state it dogmatically:* He said that Jesus was God before He was human! That's why! We will see in the Gospel of John when we get there.

The final New Testament did not have its origin in Jerusalem or in Rome. History makes it clear that it had its formulation where the Apostle John made his abode for the last 35 years of his life. It came directly out of Ephesus.

The only book in the entirety of the New Testament that does not seem to have any connection with Ephesus—or a 500-mile radius around it—was the Gospel of Matthew. The Gospel seems to have been written to the Jews in Jerusalem and Palestine. However, the principle ‘to the Jew first’ makes this reasonable.

The Canonization by the Apostle John

John did not create the New Testament on his own. He had helpers. If one will read the writings of John carefully, these assistants can be recognized, and they played a very important part in the overall canonization. References to them are found from time to time cropping up within the contexts of John's compositions. The best place to start is to begin observing some of these things here.

We're going to see some very interesting things concerning the writing of the Apostle John. We want to find out who these people are. The Bible tells us rather clearly who they are.

John 21:24: “**This is the disciple** who testifies concerning these things and *who* wrote these things... [first person singular] ...and **we know that his testimony is true.**” Who are the *we*? We find

this cropping up in the writings of the Apostle John. This becomes very important in the canonization.

1-John 4:14: “And **we have seen for ourselves and bear witness** that the Father sent the Son *as the* Savior of the world.” Who are *we*?

3-John 2:2: “Beloved, **I**... [he's writing of himself] ...personally am praying for you, that in all respects...”

Verse 3: “For **I** rejoiced exceedingly...”

Verse 4: “**I** do not have any greater joy than these *testimonies* that **I** am hearing—that my children are walking in Truth.”

Verse 9: “**I** wrote to the Church, but Diotrephes...”

Verse 10: “Because of this very thing, if I come, I will call him to account for the actions that he is practicing with evil words—maliciously berating **us**...” Who are the *us*?

Verse 12: “We have received testimony from everyone on behalf of Demetrius, and from the Truth itself; and **we** also bear witness, and you know that **our** witness is true.” Who are *we* and *our*? Then John says, ‘I trust that I will shortly come.’

We have I, we, us and our!

1-John 1:1: “That which was from *the* beginning, that which **we** have heard, that which **we** have seen with **our** own eyes, that which **we** observed for ourselves and **our** own hands handled, concerning the Word of life.”

- *Who touched Christ? **Had to be the apostles!***
- *Who else handled Him? **Had to be the apostles!***

Paul said in 1-Cor. 15 that Jesus was seen of over 500 brethren at once. It could have been that He mingled among them and He hugged each other, so it could have had as many as 500. The *we* has to be from the apostles and that 500 and none other!

Verse 2: “(and the life was manifested, and **we have seen, and are bearing witness**... [more than one witness] ...that which **we have seen and have heard** we are reporting to you in order that you also may have fellowship with us; for the fellowship—indeed, our fellowship—is with the Father and with His own Son Jesus Christ. These things **we** are also writing to you, so that your joy may be completely full” (vs 2-4).

1-John 2:1: “My little children, **I am writing these things to you**...” We have here in the first chapter of the First Epistle of John may have been written by the *we*, the ones who were helping John,

the elders of John. This was probably an editorial comment after the death of John, or just before his death.

Then you go through all the rest of the way in 1-John 2 and he says, 'I write, I write, I wrote...' Read all of chapter two and see.

If you've never recognized *we* and *our* before. That shows you how long you can read and study the Bible and you miss what's in it! I have to say I'm more guilty than people who are not ministers. I've been a minister for many years and I study the Bible everyday and I didn't see that. Others have seen it before, and I'm thankful that I was able to get this book and see it. It's just like when you discover something like that, it's like the gongs go off and the lights go on and you say, 'Oh, why didn't I see that before?' We did a whole two-year study of every verse in the Gospel of John and we missed it!

John 1:14: "And the Word became flesh, and tabernacled among **us** (and **we ourselves** beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and Truth. John testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because He was before me."' And of His fullness **we** have all received... [not *I, John*] ...**we** received, and grace upon grace" (vs 14-16).

John 3:13: "And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven"—which had to be written *after* He ascended into heaven. This is right in the middle of the conversation that Jesus is having with Nicodemus. This is added by the *we*.

John 4:19: "The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, but you say that the place where it is obligatory to worship is in Jerusalem.' Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship. We know what we worship, for salvation is of the Jews'" (vs 19-22). That does not mean *Judaism*!

Notice this parenthetical statement, v 23: "'But the hour is coming,' and now is..." That means that Jerusalem had to be destroyed; the temple had to be gone at the time that was written.

"... 'when the true worshipers shall worship the Father in Spirit and in Truth...' " (v 23).

It is essential that we keep in mind that in Ephesus and the area of the province of Asia from A.D. 67-A.D. 98, the headquarters of apostolic authority within

the Christian Church.

It's recorded in the *Dictionary of Christ and the Gospels*. There is little doubt that after the destruction of Jerusalem and it's temple in A.D. 70 if not before. The Romans province of Asia was the chief center of Christian tradition outside of Palestine.

The foundation for this had been outlined by Paul with Ephesus as the base of influence and hither were attracted a few of the leading personal disciples of Jesus, including perhaps some of the original apostles. Chief of all, we must recognize John, the son of Zebedee, whose presence at Ephesus for a period of years cannot be explained away by any confusion with another John.

That's establishing it there. After Jerusalem was destroyed, then the Church had to go someplace; it went to Ephesus. Martin brings this out and substantiates with many different historical writings. I'll give you one:

Back to the book *Restoring the Original Bible*:

Written by Papias: I shall not hesitate also

"But I shall not hesitate also to put down for you along with my interpretations whatsoever things I have at my time *learned from the Elders*..."

Who were taught personally by John.

...and carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that speak the truth; not in those that relate strange commandments, but in those that deliver the commandments given by the Lord to faith and springing from the truth itself. If, then, anyone came who had been a follower *of the Elders*, questioned him in regard to the words of the Elders, what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord..."

This shows that it gives a good indication of who those elders were.

When John was a very old man, it was written that people were accusing John of not being able to remember the real teachings of Jesus.

Since John was a very old man when his Gospel was written, there were people

accusing him of not being able to remember the real teachings of Christ. This is why John invoked the witness of the Holy Spirit to counter this. But John was also, in his Gospel and epistles, constantly appealing to the truth provided by competent witnesses from Palestine. In his Gospel alone, John stressed the word “witness” (or its cognates) 47 times. This was a most unusual emphasis.

None of the other writings in the New Testament stressed that. They just didn’t do it; they were not that kind of witness, and he states so right here very clearly.

It should be recalled that there were many “Gospels” of Christ already circulating by the time John wrote his works (Luke 1:1), and that both Peter and Paul warned of the fables that were destined to be put forth as the truth (2 Peter 1:16; 2 Timothy 4:4). John (even in his old age) felt that it was incumbent upon him to clear the air with the truth. He thus asked the witnesses of Christ’s earthly life who were still living (the *Elders*) to cooperate with him in the production of the final Gospel....

And the epistles and the book of Revelation. When we read the Gospel of John, these very sayings of Jesus, and Who He was before He was the Son of man, becomes very important and profound.

Since John’s Gospel, his three epistles, and the Book of Revelation were not canonized for almost another 30 years or so... [after the destruction of the temple] ...it meant that the Christian communities did not have in their possession a complete New Testament until the last decade of the 1st century.

And perhaps the last two years of that decade. When a person says that ‘we need to return to the early New Testament Church, before 70_{A.D.}, what they’re trying to do is exclude all of the writings of John so that they can show that what they have in Matthew, Mark and Luke are essentially Jewish, and say very little or nothing at all about Who Jesus was before He became human. We’ll have more to say about that later in this series. I call you attention to 1-John 2:18: “Little children, it is *the* last time [hour]...” That was probably just after he was finishing his writings.

While all of this may show an early “first draft” to John’s Gospel and epistles, the inclusion of the “WE sections” into their texts makes it probable that their final positioning within the divine canon only

became a reality when the Book of Revelation was revealed again to the apostle John not long before his death. Actually, the “WE sections” seem to be editorial remarks which were added by John’s assistants [who were still living].

Conclusion:

It is sometimes thought that because the New Testament has come down to us in Greek, that the Gentiles from Greek speaking areas were the ones who had authority to preserve the new canon. There is no scriptural warrant to sustain this belief. Indeed, of the apostles themselves only Peter and John had **“the prophetic word more confirmed”** (2 Peter 1:19). These two apostles along with James the Lord’s brother were the “pillar” apostles in the Christian communities and even the apostle Paul found it necessary to gain an approbation from them for his work among the Gentiles (Galatians 2:1–10). In a particular sense, they were the only apostles specifically commissioned to go to the circumcised (Galatians 2:7–9). As far as Holy Scripture was concerned, it was a well known principle among the Jews that it was they who had been authorized to preserve and protect (and to teach) the Word of God. Paul acknowledged this.

“What advantage then has the Jew? or what profit is there of circumcision? Much every way: chiefly, because unto them were committed the oracles of God.”

Romans 3:1–2

The word “committed” signifies an entrustment — an official commission. The apostle Paul reckoned that his own ministry among the Gentiles had the same type of authority, and the identical word was used in Greek to describe it (1 Corinthians 9:17; Galatians 2:7; 1 Timothy 1:11; Titus 1:3). Since the Old Testament had been placed into the hands of the Temple priests for its teaching and preservation (Deuteronomy 31:9–11), the apostles must have looked on safeguarding the New Testament in a similar way. Recall that the apostle John and his brother James were of priestly descent...

At any rate, Peter told the Jewish exiles in Asia Minor that he and John were going to leave them with a New Testament canon and that only these two apostles had **“the word of prophecy more confirmed”** (2

Peter 1:19). To accomplish his role in canonization, the apostle John gathered around him near the end of the 1st century a body of Jewish elders... [Christians] ...who helped him in writing (and no doubt preserving) that canon. No one knows how long the original group of men assisted John, but at the time John wrote his Gospel and his three epistles, those men were still giving witness to the accuracy of John's teaching.

The point that needs to be emphasized is that the center of canonization for 30 years after 67 A.D. was Ephesus. The people who performed the task of completing the canon were Jewish Christians under the direction of the Apostle John. It is certain that the New Testament did not have its origins in Jerusalem, in Antioch of Syria, in Alexandria in Greece, in Carthage or in Italy.

If those areas had been supplied with the final New Testament when the book of Revelation came into existence, and that came from the central area of Ephesus, it is from this area that we should look for the original New Testament.

We will get into the book of John and see how important this was, in preserving for us the fact that Jesus was God before He became human.

- 21) 1 John 1:1-4
- 22) 1 John 2:1
- 23) John 1:14-16
- 24) John 3:13
- 25) John 4:19-23
- 26) 1 John 2:18

Scriptures referenced, not quoted:

- John 17
- Luke 22:8
- Acts 13; 15
- Romans 3
- 1-Corinthians 15

Also referenced:

Booklet: *Who was Jesus?* by Anthony Buzzard

Books:

- *Restoring the Original Bible* by Dr. Ernest Martin
(pdf version: askelm.com)
- *Josephus*

FRC:bo

Transcribed: 8-12-13

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Matthew 16:28
- 2) Matthew 17:1-9
- 3) Mark 14:32-35
- 4) Luke 9:51-56, 46-49
- 5) Matthew 20:20-24
- 6) John 13:20-26
- 7) John 19:25-27
- 8) John 20:3-4
- 9) John 21:19-22
- 10) Acts 3:1-6
- 11) Acts 8:14
- 12) Acts 12:1-2
- 13) Galatians 2:7-9
- 14) 2 Timothy 4:9-18
- 15) 2 Peter 1:14-21
- 16) 2 Peter 2:1
- 17) 2 Peter 3:15-18
- 18) John 21:24
- 19) 1 John 4:14
- 20) 3 John 2-4, 9-10, 12

Who is Jesus? VIII Yahweh of the Old Testament

Fred R. Coulter

I have quite a stack of books:

- *Miguel's Interlinear*—a Hebrew/English Interlinear

Hebrew reads from right to left, and their books open from back to front. When you look at this, you will see the Hebrew and it actually goes from right to left and that's why they can't put the words directly under each other like they do with a Greek Interlinear.

There is one combined Interlinear that does that, which I've seen, but you almost go cross-eyed trying to read it. After reading the English word from left to right, your eyes are moving from right to left. It's very difficult to follow; it has keyed over it the numbers of *Strong's Concordance*. I took one look at that fine print and said I didn't need that.

- *Rashi*—Rabbi Rashi is the leading expert that the Jews have as far as their commentaries go. He's noted as the leading expert.
- *The Greek Old Testament* known as the *Septuagint*—many places in it may be suspect because of what we covered before concerning the *Septuagint*. But in many cases it appears to be accurate.
- *The Jewish Publication Society*—which is the stable version—JPS/OT (Old Testament)
- *The Englishman's Hebrew Concordance*

The reason that I have these is that this week I was sent some things from someone who is following along with this series. He was very helpful in sending me some very important information, which we will cover.

To just let you know, what we are covering in this series—*Who is Jesus?*—is a very important profound subject. Just to give you a little history of what we are doing.

This is from the commentary in *Brown-Driver-Briggs Hebrew and English Lexicon of the Old Testament*, and this is the one quoted by Anthony Buzzard as proving that Elohim is a phrase that is used to give to human magistrates or rulers.

From: *Brown-Driver-Briggs Hebrew and English Lexicon of the Old Testament*:

Elohim, then the next initials represent 'nominative, masculine plural' (nmpl).

1. pl in number—means plural—next to it you have a little cross and an 'a'—

rulers/judges, either as the divine representatives at sacred places or as reflecting Divine majesty and power.

Scholars like to make it difficult for ordinary folks. They like to make so it looks so intelligent that no one can understand it, thereby they can hide a lot of their errors. But we've got them, and I will prove it; that's why I have all of this.

Elohim (Exo. 21:6)—onkç (an abbreviation for the Septuagint)...

Then it lists a couple other places and after all those initials we have:

...but gods. Then you have *Josephus* and *Philo* (both Jewish writers)

He is quoting for his authority *Josephus* and *Philo*. That's what I want you to understand. He only gave the reference there in Exo. 21:6; 22:7-8—which we have here—and we'll look and see what it really says. Then it gives a lot of references and different things.

Divine ones—superhuman beings, including God and angels.

The Greek letter 'C' is pronounced 'ps'; guess what the scholars use that sign for so you will never know what it's referring to—it's referring to *psalm*—'ps'

They try and make it so difficult, that you look up Brown-Driver-Briggs and start looking at it and you've got all of these abbreviations that make you go crazy and you wonder what on earth it is; that is to the average person. So, the average person will throw their hands up in the air and say, 'I can't understand that; it must be right.' But we're going to see that *he's not right*.

What he's trying to prove that the word 'Elohim' applies to human beings. What you have to do is whenever there is a quote in any of these commentaries, *read what they quote*. Because what they quote in numbers and not quoting the whole thing may not be really be true as to what they're trying to prove.

Psalm 8:3: "When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained, what is man that You are mindful of him, and the son of man that You care for him? For **You have made him a little lower than God...**" (vs 3-5). The *King James Version* says 'angels'—not God.] ...and have crowned him with glory and honor. You made him to have dominion over the works of Your hands; You have put all

things under his feet” (vs 3-6).

When this is quoted in the book of Hebrews, the word for angels is ‘angelos’ which is the Greek for angels, which is almost the same as English.

Angels—God—most modern translations. Genesis 1:27: “Let Us make man in Our image...” If Philo, along with Jeremiah we interpret Elohim as God’s consultation with angels. This is where Rashi says that God asked ‘the lower for Their permission to make man.’

Someone would look at that and say that ‘he’s an authority.’

Books of Enoch—in the Apocrypha, in the Septuagint; and jubilees—in the Septuagint; Philo, Jude 6 and Josephus, most ancient fathers and modern critics against usage are sons of princes, mighty men (onk, rab) sons of God, the pious.

What he’s doing is quoting authorities for these interpretations other than the Scriptures, except one or two or three that are in there.

Pious, Theodosius—Christosom, Jermon, Augustine, Luther, Calvin, etc.

The reason I’ve gone through it is because the average person in reading this would just hopelessly give up because it doesn’t make any sense. So, I said, ‘Ah ha! Let me get out my handy-dandy little things that I have here.’ I got out my Rashi:

Elohim—God or judges—Rashi
Exodus 21:6—Elohim

Exodus 21:5: “And if the servant shall plainly say, ‘I love my master, my wife, and my sons. I do not want to go out free,’ His master shall bring him to the **judges**...” (vs 5-6)—‘elohim.’

You look at that and think sure enough, it means *judges*. So then, you get out your handy-dandy concordance and there are only four instances where they are called *judges* from the word ‘elohim.’ That is found in Exo. 21-22. No place else in the entire Bible is the word ‘elohim’ translated *judges*—period! Yet, it is put as the #1 definition in *Brown-Drivers-Briggs*.

Look at Rashi: Verse 6: “His master shall bring him to the **judges** [elohim]....” Rashi’s comment:

Unto the judges, i.e. the court. He must take council with those who have sold him to his master (ibid).

Exodus 22:8: “If the thief is not found, then the master of the house shall be brought to the **judges** [elohim], whether he has put his hand to his neighbor’s goods.” Rashi has it this way:

Unto the judges [elohim] shall come, the case of both parties, whom the judges [elohim] will condemn shall pay double unto his neighbor.

Notice that right in the middle of that writing, Exodus 21:13—because here again ‘elohim’ is used. Here is where we get confused:

Exodus 21:12: “He that strikes a man, so that he dies, shall be surely put to death. And if a man does not lie in wait, but **God** [‘Elohim’] delivers *him* into his hand, then I will appoint you a place where he shall flee” (vs 12-13). The word ‘God’ is ‘Elohim’ if you look at the Rashi commentary. He couldn’t say *judges*—could he? *God is the One Who is involved!*

It seems very strange that right after you get done with the first commandment in Exo. 20—you *shall have no other ‘elohim’ before Me*—that all of a sudden we find four places where ‘elohim’ is used for *judges*. Is that a correct translation? *or* Are we on to something?

Verse 22: “If men strive and strike a pregnant woman, so that there is a miscarriage, and no harm follows, he shall surely be punished, according as the woman’s husband will lay upon him. And he shall pay as the **judges determine**.” What word do you think is for *judges* there? *You would think that it should be ‘elohim,’* if the word ‘elohim’ means *judges*. But it doesn’t! It’s an entirely different word.

Englishman’s Hebrew Concordance—it gives the numbers for *Strong’s Concordance*: #6414 is the main root; the #6419 is a secondary use of it, with a slightly different pronunciation.

It’s not ‘elohim.’ Can you see the difference between ‘elohim’ and this word ‘paliyl’—the Hebrew letters for ‘elohim’ and ‘paliyl’ are different. This is the way to get technically into something and to write a thesis; to put out a paper. This is part of the basic research that ought to go into it before someone presumptuously publishes something that undermines the Truth of the Bible and the faith of believers.

What is the other word for *judges* that is used throughout the Old Testament? Don’t you think that that would be a reasonable thing to do; find that out?

Strong’s word for *judges* is #8199—‘shaphat’; and I put in enough references for the noun *judge*. You will please note the Hebrew lettering for #8199, which is different than the Hebrew lettering for ‘elohim.’ It’s a different word.

I’m not trying to teach you Hebrew, but what I’m trying to do is show you enough so we can see

that what is claimed is not true.

Miguel's Interlinear—it's still 'elohim'—*judges*. I cut out these same verses:

Exodus 21:6: "His master shall bring him to the **judges** [elohim]...." Notice what *Miguel* does; he has a little footnote #5: Hebrew: God. He is to bring him to God.

Exodus 22:8: "If the thief is not found, then the master of the house shall be brought to the **judges** [elohim]...." There's another footnote here, #4: Hebrew: God.

I thought we were really on to something! Rashi was not honest enough to put the footnote to call 'elohim' what it should have been: *God!* These are the only places in the entire Old Testament that 'elohim' is used and translated *judges*. We're going to see that it does mean God, not judges. That's what it literally means.

Septuagint:

This is the *Greek Old Testament*. Exodus 21:6: "His master shall bring him to the **judgment seat of God**...." They elaborated that just a little bit; they added the judgment seat.

Exodus 22:8: "If the thief be not found, the master of the house shall come forward **before God**...." After all, who are the judges to judge for? *God!* So, they are literally coming before God. God is establishing the fact that they're coming before God.

v 9: "...proceed before God..."

v 11: "an oath of God..."

JPS/OT:

Exodus 21:6: "Then his master shall bring him unto God..."

So, the official translation by the Jewish text by the Masorites were afraid to ascribe to human beings God-like character and names. So, they translated it properly *God*. We have disproved any qualification of a meaning that 'elohim' means rulers, judges or super-human beings. It is not a correct definition, even though some of the experts have put it in here. Their proof on that does not stand the scrutiny of thorough minute examination.

Before this booklet was written: *Who Was Jesus?* by Anthony Buzzard, why was this not done? As you know, when we get into some of these topics, that's all I'm thinking on and studying on as far as the Bible is concerned; my mind is on nothing else. That's why I don't want to go one week on prophecy, another week on something else and come

back to it. It needs to be total concentration on what we have here, because we are up against some very sophisticated reasonings and doctrines.

Verse 22: "If men strive together and hurt a woman with child so that her fruit depart, yet, no harm follow, he shall be surely fined according as the woman's husband shall lay upon him, and he shall pay **as the judges determine**."

Correct translation!

Exodus 22:8^[transcriber's correction]: "If the thief is not found, then the master of the house shall be brought to the judges, whether he has put his hand to his neighbor's goods; for every case of trespass, *whether it is* for ox, for donkey, for sheep, for clothing, for any kind of lost thing, which *another* claims to be his, the cause of both parties shall come before God. Whom God shall condemn, he shall pay double to his neighbor" (vs 8-9).

What is the long and short of what we have just gone through? *This proves that the correct translation of 'Elohim' is God!* It is incorrect, even according to the official Masoretic Text, even according to what Miguel footnoted here, that he was honest enough and had enough fear of the Word of God, so that he would have it right.

Then we find Rashi—who is supposed to be the great authority on Hebrew—is not honest to do so. Then we have found that those who are writing papers and doing different things are not thorough or honest enough in their research to really find out whether that is so. The depth of their research goes to a dictionary, to open it up to see what the dictionary says, and that's what they quote without any further examination. *That, brethren, is not the way to establish doctrine—period!*

I need to make a correction concerning Psalms 110:1: "The LORD [Yahweh] said unto my Lord..." I have said in two or three sermons that this is Yahweh; this is not Yahweh, *this is Adonai*. A little different. Adonai can refer to Lord, as God, and it can also refer to masters, as human beings, or like 'my lord the king.'

Let's look at this and analyze it a little bit more and see, even though I quoted the wrong word and did not get it exactly correct, did we miss the meaning?

This is a Psalm of David; and we know that all the way through where it is "The LORD... [Yahweh; that is the Lord—no question] ...said unto my Lord [Adonai]..."

- Who was David's Adonai?
- Was there any human master that David reported to? *God!*
 - Yahweh = LORD
 - Adonai = Lord
 - Adonai applies to Yahweh and God

How did David use the word 'Adonai' as well as 'Yahweh'?

Psalms 8:1: "O LORD our Lord [Adonai]..."
Our master! It doesn't take anything away from Yahweh; not a thing!

Psalms 12:4: "...who is lord over us?"

Psalms 45:11: "...He is your Lord, so honor Him."

Psalms 97:5: "...at the presence of the Lord of the whole earth." That's Yahweh. But here the term 'Adonai' has been used to refer to God.

Psalms 105:21: "He made him lord of his house, and ruler of all his possessions." This is talking about Joseph, where he was made lord, or ruler, over his house. So, here's an instance where Adonai is used in that particular sense by David.

Psalms 114:7: "...at the presence of the Lord..."

The context tells us when Adonai refers to God and when it refers to another human being. It is so noted in the way that it is translated. When we come to Psalms 110:1, we are still confronted with the same problem.

If Yahweh said unto my Adonai, then who is David's Adonai? *The Lord!* It's just another description of the Lord, so we end up with two Lords regardless of how you do it—whether it's Yahweh or Adonai. We've seen conclusively that in a good number of cases, so even though the word 'Adonai' is there, it doesn't change what we have learned: that "The LORD said to my Lord..."

Now, let's go on and look at some other interesting things. This was sent by Anthony Buzzard to Dell Olsteen. This is talking about the Trinitarian dogma:

The origin of Jesus:

It's important to realize that the official Trinitarian dogma states that Jesus is really God with human nature, but not a human person...

That's not what the Bible teaches. The Bible teaches that Jesus *was* a human person—absolutely!

...this is said to be a mystery.

Armstrong's concept of Jesus implies the same thing. Armstrongism makes little attempt to explain how God became man...

We just covered that in part seven of this series. He *emptied; voided Himself* as being God!

...or how it is possible for God to die...

That's the whole question! God as God cannot die! But God, having relinquished being God to become human, *can die!* As we saw before, *nothing is impossible for God!*

...or be tempted, or not know the day of His second coming?

You see how it's approached here?

None of these traditional problems arise when we accept that Jesus came into being at His birth. Luke's account of the birth of the Son of God should be read carefully. It's interesting that it has embarrassed many orthodox theologians since in pre-existence Christology.

A conception by the Holy Spirit in Mary's womb does not bring into existence the Son of God. (written by Raymond Brown: *Birth of the Messiah*).

Yahweh did not become the Son until He became the Son.

So, it is literally true that the Son per se did not exist for eternity, *but Yahweh did!* Then He became the Son by emptying Himself from being God to become a human being.

Luke says that Mary's conception does call into being the Son of God. For this reason the miraculous conception, the Holy thing shall be called the Son of God. According to Armstrongism and orthodoxy, the conception of by Mary does not create the Son of God. He has been the Son of God since eternity.

That's not what the Bible teaches! I don't think that's what the Worldwide Church of God use to teach, because I never taught that when I was in the Worldwide Church of God. Even though I was in the Worldwide Church of God, believe me, I never preached *Armstrongism!*

I told someone who called me from Alabama. She wanted the long and short as to why I came into the Church and why I left. I gave it to her very simply. I came into the Church because when I heard Herbert Armstrong and Garner Ted Armstrong preaching, they said, 'Don't believe me, believe the Bible. If it's not in the Bible, don't believe me. And don't follow me, follow Christ. I'm not an apostle, I'm just a minister.' Then all of those things changed, so those are the same things that go me out of the Church. It was 'believe me in spite of the Bible'; 'follow me in spite of Christ.' So, I said, sayonara. No more of this!

That's the shortest explanation of going into the Worldwide Church of God and coming out. Obviously, I left a lot of detail out. But that's the long and short of it. If indeed Armstrongism did teach that the Son existed eternally as the Son, that is an incorrect statement. But the One Who was Yahweh existed eternally, Who became the Son of God.

Luke and orthodoxy cannot be reconciled. Luke does not describe the transformation from eternal being into a human being, but the creation through miraculous conception of the Son of God as a lineal descent of David, Abraham and Adam. This is significant that Adam was also called 'the son of God.'

Jesus got His human nature from Mary, from the line of David, of the tribe of Judah, of Abraham, Isaac and Jacob. That's plenty clear! Jesus referred to Himself as the Son of man and the Son of God.

Scholars admit that Luke knows nothing of Jesus' pre-existing His birth, nor does Matthew. Peter speaks of four ordination—or foreknowledge—but not of pre-existence or incarnation of a previously existing person.

Peter was a leading spokesman for the Church.

But John was the one who finished the canonization of the Bible {see part 7 this series}; and John was the one who has given us the full revelation of Who Jesus was.

Judged by the standard of later orthodoxy, both Peter and Luke were quite unorthodox. Unorthodoxy is built on a belief that an eternal person came into the world through Mary. But this person seems to owe nothing by way of personality to His lineal descent from David through His mother.

That is the way the Catholics teach it; by saying that Mary had, in her conception—when she was conceived by her mother—was an immaculate conception, and no other human being was involved.

(go to the next track)

By 1854 there was the first proclamation that Mary had been assumed bodily into heaven and that she was the immaculate conception, and she was the Queen of Heaven.

What they're saying here about the trinity and its lacks are generally true. If Mary were immaculately conceived so that she wouldn't have human nature, so she would not pass on human nature to Jesus—Who also was immaculately

conceived. That part of the Trinitarian doctrine is wrong; *absolutely wrong! Completely!*

The concept of the pre-existent Divine Son reduces the real social culturally conditioned personality of Jesus to a metaphysical abstraction: "human nature." The universal humanity of Jesus is an abstract notion.

In other words, philosophers have said that 'Jesus could not have the personality of a human being, but He had a universal personality for all human beings.' That's where theologians go bonkers, and reason in circles!

It is hard to conceive of the universal manhood as the real human nature of a particular individual rooted and formed by the society and culture of His own place in time.

According to this view of Christ, orthodoxy and Armstrongism, the eternal Son assumes a timeless human nature.

We never taught that! That is absolutely incorrect! The Worldwide Church of God never taught that! If this is referred to as an Armstrongism, it sounds like somebody has done a little editorializing to add to it, to build their own case. But that is not true! I will state here very specifically: *Jesus had His own peculiar, individual human nature!* He had to have!

It is a human nature which owes nothing essential to geographical circumstances, as it corresponds to nothing in the concrete world, Jesus Christ has not, after all, really come in the flesh.

What they're doing, they're arguing and reasoning in a circle, that you can't have God and man in the same body. So therefore, if you can't have that, then Jesus had to be wholly human—which it says that He came in the flesh—and He could not have been any part of any sort of metaphysical god who sort of manifested himself in the form of a human being, but really had different flesh than we did.

If He really had different flesh than we had, then the question automatically philosophically becomes: How could He be tempted like me, or you, if He metaphysically had a different human nature. That's the whole long and short of the argument.

When people leave the Bible and get into all of these silly things, it's what you come down to. It's important that you know it. Brethren are being bombarded by these things.

The same group that said that we should not fast on the Day of Atonement is now going for a

Friday crucifixion. *A little leaven leavens the whole lump!* Wait, there will be more! I cannot handle every false doctrine that everybody is sending to me, but we are getting a little experience as to what the first century church went through when they were inundated with all these false prophets.

He quotes from *God Free Lamp, God is Spirit* (SM Press, London, p 144):

Notice the lack of in depth Scriptural proof and verification of anything on this one page:

We must add that under the traditional theory the person of Jesus seems to owe nothing to the descent of David. Can this person really be Jesus the Messiah in the Bible? Can someone Whose ego is God really be a human person?

Just remember, when Jesus quoted, 'Hear O Israel, the Lord is our One Lord' the question was not Who is God? The question was: Which was the primary commandment, the first commandment? That's under the intelligence of a scribe.

The Man Christ Jesus:

The first Ecumenical Council of the Church was held in Nicaea in A.D. 325. The purpose of this council was to silence the views of Bishop Arius that Jesus is not God, but God's Son.

This has been going on a long, long time! It's necessary for me to bring you in acquaintance with these things so that you can at least have an understanding of it. And try and teach it simply enough—out of the Scriptures, which it is—so that we understand the Word of God, not some philosophical thing. Remember what Paul said? *Let no man spoil you through vain philosophies!*

Docetism and Polyanarism Rampant:

Docetism is the ancient heresy that Christ was really a spirit being Who only seemed to have a body.

Polyanarism is the heresy that the only thing human about Jesus was the body of flesh and blood.

The long and short of it is that these scholars have an awfully difficult time trying to equate, trying to understand how that God could become a human being, be fully human, give up almost everything of Himself being God, except for being filled with the Holy Spirit of God, and still be human. The answer is that *they haven't studied their Bible!* As strange as that may seem, when you're writing for theological seminaries, for dissertations or papers submitted to professors, your very life

depends upon whether they accept it and go along with it or not. Try sending something to a professor anywhere that goes absolutely against the grain of what he's teaching and see what kind of grade you get.

This happened to me when I was going to the College of San Mateo. I was taking Econ. 101, A & B. I told the professor that I really didn't believe the theories that were here. He said, 'Why don't you write them; I would like to read them.' I said, 'If I wrote it, you wouldn't give me a decent grade.' He said, 'Well, I would give you at least a B.' I said—because I wanted an A: 'Why should I do that and get a B, when I know I can get an A?' Guess what I did? *I got the A!*

It's the same way in theological seminaries. You have your pompous tenured theological professors who have DDDs and PhDs after their name, and they get so far off into philosophy they've left the Bible. I'm sure there may be some few here and there that still follow the Bible to a good degree, but it is all here for us to find and we're going to find it and we're going follow the Bible.

What are these people trying to prove? That the Bible is not the Word of God? *Essentially, that's what they end up doing, even though they may not literally say it in their mind!* That's essentially what they're doing. All I'm trying to do is show you some of the ways that they do it. It's really something when you get in there and really challenge them!

How would it be if I said, 'Okay, brethren, I'm going to tell you on the authority that I'm a minister, that 'Elohim' can never mean a judge, and you better accept that because I say so'? That doesn't mean a thing—does it? Not a thing! It's either it is or it isn't. It's either provable or not probable. If it's provable and it's truth, then we need to get in and find it out. If we have to do a little digging to get to it, we will.

That's how to study something! To study something is not to read a study paper and say 'Oh, that's correct.' The way to study something is to really get in the Scriptures and know.

Let's go back to Matt. 11, and you'll know exactly what we're talking about here, but I want to reiterate it again and add a little bit more meat to it. This is very, very basic.

Matthew 11:25: "At that time Jesus answered and said, 'I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent... [Jesus even did it then with the doctors of the law and with the scribes, Pharisees, Sadducees and chief priests] ...and have revealed them to babes." That's us, brethren! We're

babes!

It doesn't matter—it really doesn't make a bit of difference—how much knowledge a person may have or education that they may have. That's nothing! When you start stacking it up to what God knows and what He can teach us, that's nothing! Whenever we start getting the Nebuchadnezzar attitude—how great I am—be careful, because you're going to be headed for a fall!

Verse 26: “Yes, Father, for it was well pleasing in Your sight *to do* this. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him*.” So, He went through and proved that the Father was not Yahweh of the Old Testament; could not have been Yahweh of the Old Testament, because Yahweh of the Old Testament was revealed:

- to Adam
- to Noah
- to Abraham
- to Isaac
- to Jacob
- to Moses
- to the children of Israel
- to the Prophets
- to the kings

Down through the nation of Israel, *He was revealed!*

Jesus was doing something absolutely new! He was revealing the Father! Let's look at the rules for understanding the Father. Remember what Jesus told the Pharisees? *If God were your Father, you would have believed Me!*

John in finishing the Gospels is clarifying and giving to us things that we need to understand concerning Jesus.

John 6:44: “No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Therefore, everyone who has heard from the Father, and has learned, comes to Me. **No one has seen the Father except He Who is from God**; He has seen the Father” (vs 44-46). Does that not prove that Yahweh of the Old Testament could not have been the Father, because Jesus clearly said, “**No one has seen the Father...**”

- Who did Moses see?
- Who did Abraham talk to?

They talked to Yahweh. Not the Father, because the Father wasn't revealed. Jesus is saying, “No one has seen the Father **except He Who is from God...**

[He's referring to Himself] ...**He has seen the Father**” (v 46).

- Very important verses!
- Very plain verses!

Verse 65: “And He said, ‘For this reason, I have said to you, **no one**... [no man, no person, no woman] ...can come to Me unless it has been given to him from My Father.’ Very, very profound and important.

Again John 14:6, we know it absolutely and memorize it because this is a key to understanding the Scripture, but also as one man said, ‘This is narrow-minded.’ I would like to see him shake his fist at God at the resurrection and say, ‘God, you're narrow-minded.’ He isn't going to do that! He's going to say, ‘O God, I was wrong!’

There is *one way*, which is *the way*, which is the *right way*. People can go out and sin and do anything they want, and believe anything they want, it is narrow! I think for some it's going through a black hole.

John 14:6: “Jesus said to him, ‘I am the Way, and the Truth, and the Life; **no one comes to the Father** except through Me.’ That's one Scripture you can think on, you can study on, you can really profoundly grasp—it's simple, it's easy to understand. “...no one comes to the Father...”; that is:

- know the Father
- understand the Father
- be able to worship the Father

—unless they first come to Christ!

This is why the New Testament is superior to the Old Testament. It brings us to the Father. Isn't it interesting that all of these are out of John?

John 5:36: “But I have a greater witness than John's; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me. And **the Father Himself, Who sent Me**, has borne witness of Me. **You have neither heard His voice nor seen His form at any time**” (vs 36-37). So, know one has seen God the Father.

Who did Moses see? *Yahweh!* Therefore, Yahweh is not the Father.

Verse 38: “And you do not have His Word dwelling in you, for you do not believe Him Whom He has sent.”

John 1:18 backs up and clarifies this very clearly, which proves that God the Father was not revealed in the Old Testament except alluded to in a few little place that we have covered. John 1:18: “No

one has seen God at any time..." That covers an awful lot of ground—doesn't it? That covers an awful lot of history—doesn't it? Read it again!

"...**the only begotten Son**, Who is in the bosom of the Father... [at the time that this was being written] ...**He has declared Him**" (v 18). **No one has seen the Father!**

So therefore, the Father was not Yahweh of the Old Testament! All of this is in John; why are all of these in John? *Because John was clarifying the heresy they was already starting in his day!* I am positive of it, just from what he wrote. It's just like: What do I preach? *I preach what the topic is, or what's going on!* I'm glad that John went through all of this and that God had these words recorded and preserved for us, otherwise we would be helpless victims before the onslaught of all kinds of theological rubbish!

John 8:18: "'I am *one* Who bears witness of Myself, and the Father, Who sent Me bears witness of Me.' Then they said to Him, '**Where is Your Father?**' Jesus answered, '**You know neither Me nor My Father.** If you had known Me, you would also have known My Father.'" (vs 18-19). Again, you can't come to the Father except through Jesus Christ.

- No one has seen the Father except Jesus Christ.
- No one has heard His voice at any time, except Jesus Christ.
- No one has seen the shape of God the Father except Jesus Christ!

Verse 54: "Jesus answered, 'If I glorify Myself, My glory is nothing. **It is My Father Who glorifies Me**, of Whom you say that He is your God. **Yet, you have not known Him....** [Again, they did not know Him because He was not revealed.] ...**but I know Him.** And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word'" (vs 54-55).

Jesus was not the nice, soft, supple little Son of God running around with a halo so they could identify Him by His beautiful long hair and halo.

John 9:27: "He answered them, 'I have already told you...'" This Man came by, made spittle out of clay, put it on my eyes and said to go to the pool of Siloam and wash; I went and washed and I see.

"... 'and you did not listen. Why do you want to hear *it* again? Do you desire to become His disciples, too?' Then they railed at him... [the man who had been born blind] ...and said, 'You are His disciple, but we are Moses' disciples. We know that

God spoke to Moses....'" (vs 27-29)—which means that it was not the Father, because

- no one has seen Him
- no one has heard His voice at any time

Yet, even they knew that God spoke to Moses.

We just want to definitely conclude and prove that the Father, as revealed in the New Testament, was not Yahweh of the Old Testament.

It said in this booklet by Anthony Buzzard that Peter says nothing about Jesus except the foreknowledge of Him. Therefore, Jesus was only a thought in God's mind, and He foreknew Him by His thought.

1-Peter 1:1: "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen according to the predetermined knowledge of God the Father...*" (vs 1-2). It's not talking about the foreknowledge of Jesus as a thought by God the Father, but the foreknowledge of God the Father calling the saints, who are in these areas that were just mentioned.

"...by sanctification through *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you" (v 2). So, it's a misnomer to say that Jesus was a foreknowledge of God in 1-Peter. The word 'foreknowledge' here has nothing to do with Peter, but the foreknowledge of God and those individuals that God would call through Jesus Christ.

You've got to check up on everything that they say, because what they say, I makes you wonder how they read.

'When the voice came out of heaven, this is My beloved Son, with Whom I'm well pleased' (John 1; Matt. 15; Mark 9)—was that the voice of the Father?

'No one has heard His voice or seen His shape at any time' had to be the voice an angel announcing what the Father told him to announce.

Answering questions:

Just to clarify and make sure that everyone understands: ***The Son did not eternally exist as the Son. He eternally existed as Yahweh, then became the Son!***

It means that He was in the Godhead, and we're not talking about a Trinity, we're talking about the Father and the One Who became the Son.

- What does it mean where it says that the

Father has to draw him; that none can come to Jesus unless the Father draws him?

- Does this take away from belief in Jesus?
- Is it that Jesus cannot draw anybody, because He would be putting Himself above the Father?

Not necessarily! With the Father's intent, Jesus could call someone, like He did Saul, before He became Paul. He knocked him off his horse as he was galloping off to Damascus.

It isn't going to be against the Father's will. In other words, you're not going to come to the Father unless He draws you, and you're not going to come to the Father unless you go through Jesus Christ. You aren't going to come to Jesus Christ unless it's by the Spirit of the Father. **We are begotten by the Spirit of the Father**, so we are His Family, and because the Father is greater than Jesus—Yahweh of the Old Testament—because He is the Father.

Just exactly how that is in finite detail, the Bible doesn't tell us. So, we can't answer that question entirely. We can only answer what the Bible reveals to us. But that doesn't discount Jesus at all from that point of view. It is the Father Who is calling us because we are the firstfruits. There's no doubt that it is the Father Who is calling us, rather than anything less than the Father.

Comment: the doctor and the demons can be very much alive in the Church because a lot of these people are supposed to be spiritual people. The Bible talks about those who came in unawares; you didn't know this was going to happen.

Even when Jesus called the twelve, He also called Judas Iscariot, and he was a demon, so right in the middle of the apostles that was there. This is nothing new, brethren!

I will have to state right here that there is no place that anyone is going to be safe at all—period—from having to prove any of these doctrines, whether they're true or not, whether you are in the Church or out of the Church, in a group—big or small—whatever. As we have seen in Worldwide, the doctrine came unglued from the top, *within*! Everyone is going to sit there and say, 'This is God's Church, so these are God's ministers, so we will believe what they say, and that's a perfect position that Satan wants you to get into, because then he's going to 'slip you a mickey' and you're going to have had it, and you're going to be spiritually drunk and not know which end is up. You will be one of the five foolish virgins who says to those who are wise, 'give us of your oil for our lamps are going

out.' When you find out about it, it's going to be too late.

Then they're making a liar out of God if they twist the things that are the Truth, or give part of the Truth and then draw a wrong conclusion. One of these days, God's going to say, 'Who told you to speak for Me?'

1-Peter 1:17: "And if you call upon the Father, Who judges according to each man's work without respect of persons, pass the time of your *life's* journey in *the* fear of God; knowing that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited by *tradition* from *your* forefathers; but by *the* precious blood of Christ, as of a lamb without blemish and without spot; who truly was foreknown before *the* foundation of *the* world..." (vs 17-19).

God knew what was going to be before He made the world. He knew that! He was foreordained before the world!

"...but was manifested in *these* last times for your sakes; *even for you* who through Him do believe in God, Who raised Him from *the* dead and gave Him glory, so that your faith and hope might be in God" (vs 20-21).

It's a little bit off the subject, but 1-Peter talks about one of the fallacies of *born again*, because that's also under question.

1-Peter 2:1: "Therefore, having put away all wickedness, and all deceit, and hypocrisies and jealousies, and all slanders, as newborn babes... [So therefore, the conclusion is you are *born again*.] ...yearn after the pure spiritual milk, that by it you may grow, if you yourselves have indeed tasted that the Lord *is* gracious. To Whom coming, *as to* a living Stone, rejected indeed by men, but chosen by God, *and* precious, you also, as living stones..." (vs 1-4).

- Who are you?
- Are you a newborn babe?

or

- Are you stone?
- What is the answer?

You are neither! These are analogies as to the type of things that you need to reflect, not what you are.

You have not been born again, because the resurrection is not here; but you're to have an attitude of a newborn who is not distracted by all of the things in the world around, but goes after the sincere milk of the Word to grow. Then as *lively or living stones*; so it shows another aspect of Christian growth. So, people come in and say, 'Well, that means we've been born again.' A comparison means

the exact reality of something. A person could say, 'Your forehead shines like a brand new car.' Are you a brand new car? *No!* But your forehead shines. Whatever it may be.

Any analogy is not the reality, it's only an analogy to express a feeling, express a point. That's all this is, an analogy as newborn babes; that's our attitude to be, as **living** stones, not dead ones: "...are being built up *as* a spiritual house—a Holy priesthood—to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (v 5).

We're going to have something very interesting here in 1-Peter 3:17: "For *it is* better, if *it is* the will of God, *for you* to suffer while doing good than *to suffer for* doing evil, because Christ indeed once suffered for sins, *the* Just for *the* unjust, so that He might bring us to God; on the one hand, He was put to death in *the* flesh; but on the other hand, He was made alive by the Spirit, by which... [referring to the Spirit] ...He also went and preached to the spirits in prison ['tartarus'], *which...* demons or spirits] ...disobeyed in a past time, when once the long-suffering of God was waiting in *the* days of Noah..." (vs 17-20). When were those spirits disobedient? *It doesn't say!* But they were sometime in the past. He didn't know exactly when, but before Noah.

The One Who became Jesus, by the Spirit, to preach to the demons who were in prison during the days of Noah. What does this tell us? *That the One Who became Jesus had to exist before He became a human being and was actively doing a work of God in preaching to the demons while Noah was making the ark!* Have to be! There's no other way to read it, and that's exactly what it means in the Greek.

"...while the ark was being prepared..." (v 21). That's when He preached to them. If He didn't exist until He was conceived in Mary's womb, how could He have preached to the demons who were in prison while Noah was making the ark. These were spirits who, sometime in the past; it doesn't tell us, but it's at the time of a Noah that they were disobedient.

All the answers are right here in the Bible if we just get in and dig; they're right there! These books are all helpful if we know how to use them, but we don't have to go to the writings of men to understand the Word of God. *We go to the Word of God to understand the Word of God.* That's what's so exciting! You can't go wrong by going by the Word of God! It's Truth!

Any of us, including myself, can be rats, miserable, carnal, and we have our own sins and problems to overcome. But that doesn't take away from the Truth of God—does it? We can find out

from the Truth of God, and it's fantastic! It all fits together! Believe me, it all fits together!

I wanted to be sure and cover this, because we are told that Peter knew nothing of the pre-existence of Jesus. What did he write here? He had to know something of the pre-existence of Jesus—didn't he? *Yes!*

How many times have people read this and never understood it? A lot of people think that he went there when His body was in the grave for three days and three nights that He went by spirit during that time. It doesn't say, when His body lay in the tomb for three days and three nights, when Noah was building the ark, which was a couple of thousand years before Jesus appeared on the scene. How are you going to get around this? *There's no way to get around it! Jesus did exist as Yahweh before He became human!* Peter shows it!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Psalm 8:3-6
- 2) Exodus 21:5-6
- 3) Exodus 22:8
- 4) Exodus 21:12-13, 22; 6
- 5) Exodus 22:8, 9, 11
- 6) Exodus 21:6, 22
- 7) Exodus 22:8-9
- 8) Psalm 110:1
- 9) Psalm 8:1
- 10) Psalm 12:4
- 11) Psalm 45:11
- 12) Psalm 97:5
- 13) Psalm 105:21
- 14) Psalm 114:7
- 15) Matthew 11:25-26
- 16) John 6:44-46, 65
- 17) John 14:6
- 18) John 5:36-38
- 19) John 1:18
- 20) John 8:18-19, 54-55
- 21) John 9:27-29
- 22) 1 Peter 1:1-2, 17-21
- 23) 1 Peter 2:1-5
- 24) 1 Peter 3:17-21

Scriptures referenced, not quoted:

- Exodus 20
- Matthew 15
- Mark 9

Also referenced: Books:

- *Miguel's Interlinear*—a Hebrew/English Interlinear
- *Strong's Concordance*
- *Rashai*
- *The Greek Old Testament known as the Septuagint*
- *The Jewish Publication Society*
- *The Englishman's Hebrew Concordance*
- *Brown-Driver-Briggs Hebrew and English Lexicon of the Old Testament*
- *Josephus*
- *Who Was Jesus?* by Anthony Buzzard

FRC:bo
Transcribed: 8-14-13

Who is Jesus? IX God was Made Flesh!

Fred R. Coulter

I think we need to cover everything that we can. I was talking to Dr. Dorothy about Philip. 2 and he said that that's exactly what it is there, that Jesus was God and did devoid Himself of being God, that He did become a human being. That's what the Greek says. There are two studies on this:

1. emphasizing the emptying of Himself
2. emphasizing His exaltation

It talks about that God *exalted* Jesus

Dr. Dorothy said that this part from Philip. 2:5-11 were part of an early New Testament Church hymn, before it was written down in Scriptures. This tells us that the early New Testament Church *did know* that Jesus was God before He became human. At least He was Yahweh; Yahweh Elohim became a human being.

I just wanted to cover this inasmuch as this is a tremendous part of the proof that Jesus was God before He became human. This refutes and contradicts quite a bit what Anthony Buzzard said in his booklet: *Who Was Jesus?* That Paul didn't know anything about that, and in Matthew, Mark and Luke there is not one hint that Jesus was God before He became human.

Let's go through and let's look at Matt., Mark and Luke; let's do a little survey. Let's see some statements that give a hint, an indication, but also—when we understand it properly—is telling us that He was God. But that Jesus—while He was human—could not say that He was God, because being human, after giving up being God, He was in fact *not God*.

This is going to be a survey, so I'm not going to go in-depth into the Scriptures very much, I'm just going to refer to them, and read some of them and we will build some evidence as we go along what these Scriptures are telling us.

Matthew 7:28: "Now it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching; for **He taught them as one Who had authority**, and not as the scribes' (vs 28-29). What does this mean? *When you go back and study all of Matt. 5-6, Jesus was actually re-legislating the Law of Moses.*

Jesus says, 'You've heard in ancient times that it has been said, but I say to you...' He goes through many, many occasions where He says that. If He is re-legislating the Law of Moses and He's

teaching with authority, does this not give us an inclination that there had to be someone there who was greater than Moses doing the teaching. Moses was one who had seen God! Here's a hint! It's one of these things that is not absolutely crystal clear, where it says that God is speaking these things in the flesh.

Matthew 9:1: "And after going into the ship, He passed over and came to His own city. And behold, they brought to Him a paralytic lying on a stretcher. Then Jesus, seeing their faith, said to the paralytic, 'Be of good courage, child; **your sins have been forgiven you.**'" (vs 1-2). We have a parallel account of this in Mark 2.

Verse 3: "And immediately some of the scribes said within themselves, 'This *man* blasphemes.'" Why is it blasphemous to forgive sin? *Only God can forgive sin!*

Verse 4: "But Jesus, perceiving their thoughts, said, 'Why are you thinking evil in your hearts?'" That's interesting—isn't it? He accuses them of speaking evil!

Verse 5: "'For which is easier to say, 'Your sins have been forgiven you,' or to say, 'Arise and walk'? But *I speak these words so* that you may understand that the Son of man has authority on earth to forgive sins.'...." (vs 5-6). We have two cases of authority here:

1. authority much more substantial than Moses had
2. authority much more substantial than the scribes and Pharisees

We have the parallel account here; Mark 2:4: "And since they were not able to come near to Him... [the ones carrying the man sick of palsy] ...because of the crowd, they uncovered the roof where He [Jesus] was; and after breaking *it* open, they let down the stretcher on which the paraplegic was lying. Now, when Jesus saw their faith, He said to the paraplegic, 'Child, your sins have been forgiven you.' But some of the scribes were sitting there and reasoning in their hearts, 'Why does this *man* speak such blasphemies? Who has the power to forgive sins, except one, *and that is God?*'" (vs 4-7). Let's notice Jesus' answer again because this is important. In Matt. 9:3 it says that 'He blasphemes.' This one says that only God is able to forgive sins.

Verse 8: "These things in your hearts?"

Which is easier, to say to the paraplegic, ‘Your sins have been forgiven you’? or to say, ‘Arise, and take up your stretcher and walk’? But in order that you may understand that the Son of man has authority on the earth to forgive sins’...” (vs 8-10). What did He not deny? *His authority!* But He did not say ‘I am not or was not God.’

When you understand how Jesus answered a lot of questions, He answers a lot of them by not revealing everything. Did Jesus intend that everything He did, and everything about Him, be known publicly? *Most people would say, ‘Oh, yes.’* But the New Testament teaches us, *no!* There’s a reason for it. He wouldn’t have been able to do His ministry if He would have said, ‘I’m God,’ even though He was! But He wasn’t really truly God, because He was human.

Lots of times in going through and reading these statements we really miss some of these things. It just goes to show you that we can go through two years of going through the book of John and miss some very important things. That’s the way God’s Word is. The more you study into it, the more you cross-reference everything, the more you let the Bible prove itself the truer it becomes your perception. Not that it never was true or does not contain all the truth for it; it becomes truer to our perception because we understand more.

Matthew 12—they’re going through the cornfield and talking about harvesting on the Sabbath. The Pharisees were accusing them because they were plucking the ears of grain as they were walking through. They were complaining, ‘Why do Your disciples do this,’ and Jesus answered:

Matthew 12:5: “Or have you not read in the Law...” That must have really goaded those Pharisees; and in this case it’s talking about David’s experiences that, in this case, the Law means the whole Old Testament. It’s not in the Law what David did.

Here specifically “...that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless? But I say to you, there is **one here Who is greater than the temple**” (vs 5-6). That’s really quite a statement— isn’t it? Why does that become important?

Matthew 23:16: “Woe to you, blind guides, who say, ‘Whoever shall swear by the temple, it is not binding; but whoever shall swear by the gold of the temple, he is obligated to fulfill his oath.’ *You* fools and blind! For which is greater, the gold, or the temple, which sanctifies the gold? And *you* say, “Whoever shall swear by the altar, it is not binding; but whoever shall swear by the gift that is upon it, he is obligated to fulfill his oath.” *You* fools and blind!

For which is greater, the gift, or the altar, which sanctifies the gift? Therefore, the one who swears by the altar swears by it, and by all things that *are* upon it. And the one who swears by the temple swears by it, and by Him Who dwells in it” (vs 16-21).

- Who is greater than the temple? *God!*
- Who sanctifies the temple? *God does!*

So, when Jesus said a ‘greater than the temple is standing here.’ He saying quite directly Who He is. But He’s not saying ‘I am God.’ He can’t say ‘in the flesh I am God,’ so He said, ‘a greater than the temple is here.’

Matthew 12:6: “But I say to you, there is **one here Who is greater than the temple**. Now if you had known what this *means*, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.... [this is the whole reasoning; another indication]: ...**For the Son of man is Lord even of the Sabbath Day**” (vs 6-8). What is that telling us? That’s claiming an awful lot of authority—isn’t it? *Yes, it is!*

Still not saying that He is God. But if this is not a hint, I don’t know what a hint is. In the game of charades you give guesses, you draw pictures and you’re supposed to guess what it is. Here is a hint! It’s supposed to bring you to some kind of understanding.

Then we have the same account in Mark 2:28: “...the Son of man is Lord even of the Sabbath.”

Verse 27: He says: “...‘The Sabbath was made for man, *and* not man for the Sabbath.’ That implies Who made it—doesn’t it? There’s another hint.

These things I’m going through here are to remove any doubt in Matt., Mark and Luke that there are hints as to Who Jesus really was.

Matthew 16:13—here’s a very interesting section, especially when we understand that this comes before the transfiguration as given in Matt. 17.

Matthew 16:13: “Now, after coming into the parts of Caesarea Philippi, Jesus questioned His disciples, saying, ‘Whom do men declare Me, the Son of man, to be?’ And they said, ‘Some say John the Baptist; and others, Elijah; and others, Jeremiah, or one of the prophets.’ He said to them, ‘But you, whom do you declare Me to be?’ Then Simon Peter answered *and* said, ‘**You are the Christ, the Son of the living God.**’ And Jesus answered *and* said to him, ‘Blessed are you, Simon Bar-Jona, for flesh and blood did not reveal *it* to you, but My Father, Who is in heaven” (vs 13-17). God the Father had to reveal

it!

The disciples didn't know. How much did the disciples know about Jesus? Go through and read and study the Gospels, and you will see that they figured that He was the Messiah. That's what they said in John 1—*behold we found the One that Moses spoke of, that Prophet, the Messiah*. They still didn't understand very much about Jesus—did they? Here the Father revealed this to Peter.

Verse 20: "Then He charged His disciples not to tell anyone that He was Jesus the Christ." He was saying, 'You're not to tell anyone that I am the Christ.' Very interesting—isn't it? Why? *Because it wasn't yet time to be known to the world!* Jesus could not have completed His fleshly ministry if He would have said, 'I was God before I became human.' Everyone would have wanted to exalt Him and put Him in the temple and worship Him—right? Was it His purpose to come at that time and do that? *and be that? No!*

So, it would have completely thwarted the purpose. If everyone understood truly that He was the Messiah, then He still wouldn't have been able to accomplish His mission. That's why He told His disciples, 'Don't tell anyone.'

We won't go through the thing concerning the Transfiguration except to say if this is going to tell you that He was God by the Transfiguration—with Moses on one hand and Elijah on the other hand—who do you think He was? This is more than a broad hint. This is a Divine vision and revelation.

Matthew 17:9: "Now as they were descending from the mountain, Jesus commanded them, saying, 'Tell the vision to no one **until** the Son of man has risen from *the* dead.'" The greatest thing that occurred in the apostles' lives—which Peter refers to in 2-Pet. 1—is the greatest, most important thing. Then Jesus says to them, 'Don't tell anyone **until** [again (KJV)] I'm risen from the dead.'

With the word 'again' in the *King James Version*, does it mean that He had already died once and was risen one time and this was going to be the second time? *No!* That means *until*, not *again*. It needs to be clarified, especially for those who only have a *King James Version* to go along with.

The parallel accounts are in Mark 9 and Luke 9 concerning the Transfiguration. I just reference it so if you want to look it up and read it.

I just want to stop at Matthew 22:43 for the sake of seeing how Jesus applied this to Himself. "He said to them, 'How then does David in spirit call Him Lord, saying, "The LORD said to my Lord, 'Sit at My right hand, until I make Your enemies a

footstool for Your feet'"?" (vs 43-44). He's applying something to Himself going clear back to the days of David. Again, that is a hint of something—isn't it?

Matthew 23:37: "Jerusalem, Jerusalem, *you* who kill the prophets and stone those who have been sent to you, how often would I have gathered your children together, even as a hen gathers her brood under *her* wings, but you refused!" What is this implying? Jesus is saying that this is implying some kind of existence before, where then He wanted to bring them, protect and put them under His wings, but they wouldn't. Not directly, but it implies, so we can say it is a hint.

Verse 38: "Behold, your house is left to you desolate. For I say to you, you shall not see Me at all from this time forward, until you shall say, '**Blessed is He Who comes in the name of the Lord**'" (vs 38-39). That's a pretty powerful statement—isn't it? *It surely is!*

Mark 4—this is when they were on the boat; they were in a storm on the Sea of Galilee. The disciples said, 'We're perishing and Jesus is in the back sleeping.'

Mark 4:39: "And after being awakened, He rebuked the wind and said to the sea, 'Silence! Be still.' And the wind died, and there was a great calm. And He said to them, 'Why are you so fearful? Why do you not have faith?' But they were afraid, and said to one another in great fear, '**Who then is this, that even the wind and the sea obey Him?**'" (vs 39-41). Very interesting statement! The disciples didn't know who He was.

You've got to have an awful lot of power in order to stop the wind and the sea—correct? Who does the wind and sea obey? *God!* This is enough that if you know the Old Testament, you know the One Who commanded the sea go this far and no further. You know the One Who commanded the wind and used it as destructive forces.

We find in the account in Luke 8:25—after Jesus rebuked the wind and the 'raging water': "And He said to them, 'Where is your faith?' But they were afraid, *and* wondered, saying to one another, '**Who then is this**...' [That's a very telling statement. They knew this was something special. He wasn't just an ordinary human being.] ...that He commands even the winds and the water, and they obey Him?" Again, we have more than a hint—don't we?

Mark 9:9—here is the parallel account of the event of the Transfiguration. Again, we have the same thing: "Now as they were descending from the mountain, **He charged them not to tell anyone** what they had seen until the Son of man had risen from *the* dead."

That was an awfully tough secret to hold—wasn't it? Can you imagine holding your tongue that long, however long it was? The greatest, most fantastic thing that you've ever experienced in your entire life, and after experiencing it Jesus said to tell the vision to no one until He was 'risen from the dead.' And they didn't understand what it meant to be 'raised from the dead.'

Apparently it was even to the other disciples, because He only took Peter, James and John. Then it gets down to how many people in the whole history of mankind has God *directly revealed* Himself? *Very few!*

Now let's go to Hebrews, very powerful and very profound! Hebrews 1:1: "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His Son*, Whom He has appointed heir of all things, **by Whom also He made the worlds**" (vs 1-2). How are you going to get around that statement that He "...made the worlds..." by Jesus? Very clear statement.

Verse 3: "Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high."

Let me read this in the *Interlinear*, v 3: "Who being *the* effulgence... [*reflecting* the very power] ...of *His* glory and *the* exact expression of substance His.... [the very same substance] ...and upholding all things by the word of His power."

When was that? This is surely not talking about a time when Jesus was on the earth—was it? As a human being—was it? The only time they saw Jesus in glory was at the Transfiguration—correct? When was He the Being—the effulgence of His glory—and the exact expression of His substance, and upholding all things by the word of His power? When was that? *That was when He made the worlds!* It says *by Whom He made the worlds!* What condition was He in when He made the worlds? *Who being the effulgence of His glory and the exact expression of His substance in upholding all things by His Word, the Word of His power!*

Now what does it bring us to? "...when He had by Himself purged our sins..." (v 3). How did He purge our sins? *He had to become human—right? He had to die!* He didn't purge our sins while He was still in glory, because:

- He emptied Himself
- gave up being God
- became a human being
- came down here to this earth

- lived a perfect life
- was tempted in every way that we are

I'm summarizing the rest of the book of Hebrews, because that all applies.

"...when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high" (v 3). We have in this very short period:

- God did all of His glory
- reflected in Jesus Christ
- by Whom He made everything
- then came down to the earth as a human being
- purged our sins
- was raised from the dead and exalted to the right hand of God
- sat down on the throne of God

You have to have the rest of the Bible to connect the other historical parts and details in there. So, this is a very quick summary, just like Rev. 12, the quickest summary in all of the Bible concerning the Gospel.

Revelation 12:4: "And his tail swept away a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was ready to deliver, so that he might devour her child when she gave birth. And she gave birth to a man child, Who was to shepherd all the nations with a rod of iron; and her child was caught up to God and His throne" (vs 4-5). How's that for a quick summary of the Gospel. That's even quicker than what we just read in Hebrews. When we read these things in Hebrews, we need to ask when?

Hebrews 1:3: "...sat down at *the* right hand of the Majesty on high; having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, 'You are My Son; this day I have begotten You'? And again, 'I will be a Father to Him, and He will be a Son to Me'?" (vs 3-5). When did that occur? *When Jesus was begotten!* Yahweh Elohim was not the Son until He was begotten. The Father—as we know the Father today as revealed by Christ—was not the Father until He begot Jesus.

Verse 6: "And again, when He brought the Firstborn into the world, He said, '**Let all *the* angels of God worship Him.**'" That's interesting—isn't it? It shows that He's greater than the angels. Let's see something about worshipping angels.

Revelation 19:10: "And I fell at his feet to worship him. Then he said to me... [the angel talking to John]: ...'See *that you do not do this!* I am

a fellow servant of yours, and of your brethren, who have the testimony of Jesus. **Worship God...**” What is this telling us about the Son back in Hebrews? If the angels worshiped the Son, *the Son is God!* Is anyone supposed to worship anyone other than God? *No! That would break the first commandment to ‘have no other gods before Me.’*

He said the same thing in Revelation 22:8: “Now I, John, *was* the one who saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who *was* showing me these things. But he said to me, ‘See *that you do not do this!* For I am a fellow servant of yours, and of your brethren the prophets, and of those who keep the words of this book. Worship God’” (vs 8-9).

The angels would only worship God, and they will not allow a human being to worship them. Here’s a quick test for anyone who wants to test the spirits: ***If anything appears to you and appears to be an angel and says, ‘Worship me,’ you know it’s not from God!***

As we go along, these things prove and reprove, and verify what we’re covering.

Hebrews 1:6: “...He said, ‘Let all *the* angels of God worship Him.’ Now, on the one hand, of the angels He says, ‘Who makes His angels spirits, and His ministers a flame of fire.’ But on the other hand, of the Son *He* says, ‘Your throne, O God... [Is the Son God? *Yes!* He’s quoting] ...*is* into the ages of eternity... [Psa. 45:6—quoting the One Who was Yahweh of the Old Testament] ...a scepter of righteousness *is* the scepter of Your Kingdom. You loved righteousness and hated lawlessness...” (vs 6-9).

Do you ever get so irritated at sin and wretchedness that you hate it? *That’s a Godly feeling, because Jesus hated iniquity!*

“...because of this, God, *even* Your God... [still quoting Psa. 45] ...has anointed You with *the* oil of gladness above Your companions.” (v 9). Again, was Jesus *God*? *Yes!* Is there God Who is God over Jesus? *Yes!* The One Who in the New Testament called *God the Father!*

Verse 10: “And, ‘You, Lord... [the Son] ...in the beginning did lay the foundation of the earth; and the heavens are *the* works of Your hands. They will perish, but You remain *forever*; and *they* will all grow old like a garment, and You will roll them up like a covering, and they shall be changed; but You are the same, and Your years will not end” (vs 10-12). How much clearer can it be that:

- Jesus was Lord

- Jesus was Yahweh
 - ✓ He laid the foundation of the earth
 - ✓ He made everything that there was

Not just some sort of ‘idea’ that the One Who was God—the Father—had this idea in mind and He somehow thought of it ahead of time so therefore, it was done. *No!* It says that He did it.

We know that Jesus is going to remake the heavens and the earth (Rev. 21-22)—*the new heavens and the new earth!* He’s going to use the same material that’s here, but reuse it. It says He’s going to ‘fold it up as a garment and make everything new.’

Verse 13: “But unto which of the angels did He ever say, ‘Sit at My right hand, until I make Your enemies a footstool for Your feet’?” How many times have we seen that quoted in the New Testament referring to Christ? *Several times!*

Verse 14: “Are they not all ministering spirits, being sent forth to minister to those who are about to inherit salvation?” Again, this is very clear that the One Who became Jesus was Yahweh Elohim of the Old Testament, the One revealed to Israel.

(go to the next track)

Is there any indication what God’s name was before He became the Father? *The only indication we have is where Elohim said, ‘Let Us make man in Our image, after Our likeness.’* Let’s go to Rev. 3 because there is an indication here of something that’s very important and of something that we won’t know until that particular time.

Revelation 3:12: “The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and I will write upon him the name of My God...” It doesn’t tell us what the name is, but we know that we’re going to receive that new name. We don’t know yet what it will be, but we’ll know when we get there.

“...and the name of the city of My God the New Jerusalem, which will come down out of heaven from My God; and *I will write upon him* My new name” (v 12). So, there’s a name that Jesus is going to have, which is a *new name* that we don’t even know about, yet. That’s going to make some people upset because they don’t know everything.

God doesn’t tell us everything, and even if He may have told one of His disciples this—which I’m convinced He didn’t—He probably would have told them not to tell anybody. Just like He told the disciples, ‘Tell the vision to no man until I’m risen from the dead.’

Can you imagine what was going on in the

mind of these disciples trying to learn all the things that they are learning, wondering Who Jesus was, seeing all these things that were done? *That must have been something!*

We will proceed through the book of John and we will cover every place having to do with Who Jesus was before He became human. Remember, John was writing to finish the Gospel account. John was writing to establish the important doctrines for the New Testament Church, because He knew at the time that He was writing that Jesus was not going to return in his lifetime. We're going to see that he's going to answer the questions: When? Where? What? Who? Why?

John 1:1: "In *the beginning...*" when was this? *In the beginning!* When was the beginning? *For us the beginning is when there is a beginning of historical time!* We cannot relate to anything beyond the beginning. We're human beings; God made time for us. We operate by time. Time has to have a beginning.

God lives in eternity! Eternity needs no measurement of time. That's why Peter said, 'A day with God is as a thousand years, and a thousand years is as a day.' You try and figure that out with your finite mind, and you will see that it will crash just like any other finite mind to really understand how that can be so.

To live in eternity does not require a consciousness, or an operation by time. To us that's strange, because we operate by time, by numbers. When were you born? How old are you? Who is your mother? Who is your father? Are you right-handed or left-handed? How tall are you? How much do you weigh? How fast does your heart beat? What size are your shoes? What size clothes do you wear? How big is your hand? How big are your feet? What color are your eyes? When is the next paycheck?

We all operate on physical things that require time! We go to bed at a certain time; we get up at a certain time. We eat certain foods; we have some that we like, some that we don't like. We like to have our baths at a certain temperature. Time, numbers! We don't want it too cold or too hot.

God is so great He says that even the hairs on your head are all numbered. Don't worry about the physical things. When John is talking here, He says: "In *the beginning...*"

Where is the beginning? *Gen. 1 says, 'In the beginning Elohim made the heavens and the earth!'* Why is he starting there? *Because that's where you start in understanding Jesus!* He didn't start at the birth of Jesus—did He? He said, "In *the beginning...*"

"In *the beginning* was the Word..." (v 1). Let's understand something concerning verbs: *Verbs declare an action or a state of being:* 'I am here' is a state of being saying *where* I am. I am here, not there. In his booklet *Who Was Jesus?* Anthony Buzzard apparently doesn't understand what a verb means.

"In *the beginning* was the Word..." (v 1). *When was the Word? In the beginning!*

"and the Word was with God..." (v 1). *Where was the Word? With God!* Not some place else, but *with* Him.

"...and **the Word was God**" (v 1). The Greek word for *Word* is 'Logos.' The full pronunciation of *the Word* is 'ho [the] Logos.' In the Greek the placement in the sentence is determined by the structure of the word, not the order of the words in a sentence. In English you could not say it exactly as it is this way in the Greek: 'Theos en ho Logos.' In the English we would say: 'ho Logos en Theos.' We would do it backwards. It makes no difference in the Greek.

What does this tell us? What does a verb give us? *It gives an action or a state of being!* Or we could say *a place*. An action, state of being or place. This is telling us that ***the Word was God!*** Not something else! Not a thought! But it ***was God!***

When we covered the section in the series that it was claimed that Logos was an idea, an ethereal idea. The philosopher Philo has quite a bit to say about that. If you want to read about Logos in a summarized way, read Edersheim's *The Life and Times of Jesus*—if you can stand it! His writings are so complicated, that the average reader is going to be lost, because his sentences contain anywhere from five to ten thoughts with up to 200 words per sentence.

The Logos, ***according to Philo***, was the One Who was first created by God. Then God used this 'spirit thing' like wisdom to create everything, but it really wasn't a person, it was sort of a force. This force then became a mediating force between man and supposedly the things that God would do.

This is why I am convinced that John wrote this phrase and this part of the sentence: "...and the Word ***was*** God." That's what *the Word* was.

- it wasn't an idea
- it wasn't a thought
- it wasn't a force
- it wasn't a power
- *it was God*

That's why this is so very important to have here, and we'll see why John clarifies everything. John

did more than any other disciples or apostle to clarify Who Jesus was before He became human. After all, that was a raging question then.

- we established *when*: “In the beginning...”
- we established *who*: Logos
- we established *where*: “...with God...”
- we established *what*: “...was God.”
- we established *why*: because He created everything

It answers all of those questions! This is so profound, and stop and think for a minute:

- How many times have you gone over John 1:1 since you have been in the Church?
- How many times have you heard a sermon given from John 1:1 since you’ve been in the Church?
- *Probably scores, if not hundreds!*
- How many times have you personally read and studied this yourself?
- *Who know; scores! Maybe hundreds of times!*

Let’s see what else he tells us about this, v 2: “He was in *the* beginning with God.” Again, this tells us *where* He was, *when* He was and *who* He was with.

Verse 3: “All things came into being through Him...” Very clear! The Logos Who was God, Who was with God in the beginning.

Another clarification: “...and not even one *thing* that was created came into being without Him” (v 3). Sorry, Darwin, about this, but you had nothing to do with this. ***God did all!***

Verse 4: “Him was life...” a state of being; a possession of power. It is stating that there was life in Him, which then *everything that has life got life from Him!* If it’s *in Him* then He’s the Author of life. The Father is greater—as it’s revealed later—than Jesus—the Logos. How much greater is the Father? *Equal in existence, but He’s greater in authority!* It says that *life is in Him!*

“...and the life was the light of men. And the light shines in the darkness, but the darkness does not comprehend [overcomes] it”. There was a man sent by God, whose name *was* John. He came for a witness, that he might testify concerning the Light... [the Logos is also the Light; the Logos is also the Life] ...so that through him all might believe. He was not the Light, but *came* that he might testify concerning the Light” (vs 4-8).

John was bearing witness that He was, v 9: **“The true Light was that which enlightens everyone who comes into the world.”** That is really

quite a statement when you think about it. He gives light to every man coming into the world. In other words:

- in Him was life
- He gives that spark of life to every human being coming into the world

How could He do this if He didn’t exist until He was created in the womb of Mary? *Could not do it! It would be a total impossibility!*

What does this mean? Every human being has this, and it is one of the truths that’s been in the Bible, which we have understood for quite a while; and that is that the difference between man and animal—just ordinary men—is that they have the *spirit of man* which is in them. That is the light that is given to every human being, which comes from its Creator God:

- Who was the Life
- Who was the Light
- Who was the Logos

1-Corinthians 2:11: “For who among men understands the things of man except *by* the spirit of man which *is* in him?...” Every human being has that spirit. That spirit is the recording and is the very finite essence of what our human body, mind, personality, attitudes and everything are about.

In other words, when you get down to the final nitty-gritty, and you get rid of all the physical things having to do with a human being, what do you have left? *You have the spirit of man!* Didn’t Jesus say, ‘Into Your hands I commend My spirit. That spirit—which *is* spirit—has everything on it that you are, and that spirit—when there is an impregnation of human being—is formed at that particular time.

I’m not going to get into a philosophical discussion on that any further than what we’re covering now, except to say that that spirit or light—which comes from God to give a human being life—is the *spirit of man* that all men have. That’s how we understand human things.

Paul goes on to say: “...In the same way also, the things of God no one understands except *by* the Spirit of God” (v 11). You can’t understand the things of God without the Spirit of God. That’s the biggest problem we have today in so much theology. There are so many carnal-minded men who don’t believe God, what their actual devoted study is to do is to go into the Bible and study the Bible to see if they can disprove it and tear it apart.

Our job is exactly the opposite. We study to put it together to see the Truth in it. But it takes the Spirit of God to do that, and then we compare

spiritual things with spiritual things. What did Jesus say concerning the words that He spoke to His disciples? *The words that I speak unto you, they are Spirit and they are Life!*

When you read this statement in John 1:9 that He was “The true Light was that which enlightens everyone who comes into the world.” If He did not exist before He was conceived in Mary’s womb, that could not have been done. Remember, nothing comes into existence without Him! In the human realm it may be unplanned. In the human realm it may not even be wanted, that is in the procreation of children. But God put in the bodies of males and females that which automatically works to produce new life, whether they do it in a responsible way for a blessing, or they do it in an irresponsible way for a cursing does not stop the fact that God nevertheless created and set in motion everything. God is responsible for it, and ***nothing comes into existence without Him!***

I sure don’t know how you’re going to get around v 10—this is powerful: “He was in the world...” What does the verb tell us? *It tells us where; a state of being; a state of existence!*

“...and the world came into being through Him...” (v 10). Again, what are you going to do with that? How on earth are you going to say that Jesus did not exist before He became a human being with these statements? There are many things you can explain away, but this is kind of like coming to the kid standing in the kitchen with the jam jar open and the peanut butter jar open and jam and peanut butter strewn all over. And you look at this little kid when he was told not to go in there, and he’s got jam and peanut butter all over his hands, all over his face and he’s holding a nearly eaten sandwich of peanut butter and jam, and it’s dripping on the floor, falling down on his little tummy and you say, ‘Didn’t I tell you not to get into the jam and peanut butter?’

- What is he going to say?
- How is he going to explain it away?

Adam did a good job, he said, ‘The wife!’ So, the little boy is going to say, ‘The sister!’

How are you going to explain away that “He [Jesus Christ] was in the world, and the world came into being through Him, but the world **did not know Him**” (v 10)? That’s pretty strong— isn’t it? How are you going to explain that away? *You can’t!*

Verse 11: “He came to His own, and His own did not receive Him.” Even the ones of the house of David, the tribe of Judah didn’t receive Him. The only ones who did were the ones whom He called, which was through God the Father.

Verse 12: “But as many as received Him, to

them He gave authority to become *the* children of God, *even* to those who believe in His name; who were not begotten by bloodlines, nor by *the* will of the flesh, nor by *the* will of man, but *by the will* of God. And **the Word became** [made] **flesh**...” (vs 12-14).

Let’s go back and read v 1: “In *the* beginning was the Word, and the Word was with God, and the Word was God.... [v 14]: “And **the Word became flesh**...” God became flesh! Is that improper reasoning? *or* Is that not proper deductive reasoning? *Would have to be proper deductive reasoning!* If the Logos, the Word, in the beginning was *with God*, and He *was God*, then He *was made flesh*. ***God was made flesh***, the God Who is called the Logos.

If He *was made* flesh, then He had to be in another form before He *was made* flesh—correct? Heb. 1 tells us what He was—in the same form, the exact substance of what God was with the effulgent glory of God.

Philipp. 2 says that He gave that up; *He emptied Himself!* He voided Himself and took upon Himself the form of a servant. John says the same thing: *and the Word was made flesh!* This becomes important when we’re dealing with some of the other doctrines concerning Christ, the *pagan doctrines* that are counterfeit. Some of the pagan religions say that God manifested Himself as having flesh, but not having flesh. In other words, it only appeared that He had flesh, so therefore, their version of their savior was not really human, but took on a human form.

This becomes absolutely critically important: ***the Word was made flesh!*** What kind of flesh. I’ve actually heard people say that Jesus ‘didn’t have a hard time of it; after all He wasn’t like us, He was the Son of God.’ If that’s the case, how then could He be ‘tempted like we are’? If He wasn’t like we are, how could He be tempted? *There’s no way to be tempted if He isn’t like we are!* What could you tempt Him with then?

Romans 8:1: “Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit; because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death” (vs 1-2). When we talk more about the nature of Jesus we’ll cover more about the *law of sin and death*.

Verse 3: “For what *was* impossible for the law to do, in that it was weak through the flesh, **God, having sent His own Son in the likeness of sinful flesh**...” That’s what kind of flesh He had; sinful flesh!

If you have sinful flesh, are you not going to have a hard time with it? There's a time that every one of us wonders if we're ever going to make it. Every one of us! And there's a time when every one of us wonders: How on earth could I do that? It's like the Apostle Paul said, 'I want to do the things that are right, but every time I try to do something right it ends up being wrong.' Human beings, with 'the law of sin and death,' *are walking mistakes*, going everywhere to catastrophe. That's just the way it is, unfortunately. We can be thankful for the mercy of God. Jesus had to have the same flesh as we have! It could not have been any other way.

John 1:14: "And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and Truth." There was the vast difference between us and Jesus. He had God's Holy Spirit in full measure from conception, and He was "...full of grace and Truth." We're going to see what a profound thing that Jesus did.

Verse 15: "John [the Baptist] testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because He **was** before me."'" The verb there is the verb *to be* in the past tense—*was*. He didn't say He *is*. He didn't say *shall be*. He said "...He was before me." The implication is *before I [John] existed, He was!*

Remember in Luke 1 how Mary went to see Elizabeth and Elizabeth was about six months pregnant. Mary had just received the impregnation. She went to see Elizabeth and Elizabeth said, 'Oh, the mother of my Lord.' There's another hint, another clue that Jesus was Lord.

When you really begin to analyze it and begin to really take it apart, the Bible is literally dripping with evidence that Jesus was God before He became human; literally full of it.

Verse 16: "And of His fullness we have all received, and grace upon grace. For the Law was given through Moses..." (vs 16-17). Up to that point that was the great thing given to human beings, the Law of Moses.

"...*but* the grace and the Truth came through Jesus Christ" (v 17). There was an absolute profound change when Jesus began preaching. The profound change was the Law and the Prophets were until John. Since that time, the Kingdom of God is preached. So, the preaching of the Kingdom of God is greater than the Law and the Prophets. That's not to take the Protestant point of view and throw them out and say we don't need them.

- You see without Jesus what the Jews have done to the Law.
- You see what the Protestants have done to Jesus and grace without the Law.

That's why there is that sharp demarcation that we're to understand what the Law means, what the Prophets mean; but this now is centered on Christ Who is greater than they are. He was God in the flesh Who came. That's why He taught with authority. That's why He had authority to forgive sin. That's why He never denied that He had been God, or was God. He never said He was, but He never denied it.

What does it mean that the grace and the Truth came through Jesus Christ? *I think we can best answer that by going back to Matt. 5!* The basis of that question can be found in the assumption that the Law and the Prophets of themselves were whole and complete. They were Truth—the Law and the Prophets were Truth! But Jesus said of the Father, 'Your Word is Truth.' So, the message of the Father as contained in the New Testament is that grace and Truth *built upon* what we know as the Law and the Prophets.

Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." The grace and the Truth that came through Christ is filling full the message of God. In other words, when we say 'the Law and the Prophets were until John' and since then the Kingdom of God has been preached, we're saying that if you look at a glass or something that is half full it is half there.

The greatest part to preach is the second half, which is the grace and the Truth. That came through Jesus. The Truth of what the sacrifices pointed to is now revealed in the Truth concerning the sacrifice of Jesus Christ.

The Truth concerning the law as to why you should not commit adultery is so that you will not lust and do it. The Truth is that you can go through every one of these and 'of the Truth and the law you shall have no idols and statues or make anything' now becomes the Truth and you won't have them in your mind. The truth is that you give up everything for God. There is not one little thing of yourself that you keep. You give it all up to God.

That's what He's saying; He's to fill full—that's was the word *fulfill* means; fill something full. If it's half-empty you fill it full. That was Jesus' purpose, to fill to the full all the meaning of the laws of God, all the sayings of God. Everything has a much more profound meaning when revealed through Christ.

The plan of salvation is terrific because there was a salvation given to Israel, which was national deliverance from captivity, national deliverance from war. But now our salvation is eternal and spiritual, which is salvation from the devil, salvation from spiritual destruction. Yes, the grace and the Truth about that, and how we arrive at that. Very profound!

The normal reaction, especially commandment-keeping people in the Church of God, when they read the Law and the Prophets were until John, are so use to hearing the Protestant explanation that that does away with the Law that they don't know how to handle it, so they go beyond it. Unfortunately, most commandment-keeping Churches of God do not understand about the grace of God, so they rely just on the commandments.

Go back and read the account where the rich man came to Jesus and said, 'Good Master, what should I do to have eternal life.' Jesus said, 'Keep the commandments.' The young man said, 'I have.' Jesus said, 'Then go sell all that you have and come and follow Me.'

What is generally stressed is that you have to keep the commandments to have eternal life; which is a true statement, nothing wrong about that. But again, that's only part of it. Jesus said, 'Go sell all that you have and come and follow me. So, you have to give up everything you have and come and follow Jesus.'

Most of them don't know how handle that the Law and the Prophets were until John, because they are under the assumption that now you have the idea that you throw out all the laws of God and you're going to throw out the commandments of God, and now you're going to become a very liberal Protestant and all we say is, 'Grace, grace and love one another.'

I know that when we were in Worldwide Church of God they would go bonkers over that, and we saw that one of the reasons was that they didn't understand or preach *grace*. They preached good, keeping the commandments, but that's only part of it.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Matthew 7:28-29
- 2) Matthew 9:1-6
- 3) Mark 2:4-10
- 4) Matthew 12:5-6
- 5) Matthew 23:16-21

- 6) Matthew 12:6-8
- 7) Mark 2:28, 27
- 8) Matthew 16:13-17, 20
- 9) Matthew 17:9
- 10) Matthew 22:43-44
- 11) Matthew 23:37-39
- 12) Mark 4:39-41
- 13) Luke 8:25
- 14) Mark 9:9
- 15) Hebrews 1:1-3
- 16) Revelation 12:4-5
- 17) Hebrews 1:3-6
- 18) Revelation 19:10
- 19) Revelation 22:8-9
- 20) Hebrews 1:6-14
- 21) Revelation 3:12
- 22) John 1:1-9
- 23) 1 Corinthians 2:11
- 24) John 1:9-14, 1, 14
- 25) Romans 8:1-3
- 26) John 1:14-17
- 27) Matthew 5:17

Scriptures referenced, not quoted:

- Philippians 2:5-11
- 2 Peter 1
- Luke 9
- Psalm 45:6
- Revelation 21
- Genesis 1
- Luke 1

Also referenced: Books:

- *Who Was Jesus?* by Anthony Buzzard
- *The Life and Times of Jesus* by Alfred Edersheim

FRC:bo
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Who is Jesus? X

John Testifies of Jesus *from the Beginning*

Fred R. Coulter

John proves that Jesus was God before His human birth. As we have seen, Jesus did not reveal Himself all at once; it was progressive. Then the Spirit of God was to lead them into the understanding of who and what Jesus really was.

Today we are going to cover the very profound Scriptures that absolutely prove that:

- Jesus was God
 - was in heaven before He became a human being
 - came down from heaven
 - lived His life as a human being
- then after He died and was resurrected*
- ascended back to the Father in heaven

We're going to see the proof of that from Scripture.

Matthew 13:16: "But **blessed are your eyes, because they see...**" The things that we're going to understand concerning *Who is Jesus?* and the things that we're going to understand from Scripture come because of the Spirit of God to lead us into the understanding of God's Word.

"...and your ears, because they hear..." [How much of a blessing is this?] ...For truly I say to you, many prophets and righteous *men*..." (vs 16-17). Job, Daniel, Noah, the three most righteous men in the Bible. They never knew; they never understood. They only vaguely contemplated the Messiah Jesus Christ. They didn't see! Many wanted to know!

Remember Daniel when he was writing the conclusion of the book and the angel came to him and he asked the angel, 'How long shall these things be?' And Daniel was told to close the book for it is sealed until the time of the end. All the righteousness of Daniel did not bring him understanding of God's plan.

"...many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard" (v 17). This is especially true for the apostles at that time. Not only did they physically live with Jesus, they saw His works; they saw His miracles; they heard His teachings. This blessing that they received comes down to us in the form of the New Testament.

The New Testament is superior to the Old Testament. The Old Testament is the foundation; the New Testament is the entire building. A prophecy is not as substantial or real as the reality. A prophecy of Christ is not as great as the reality of Christ being

there.

What He taught us in the New Testament is really tremendously profound. Let's see some more about these tremendous things that God is teaching us through His Word, and what the Apostle Peter wrote to those in 1-Pet. 1. We just want to pick out the things that are important and pertinent leading up to the book of John, to prove that John proves that Jesus was God before He became human.

1-Peter 1:7: "In order that the proving of your faith, which is much more precious than gold that perishes..." That's how God looks upon conversion.

Growth in grace and knowledge, belief and love of God is "...more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at the revelation of Jesus Christ; Whom, not having seen, you love..." (vs 7-8).

We have a little bit different faith and belief than the apostle who saw Him. Just like it was told to Thomas who said, 'I'm not going to believe He was raised from the dead until I see Him.' Jesus said, 'Blessed are those who believe, Thomas, and have not seen!' We haven't seen Jesus. We only see Him in the mind's eye through the words of the Holy Scripture in the New Testament that has been preserved for us.

"...in Whom, *though* at the present time you do not see Him, you believe, *and* rejoice with unspeakable joy, and filled with glory; *and are* receiving the end of your faith—even the salvation of *your* souls... [which will come at the resurrection] ...concerning which salvation the prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired" (vs 8-10).

They were the instruments to prophesy, but they didn't understand it. They were the instruments to give God's Word in the Old Testament, but then the reality of it—through the coming Jesus Christ and what He did for us—they diligently searched, but they couldn't understand.

Verse 11: "Searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating..." Let's stop right here and ask:

- Were the prophets before Jesus Christ?
Yes!

- Did they prophesy by the Spirit of God Yahweh Elohim? *Yes!*
- What is that called in the New Testament?
The Spirit of Christ!

This again is a direct indication that Jesus Christ was God before He became human, otherwise how could they have the Spirit of Christ *in* them when they were preaching, prophesying, searching and trying to understand these things.

“...testifying beforehand of the sufferings of Christ, and these glories that would follow; to whom it was revealed that, not for themselves, **but to us** they were ministering these things, which now have been announced to you by those who have preached the Gospel to you by *the* Holy Spirit, sent from heaven—into which things the **angels** desire to look” (vs 11-12). Profound statements! Tremendous statements! Even angels desire to understand what we understand.

Exactly how to explain that whole thing, I don’t know. But one of these days at the resurrection when we see the angels we’ll ask them: How is that we understood and you didn’t?

Let’s just review so we get our bearings and we know exactly where we’re going. This is the ending of the book of John. We can have a greater depth of understanding when we go back and read some of the things in the book of John if we keep this in mind.

John 20:30: “Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book.” Of course, everyone wants to know what they were. We don’t know, but it’s going to give us a lot of conversation at the resurrection—isn’t it? Who knows, maybe God has this all preserved for us on what we could call in today’s terminology *spiritual DVDs* so we can pop them into whatever the machine is and understand exactly what went on. Then we’ll know.

Verse 31: “But these have been written... [in the book of John] ...so that you may believe that Jesus is the Christ, the Son of God; and **that believing, you may have life through His name.**”

That becomes very important. I want to cover this so we get our bearings and understand where we’re headed in the book of John.

John 21:24: “This is the disciple who testifies concerning these things and *who* wrote these things...” John is the one who wrote the Gospel of John. He testifies; he verifies, and we’ll see why his Gospel is so different than Matthew, Mark and Luke; and why we cannot have the full understanding of the Gospels without the Gospel of John.

“...and we... [those elders that were with John who verified his testimony] ...know that his testimony is true. But there are also many other things that Jesus did, which if they were written one by one, I do not suppose that even the world itself could contain the books that would be written. Amen” (vs 24-25). What a way to end a Gospel. What a way to end the book explaining about Jesus Christ.

Let’s learn two other key principle things. John 6:63: “It is **the Spirit that gives life...**” That’s why it’s important that you have the Spirit of God. If you don’t have the Spirit of God *in you* through Jesus Christ, you have no life in you. Of course, we covered how you receive the Holy Spirit of God. He’s reiterating here.

“...**the flesh profits nothing.** The words that I speak to you, **they are spirit and they are life**” (v 63). If we don’t have the Gospel of John, do we have the saving words of *life*? *NO!* We’ll see why.

After some of the disciples left and didn’t come back, v 68: “Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life; and **we have believed and have known that You are the Christ, the Son of the living God**’” (vs 68-69). That’s the whole purpose of the book of John:

- to show Who Jesus was
- what Jesus was
- what He did
- the important parts of *the spiritual parts* of the Gospel of John

As I did one time before, I’m going to cover parts of the book *Restoring the Original Bible* [transcriber’s correction] by Ernest Martin. I’m going to read several sections to review and also to bring us to the understanding that we need to have as to how important the Gospel of John was. Let me just summarize a couple of things:

Paul and Peter canonized the New Testament all the way up to the writings of John. Peter and Paul died about 68_{A.D.}—maybe a sometime a little before that. But from 67-68_{A.D.} there was nothing new written that was added to the New Testament. So, we come clear down to the end of the life of John when he was very old. Here we find something very important concerning the Gospel of John: the ***we*** sections within 1-John and the Gospel of John:

The Importance of John’s Elders

There is another historical reference to the Elders who helped John write his Gospel and his three epistles. It is what we today

call the Muratorian Canon named after L. A. Muratori who discovered the document in 1740 C.E. It is an account of how some of the books of the New Testament came to be. Though it is written in barbarous Latin, and scholars have argued about its intrinsic worth for years, there are some interesting matters mentioned by the document that refer to the “WE” passages of the apostle John’s writings. And because it has often been dated very early (to about 150 C.E. — though this is disputed), it provides a reasonable witness of what people believed about the origin of the Gospel of John and other books. It will pay us to quote an extensive part of the Muratorian Canon. In the section I will transcribe it. The main topic was the Gospel of John.

“The fourth Gospel is by John, one of the disciples. When his fellow-disciples and overseers of the churches exhorted him he said: ‘Today fast with me for three days, and let us recount to each other whatever may be revealed to each of us.’ That same night it was revealed to Andrew, one of the apostles, that John should write down all things *in John’s name, as they ALL RECALLED THEM TO MIND* (or could certify to John). So although various points are taught in the several books of the gospels, yet it makes no difference to the faith of believers, since all things in them are declared by one supreme Spirit, concerning [Christ’s] nativity, his sufferings, his resurrection, his talking with his disciples, and his double advent [*i.e.*, his two separate advents]...

The two separate appearances that He made to the disciples.

...the first in despised lowliness, which has taken place, and the second glorious with the power of a king, which is yet to come. What wonder then if John so boldly presents each point, saying of himself in his epistle, ‘What we have seen with our eyes and heard with our ears, and our hands have handled, these things have we written?’ For so he swears as a witness not only one who saw Christ and a hearer of him, but he was also a writer of all the wonderful works of the Lord in order.”
(Italics, capitals, and words in brackets are mine)

Dr. Martin writes: There can be no doubt that the writer of this work believed that the Gospel of John, though written under the name of the “beloved disciple” (John),

was really a cooperative effort in which several of the apostles and disciples took part. And in effect, this is exactly what the “WE” sections of the Gospel of John and John’s epistles demand. This makes “the Elders” of John take on an importance that many people have not realized. It indicates that John became the writer for the remaining witnesses of Christ who were still alive at the end of the 1st century. John’s circle of friends included some of the most illustrious luminaries who accompanied Christ in his preaching tours of Galilee and Judaea.

These “Elders” of John were also mentioned by Clement of Alexandria (early 3rd century C.E.) when he discussed the method that John used in writing his Gospel. He said:

“But last of all, John, perceiving that the observable facts had been made plain in the Gospel [those formerly written], *being urged on by friends, and inspired by the Spirit, composed a spiritual Gospel.*”
(As quoted by Eusebius, *Ecclesiastical History* VI.14.7)

That is why the Gospel of John is entirely different. Let’s see why we are told a very important thing as to what the Holy Spirit would do for us, would do for John.

John 14:26: “But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that one shall teach you all things, and shall bring to your remembrance everything that I have told you.” When they fasted for those three days and came together and began discussing what they needed to put in this Gospel, the Holy Spirit verified was *with* them, and that’s why the Gospel of John is

1. so powerful
2. so spiritual
3. so different

Then they covered all of the topics that were absolutely necessary to show who and what Jesus was before His human birth.

John 16:12—why Jesus said this: “I have yet many things to tell you...”

- He had to reveal it by His Holy Spirit
- He had to come and present Himself to them after His resurrection
- He had to teach them things, “...many things...”

“...but **you are not able to bear them now**” (v 12). This has a profound significance as to why Jesus did not say, ‘I am God in the flesh.’

When we get to John 6 and go through

our survey in discovering these key, important verses, then we'll understand why He couldn't say that, *though He was*. They couldn't bear it! They had to have that revealed! They had to grow in the grace and in the knowledge and the will of God the Father and Jesus Christ.

Here is how Jesus is going to do it, v 13: "However, when that one has come, *even* the Spirit of the Truth, **it will lead you into all Truth...**"

You can do this for a survey on your own; and I can just imagine that you can study the book of John over and over again and still glean and learn more out of it every time. But you will see how many times John talks about

- the Truth
- the Spirit of Truth
- Jesus Christ Who was the Truth
- Jesus Christ Who was the Way

The Holy Spirit is the one that would reveal it.

"...because it shall not speak from itself, but whatever it shall hear, it shall speak. And **it shall disclose to you the things to come**. That one shall glorify Me..." (vs 13-14). It's going to show the full glory of Christ.

The full glory of Christ is not found in Matthew, Mark and Luke; it is not found in the Acts; it is not found in the Epistle of James and 1st, 2nd Peter. But it is found in 1st, 2nd, 3rd John, the Gospel of John and the book of Revelation. It's not found in all the Epistles of Paul. The full glory, the full meaning is not found until John finishes the New Testament.

In *Restoring the Original Bible* it talks about that and especially concerning the witnesses and the works that were already circulating in the time of John.

Let's first go to Luke. The reason that we have the writings that we have condensed and compiled in the way that we have is because there were many accounts as to what was done and said by Jesus and about His life. There were many people writing different things. None of them have come to us but the New Testament. That becomes important because that shows the hand of God and the Holy Spirit in preserving the New Testament for us, and how God inspired the apostles to finish and write, and then be completed by the Apostle John the whole New Testament.

Luke 1:1: "Since many have taken in hand to compile a *written* narration of the matters, which have been fully believed among us, as they delivered *them* to us, those who from *the beginning*... [of the Gospel] ...had been eyewitnesses and ministers of the Word, it seemed good to me also, having

accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed" (vs 1-4).

So, Luke took many of the writings of the different apostles and different eyewitnesses, put those together in the different accounts; so we have the Gospel by Luke. Each one is unique. When we come to the time of the Apostle John he is going to finish the Gospels with the knowledge that was missing.

John (even in his old age) felt that it was incumbent upon him to clear the air with the truth. He thus asked the witnesses of Christ's earthly life who were still living (the *Elders*) to cooperate with him in the production of the final Gospel. This was done just before John's death (about the time he canonized the Book of Revelation).

It is for this reason that many features of John's Gospel can be satisfactorily explained. This is why he could record the incident of Lazarus being resurrected from the dead while the other three Gospel accounts did not wish to do so.

Why? *Because the Jews also wanted to kill Lazarus!* Wherever Lazarus was, Lazarus was a target of assassination by the Jews who hated the New Testament Church. They didn't want to expose it to him. But now that Lazarus had died, John could write about that account.

Since Lazarus was now likely dead, and this would prevent any harassment from his admirers or his foes, John could tell the story in detail.

But John left out things too. There is no mention of Christ's prophecies about the destruction of Jerusalem, to which the other three Gospels paid considerable attention.

Why? *Because Jerusalem was already destroyed!* Not completely, but the Jews were removed by the time John wrote.

It would have been unwise to mention matters that many had considered as already taken place (and record them as "future" prophecies). And, after all, the Olivet Prophecies had been adequately covered by the other three Gospels written before the destruction of Jerusalem. John's task was different and for other reasons. He was simply giving a summary of doctrinal and spiritual matters taught by Christ that

the other apostles had left out or did not feel necessary to record. His Gospel was a spiritual one.

Or we could add: *were not inspired of the Holy Spirit at that time to write them.*

Let's go to John 1, this becomes very important. In the English, in the first part of John, there is substantially no difference in the meaning of the words, the tense of the words or the meaning of the tenses. They are all virtually identical. I'm going to cover certain basic elements that are used by John in writing, especially the first 18 verses are, by far, ***the most emphatic and important and revealing parts*** of the Gospel of John. There are several others in John 5, 6, and 17 especially. We're going to see that these things answer the questions: who, what, when, where and why.

John 1:1: "In *the* beginning was the Word... [the Word in Greek is 'ho Logos.' It is true that 'ho Logos' could just be *a message*; 'ho Logos' could just be *a saying* IF one sentence in John were not there. Then perhaps those who claim that the Word—'ho Logos'—was synonymous to the wisdom of Prov. 8—'ha sophia' being one and the same. That possibly could be construed as true. But John is making it absolutely clear for us.

"In *the* beginning..." tells us *when*. As human beings we need that. We're finite creatures, we need time, we run by numbers. We're so tall, we weigh so much, we live so long, etc. We come into the world at a certain point. God, on the other hand, does not need to have time. That's why it says, 'With God a day is as a thousand years, and a thousand years is as a day.'

"...was the Word... [the Word was already there at the beginning] ...and ***the Word was with God***..." (v 1). We have God the Father Who was not revealed until Jesus came. We've adequately proved that.

"...***the Word was God***." Without this little short phrase, we wouldn't know Who the Word was, except as an idea. But it says very clearly "...the Word was God"—Theos. That's what the Word was.

- When was the Word God? *In the beginning!*
- Where was the Word Who was God? *With God!*
- Does that not tell us that there are two who are called *God*? *Yes!*

Verse 2: "***He was in the beginning with God***.... [it's stated again] ...All things came into being through Him, and not even one *thing* that was created came into being without Him" (vs 2-3). The One Who was the Word—Who was God, Who was

with God, in the beginning—was the active creating agent to do all the creating.

Verse 3: "All things came into being through Him, and not even one *thing* that was created came into being without Him."

That's a whole tremendous first three verses that are absolutely meaningful as to who was Jesus:

- ***Jesus was God***—which it says here was the Word
- ***the Word was God***
- ***the Word was with God***—which shows that there are two Who are called God
- everything that was made came into being ***through Him***

We saw in part 9 [of this series] that in Heb. 1 that He created everything—visible and invisible. God the Father apparently delegated all that to Jesus Christ, the One Who became Jesus Christ, called 'Logos'—the Word; the Spokesman—Who created everything!

Verse 14: "And ***the Word became flesh***..." That is tremendous in understanding. He didn't just come in the appearance of flesh, but was really not flesh. ***He was made flesh!*** He took upon Himself flesh! There is a reason for that.

Once we have these things. I want to cover just a few basic things concerning the structure of the Greek, which is also in this case the exact same structure as the English.

I'm going to read to you from *A Manual Grammar of the Greek New Testament* by Dana and Amante. One of the reasons that people have a hard time understanding about language is because, frankly, it's not taught in school. I know that when I was going to school they didn't teach me these things. When they tried to teach it, they made it so complicated that, frankly, I had no interest in it and I became an English grammar illiterate, completely! I won't get into all the details as to how hard I had to work later on to make up for that deficiency.

Here is something that is very basic. This will help those if they would go back and really understand what is being said. This is confirmed in the Greek.

Pg 62—Noun—One of the very first fundamental things we need to learn. A noun is a vocal sound by which one designates a fact of consciousness, which then can be written down.

What is the noun here in this case? *Ho Logos! The Word!* A fact of consciousness! A fact of reality!

Verb—the verb is a vocal sound by which one makes an assertion relative to a fact of

consciousness.

The verb here is *was*. It tells us something about 'Logos'; 'ho Logos' *was*. Was what? *Was God! Was in the beginning!*

Pg 154—The verb is that part of the sentence which affirms action or a state of being.

"In *the beginning* was the Word..." It affirms a state of being. The Word was existing *in the beginning*; not created in Mary's womb! "In the beginning God [Elohim] created the heavens and the earth."

Then we have another statement of fact: "...and the Word was with God... [that is a dogmatic statement of fact] ...and the Word was God." That's exactly what the verb does!

The nature of the verb represents two varieties.

We're not going to get into all the detail there.

Pg. 166—There is what is called the indicative mood.

When I was going to high school, I had completely turned off, my eyes crossed, my eyelids shut, my ears stopped, and I said, 'Get me out of this room' when I heard something like this. Now it is fantastic because it really tells you how this is written so we can think properly! Isn't that what the Holy Spirit wants us to do? *Yes!*

The indicative is the declarative mood denoting a simple assertion.

So, what it's saying, "In *the beginning* was the Word..." Is that not a simple assertion? *Yes!*

"...and the Word was with God... [a simple assertion] ...and the Word was God." As a matter of fact it uses that very same example here under what is called the 'declarative indicator.' In other words, what is being told is declared. It's not a question. It's not a thought. It is an absolute dogmatic simple statement.

Its basal significance is clearly seen when the indicative is used in the statement of a simple fact.

Then it quotes: 'en arche en ho Logos' which is "In *the beginning* was the Word..."

It talks about the tense of the verb. We have the overall verb *to be* in English. The verb *to be* is the infinitive. What was the whole question in the play of Shakespeare? *To be or not to be, that is the question!* And really, that's what people are asking of Jesus. Who is He? If you understood a little bit of the basic fundamentals of grammar you would know.

Pg 176—Tense—No element of the Greek language is of more importance to the student of the New Testament than the matter of tense. A variation in meaning exhibited by the use of the particular tense will often dissolve what appears to be an embarrassing difficulty or reveal a gleam of truth, which will thrill the heart with delight and inspiration.

Since I've been studying Greek for many years, it does do that. You become absolutely thrilled because God inspired it in Greek. And when you understand it in Greek, and when it's properly translated in English it just absolutely sets your mind on fire as to how true the Truth is, and how profound it is.

The development of the tense in Greek has reached its highest in Greek and presents the greatest wealth of meaning among all the known ancient languages. None distinguish the manifold temporal and module relations of the verb so accurately as does the Greek.

We will see that this is very important.

(go to the next track)

Let's continue in the Greek grammar book. When we're dealing with the word *was* in English, that in Greek is called 'en'—which is a particular tense of the word *to be*. Then you have: *I am, he is, they are, you are, we are*. The word changes with use; likewise in the Greek.

Pg 178—the important element of the tense in Greek. The chief function of a Greek tense, thus not to denote time, but progress or action, or a state of being.

There is what is called *imperfect past tense*. I know it sounds a little complicated, but I hope I can explain it to you. Imperfect past tense shows it *was* an action, or a state of being, or condition that had been continuously going on *in the past*.

The imperfect may be regarded as sort of an auxiliary to the present tense functioning for it in the indicative. That means a dogmatic simple statement of fact to refer its significance of continuous action in the past time.

That applies right here to the Gospel of John, the first three verses. "In the beginning was the Word..." Continuous action from the beginning; existence, the Word—*imperfect active indicative*.

"...and the Word was [continuously] with God..." Here's the real catcher on this: ...and the Word [continuously] was God."

There is no way to reason around these Scriptures to try and say that Jesus did not exist except in the foreknowledge and thought of God, except as a spiritual ethereal idea of God until He was created in the womb of Mary.

That's why the Apostle John^[transcriber's correction] wrote this. Don't you think if we can think of that thing today that it was not thought of then? Don't you think that the reason that the Apostle John wrote the beginning of his Gospel this way was to dispel all of the arguments that Luke said 'many have taken to write about' it:

- many ideas
- many fables
- many stories
- many counter-evangelists

sent out by the Jews to try and destroy Christianity. That's why John wrote it this way; to establish the first most important profound thing we need to know about Jesus Christ was that He existed. *He was in existence continuously in the beginning!* It doesn't tell us about time beyond that, because our minds cannot comprehend it. This becomes very important.

John 1:1: "In *the* beginning was the Word... [continuously existing] ...and the Word was with God... [continuously existing with God] ...and the Word was God"—continuously existing as God. Answering who, what, when, where and why.

Verse 2: "He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life" (vs 2-4). That is He had life inherent. He had eternal life!

That's why the Apostle Paul wrote that Jesus Christ, Who living and existing in the form of God thought it not robbery to be equal with God, but emptied Himself.' He devoided Himself of His Divinity. We're going to learn next time what tremendous love that is that God has for us, that God would do that. That God would give up being God to save us, to save *you*, to *forgive your sins!*

As being God, God being eternal cannot die. But if God—because nothing is impossible for God—has Himself made flesh, then He can die IF He takes upon Himself the same kind of flesh that we, as human beings, have. That's why it says,

Verse 14: "And **the Word became flesh...**" The Word came into being as flesh, Who was *before* as God. There is absolutely conclusive, dogmatic powerful declarative force, in the way it's written, God became flesh. There's no other way around it. There is no other way to understand these Scriptures.

"...and tabernacled among us (and we... [all the disciples and those elders who were with John]

...ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and Truth" (v 14).

The whole life and the ministry of Christ absolutely changed everything; it absolutely turned the world upside down in relationship to what the Jews had.

Verse 15: "John [the Baptist] testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because **He was before me.**"'" The indication is that He existed before John [the Baptist] did.

This dogmatically and absolutely proves one fact that's very important: John the Baptist was begotten by his father three months before Mary was begotten by God the Father with the One Who became Jesus Christ. If Jesus did not exist until He was created in the womb of Mary, John could not have said that "...He existed before me." John, in fact, in the flesh existed three months before Jesus was begotten.

This proves conclusively that if the One Who was 'Logos' was made flesh, was before John [the Baptist], and John said *He was before Me*, and Jesus was six months younger than John. Then the only way that could be was that Jesus had to exist as God before He became a human being. Rather than following along with what was said, that there's not a hint in the Bible that Jesus was God before He became human.

It's very conspicuous how these Scriptures are voided, or watered down, or turned away, or spiritualized away as not what was being written here. This is why that John wrote this, so we would know.

"...He was before me." Remember the imperfect indicative. An action, a state of existence, or being in a continuous time in the past, which was before the existence of John [the Baptist].

Verse 16: "And of His fullness we have all received, and grace upon grace." Here's to tell you how much better the New Testament is than the Old, how much better the ministry of Jesus Christ is than the old, or the religion of Moses. Of course, when you understand: when the Jews look upon Jesus as the 'great fraud,' the greatest slanderer, the greatest blaspheme that has ever occurred in their mind.

John write, v 17: "For the Law was given through Moses, **but the grace and the Truth came through Jesus Christ.**" We're going to see that that is really profound. In another place it says that 'the Law and the Prophets were until John [the Baptist], and since that time the Kingdom of God is preached' showing that the Kingdom of God about Jesus Christ

and salvation is far superior to anything in the Old Testament. That's not to do away with the commandments of God. We're not going to do like the Protestants and throw that away and say we don't have to keep any laws and commandments of God. But to understand the magnitude of importance.

Verse 18: "No one has seen God at any time..." This is important because it's right after talking about Moses. Didn't Moses see God? *Yes!* But not God Who—in the New Testament—is called the Father. No one has seen God the Father at any time!

"...the only begotten Son, Who is in the bosom of the Father... [at the time that this was written] ...He has declared *Him*" (v 18). These are such powerful verses that I feel totally inadequate in one, two, three, or maybe even four sermons to bring to you the power, the import and the spiritual meaning of these verses. I'm sure that we're not going leave it rest just at that. But in order to continue on with the lesson we have to go through the other parts of the book of John to show us the other strong statements that Jesus was God before He became a human being.

My next sermon is going to begin with John 3:16 that we may understand that and build upon our understanding and knowledge of God and the forgiveness of sin and what God personally did for every human being.

Right in the middle of the conversation between Nicodemus and Jesus we have, John 3:13: "And **no one has ascended into heaven**..." That means that Enoch is not there, Elijah is not there, and as Peter said in Acts 2, on the Day of Pentecost, that 'David has not ascended into the heavens, but is dead and buried and his sepulcher remains with until this day.'

When did John write this? *Probably not much before 95 A.D.!* So, this is a profound statement! Jesus did not say this. This was written by John parenthetically put into that portion of what we call John 3.

"...except He Who came down from heaven, *even* the Son of man, Who... [at the time of this writing] ...is in heaven.)" (v 13). This tells us that the One Who is the 'Logos' Who became flesh **came down from heaven**—had His full ministry, was offered up as a perfect sacrifice—and ascended back up into heaven (Acts 1) and is there at the right hand of God now.

Here in v 31 is what John is saying concerning Jesus. Would John know something about Jesus? Do you think that being taught by God that John would know something about Jesus? *Absolutely!*

Verse 31: "He Who comes from above is above all.... [Who is the One Who came from above? *Jesus Christ!*] ...The one who is of the earth is earthy, and speaks of the earth. He Who comes from heaven is above all... [and speaks of those things above all, we could add] ...and what He has seen and heard, this *is what* He testifies; but no one receives His testimony.... [the religious leaders] ...The one who has received His testimony has set his seal that God is true" (vs 31-33).

This, brethren, is also a test for today. Out of all the myriad of ministers who claim to be ministers of God, who claim to be of a Church of God or *the* Church of God, how do you know that they are truly of God. There are satanic moles that get into different organizations who *claim* that they are of God, but they don't speak the words of God.

In other words, they don't speak what is in the Bible. The Bible says that 'if they speak not according to this Word it is because there is no Light in them.' In other words, they don't have the Spirit of God. So, you and I—*we*—through Jesus Christ and His Spirit have to really understand what is being said and go by the Word of God so that we realize that by the words of God those that God sends you can know that they are of God.

John 5 is one of the most incredible chapters that there is. Here we find very clearly the Father being revealed. We find that the Jews wanted to kill Jesus just because He said He was the Son of God. He said it very clearly in John 10. He said, 'Why are you going to stone Me? For which good work?' They said, 'We're not stoning You for a good work, but because You being a man make Yourself equal to God.'

Jesus said, 'You're going to stone Me because I have said I am the Son of God.' That's what they wanted to do in John 5:17: "But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath..." (vs 17-18). A complete misunderstanding of what this really means. He **loosed** one of the *rigid traditional self-made laws of the Jews* about not carrying something on the Sabbath. He didn't 'break' the Sabbath in God's eyes. He loosed it from all the rigamarole that the Jews added on it.

"...but also *because* He had called God **His own Father**, making Himself equal with God. Therefore, Jesus answered and said to them, 'Truly, truly I say to you, **the Son** has no power to do anything of Himself, but only what He sees **the Father** do. For whatever He does, these things **the Son** also does in the same manner. For **the Father** loves **the Son**, and shows Him everything that He

Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder. For even as **the Father** raises the dead and gives life, in the same way also, **the Son** gives life to whom He will. For **the Father** judges no one, but has committed all judgment to **the Son** so that all may honor **the Son**, even as they honor **the Father**. The one who does not honor **the Son** does not honor **the Father** Who sent Him” (vs 18-23).

Whoa! These words are so strong to those Jews. Jesus is telling them very clearly. Later He says, ‘I know that you don’t have the love of God in you.’ This is a powerful chapter to show Who Jesus was.

Verse 24: “Truly, truly I say to you, the one who hears My Word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life. Truly, truly I say to you, *the* hour is coming, and now is, when the dead **shall hear the voice of the Son of God**; and those who hear shall live. For even as **the Father** has life in Himself, so also has He given to **the Son** to have life in Himself; and has also given Him authority to execute judgment **because He is the Son of man**” (vs 24-27).

Next time I’m going to have an awful lot more to say about the human nature of Jesus. He is the Son of God! He is the Son of man! Had to be in order for God to become a fleshly human being, then live and die and be resurrected from the dead. There’s a tremendous amount of understanding, wisdom and knowledge in that.

I want you to go back and study all the rest of John 6. I’m going to hit some verses in highlight.

John 6:61: “But Jesus, knowing that His disciples were complaining about this... [to eat My flesh and drink My blood] ...said to them, ‘Does this offend you?’” It offended a lot. Some of them left and never came back. The ones who said, ‘O Lord, I want to follow You.’ Remember the one who said, ‘Lord, I will follow You wherever you go, but first I have to go back and take care of my father?’ And Jesus said, ‘Foxes have holes,’ etc.

Jesus asked this question, v 62: “What if you shall see the Son of man ascending up **where He was before**?” That’s a very key statement, because in the Greek it means *where He was in **the** before*. It is in with the definite article, and the definite article in the Greek gives it a real profound emphasis. It means *where He was in the time before He became the Son of man*.

Now when you understand that He said, “What if you shall see the Son of man ascending up where He was before?” Of course, the disciples did see this after He was resurrected (Acts 1).

Read the rest of it where He says, ‘I am the Bread of Life, which came down out of heaven.’

Verse 33: “For the Bread of God is He Who comes down from heaven...” He came *down out of heaven*, but He had to come down as that little impregnation of life to impregnated in the womb of Mary—a virgin—and God gave up all life, except that, and came down out of heaven! So, it was God Who came down out of heaven. That’s why He said, ‘If you see Him ascend back up into heaven...’

“...and gives life to the world.’ Therefore, they said to Him, ‘Lord, give this bread to us always.’ Jesus said to them, ‘I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time’” (vs 33-35). That’s all in the theme concerning the Passover.

Study these on your own:

- John 7:28-29, 33-34, 40-42
- John 8:12-15, 19, 21-29

John 8:54^[transcriber’s correction]—just after they accuse Jesus of witnessing for Himself: “Jesus answered, ‘I glorify Myself, My glory is nothing....’” We’re going to see that Jesus counted the flesh as nothing. Compared to being God it is nothing!

“...It is My Father Who glorifies Me, *of* Whom you say that He is your God. Yet, you have not known Him; but I know Him....” (vs 54-55). That’s really strong telling the Jews they have not known the Father. ‘Them’s fightin’ words!’

“...And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word. Abraham your father was overjoyed to see My day; and he saw *it*, and rejoiced’ Then the Jews said to Him, ‘You are not even fifty years *old*, and You have seen Abraham?’ Jesus said to them, ‘Truly, truly I say to you, **before**....’” (vs 55-58). In the Greek ‘*prin*’ meaning *in a time before*. It is talking about a time *before Abraham*.

In Anthony Buzzard book *Who Was Jesus?* he says that ‘ego eimi’ only means *I am He*. In some cases that’s what it may mean, but in this case Jesus is talking about *in a time before Abraham was, existed!*

“Abraham was born, I AM” (v 58). He’s literally saying that ‘I existed.’ That’s what ‘I AM’ means in this particular sense in relationship to the sentence, in relationship to the word ‘*prin*’ or *before*.

There are some things in John 9 where the man who was born blind after He realized that it was Jesus Who healed him, worshipped Jesus. Even the angels wouldn’t allow a man to worship them, so the worshipping of Jesus is also a strong indication that He was God, otherwise why worship Him as God.

We will leave some of the other things. I will let you go through and see some of the indications here concerning the powers of Jesus and what He did in chapters 11-14.

John 17 is the most important for us to cover at this time, and again, we have a verse that conclusively proves that Jesus was God in radiant glory before He became a human being in the flesh. This is the prayer of Jesus.

Anthony Buzzard in his booklet *Who Was Jesus?* makes great light of one sentence here about where Jesus talks about the Father as the only true God. Then he lightly covers v 5. We're not going to *lightly* cover v 5, we're going to heavily cover both of those verses so we understand them completely.

John 17:1: "Jesus spoke these words, and lifted up His eyes to heaven and said, 'Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You; since You have given Him authority over all flesh...'" (vs 1-2). That is all who have ever lived; Jesus has authority over all humanity, whether they are in the grave or currently alive, or yet to be born—*over all flesh!*

The reason He has is because He was God Who became a human being and took upon Him human nature. So therefore, being perfect and having never sinned, He has authority over *all flesh!*

"...in order that He may give eternal life to all whom You have given Him. For this is eternal life, that they may know You, **the only true God**, and Jesus Christ, Whom You did send." (vs 2-3). That's a really tough statement—*the only true God!*

It is claimed then that there was only one God. Well, at the time that Jesus was praying, that was a true statement. The only one at the time of Jesus' prayer Who was truly, truly God—as God is God—was the Father. Jesus had been God, but in human flesh He was not truly God—was He? Though, He was the Son of God and the Son of man, and He carried human nature in Him.

So, He says, "...that they may know You, **the only true God**, and Jesus Christ, Whom You did send. I have glorified You on the earth. I have finished the work that You gave Me to do" (vs 3-4).

Verse 5 is a very key verse, and when you tie this together with John 1 and John 6:62, if these were the only Scriptures that conclusively prove that Jesus was God before He was a human being, that is more than sufficient to prove what the Bible is teaching us. And because John wrote so specifically, so powerfully, so spiritually, and recorded for us this prayer of Jesus, this is most profound.

Verse 5: And now, Father, glorify Me **with Your own self, with the glory that I had with You**

before the world existed."

There are several things we need to cover here in v 5 so that we know exactly how clearly and what is being said, and why it's being said.

"And now, Father, glorify Me **with Your own self...**" In other words, from the radiant glory that comes from God, Who lives in eternity, Whose existence is as the sun in full strength, and so forth—showing that that's going to come God the Father Himself, from His very being.

One other thing we need to understand with the phrase: "**...before the world existed.**" The word *before* comes from the Greek 'pro'—which is before in time and place and in order. The word *was* comes from the Greek infinitive *to be*; it is the present infinitive. It really in a literally translation would be: *And give Me the glory, Father, from Your own self with the glory that I had with You before the world was to be.* Before it existed.

The whole question is, as Shakespeare said, 'To be or not to be.' So, we're dealing with *before the world was*, which is a correct translation even though we have the present infinitive of the *to be* verb used in the Greek.

Verse 24 really ties in with this, and really brings it out in a greater way, which adds to it. This is how you let the Bible prove the Bible, so that you know and understand what you're doing, what you're reading and what it means. But you've got to get into it and really go through it systematically step-by-step.

Verse 24—the prayer continues: "Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold... [see] **...My glory...**" In the Greek it is *the glory, namely My own glory!*

"...which You have given Me... [that very glory that He's asking to be given to Him] ...because You did love Me before the foundation of the world" (v 24). Nothing could be clearer than that!

Jesus said, v 5: "...Father, glorify Me with Your own self, with the glory that I had with You before the world existed."

Then He said, v 24: "Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me before the foundation of the world."

There's nothing else that you can conclude other than the fact that:

- Jesus was God
- He was in glorified form

- He was the Yahweh of the Old Testament
- He was the One Who became Jesus Christ

You have no other conclusion to draw!

What does God mean when He says 'One'? Verse 20: "I do not pray for these only, but also for those who shall believe in Me through their word; that they all [*everyone*] may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us, in order that the world may believe that You did send Me" (vs 20-21).

What is this telling us? *God's understanding of 'one' is different than our understanding of 'one.'* We know that the whole plan of God is that we be resurrected into His Family, into His Kingdom, and that is called 'ONE.' We have the same thing in the Old Testament when it says there is ONE Lord. That does not mean in the way that we understand 'one.' God is speaking there and He didn't reveal all of Himself to the whole world in the Old Testament.

Verse 21: "That they all may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us, in order that the world may believe that You did send Me. And I have given them the glory that You gave to Me..." (vs 21-22). He had already requested it. He said, 'Father, give Me the glory that I had before the world was.'

Just like He raised Lazarus from the dead, He said, 'Father, I think You that You have always heard Me.' It was already done. Then He called Lazarus out of the tomb. He's asking for it because

- God *is* God
- God's Word is true
- the Father honors the Son
- the Son honors the Father

That glory at the time that He made the second statement was already as good as given, because He finished the work He was given to do!

"...in order that they may be one, in the same way *that* We are one: I in them, and You in Me, that they may be **perfected into one**..." (vs 22-23). Through the whole process of calling, conversion, receiving God's Holy Spirit of growing, overcoming and attaining to the resurrection, to enter into the Kingdom of God through the power of the resurrection.

That's how God looks at 'ONE.' As we have seen all the way through everything we are dealing with here can mean more than one, as we understand the number one as human beings. You could even take the number one and realize how many fractions of one there would be. You could take it out almost to infinity with your decimal

points. So, we cannot take just the human reasoning that we have and apply that to what God has not revealed. Rather, we have to go to the Bible, to the entire Bible, and see exactly what it is that God is telling us.

We have seen, proven by John that:

- In the beginning was the Word, the Word was with God, and **the Word was God**
- Jesus said, 'What if you see Me ascend up into heaven where **I was before**; or that is **the before**?'
- 'Father, give Me the glory that I had with You **before the world existed**.'
- 'You have loved Me **before the foundation of the world**.'

This is clear! There is no doubt! Even if these were the only Scriptures that prove Jesus' existence as God *before He was human*, this ought to be sufficient, especially when we understand the late writing of John and the revelation of Jesus to John.

All Scripture from *The Holy Bible in Its Original Order, a Faithful Version*, by Fred R. Coulter

Scriptural References:

- 1) Matthew 13:16-17
- 2) 1 Peter 1:7-12
- 3) John 20:30-31
- 4) John 21:24-25
- 5) John 6:63, 68-69
- 6) John 14:26
- 7) John 16:12-13
- 8) Luke 1:1-4
- 9) John 1:1-4, 14-18
- 10) John 3:13, 31-33
- 11) John 5:17-27
- 12) John 6:61-62, 33-35
- 13) John 8:54-58
- 14) John 17:1-5, 24, 5, 24, 20-23

Scriptures referenced, not quoted:

- Hebrews 1
- Acts 2; 1
- John 10
- John 7:28-29, 33-34, 40-42
- John 8: 12-15, 19, 21-29
- John 9-14

Also Referenced: Books:

- *Restoring the Original Bible* by Ernest Martin (askelm.com/restoring/res032.htm)
- *A Manual Grammar of the Greek New Testament* by Dana and Amante
- *Who Was Jesus?* by Anthony Buzzard

FRC:bo
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Who is Jesus? XI The Nature of Jesus Christ

Fred R. Coulter

What we understand with the Passover is that with the sacrifice of Jesus Christ, we have our sins removed and taken away from us. Let's see where we begin with the Lamb of God. Then we will see what that has to do with what Jesus did for us, and how God has really loved the world.

This is after the occasion took place where the Pharisees and scribes from Jerusalem came down and asked John the Baptist who he was. He said, 'I'm not the Christ; I'm not the Prophet, but I'm one that Prophet Isaiah said was *one crying in the wilderness to prepare the way of the Lord.*'

After this was done, John 1:29: "On the next day, John sees Jesus coming to him, and he says, 'Behold the Lamb of God, Who takes away the sin of the world.'" It's interesting, it says "...**the sin** of the world."

- How is it that God can take away the sin the of the world?
- How is it that God takes away our sins?
- How is it that, through the sacrifice of Christ, we are able to have forgiveness and redemption and contact with God?
- What does this have to do with the Passover and the Days of Unleavened Bread?

Let's see what the blood of Jesus Christ does for us. I want us to understand something concerning the meaning of having our sins forgiven, and the meaning of the Passover and the Days of Unleavened Bread in such a way that we will realize that the Days of Unleavened Bread and the Passover really put us into a separate and special relationship with God.

We have this in 1-John 1:5: "And this is the message that we have heard from Him and are declaring to you: that God is Light..." We know that Jesus said that He was 'the Light of the world' and that He came to 'bring the Light and was the Light.' The darkness or the evil and the powers of Satan cannot overcome the Light.

and there is no darkness at all in Him.... [in God, in Jesus Christ] ...If we proclaim that we have fellowship with Him, but we are **walking in the darkness...**" (vs 5-6)—walk in sin, live in sin; the whole theme of the Feast of Unleavened Bread is to get the leaven out; to put it away.

We know that leaven is a type of sin, and during the Days of Unleavened Bread we have to

learn and understand the operation that God does to get rid of that sin; not only for us, but to take the sins of the whole world. That's a tremendous and big task to do.

"...we are lying to ourselves, and **we are not practicing the Truth**" (v 6). That's a very interesting expression in the Greek. If you are not practicing and living by the Truth—go back to the basic: what is Truth?

- Your Word is Truth
- Your Law is Truth
- Your commandments are Truth
- All Your precepts are right from the beginning

We have to be *doing/practicing* the Truth.

Verse 7 is very important for us: "However, if we **walk in the light**..."

1-John 1 follows along with the same theme as John 3:19: "And this is the judgment: that the Light has come into the world, but men loved darkness rather than the Light because their works were evil." That's just the way it is with human nature. That's why even in the world it talks about the *dark side* of an individual; the *sinful side* of an individual.

We all know that there is sin. The whole purpose of the Passover and Days of Unleavened Bread is to do something about sin. To do something in our lives that we need to do, and the things that God has done and is doing.

Verse 20: "For everyone who practices evil hates the Light... " The sense of the Greek is that it's an ongoing thing. So, if you're practicing evil you're hating the Light. That's why there's so much resistance to criminals when they are arrested. They are practicing evil; they don't like the Light of the Law coming into them.

It's the same thing with religion and people in their lives and their sins. When they are living in sin and justifying that sin, they don't like the Light of God shining right in there to say 'this is sin; this is leaven! You need to repent of that!' How do you repent of it? *We'll see!*

"...everyone who practices evil hates the Light, and does not come to the Light... [but is walking further into darkness, going away from the Light] ...so that his works may not be exposed; **but the one who practices the Truth...**" (vs 20-21). That's just what ties in with 1-John 1, that if you are

practicing the Truth you are walking in the Light.

Verse 21: “**But the one who practices the Truth comes to the Light...**” You are walking toward Christ; you continually come to God; you continually go forward. That’s why we have the Passover and Feast of Unleavened Bread every year.

What would our lives be like if we didn’t have the Sabbath, the Passover, the Holy Days and Feasts that we have? *Well, in a few years we would be all the way away from Christ, because then we would be walking away from the Light! We would not be practicing the Truth!*

The reason that we are coming to the Light is “...so that his works may be manifested, that they have been accomplished by *the power of God*” (v 21). Because

- you love God
- you’re serving God
- you’re obeying God
- you’re doing the things as Jesus said: ‘I always do the things that please Him’

That would be nice if that applied to us all the time, if we always did the things that pleased God. The whole purpose of the Feast of Unleavened Bread is so that we realize that we need to be doing that.

Let’s see something that the Passover and the Feast of Unleavened Bread does for us. 1-John 1:7: “However, if we walk in the Light... [coming to the Light and doing the Truth] ...as He [Jesus] is in the light, *then* we have fellowship with one another, and **the blood of Jesus Christ, His own Son, cleanses...** [is cleansing, cleansing process] **...us from all sin.**”

The truth of the matter is, there is another element of clean and unclean. Not in the way of just foods, but those who are sinners—if they are not purged or washed from their sins—are *unclean*!

How then do we receive this cleanness, or cleansing that comes from God? The Greek for *cleansing* is from the verb ‘katharos.’ It is a catharsis, a cleaning, a scrubbing, a polishing “**...from all sin.**” This is the thing that plagues a lot of Christians: ‘I have sinned so much that I don’t know if God can forgive me.’

Well, that’s why God called the Apostle Paul! When he was Saul, what was he doing? *Carting Christians off to jail, murdering them, arresting them, beating them, denying Christ, and that’s when Paul was walking in darkness and had no fellowship with Christ.*

Then what happened when Paul was *called*? BANG! He was knocked off his horse on the way to Damascus with orders from the chief priest to arrest

Christians in Damascus. He was knocked off the horse and a great light shined on him and he went blind immediately! You know the rest of the story.

It’s the same thing with us. “...the blood of Jesus Christ... [that’s what the Passover is all about] ...His own Son, cleanses us **from all sin**” (v 7)—from every sin!

I’ve had people say, ‘O boy! When I repented I didn’t know about this sin and I just wonder if God really forgave me, because I couldn’t remember this sin.’ We’re going to see that it’s not just a sin that you repent of. It is **the whole nature of your being** that you repent of, because it is sinful! What did God do for the nature of your being so that you could have your sins forgiven? In other words, how are you going to be cleansed? How are you going to be cleansed or unleavened through the cleansing of Christ?

Verse 8: “If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us. If we confess our own sins, **He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness**” (vs 8-9). Tremendous process that God has us go through.

That’s why that during the Days of Unleavened Bread God asks us to put leaven out of our homes, which is a small thing. He asks us to eat unleavened bread, because bread is the very staple of life. Sin creeps into our lives so easily by

- attitudes
- thoughts
- action
- deed

We need to be cleansed of all of these. It’s so simple, it’s just like bread! That’s why God has the Feast of Unleavened Bread. He doesn’t have some other kind of Feast because it would not really encompass how absolutely incredible that it is that leaven can get into your lives.

I remember that one time I had a person say, ‘How can you ever really have the Feast of Unleavened Bread when we know scientifically that in the air there are yeast spores; that if they land on a lump of dough and is allowed to be there on that lump of dough, pretty soon it’s going to leaven itself?’ That’s the whole process of sour dough; that’s how you get sour dough bread started.

If that’s the case, if we put the bread out of our homes and we eat unleavened bread, how can we really get rid of sin? That’s really an analogy as to what Satan is and what Satan does. The whole theme of the Feast of Unleavened Bread is to *walk in God’s way* and to get away from Satan the devil. To go

God's way in Truth and righteousness, and resist and fight Satan the devil. Here is something so absolutely important concerning sin. Yes, there is, in reality, leaven in the air.

- Who is the author of sin?
- Who is the prince of the power of the air?
- What does he do?

This is why it's important that we understand what we need to do in our relationship with Who Jesus Christ really is.

Ephesians 2:2: "In which you walked in times past according to the course of this world, according to the **prince of the power of the air, the spirit that is now working within the children of disobedience**; among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest of *the world*" (vs 2-3).

What is God going to do about this? In a sense we're all helpless here walking in this evil darkened world.

Verse 4: "But God, Who is rich in mercy, because of His great love with which He loved us, even when we were dead in *our* trespasses, has made *us* alive together with Christ. (**For you have been saved by grace.**)" (vs 4-5). God is the One Who has to do this through His grace. There is something about our nature, something about our very being that

- constantly needs to be cleansed
- constantly needs to be brought to God
- constantly needs to be walking in the Light

Let's go back to 1-John 1:9: "If we confess our own sins..." How is that you confess your sins? *Just like Peter*: 'Ah, Lord, I am a sinful man!' Your whole nature, your whole being; not just an act of sin you did here or there, but the very nature of your being that makes you sin.

"...He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us" (vs 9-10).

1-John 2:1: "My little children, I am writing these things to you so that you may not sin. And *yet*, if anyone does sin, we have an Advocate..." What do you do as a Christian when you find yourself sinning. He was writing to Christians.

- you confess your sins
- you let the blood of Jesus Christ cover your sins
- you understand the sacrifice of Jesus Christ

That He has made it for you to be constantly *being* cleansed! That's why we have:

- the Passover
- the Feast of Unleavened Bread every year
- all the Holy Days
- Sabbath services
- prayer
- study
- walking in God's Word

All of those come together. "...we have an Advocate with the Father—Jesus Christ *the* Righteous—and He is *the* propitiation for our sins; and not for our sins only, but also for *the sins of the whole world*" (vs 1-2). God is eventually going to solve the sin problems of the whole world:

- in *His way*
- in *His time*
- according to *His plan*

as revealed and understood in the Holy Days.

But what is it that Jesus specifically did? We find something else concerning this *cleansing*. It's through the Passover that we partake of. When there's the Passover and you have two or more people, then we have—and we follow the example—what we find concerning the foot-washing. Let's notice what the foot-washing does! Let's notice what Jesus says concerning the foot-washing and then later the whole meaning of the Passover and by the things that Jesus told us.

John 13:4: Jesus "rose from supper and laid aside *His* garments; and after taking a towel, He secured it around Himself. Next, He poured water into a washing basin and began to wash the disciples' feet, and to wipe *them* with the towel which He had secured. Then He came to Simon Peter; and he said to Him, 'Lord, are You going to wash my feet?'" (vs 4-6).

A little bit of self-righteousness here. Of course, Peter was not wanting to see Jesus doing the humblest, lowest, menial servant task and washing Peter's feet. So, Peter—in his own way—was not really self-righteous in that sense, but what he didn't want to have Jesus—the Messiah, the Christ—to begin washing his feet.

Verse 7: "Jesus answered and said to him, 'What I am doing you do not understand now... [at this minute] ...but you shall know after these things.'.... [that is when He was finished: 'I'll explain it to you what it means.')] ...Peter said to Him, 'You shall not wash my feet, not ever.' Jesus answered him, '**If I do not wash you, you have no part with Me.**'" (vs 7-8). How is it then that most Christians when they partake of what *they call* the Lord's Supper that they don't even have foot-

washing? Jesus says that if you don't have foot-washing then you have no part with Him.

Verse 9: "Simon Peter said to Him, 'Lord, not my feet only, but also *my* hands and *my* head.' Jesus said to him, 'The one who has been washed does not need to wash *anything other* than the feet, but is completely clean; and you are clean, but not all.' For He knew the one who was betraying Him; this was the reason He said, 'Not all of you are clean.'" (vs 9-11). We know that was talking about Judas Iscariot, Simon's son who would betray Jesus.

Why was he unclean? *Because of his sin; because of his betrayal!* Later on when Jesus gave the sop to him, Satan entered into him and he betrayed the Son of man!

Verse 12: "Therefore, when He had washed their feet, and had taken His garments, *and* had sat down again, He said to them, 'Do you know what I have done to you? You call Me the Teacher and the Lord, and you speak rightly, because I am. Therefore, if I, the Lord and the Teacher, have washed your feet, you also are duty-bound to wash one another's feet; for I have given you an example, *to show* that you also should do exactly as I have done to you. Truly, truly I tell you, a servant is not greater than his lord, nor a messenger greater than he who sent him. If you know these things, blessed are you if you do them" (vs 12-17).

So, the whole point in the operation of cleaning you from sin begins with the task of foot-washing. As Jesus said, 'You are clean.' What else cleanses us? *The blood of Jesus Christ!* That is the whole sacrifice of Jesus Christ. What else cleanses us?

John 15:1: "I am the true vine, and My Father is the husbandman. He takes away every branch in Me *that* does not bear fruit; but He cleanses each one that bears fruit, in order that it may bear more fruit" (vs 1-2). This is telling us that the Christian life is not going to be a 'bed of roses.' OR, literally, we could say, the Christian life is going to be a 'bed of roses' because there are going to be some trials, thorns, snares and thistles along the way that we have to get out of our lives—called sin—suffering, just living in the world.

Verse 3: "You are already clean through the word **that I have spoken to you.**" That's not only just the word, *but the whole message.* This becomes so important, that we be cleansed. That during this Feast of Unleavened Bread we set our goal to:

- walk in the light and go forward
- to let Christ cleanse us from all unrighteousness

How is it that God is going to do that? Let's see

what it is that Jesus did to make that possible.

I was talking with a man who said, 'Jesus was different in His very nature than we are, because He was the Son of God.' In that, that is true statement. Now that we've seen what Jesus did in the flesh in preparing us for the Passover, let's see what Jesus did; what God did. That has meaning for us with the Passover and the Days of Unleavened Bread.

We have covered showing what Jesus was, Who He was, that He was very God, that He was sustained in the very same substance and the effulgence of God's glory. Just picture in our own minds, if we can, how God would look in His great glory as pictured in Rev. 1 His face shining as the sun in full strength, and His whole body being light, power, righteousness and greatness.

- How is this God going to be able to understand us?
- How is this God going to be able to understand what you and I go through?
 - ✓ when we are tempted with our sins?
 - ✓ when we are battling our carnal minds?
 - ✓ when we are trying to resist the devil?
 - ✓ when we are trying to maintain our righteousness in this evil world that we live in?
- How is God going to understand that?
 - God is great!
 - God has never sinned!
 - God has never done anything wrong in His entire eternal existence!

Yet, here we are as puny human beings on this earth.

We find in Hebrews 2 what God has done. The greatest and most fantastic thing that could ever be. This is why Jesus Christ is our Savior, and this is why the sacrifice of Jesus Christ pays for our sins.

God didn't do something kind of by remote control. Jesus did not come here as sort of a 'nearly' God, but only in the flesh. Let's see what this great and fantastic God has done. We know from Philip. 2 it says that **Jesus**, existing and living in the form of God, ***emptied Himself, devoided Himself*** from being God and took upon Him the form of a servant, being found in the *likeness* of men—'homoiomati.'

Hebrews 2:6: "But in a certain place one fully testified, saying, 'What is man, that You are mindful of him...'" What are we as human beings on this earth?

God says in Isa. 42 that He 'sits on the circle of the earth and all the inhabitants thereof are as grasshoppers.' All the nations are just a 'drop in the bucket' to Him. And behold 'all nations are vanity

and a human being at his very best state is altogether vanity' and nothing!

"...‘What is man that You are mindful of him, or *the* son of man, that You visit him?’" (v 6). What is it that God has done? This is talking about when Jesus came to the earth, the earth that He made and the world didn't know Him and He came to His own, and His own received Him not. This means His sojourn on earth in the fulfillment of this prophecy.

Verse 7: "You did make him a little lower than *the* angels... [human beings have been made in the category of life a little lower than the angels] ...You did crown him with glory and honor, and You did set him over the works of Your hands." Isn't it truly magnificent that God has given us the whole world?

It's an interesting thing that they've been able to do with some of the satellites that they send out into space and take a picture of the earth. When there's an entire cloud cover that part of the earth, the clouds when viewed from outer space are brilliant white. The earth, in relationship to all the other planets in what we call our solar system, is the brightest. That's fantastic when you understand that God has given us this earth.

We're destroying it rapidly with sin and war and all of those things, along with Satan the devil. That's why Jesus Christ has to return, to solve the problem and take care of it. But before Christ returns He has to solve the problem of us and our sins, and His calling of us, so that we know what God is doing for us.

Verse 8: "'You did put all things in subjection under his feet.'..." The capacity and ability of human beings is absolutely incredible. God did not limit us! Our potential is not limited!

- we're limited to the earth
- we're limited because we're physical
- we're limited because we only have a certain space of time to live and exist in this life

But that's only *part* of the plan of God.

"...For in subjecting all things to him, He left nothing *that was* not subjected to him. But now we do not yet see all things subjected to him" (v 8)—that is man. God's plan is not fulfilled.

You have to go through the book of Revelation and follow through with all the rest of the Holy Days to understand how God is going to do that. We're going to narrow down—with the Passover and the sacrifice of Jesus Christ, and the Days of Unleavened Bread—what that does to bring us out of sin.

Verse 9: "But we see Jesus..." Who was God; Who was there at the beginning *with* God, and *was* God, and *was made flesh*. That becomes important. He didn't take on a nature different than flesh. We're going to find out what kind of flesh that He had.

- Did He have a flesh that was different than ours?
- Did He have different blood coursing through His veins?

or

- Did He have the same flesh?

When you understand what it means that God devoided, emptied Himself, voluntarily gave up Himself. Jesus said, 'I have commandment from the Father to lay down My life and take it up again.' What was it that God did to share humanity with mankind?

Verse 9: "But we see Jesus, Who *was* made a little lower than *the* angels..." God—bypassing even the angels—to become a man. This becomes vitally important in overcoming Satan the devil. God could overcome Satan the devil being God, at any time! But how about if God put Himself in a weaker position, as a fleshly human being, and still overcame Satan the devil?

Would not that be a greater judgment against Satan the devil, because then God did not use His power of strength as God, but He used the righteousness and the Holy Spirit of God while He was in the flesh; *and still overcame Satan the devil*. That is what, in fact, has happened!

Verse 9: "But we see Jesus, Who *was* made a little lower than *the* angels... [for what purposed?] ...crowned with glory and honor **on account of suffering the death...**" Why did He have to be made lower than the angels?

1. God cannot die!
2. God lives forever!

For God—Yahweh—means *the Eternal Self-existing One*.

How is the *Eternal Self-existing One* going to die when God cannot die? *He has to be made human; subject to death!* That's why Jesus was made in the image of man—who is in the image of God—**for the purpose of suffering death!** That's the only way that God could die!

God cannot die as God, but because God created everything that there is, and Satan rebelled and mankind sinned, followed Satan and the demons, and rejected God. What is God going to do about that? After all, weren't Adam and Eve very helpless to have Satan turned loose on them? *In a way, yes, they were!* So, what is God going to do about that?

Colossian 1:14: “In Whom we have redemption through His own blood, *even* the remission of sins.” The very theme and portrayal of the Passover and Days of Unleavened Bread.

Verse 15: “Who is *the* image of the invisible God, *the* firstborn of all creation.... [As we saw previous, *the Firstborn from among the dead.*] ...because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him” (vs 15-16).

We’re not just talking about a substitutionary gap, another human being for us. God’s death in the form a human being was much greater than that.

Verse 17: “And He is before all, and by Him all things subsist. And He is the Head of the body, the Church; Who is *the* beginning, *the* firstborn from among the dead, so that in all things He Himself might hold the preeminence” (vs 17-18).

That’s tremendous to understand. It wasn’t that it was nothing by a snap of the finger for Him to do, and voila! we’ve got everything solved with the sin of mankind. **NO!**

Verse 19: “For it pleased *the Father* that in Him all the fullness should dwell; and, having made peace through the blood of His cross, by Him to reconcile all things to Himself...” (vs 19-20).

In other words, if God did all of this—made all of this, created all of this, made all of these thrones, principalities and powers—if something goes wrong, who has to pay? *God does!* Those who commit the act, do they not have to pay? *Yes!* The ‘wages of sin is death! The gift of God is eternal life’ through Jesus Christ our Lord.

Was there a price that God had to pay to reconcile everything? *Yes!* But God, as God, could not pay the price, because this was brought upon us, humankind, and we’re less than God! That’s why it says in Heb. 2, ‘what is man?’

- What am I?
- What are you?
- What is every human being in the world compared to God?

Who is

- great
- powerful
- light
- lives forever

We’re nothing! This is why He took upon Himself the form of the servant!

Verse 20: “And, having made peace...

[reconciling the conflict] ...through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven.” Yes, He had to overcome Satan the devil, so that Satan would not be there to pollute the earth and have access to the throne of God and Satan actually be put away on the Day of Atonement.

Verse 21: “For you... [Paul is talking to us; put your name there] ...*were* once alienated and enemies in *your* minds...” This is the same Greek word for *enmity*, ‘*the carnal mind is enmity*, against the Law of God and is not subject to the Law of God, and neither indeed can be!’ We were enemies in our minds.

“...by wicked works; but now He has reconciled *you* in the body of His flesh... [we’re going to understand what kind of flesh that was] ...through death, to present you Holy and unblamable and unimpeachable before Him [God the Father]” (vs 21-22).

After God having done all of this, sending His own Son ‘in the likeness of sinful flesh.’ He did this so, Hebrews 2:9: “But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor on account of **suffering the death...**”

As a human, though He had fully the Spirit of God from conception, if He has a full human personality and the same flesh and blood as we have, He could die! That’s the only way that God could die. Yet, because of the Spirit of God *in Him*, it was the flesh that died. He said, ‘Father, into Your hands I commend My spirit’ and He died.

Then we see, “...crowned with glory and honor...in order that by *the* grace of God He Himself might taste death for everyone” (v 9). How much is it then that God really loves the world? What is it that Jesus had to do?

You can see it at football games, basketball games; you can hear it quoted almost every Sunday on a religious program; it is one that is absolutely true and profound. This verse is very important for us to know, understand and realize, because, in fact, this is the whole theme of the Feast of Unleavened Bread, which is the heart and core as to Who Jesus is.

John 3:16: “For God so loved the world...” You could say that God loved the world so much, because God is love, and He loves His creation, and He loves those who are made in His image though they are sinners. God has to provide a way out of that sin, and He does it with His love.

“...that He gave His only begotten Son...” the One Who was with God; the One Who was God was made flesh! **God gave His only begotten Son for the purpose of suffering death as a living**

sacrifice to forgive the sins of all mankind!

“...so that everyone who believes in Him may not perish, but may have everlasting life” (v 16). That is so profound! Unfortunately so many people take this so lightly.

We’re going to see what Jesus really went through.

(go to the next track)

Now we’re going to see what it meant and what it means that Jesus—Who was God—was made flesh.

John 1:1—again we will reiterate: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him” (vs 1-3).

Verse 14: “And the Word became flesh, and tabernacled among us...” Lived among us!

What kind of flesh was it that the Word—the Logos, the One Who was God—have? As we learned previously, if the Word was God and was with God, and the Word was made flesh, then God was made flesh! What kind of flesh did God have? We know that He was begotten of the Father, so He was called *the Son of God*. We know that He has the *nature of God*, as well as *the nature of man*. But in the nature of man:

- What kind of nature did Jesus have?

Outside of being filled with the Holy Spirit of God from conception—which Jesus was:

- Did Jesus have an advantage over us?
- Did Jesus have something better than what we have?

He was made exactly the same when He was made flesh! That’s a profound statement because He did not just manifest Himself to appear as flesh, but *He was made flesh!*

Let’s carry this a little further so we understand, Hebrews 2:9 “...by *the* grace of God He Himself might taste death for everyone; because it was fitting for Him... [it was necessary] ...for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings” (vs 9-10).

- God had to suffer!
- God had to die!
- God had to pay the price for sin!

Then He, in turn, uses that sacrifice and the very righteousness of Christ—because He never sinned—

to justify us and bring us to God.

Verse 11: “For both He Who is sanctifying and those who are sanctified *are* all of one; for which cause He is not ashamed to call them brethren, saying, ‘I will declare Your name to My brethren; in *the* midst of *the* Church I will sing praise to You.’ And again, ‘I will be trusting in Him.’ And again, ‘Behold, I and the children whom God has given Me.’ Therefore, **since the children... [us] ...are partakers of flesh and blood...** [that’s what we’re made of] **...in like manner He also took part in the same...**” (vs 11-14)—‘*homoiomati*’—*the exact same identical nature and flesh and blood*. That’s what He took upon Him. Where did He get this from? *From His mother Mary!*

- Is anyone denying that Mary was human?
- Is there anyone denying that Mary had a different nature than other people?
- *No! She had the same nature as every human being!*

Therefore, He received His human nature, His personality, His flesh and His blood from Mary.

“...in order that through death He might annul him who has the power of death—that is, the devil” (v 14). It was necessary that Jesus die.

- At whose hand did Jesus die?
- What killed Jesus?
- Who killed Jesus?

*We know that **our sins** killed Jesus!*

- Who was the instrumentality inspiring what was done at the crucifixion?
- Who entered into Judas Iscariot to betray Jesus?

Satan the devil!

- Who was there to stir up the priests and the mob to release Barabbas and crucify Jesus?

Satan the devil!

That’s why Jesus had to die so that He could destroy the devil! The One Who has the power and the authority of death! You talk about justice, not only human beings, but also for the angels of God, because Satan took a third of the angels with him when he rebelled (Rev. 12).

Then Jesus allowed Himself to be killed by the one who is the author of evil and death, Satan the devil! But Jesus’ death could not hold Him because He was righteous and never sinned. That, brethren, becomes profound. That’s what we need to think of during the Days of Unleavened Bread.

How much did Jesus unleaven Himself as God? or Deflate? There’s no sin in God, so we can’t really use the term ‘leaven.’ But in the sense of deflate, give up, devoid Himself, so that He could be killed at the hands of Satan the devil, God had to

give up an awful lot. No human being is ever going to say:

- God, You don't know what it's like to be killed by Satan!
- You don't know what it's like to be tempted by Satan!
- You don't know what it's like to have human nature!
- You don't know what it's like to die!

He's going to say, 'Yes, I know what it's like to save you, and all the world, I subjected Myself to that and never sinned!' There's even more to it.

Verse 15: "And *that* He might deliver those who were subject to bondage..." of sin.

Romans 6:11: "In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord. Therefore, do not let sin rule... [in the bondage] ...in your mortal body by obeying it in the lusts thereof" (vs 11-12).

Verse 16: "Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?" They were subject to bondage! Subject to that enslavement of fear and of death.

Hebrews 2:16: "For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham. For this reason, it was obligatory for *Him* to be made like *His* brethren..." (vs 16-17)—made like us!

He humbled Himself so much that He did not differentiate His own Son—with the exception of the Holy Spirit—from any ordinary human flesh. He didn't make Him tall and handsome, powerful and alluring. No, because Jesus said that '*the flesh profits nothing*.' Jesus had no confidence in the flesh whatsoever. He had confidence in God!

"...in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people" (v 17). He is the ongoing atoning Advocate, so that *we* can come to God and *know* that there is understanding, and *know* that there is no temptation that we have gone through that Jesus Himself was not in the same way tempted.

Verse 18: "For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted."

Hebrews 4:14 talks about Jesus as our High Priest. The high priest in the old system was an ordinary human being who also had to make sacrifices for his own sins before he could make the sacrifices for the sins of the people. Now we have a

High Priest, the Son of God, Who went through every temptation like we are and are subject to continuously.

Hebrews 4:14: "Having therefore a great High Priest... [how great He was that He did that for us] ...*Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who cannot empathize with our weaknesses, but *one Who was tempted in all things*... [in every point, all points] ...according to *the* likeness of *our own temptations*; yet, *He was* without sin" (vs 14-15).

Hebrews 5:7: "Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears **to Him Who was able to save Him from death**..." Jesus had to be saved by God the Father though He lived a perfect life and never sinned. If God the Father were not there to raise Him, Jesus Christ would not be raised from the dead.

In that sense not only to save Him, but to save the whole world, "...and was heard because *He* feared *God*. Although He was a Son, *yet*, He learned obedience from the things that He suffered; and having been perfected, He became *the* Author of eternal salvation to all those who obey Him" (vs 7-9).

- How is it that Jesus could be a sin-bearer Who knew no sin?
- How is that Jesus bore in His body our sins?

In His body He bore our sins!

- Was it just some sort of figurative thing that at the last minute for about ten seconds God heaped all the sins of the world on Him?

No, it was much greater than that! It was much more profound than that!

1-Peter 2:21: "For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps, Who committed no sin... [He practice *no sin*! He did not sin! He committed no sin!] ...neither was guile found in His mouth; Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously; **Who Himself bore our sins within His own body**..." (vs 21-24).

It wasn't just draping them over Jesus while He was on the cross. ***He bore them in His body!*** What does that mean? We found that He had

- the same likeness of flesh and blood
- the very same nature as the brethren—the seed of Abraham

- He committed no sin
- How is that He bore in His body our sins?
- How is that God took the sins of the whole world and put that within Jesus (1-John 2)?
- Is that what God did?
- How did God do that?

Yet, without sin!

“...on the tree, so that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed” (v 24).

Now let’s see what it means to *bear in His own body*—His very own,

- not out of His body
- not somewhere just hung on Him

It was in His body!

2-Corinthians 5—this shows the operation of the sacrifice of Jesus Christ and what it does for us, what it does for God, and what it does for the world. 2-Corinthians 5:19: “Which *is*, that God was in Christ, reconciling *the* world to Himself... [because God so loved the world] ...not imputing their trespasses to them...” We can be thankful that God is merciful and sends the rain on the just and the unjust.

When we get all in our self-righteousness, like here in California with the drought. Oh yes, we know why there’s a drought; it’s because of sin, because of sexual immorality and we can prove it out of the Bible. Then when we start running out of water we think, ‘Oh, God, we would like some water.’ But God sent the rain here in California on the just and the unjust. God is not imputing our sins to us. We’d all have to be exterminated instantly, on the spot, if God said, ‘I’m holding you accountable for your sin.’ BAM! ‘The wages of sin is death and you’re dead!’ He’s not imputing our sins to us.

“...and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, ‘Be reconciled to God.’ **For He [God the Father] made Him [Jesus Christ] Who knew no sin to be sin for us...**” (vs 20-21).

How is it that God could put the sins of the world in Christ, make Him sin for us “...Who knew no sin...” that He Himself never sinned, never experienced sin. But how is that He could be made sin for us, “...Who knew no sin *to be* sin for us so that we might become *the* righteousness of God in Him” (21).

Let’s see one other thing concerning the flesh that He had. We will see just exactly what kind of nature that He had. Galatians 4:4: “But when the

time for the fulfillment came...” In other words in accordance with God’s plan. There’s a time for the fulfillment of every one of these things. And the fulfillment of the Passover and the Days of Unleavened Bread was when Christ was on the earth. His sacrifice is the fulfillment of the Passover. The Days of Unleavened Bread pictures the continuous cleansing, purging, removing of sin and reconciliation that God is doing with His people down through time and history to bring us to the Kingdom of God.

“...when the time for the fulfillment came, God sent forth His own Son, born of a woman, born under law” (v 4)—subject to the Law, meaning that if you sin you are subject to death. Jesus we know never sinned; Who knew no sin; Who did no sin.

- What kind of human nature did Jesus have that He had to fight?
- How could it be that He was tempted in every way that we are?
- *Because He had a nature just like us!*

You can’t be tempted unless there is something to tempt you. In Rom. 7 we’re told the fight that we have with our human nature. When we want to do good, we can’t. When we do good, sin is there. Paul says that ‘I find a law, that in my members there is *the law of sin*.’ It’s part of your very nature. That’s what you get from your mom and dad and it goes all the way back to Adam. Part of the thing that God has to reconcile, because He put the *law of sin and death* in human beings, because of is Adam’s sin. Remember what he was told? In the day that ‘you eat thereof, you shall surely die.’ And *the wages of sin is death!*

Then the curse was put upon all mankind, that they, by nature, are *sinners*. We will see what is called *the law of sin and death* within them. With this struggle Paul said:

Romans 7:21: “Consequently, I find this law *in my members*, that when I desire to do good, evil is present with me. For I delight in the Law of God according to the inward man; but I see another law within my own members, warring against the law of my mind, and leading me captive to **the law of sin** that is within my own members” (vs 21-23)—the very part my whole being.

In order to be saved, God has to understand what that is like. He has to carry, or bear, in His own body, in His own flesh and blood, our sins! Yet, He didn’t practice sin; He never did one sin; He was without sin, but *He was made sin for us to take away our sins!*

Verse 24: “O *what a* wretched man I am! Who shall save me from the body of this death? I

thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the law of God with *my* mind; but on the other hand, with the flesh, *I serve* the law of sin” (vs 24-25). That doesn’t mean that He goes out and sins. That means that because he is serving God, any sin he has is ‘not me, from my mind, but it is because sin is with me. I sin by nature.’

We have all of our sins forgiven and cleansed through the blood of Jesus Christ when we confess them. What did Paul say of himself? *I am the chief sinner and that’s why God has called me!*

Here is the good news, and here is what God did for us in the person, body, flesh and blood and death of Jesus Christ:

Romans 8:1: “Consequently, *there is* now no condemnation to those who are in Christ Jesus...” God is not condemning you because you have *the law of sin and death* in you, because He put it in there. But He’s provided the means through Jesus Christ by which you can overcome *the law of sin and death*

- through repentance
- through God’s Holy Spirit
- through the process of overcoming
- through living God’s way
- through being brought into the Kingdom of God at the resurrection

It’s a whole process!

“...to those who are in Christ Jesus, who are not walking according to *the flesh*, but according to *the Spirit*; because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death” (vs 1-2). That’s what all human beings have in them, *the law of sin and death!* That’s why a person can die at any time from conception until old age. That is why when you leaven nice, sweet little children to play by themselves what happens immediately? *The law of sin takes hold, lust is activated, take this BAM! BAM! Fight!*

You wonder, what did I do? *You didn’t do anything!* They have human nature and it’s the law of sin in your children that’s part of them by inheritance. It’s good that children understand that, so that they know that they have to overcome, so that they have to change, so that they have to control their lives, as well.

Verse 3: “**For what was impossible for the law to do, in that it was weak through the flesh...**” Why was the flesh weak? *The law gave a standard here, but the flesh with sin and death in us cannot meet the demands of the law, because we are not spiritual—we are fleshly; we are not Holy—we are human. Therefore, we have a weakness in the*

law. The law can’t do certain things. The law cannot change sin and death within you. God has to solve that problem. He has to have something to solve that problem.

Let’s see what He did, “...God, having sent His own Son in *the* likeness... [‘*homoiomati*’—the same exact likeness of] ...of sinful flesh...” (v 3). What is this telling us directly? Since Jesus was made subject to death, since He took on flesh and blood as we have flesh and blood, and He took not on the nature of angels but of the seed of Abraham, God sent His own Son, *God was made flesh! The Word was made flesh!* What kind of flesh? *Sinful flesh!*

You talk about having a life that is powerful to live; God in the form of a human being carrying within Him *the law of sin and death!* That’s why Jesus says, *‘The flesh profits nothing!’* That’s why Jesus didn’t glory in the flesh! That’s why when the young man came to Him and said, ‘Good Master, what should I do to inherit eternal life?’ Jesus said, ‘There is none good but one, and that is God!’ Because even though He had been God, being human there was no goodness in Him, in His flesh.

He was only good because of the power of God; and He was only righteous because of the power of God and He was subject—made unto the law of sin—so if Jesus would have sinned, He would have died for His own sins. But He didn’t practice sin; He didn’t do sin; He knew no sin! But He bore within Himself our sins, because He carried within His flesh the law of sin and death, and was made in the likeness of sinful flesh, “...**and for sin, condemned sin in the flesh**” (v 3).

Brethren, that is powerful when you understand that. For God to pay for the sins of the whole world, took this upon Himself: that He then could be a faithful High Priest; that He could experience what it was to be a human being, to be tempted in *every area, every point* like as we are, **but without sin!**

It would have been a snap for Jesus to overcome if He did not have sinful flesh—wouldn’t it? It would have been easy because the greatest problems that we have are because we have the law of sin and death in us—correct? Just think of how easy it would be if we didn’t have the law of sin and death.

Therefore, Jesus was made in the same likeness of sinful flesh, and then lived a perfect life. Go back and read the Gospels from that point of view. Go back and read the temptation that Jesus had with Satan the devil, and realize that after fasting for 40 days and 40 nights and being completely, absolutely weak in the flesh, but strong in the Spirit!

He was able to totally resist and overcome Satan the devil by the power of God's Holy Spirit. That is a key also for us!

- We need the Holy Spirit of God in greater measure.
- We need to grow in grace and knowledge and understanding of our Lord Jesus Christ.

How do we do that?

This is very, very important for us and that's why the Days of Unleavened Bread are profound, and why we need to examine ourselves and see how we need to live our lives. How we can come to Christ; how we can know and understand that He is the One Who is going to save us. We know from the Passover that this is what Jesus said and how we are to live. Jesus is talking about Himself saying, 'I am the Bread of Life.'

John 6:50: "This is the bread which comes down from heaven so that anyone may eat of it and not die. I am the living bread, which came down from heaven; if anyone eats of this bread, he shall live forever..." (vs 50-51). He didn't sin; He was the perfect sacrifice.

"...and the bread that I will give is even My flesh, which I will give for the life of the world.' Because of this, the Jews were arguing with one another, saying, 'How is He able to give us *His* flesh to eat?' Therefore, Jesus said to them, 'Truly, truly I say to you, unless you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves' (vs 51-53). That's what we just did at the Passover with the unleavened bread symbolizing His body, where He said, 'Take eat this is My body; this do in remembrance of Me.' And likewise the cup, He said, 'This is the blood of the New Covenant, drink this in remembrance of Me.'

Verse 53: "'Truly, truly I say to you, unless you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves. The one who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day; for My flesh is truly food, and My blood is truly drink'" (vs 53-55). This was really grating on some of those Jews. They were standing there almost shaking; livid. They couldn't stand this! It said later that this was 'a hard saying, who can hear it?' They then turned around and walked off from Christ. This is spiritually understood. He gives us the reason why He is saying this:

Verse 56: "The one who eats My flesh and drinks My blood is dwelling in Me, and I in him." And here is the whole key of the Feast of Unleavened Bread and the dedication of our lives so that we know that this is possible through the life

and sacrifice of Jesus Christ.

Verse 57: "As the living Father has sent Me, and I live by the Father; so **also the one who eats Me shall live by Me.**" That is everything to do with the whole life of Christ, everything to do with what Jesus had given us to do. And understanding and appreciating and fully comprehending what God has done for us. To come down here and become flesh; to take upon Him *the law of sin and death* within His members, taking on sinful flesh. That is something! That is tremendous! We can go to God and *He will, and can, and does* forgive our sins!

I-Cor. 5 is very appropriate that we cover this at this particular time, so that we understand exactly what it is that Jesus has done for us; exactly what it is that we may know concerning the Feast of Unleavened Bread and our lives before God.

They had the problem with the one who was committing fornication and they were all sort of twittering around and saying 'that's not so bad.' So, they were told to take this one a put him out of the Church;

1-Corinthians 5:5: "To deliver such a one to Satan for *the* destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. Your glorying *is* not good..." (vs 5-6). In other words, there are Christians around saying, 'We're loving, we're kind, we're good, we're wonderful people.' You've got the law of sin and death dwelling in you, and any glorying that way is not good.

"...**Don't you know that a little leaven leavens the whole lump?**" (v 6). We have seen this just in this past year—haven't we? How that those who let the leaven of doctrine and false prophets come into their lives and congregations. Now they are leaving the true Passover of God. They are leaving the true unleavened bread of God. they are leaving the instructions of God because a "...little leaven leavens the whole lump."

Verse 7: "Therefore, purge out the old leaven, so that you may become a new lump, *even* as you are unleavened..." That's why we put the leaven out of our homes. It's no big deal, but we have to become unleavened in Christ. Why?

"...For Christ our Passover **was sacrificed for us**" (v 7)—and all the brethren that God will call.

Verse 8: "For this reason, let us keep the Feast, not with old leaven..." Not with the old way; not with the sins of the past year; not with the sins that we have. Go to God and have them cleansed.

"...nor with *the* leaven of malice and wickedness, but with *the* unleavened *bread* of sincerity and Truth" (v 8). Now you understand

about the sacrifice of Jesus Christ even more.

Why are we to remember His death?

1-Corinthians 11:23: "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread." That's when we are to take the Passover, the same time that Jesus did with the bread and the wine and the foot-washing.

Verse 24: "And after giving thanks, He broke *it* and said, 'Take, eat; this is My body, which *is* being broken for you. **This do in the remembrance of Me.**' In like manner, *He* also took the cup after He had supped, saying, 'This is *the* cup of the New Covenant in My blood. **This do, as often as you drink it, in the remembrance of Me**'" (vs 24-25). This doesn't mean as often as you want to, but in the frequency of once a year with the Passover, as often as that occurs repetitiously until He returns.

Verse 26: "For as often as you eat this bread and drink this cup, you *solemnly* proclaim the death of the Lord until He comes."

Why are we to remember the death of Jesus Christ? Because God

- Who rules the whole universe
 - Who created everything that there is
- the Logos*
- *Who is God*
 - *Who was God*
 - *was made flesh*
- so that God could die!***

That's the price that God has paid for the forgiveness of the sins of the whole world!

Now you know how much God really loves you, that He died for you!

John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." ***Then you likewise shall be Holy, without sin, without any leaven whatsoever!***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 1:29
- 2) 1 John 1:5-7
- 3) John 3:19-21
- 4) 1 John 1:7-9
- 5) Ephesians 2:2-5
- 6) 1 John 1:9-10
- 7) 1 John 2:1-2

- 8) John 13:4-17
- 9) John 15:1-3
- 10) Hebrews 2:6-9
- 11) Colossians 1:14-22
- 12) Hebrews 2:9
- 13) John 3:16
- 14) John 1:1-3, 14
- 15) Hebrews 2:9-15
- 16) Romans 6:11-12, 16
- 17) Hebrews 2:16-18
- 18) Hebrews 4:14-15
- 19) Hebrews 5:7-9
- 20) 1 Peter 2:21-24
- 21) 2 Corinthians 5:19-21
- 22) Galatians 4:4
- 23) Romans 7:22-25
- 24) Romans 8:1-3
- 25) John 6:50-57
- 26) 1 Corinthians 5:5-8
- 27) 1 Corinthians 11:23-26
- 28) John 3:16

Scriptures referenced, not quoted:

- Revelation 1
- Philippians 2
- Isaiah 42
- Revelation 12

FRC:bo
Transcribed: 8-27-13

Who is Jesus? XII

(Remember the Death of Christ)

Fred R. Coulter

{transcriber's note: the audio for this sermon is distorted in many cases. Track one is reasonable, but track 2 is very distorted. I did the best I could in capturing the essence of the message}

In relationship to the Passover, 1-Corinthians 11:23: "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread"—which tells us when we should take the bread and the wine; the same day He did.

Verse 24: And after giving thanks, He broke *it* and said, 'Take, eat; this is My body, which is being broken for you. This do in the remembrance of Me.' In like manner, *He* also *took* the cup after He had supped, saying, 'This is *the* cup of the New Covenant in My blood. This do, as often as you drink *it*, in the remembrance of Me.' For as often as you eat this bread and drink this cup, you **solemnly proclaim the death of the Lord** until He comes" (vs 24-26).

- Why are we to remember the death of Jesus?
- Why is that emphasized?

We know that in years where there are three days from the Passover to the Sabbath, then we have a the same sequence as the year that Jesus died. At the end of the Sabbath we know that He was raised from the dead.

- Why do we remember His death so profoundly?
- Much more specifically than a command to observe His resurrection?

It's not wrong to observe His resurrection, and it would be fitting that we should remember His resurrection. Although whenever you have a Thursday Passover and the Sabbath coming right afterward, then it's not exactly the same sequence as it was in the year that He died.

- Why are told to remember His death?

Let's understand something about God, first; let's understand something about the nature of God. This ties in with this whole sermon series that we are doing, as well as the Feast of Unleavened Bread. I'm not going to burden you down with going through the Holy Days (Lev. 23:4-7)—about the Passover and the first and seventh day of Unleavened Bread. It does tie in with the Passover and the Feast of Unleavened Bread because ***we are to remember the death of Jesus Christ!***

Let's look at something concerning God, first. Isaiah the prophet was one of those prophets that had the unusual experience of having God reveal Himself to him in a rather direct way.

Isaiah 6:1: In the year that King Uzziah died, I then saw the LORD sitting upon a throne, high and lifted up, and His train filled the temple." I don't know exactly what that means. Was it the *train of his clothing* that He had? *or* whether it was the spirit glory following God? *or* whether it were angels ministering to Him? I can't tell you exactly.

Verse 2: "Above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, 'Holy, Holy, Holy, is the LORD of hosts; the whole earth is full of His glory.' And the foundations of the threshold shook at the voice of the one who cried, and the house was filled with smoke" (vs 2-4).

And here is Isaiah's feelings at this time, v 5: "Then I said, '**Woe is me! For I am undone...**'" Anyone who comes directly in the presence of God that way really literally feels *undone!*

Remember the Transfiguration, and Peter, James and John went to the Holy Mount and saw Jesus and what looked like Elijah and Moses with Him. What did they do? *They fell on their faces!* Just like Moses and Aaron did when they came to the tent of the congregation into the presence of God.

Here Isaiah is "'...undone; for I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts.' Then one of the seraphim flew to me, having a live coal in his hand, *which* he had taken with tongs from the altar. And he laid *it* upon my mouth and said, 'Lo, this has touched your lips; and your iniquity is taken away, and your sin atoned for'" (vs 5-7).

We can be thankful that's not how we are baptized today. God has many different ways that He can take care of sin. This is how He did it in this vision:

Verse 8: "And I heard the voice of the LORD, saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here *am* I; send me!' And He said, 'Go... [here's the prophecy that Jesus quoted several times, and that Paul quoted] ...and tell this people, "You hear indeed, but do not understand; and you see indeed, but do not perceive." Make the heart of this people fat, and make their ears heavy,

and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and return, and be healed” (vs 8-10).

What does this do to the theory that God has been struggling madly from the days of Adam to try and restore mankind to Him? *God hasn't been struggling madly!* When God sets His hand to do it, *it will be done!*

Let's see the tremendous sight that John saw. Revelation 4:8: “And each of *the* four living creatures had six wings respectively; *and* around and within *they* were full of eyes; and day and night they cease not saying, ‘Holy, Holy, Holy, Lord God Almighty...’” In Isa. 6:5 it is ‘the Lord of hosts.’ Someone is going to jump on it and say, ‘They didn’t repeat the same words, therefore there must be a conflict, it can’t be true.’

It is true, because the obvious thing is one time they say, ‘Holy, Holy, Holy, Lord of hosts’ and another time they say, ‘Holy, Holy, Holy, Lord God Almighty’ and whatever else they may say that hasn’t been recorded for us. “...Who was, and Who is, and Who *is* to come.” (v 8).

Revelation 5:5: “Then one of the elders said to me, ‘Do not weep. Behold, the Lion Who is of the tribe of Judah, the Root of David, has overcome to open the book, and to loose its seven seals.’ Then I saw, and behold, before the throne and the four living creatures, and before the elders, *was* standing a Lamb... [Who is the Lamb Who takes away the sins of the world? *Jesus Christ!*] ...as having been slain, having seven horns and seven eyes... [in reference to the Church—the seven churches—that is in the very mind of Christ] ...which are the seven Spirits of God that are sent into all the earth” (vs 5-6).

What is message to the seven churches? *It is ‘he who has an ear, let him hear what the Spirit says to the churches!’* One of the seven spirits is giving a message to each of the churches. That’s the explanation of it.

Verse 7: “And He came and took the book out of the right hand of Him Who sits on the throne. And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having harps and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, ‘Worthy are You to take the book, and to open its seals because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation’” (vs 7-9).

I want to just make one little comment: I got a letter and he said in relationship to ‘sacred names’

that I think he made the best comment I have ever heard: ‘I am English-speaking, therefore, I worship God in English. Besides, God created all of the languages, so therefore, I worship the Creator, not the created.’

I thought that was absolutely the best answer to ‘sacred namers.’ God created all of the languages, and if you’re worshipping the language, then you are worshipping the created. You are to worship the **Creator**, Who made them.

Verse 10: “‘And did make us unto our God kings and priests; and we shall reign on the earth.’ And I saw and I heard *the* voices of many angels around the throne, and *the* voices of the living creatures and the elders, and thousands of thousands” (vs 10-11). Maybe this is what Isaiah saw when he looked up and said, ‘I saw the train.’ It was a magnificent splendor.

Besides, how could you really write it down what you really saw anyway? Isaiah said, ‘I’m undone.’ In other words, there are not words to really express this. He did the best that he could.

Verse 12: “Saying with a loud voice, ‘Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.’” Why was he worthy? *Because He was slain!* Even in heaven they are remembering His death, though He lives!

Verse 13: “And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, ‘To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity.’ And the four living creatures said, ‘Amen.’ And the twenty-four elders fell down and worshiped *Him Who* lives into the ages of eternity” (vs 13-14).

There is a tremendous, magnificent scene— isn’t that something? Let’s learn a little bit more about God before He became human so we can understand why it is that we have to remember His death and how important that is for us. Let’s get a view as to what God looks like. In proving that Jesus was God before He became human this becomes really important for us to grasp and understand.

Psalms 104:1: “Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty, covering Yourself with light as with a garment...” (vs 1-2).

This would be a good place to go back to Rev. 1, to Jesus in His glorified form. Remember what Jesus said in His final prayer: ‘Now, O Father, I come to You *and grant to Me the glory that I had with You before the world was!*’ We saw how that

meant *before the world existed!*

Here in Rev. 1 it shows Him in the glory that He had before the world was. When it is says that ‘the Lord clothed Himself with light’ that’s hard for us to imagine. I’ve thought on this an awful lot: What would it be like to see that kind of thing? I mean to literally see it, not just read it, but to literally see it!

Revelation 1:13: “And in *the* midst of the seven lampstands *one* like *the* Son of man, clothed in a *garment* reaching to the feet, and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire” (vs 13-14). This is what John saw, when he saw Jesus in His glorified form.

Verse 15: “And His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance... [His visage] ...*was* as the sun shining in its *full* power” (vs 15-16).

Here is the untouchable, the unreachable, the great and magnificent God! Here is this magnificent God, clothed with majesty, clothed with honor, shining in brilliance and glory, and He made us in His image! That is awesome to contemplate!

Isaiah 57:15: “For thus says the high and lofty One Who inhabits eternity...” This is hard for us to contemplate, because inhabiting eternity is a level of existence that is so great. He says, ‘***I inhabit eternity!***’ A level of existence so great that our finite minds go BOING! whenever we try to contemplate it.

What is the name of the Lord? *Yahweh! The eternal, ever-existing, undying God!* Here is God who does not die! He inhabits eternity! We’re going to learn through this what it is that God really did in becoming a human being, and why we are to remember His death. The answer lies in this: As God—as Yahweh, the eternal inhabiting eternity—He cannot die! God cannot die!

That’s why it’s impossible for Jesus to have said, ‘I am God’ when He was here in the flesh. He gave up this eternity—didn’t He? We saw in Philipp. 2 how that Jesus existed equally with God—subsisting, living as God—emptied Himself; devoided; gave up everything as being God that He could possibly give up and still remain living to become that begettall of life in Mary.

It says that He humbled Himself and took upon Him the form of a servant—not a king, not a potentate, not a beautiful or wonderful looking

man; not superman who somehow transforms Himself. He gave that up entirely! He humbled Himself unto the death of the cross.

Verse 15: “For thus says the high and lofty One Who inhabits eternity; Whose name *is* Holy; ‘I dwell in the high and Holy place, even with the one who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.’ Did not God Himself do that? *Yes, absolutely, yes, He did!*

We have to realize also that Moses did literally see God, so we know that this was not the Father. Why? *Because in John 1 says that ‘no one at any time has seen God, nor heard His voice!’* But Moses heard the voice of God—Yahweh—the One Who became Jesus Christ.

Exodus 33:18—after the great debacle of the children of Israel when they made the two calves, and Aaron meekly gave into it: “And he said, ‘I beseech You, show me Your glory.’ And He said, ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy.’ And He said, ‘You cannot see My face, for no man can see Me and live.’ And the LORD said, ‘Behold, *there is* a place by Me, and you shall stand upon a rock. And it will be, while My glory passes by, I will put you in a cleft of the rock, and will cover you with My hand while I pass by. And I will take away My hand, and you shall see My back parts. But **My face shall not be seen**’” (vs 18-23).

This is what he did, Exodus 34:5: “And the LORD came down in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him and proclaimed, ‘The LORD, the LORD God... [Yahweh Elohim] ...merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy to the thousandth *generation*, forgiving iniquity and transgression and sin, but Who will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children’s children, to the third and to the fourth generation’” (vs 5-7). There it is!

You find this in the Bible, whenever God does some super, powerful thing to destroy someone—every time He’s about ready to do something disastrous like He did here in killing so many people because they committed idolatry—He reminds everyone that He’s gracious, merciful and longsuffering. He said to Moses, ‘You stand aside and I’ll destroy all these people, and I’ll fulfill My promise to Abraham, Isaac and Jacob through you.

Moses said, ‘No, Lord, please don’t do this.

Blot out my name out of the Book of Life...’ There are dashes in the Bible, so we don’t know the complete conversation.

God said, ‘Okay, for your sake, because of your prayer, I will be merciful and spare them.’ Tremendous! There is God in His great glory—fantastic and marvelous!

Consider that and Who God is in all of His glory, power, wonder and splendor go to Psa. 144, which is the very theme of the Days of Unleavened Bread, when we understand it thoroughly. Not only does leaven at this time picture sin—putting sin out of our lives—but also it pictures a whole lot more.

Psalm 144:1: “Blessed is the LORD my Rock, Who trains my hands for war, my fingers for battle.” We might remember that in relationship to overcoming. We have to fight and war against sin.

Verse 2: “He is my loving kindness and my fortress, my high tower and my deliverer, my shield and He in Whom I take refuge, Who subdues my people under me. O LORD, what is man that You take knowledge of him? Or the son of man, that You think of him? Man is like a breath; his days are like a shadow that passes away” (vs 2-4).

Especially when you consider all that God has done! Consider everyone who has seen God, or a vision of God, what happens to them? *They become undone, just like Isaiah!* It’s like vanity; what is vanity’s very great estate altogether? *Vanity!*

We find the same thing in Psa. 8 and also Heb. 2. We find the Psalm very much the same way. Psalm 8:1: “O LORD our Lord, how excellent is Your name in all the earth! You have set Your glory above the heavens! Out of the mouths of babes and suckling You have ordained strength because of Your adversaries, to silence the enemy and the avenger. When I consider Your heavens...” (vs 1-3).

When David stood up in the top of his palace—of course, Jerusalem was the high place there in all of the area of what we call Palestine today—and looked at the heavens, guess what? *No smog; no city lights—perfectly clear!* I suppose it’s like those from Texas that say the stars in Texas are closer than anywhere in the United States. If you drive through there at night you believe it.

I’m sure it was like that with David standing out there, and I can just see him standing out there looking at the stars and saying, ‘God, what is man that You are mindful of him?’

Verse 3: “When I consider Your heavens the work of Your fingers, the moon and the stars which You have ordained.”

Sidebar: Last night about eleven o’clock the

moon began to be full, which is the way it should. The Calculated Hebrew Calendar is exactly correct. It has not been wrong in all the time that I have been observing it. If you truly have the new moon correct, you will have the full moon on the 14th and 15th of Nisan.

When David was out there on one of these Holy Days—maybe it was the evening of the night of the Feast of Unleavened Bread—and saw the moon coming up, all the stars and everything that He has ordained. That makes you feel small like a little worm.

Verse 4: “What is man that You are mindful of him, and the son of man that You care for him? For You have made him a little lower than God and have crowned him with glory and honor. You made him to have dominion over the works of Your hands; You have put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the birds of heaven, the fish of the sea, and all that pass through the paths of the seas. O LORD, our Lord, how excellent is Your name in all the earth!” (vs 4-9).

That’s a tremendous humble prayer—isn’t it? There are certain times when you get into circumstances like this when you can really feel that. If you’ve never experienced that in your life, *you will*. One of these days *you will!*

This is quoted in Heb. 2 in relationship to the nature of Jesus. God had to do something extraordinary, of His own free will and of His own choosing.

Hebrews 2:6: “But in a certain place one fully testified, saying, ‘What is man, that You are mindful of him, or *the* son of man, that You visit him? You did make him a little lower than *the* angels; You did crown him with glory and honor, and You did set him over the works of Your hands; You did put all things in subjection under his feet.’ For in subjecting all things to him, He left nothing *that was* not subjected to him....” (vs 6-8).

That’s why we have the desire as human beings to go into outer space. What limits us? ‘*Nephesh*’ right here! {our physical bodies} This limits us. What does it take to travel in the universe? *It takes living forever!*

- the desire is there
- the mind is there
- the thought is there

“...But now we do not yet see all things subjected to him” (v 8).

We find that with all the promises of God that we will be kings and priests on the earth, that we will enter into New Jerusalem (Rev. 22).

Verse 9: “But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor **on account of suffering the death...**”

God gave up Himself—Elohim—for the very purpose of dying, because as God He cannot die. But if He becomes a human being, and takes on the proper nature—the same as we have—*He can die*. That’s why ***we are to remember His death!*** That is such a phenomenal thing that God did so that He could die! We will see why God had to die! Why did God choose to do it this way, that He would die?

“...in order that by *the* grace of God He Himself might taste death for everyone” (v 9). Showing total humility; He gave up being God, became a human being, made Himself solely and singularly responsible for every human being. Isn’t that what He said in the prayer in John 17—‘Father, You have given Me power and authority over all flesh. That You should give eternal life to as many as You give Me.’ That’s something!

I heard a hopelessly mental man say, ‘If there’s a God in heaven why did he let all these things happen’—the death of people, accidents—‘why is there evil in the world if there’s a God in heaven?’ God says, ‘*I’m still going to be responsible for making a way if that man repents and he can share in My plan.*’ That is something! That is awesome!

Verse 10: “Because it was fitting for Him, for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.”

- God, *as God*, cannot suffer like human beings
- God, *as God*, can know no pain
- God, *as God*, can know no death
- God, *as God*, can know no depression
- God, *as God*, can know no sorrow
- God, *as God*, can know no anxiety
- God, *as God*, can know no fear
- God, *as God*, can know no temptation

Verse 11: “For both He Who is sanctifying and those who are sanctified *are* all of one; for which cause He is not ashamed to call them brethren, saying, ‘I will declare Your name to My brethren; in the midst of *the* Church I will sing praise to You.’ And again, ‘I will be trusting in Him.’ And again, ‘Behold, I and the children whom God has given Me.’ Therefore, since the children are partakers of flesh and blood...” (vs 11-14).

I got a paper that says that the Word was a thought of God, and the Word was in flesh. That’s not what the Bible says. The Bible says, ‘The Word was made or became flesh.’

“...in like manner He also took part in the same...” (v 14). It means the same; exactly the same—‘*homoimati*’—which means *identically the same!*

“...in order that through death He might annul him who has the power of death—that is, the devil” (v 14). When you really think about it, when you really think about the death of Jesus, you really think about the crucifixion: Who killed Christ?

We know that Peter said, ‘Your wicked hands have crucified the Holy One of Israel,’ meaning that our sins had their part in crucifying Christ.

We can take it individually. Just like the life of Jesus individually is applied to every man, so likewise, all of us with our sins have killed Christ.

- What did God put in us that we have no control over? *Human nature!*
- If God is going to have the same flesh as we are:*
- What did God give up to take upon Himself? *Human nature!*
 - Who literally killed Christ; beyond what I just described? *Satan the devil!*
 - Did not Satan possess Judas when he went out to betray Jesus? *Yes!*
 - Was not Satan there stirring up the crowd to say, ‘Crucify Him!’? *Yes!*
 - Did not Jesus say of the religious leaders, ‘You are of your father the devil’? *Yes!*

The great God Who Creator over everything, in order to reconcile everything in heaven and on earth, He allowed Satan to kill Him.

Does that not fulfill to the greatest nth degree “...in order that through death He might annul him who has the power of death—that is, the devil” (v 14). Because God is God and at anytime could destroy the devil—right?

- Is God not all powerful?
- Is not God almighty?
- Could He not destroy—in that form, in that Being *as God*—the devil? *Yes!*

But to destroy Satan or take away his power by overcoming him as a lesser being, as a human being, is that not greater? Is that not more fantastic? Let’s see how God fulfilled His own words.

- Does God live by His own words? *Yes, He does!*
- Did God also do this even to Satan the devil? *Yes!*

He’s not going to destroy and condemn Satan just because Satan did what he did, but:

- God is going to do it because God is love

- He's going to do it because God lives by His own words
- He's going to do it because He fulfilled—as God becoming a human being—the greatest and most important thing that there is

Matthew 5:43: “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies...” (vs 43-44). That's why God loves the world.

Are we not enemies in our mind by wicked works against God, which alienates us from God? *Yes!* Did God love us? *Yes!* ‘For God so loved the world that **He gave** His only begotten Son.’ Unique! Special! Particular! The One Who was Yahweh Who became a human being; literally took upon Him flesh and blood, and we're going to see *a little more than that* as we go on.

“...love your enemies, bless those who curse you...” (v 44). What did Jesus say when they crucified Him and He was on the cross? *Father, forgive them for they no not what they are doing!* He did not fulfill that, yet.

“...do good to those who hate you, and pray for those who spitefully use you and persecute you” (vs 44). That's why Jesus had to come in the flesh. That's why God had to do this. Isn't that absolutely amazing, that God would do that!

Hebrews 2:15: “And *that* He might deliver those who were subject to bondage... [of sin] ...all through their lives by *their* fear of death. For surely, He is not taking upon Himself to help *the* angels...” (vs 15-16). If you were an angel you could walk around and do all the things of a man, hands down; no sweat; no problem. He didn't take on that basis.

“...but He is taking upon Himself to help *the* seed of Abraham. For this reason, it was obligatory for *Him* to be made like *His* brethren in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people. For because He Himself has suffered, having been tempted... [If He didn't have the same nature as we do, how could He be tempted?] ...*in like manner*, He is able to help those who are being tempted” (vs 16-18).

- to help
- to nurture
- to rescue from

We will get a tremendous insight into what it is that God took upon Himself. This is really a tremendous and absolute, just mind-boggling challenge that God gave Himself to do. Not only to divest Himself of all that is God, all that is in eternity to become a human

being and be subject to death, the only spark that kept Him with God is that He was impregnated by God the Father. Therefore, He had:

- the character of God the Father
- the strength of God the Father

in his physical inheritance as well as by the Holy Spirit. He also took something upon Himself that's very important for us to understand.

Romans 8:2: “Because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death.” That's the Bible way of explaining human nature and death. We have in our very genes and chromosomes that *law of sin and death*. That's why sin comes so naturally for us. That's why death inevitably happens to every one of us.

Verse 3: “For what *was* impossible for the law to do, in that it was weak through the flesh...” ***No law anywhere ever made anyone do anything righteous!*** It only states what righteousness is. But with the *law of sin and death* in us, it is weak and it cannot fulfill the righteousness of the Law, because the Law is not powerful to enforce it. It only states it!

(go to the next track)

{transcriber's note: much of the sound from this point on is inaudible; did the best I could to get the Scriptures and some commentary for it to make sense, but some is not audible}

“...God, having sent His own Son in *the likeness of sinful flesh*, and for sin, condemned sin in the flesh” (v 3). We know that it is the ‘homoiomati’—the exact same likeness as sinful flesh.

- What did Jesus say was inherent in Himself? You know that He died.
- You know that He was made in the “...likeness of sinful flesh...”

He had to have *the law of death* in Him! But He also had *the law of sin* in Him for the specific reason to be able to fulfill this particular part. If Jesus did not have that in Him, if He was not subject to death then He couldn't die.

If Jesus did not have that in Him, if He wasn't subject to death then He couldn't die.

Galatians 4:4: “But when the time for the fulfillment came, God sent forth His own Son, born of a woman, **born under law**.” Subject to the Law. What is the wages of sin that the Law says? *The wages of sin is death!*

God gave up everything; risked absolutely everything! But empowered by the Holy Spirit of God took upon Him the same nature that we have. We

have concluded that He had the *law of death* in Him because He died; otherwise, He couldn't die.

Now we will see something that is absolutely fantastic about what Jesus did, that wasn't understood in the past:

1-Peter 2:21: "For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps, Who committed no sin..." (vs 21-22). The Greek there means *He practiced not one sin* though 'He was tempted in all points like we are,' yet, *was without sin!* He did no sin! How hard was this?

"...neither was guile found in His mouth; Who, when He was reviled, did not revile in return; when suffering, He threatened not, but committed *Himself* to Him Who judges righteously, **Who Himself bore our sins within His own body...**" (vs 22-24).

He had the *law of sin* in Him, yet, He never sinned! He was supremely righteous; completely and absolutely righteous. Because He took upon the nature of a human being He took upon the ability to die, took upon Him the ability to sin and, yet, never sinned. He carried within His body no sin; so Jesus had to have that death. That's why His death can cover the death of every human being. Every human being is going to have to acknowledge that He is Christ, because of that very thing.

God requires of Himself the same thing that human beings do. Isn't that something? God could do it from heaven at His throne and sort of 'wave a wand' and all is taken care of. You can almost hear... Isn't that what the Days of Unleavened Bread are really all about? How we're unleavened in Christ?

Isaiah 53:3: "*He is despised and rejected of men, a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him, He was despised, and we esteemed Him not. Surely He has borne our infirmities, and carried our sorrows; yet, we esteemed Him stricken, smitten of God, and afflicted*" (vs 3-4).

With the law of sin and death He had to potential of every sickness, every disease that any human being has ever had. The potential!

Verse 5: "But He *was* wounded for **our** transgressions; *He was* crushed for **our** iniquities; the chastisement of our peace *was* upon Him; and with His stripes we ourselves are healed. All we like sheep have gone astray... [that ties in with 1-Peter 2] ...we have turned each one to his own way; and the LORD has laid on Him **the iniquity of us all**" (vs 5-6). God really did an absolutely fantastic act of love!

Verse 7: "He was oppressed, and He was

afflicted; yet, He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth."

- Did God humble Himself? *Yes, He did!*
- Did God reduce Himself down to lowest possible that God could ever reduce Himself down to?
- Did God humble Himself so much that He died? *Yes!*

That's why it so vital and absolutely important and incumbent upon Jesus Christ who had been wholly, having human nature as we have human nature so that He could experience these things and, *yet, never sinned once! Not once!*

I tell you, brethren, this ought to make us love God so much more. This ought to make us understand that salvation and Christianity is not a 'religion,' it is not a game; this is a way of life, a calling, and we do not ever turn our backs on it regardless of what the situation is. That's why God wants you to know, that regardless of your situation, regardless of your life, God has paid the penalty for your sins. He has done it!

Hebrews 4:15: "For we do not have a High Priest..." That's why all judgment is given to the Son of man; now you know why He could not say, 'I am God in the flesh.' He gave up being God for that short temporary time. He said on the cross, 'Father, into Your hands I commend My spirit.'

Verse 15: "For we do not have a High Priest Who cannot empathize with our weaknesses, but **One Who was tempted in all things according to the likeness of our own temptations; yet, He was without sin.** Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need" (vs 15-16).

That's what the whole Feast of Unleavened Bread reminds us about. We go through it every year, and it's very important that we do so we can completely understand this.

Hebrews 5:7: "Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears **to Him Who was able to save Him from death**, and was heard because *He feared God.*" That's why Jesus is the Firstborn among many brethren; salvation through the resurrection of the dead.

God had completely given up Himself. Yahweh became Jesus Christ. He was brought back into the God Family by the power of God the Father through the resurrection.

Verse 8: “Although He was a Son, *yet*, He learned obedience from the things that He suffered; and having been perfected, He became *the* Author of eternal salvation to all those who obey Him and having been perfected, He became *the* Author of eternal salvation to all those who obey Him” (vs 8-9). That is absolutely the most powerful thing that God can do!

I want you to think of the worst thing you have ever gone through in your life.

- Who has given up more than Jesus? *No one!*
- Who has suffered more than Jesus? *No one!*
- Who has been despised more than Jesus? *No one!*

What did Peter do after he denied Christ the third time? He went out and cried; he was a broken man! ***No one suffered more than Jesus. Absolutely no one!*** He bore all of our sorrows; He bore all the sins of the whole world upon Himself.

2-Corinthians 5:21: “For He made Him **Who knew no sin to be sin for us...**” He had ‘the law of sin and death’ and never sinned! That is absolutely tremendous! Absolutely beyond all... I’m at a total loss of words... God sent His Son, Who did no sin; Who knew no sin for us!

“...so that we might become the righteousness of God in Him” (v 21). That is absolutely the greatest thing that could ever be, without a doubt. That’s the most profound thing that God has done since the creation of the world. Let’s see why this is going to occur:

Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus.” Let this mind be in us! I call your attention to what is said concerning the Feast of Unleavened Bread; the unleavened bread of sincerity and Truth. Why? *Because our Passover—Jesus Christ—is sacrificed for us!*

When we read that and understand that and think upon this, we should think upon v 5: “Let this mind be in you, which *was* also in Christ Jesus; Who, although He existed in *the* form of God, did not consider it robbery to be equal with God, but emptied Himself, *and* was made in *the* likeness of men...” (vs 5-7).

- the same flesh and blood
- the same subject to sin as we are
- the same subject to death as we are

“...and took the form of a servant; and being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross. Therefore, God has also highly exalted Him... [that’s what we need to look to] ...and bestowed

upon Him a name, which *is* above every name; that at the name of Jesus every knee should bow, of *beings* in heaven...(vs 7-10)—because He is Creator of all that there is and humbled Himself and overcame Satan the devil *as a man!* And even the death of the cross.

Maybe that’s far more meaningful and powerful to us now that we understand it. How great, magnificent and exalted act by God. Yet, God transfers that to us now, and that’s why He exalted Him; “...at the name of Jesus every knee should bow, of *beings* in heaven...”

“...and on earth and under the earth, and every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father” (v 10-11).

No one is going to be able to say: God, You don’t understand. He is going to say, ‘I was a human being and Satan the devil tempted Me with all the power of all the nations, and all the people.’

Someone else is going to say, ‘God, you never knew what it was like to lose one of Your loved ones.’ He can say, ‘Yes, I know what it’s like. I lost a loved one.’ Didn’t He love Lazarus? *Yes!* And He raised him from the dead!

- No one is going to have any excuse to God!
- No one is going to have anything that they can say to God that God does not understand!
- No one is going to be able to say, ‘You don’t know what it’s like:
 - ✓ to be sick
 - ✓ to suffer pain
 - ✓ to be tempted

He’s going to say, ‘Yes, I do!’

Verse 12: “So then, my beloved, even as you have always obeyed, **not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.** For it is God Who works in you both to will and to do according to *His* good pleasure” (vs 12-13).

God is the One Who provides that for us. So, at the time of the Feast of Unleavened Bread, let’s really keep this in mind. Let’s understand this totally and completely. It should open our mind even more so that we can grasp it even more.

1-Corinthians 11:23: “For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and after giving thanks, He broke *it* and said, ‘Take, eat; this is My body, which *is* being broken for you. This do in the remembrance of Me.’ In like manner, *He* also *took* the cup after He had supped, saying, ‘This is *the* cup of the New

Covenant in My blood.... [how precious that blood really was] ...This do, as often as you drink *it*, in the remembrance of Me” (vs 23-25).

- What are we testifying when we take that?
- What are we witnessing?
- What are we reassuring to God?
- What are we re-covenanting to God?
- When we take that bread and wine?

We will see why this is so important for the Days of Unleavened Bread. We have to live our lives through Christ, and He’s the only One Who can make that possible. When we sin, what do we do? *We go to God and confess our sins!* And He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. Why?

John 6:56: The one who eats My flesh and drinks My blood is dwelling in Me, and I in him. As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me” (vs 56-57).

- the way Christ lived
- the way He thought
- the way He conducted His life
- all of the things that He has given us to do

To understand the reason why Jesus had to die. God had to give up everything that He was and die!

1 Corinthians 11: 26: For as often as you eat this bread and drink this cup, you *solemnly* proclaim the death of the Lord until He comes.”

Now you know why we are to remember His death. That’s the most profound thing that God has done since the creation of the entire universe!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 1 Corinthians 11:23-26
- 2) Isaiah 6:1-10
- 3) Revelation 4:8
- 4) Revelation 5:5-14
- 5) Psalm 104:1-2
- 6) Revelation 1:13-16
- 7) Isaiah 57:15
- 8) Exodus 33:18-23
- 9) Exodus 34:5-7
- 10) Psalm 144:1-4
- 11) Psalm 8:1-9
- 12) Hebrews 2:6-14
- 13) Matthew 5:43-44
- 14) Hebrews 2:15-18
- 15) Romans 8:2-3

- 16) Galatians 4:4
- 17) 1 Peter 2:21-24
- 18) Isaiah 53:3-7
- 19) Hebrews 4:15-16
- 20) Hebrews 5:7-9
- 21) 2 Corinthians 5:21
- 22) Philippians 2:5-
- 23) 1 Corinthians 11:23-25
- 24) John 6:56-57
- 25) 1 Corinthians 11:26

Scriptures referenced, not quoted:

- Leviticus 23:4-7
- Revelation 22
- John 17

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Who is Jesus? XIII

Fred R. Coulter

Brethren have commented how this series has been very helpful to them. One had a question: When was the Wave Sheaf offered? *It is offered on the day after the regular Sabbath during the Days of Unleavened Bread!*

All of the responses we're getting is as a result of just letting God do what He wants done. When we began in the 1980s we were all pretty well beaten, battered and bruised from theological warfare—among brethren supposedly. We just said that we're just going to wait until God does what He wants to do, and we're not going to go out and beat the bushes and run down the road starting 'a great work for God.' We let God do what He wants, so through a period of time it has built up this way.

I think we will continue that way and God will add who He wants, when He wants and so forth. Then we can be sure that it's God doing it, rather than us doing it in the name of God, and maybe not come out the way God wants it.

In finishing this sermon I'm going to cover several things. Here's part of the paper that I had, which was sent to me, and which helped provoke a lot of this. It's from a little magazine called *Sharpening Steel*. Here is their concept of Who was Jesus? It comes kind of ethereal. Here's what it says:

From *Sharpening Steel*: William Barclay explains that John pointed at Jesus and said, 'Here is the mind of God. Here is the expression of the thought of God. Here is the Logos.'

You get into doing things, saying things or preaching things that are not in the Scripture. Let's see what it is that John said. That's the biggest problem that so many people have when they're reading study papers. They read the study papers and don't go to the Scripture to see what the Scripture says.

John 1:29: "On the next day, John sees Jesus coming to him, and he says, 'Behold the Lamb of God...'" [he didn't say *here is the mind of God*] ...Who takes away the sin of the world."

Verse 35: "On the next day ... [v 36]: ...as he gazed upon Jesus walking, he said, 'Behold the Lamb of God!'" John didn't say *the mind of God*; he said "...the Lamb of God!"

This seems to be the root of the problem in understanding the idea John is trying express in his Gospel. It lies in the tendency of most theologians to mistakenly

try to apply the law of mathematics to the formula that John presents in his prolog.

When they read that "the Word became flesh"...

He's referring the Apostle John, not John the Baptist; but it really doesn't make any difference. Neither one says that 'In the beginning was the mind of God' and so forth. It's says: 'The Word was God.' As we've explained very thoroughly, there's no way to get around it.

...and knowing this refers to Jesus, they immediately assume that the Word is equal to an the same as Jesus Christ.

You *don't assume* that, *the Bible shows it!* All you have to do is read John 1. There is no assumption; it is a fact! That's what was written.

This is the misconception: John did not say that the Word was Jesus, but that the Word became Jesus or was infleshed in God's person. Somehow the message of God then became infleshed.

The Word equals God's eternal quest to restore man to himself.

Has God been eternally questing to restore man to himself? *No, not the way they think!* God has a plan in which He's going to do it.

God's message of life: In the garden, rather than being fulfilled in his direct relationship with God, he was eventually tempted by the desire to be what he was not intended to be, and strove to become God.

In the law, man was faced with the impossible task of trying to come what he was not able to achieve. A rather ironic answer to the original sin.

In Christ, man is met with a viable recognizable image of God of which he can identify and in which he recognizes the life, which is the light of all men.

God's eternal quest to restore man to the life, which he lost in the garden, in the Divine fellowship for which He was intended, is completed in the person of Jesus and the revelation of the Father.

As John states at the end of Gospel, if we believe that Jesus is the Christ, the Son of God, and this fact brings us to complete

devotion of our Lord, then we have life in His name.

That's how all of this gets twisted around! It's really something— isn't it? Then he gives a paraphrase of what he would translate it.

John 1:14: "And the Word was infleshed in the person of a man."

John 1:14 doesn't say that: "**And the Word became flesh...**" You go back and you find in the very first verse of the Gospel of John:

Verse 1: "In *the* beginning was the Word, and the Word was with God, and the Word was God." That's Who the Word was! If the Word *became flesh* (v 14), we have a direct Bible instruction that **God became flesh!**

Verse 38: "Now when Jesus turned and saw them following, He said to them, 'What are you seeking?' And they said to Him, 'Rabbi (which is to say, being interpreted, "Teacher"), where do You dwell?' He said to them, 'Come and see.' They went and saw where He was dwelling, and they remained with Him that day. Now it was about *the* tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed Him. First, he found his own brother Simon and said to him, 'We have found the Messiah' (which is, being interpreted, 'the Christ')" (vs 38-42).

No one is making an assumption the Word was Christ.

- The Word was God!
- The Word was made flesh!
- The Word was the Lamb of God!
- The Word was Christ!

Here it is right here! There's no assumption to be made. It's clear as a bell!

You see what happens when you get a lot of theologians writing a lot of things and they have their own ideas, rather than going by the Word of God, you get all of these misinterpretations. Let's ask a question pertaining to what we discussed regarding the nature of Christ, that He took upon Himself the law of sin and death, was made in the likeness of sinful flesh, etc. How is that Jesus did not sin? Never sinned? Never committed a sin?

Verse 14: "And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), **full of grace and Truth.**" That's why Jesus did not sin! He was "...full of grace and Truth." That's the main reason why Jesus didn't sin. That's something none of us are.

We're human and we have, concerning God's Spirit, an earnest, a begettall. We are not full

of grace and Truth. *Jesus was!* That was the difference between Jesus and us, in addition to being the only begotten of the Father. This whole verse tells us an awful lot about the nature of Jesus, because there are those who say that Jesus did not have the same nature that we have. Well then:

- What do you do with the Scriptures that say that He took on flesh and blood?
- What do you do with the Scriptures that say that He was made in the likeness of sinful flesh?
- What do you do with these other Scriptures that we have?
- What was it that Jesus bore *in* His body?

The Greek there is 'en'—*within*

- What did He bear within His body?
- What did Peter tell us?

1-Peter 2:24: "Who Himself bore our sins within His own body..." Isa. 53 says that He carried our sickness'; He carried our diseases.

What I'm trying to do is point out clearly that this is an important factor for us to understand.

Galatians 4:4: "But when the time for the fulfillment came, God sent forth His own Son, born of a woman, born **under law**"—subject to the Law so that if you sinned, you would bring upon you the death penalty. He was not *over* the Law; He was not above the Law; He was made under—or subject to—the Law.

Verse 5: "In order that He might **redeem those who are under law...**" You have the same statement applying here—don't you?

- under the Law referring to Christ
- under the Law referring to human beings

If human beings are under the Law and subject to death because of sin, then you have to conclude that Jesus—made under the Law—would be subject to death if He sinned. *Under the Law* means under the Law of *sin and death!*

- Does it mean that under the Law that you are subject to *the law of sin and death*? *Yes!*
- Can you have a total compensating factor from God the Father—full of grace and full of Truth—so that you would not sin? *Yes!*

Romans 8:2: Because the law of the Spirit of life in Christ Jesus has delivered me... [set free or loosed] ...from the law of sin and death." There it is very clear; and in the Greek it is that: *the law of sin and death.*

In Rom. 7 it says, 'Within my members, for the Law being powerless in that it was weak through

the flesh, God having sent His own Son in the likeness of the flesh of sin.' The *King James* says *sinful flesh*. If you have sinful flesh, you have to have *the law of sin and death* in you. There's no way around it. Otherwise, it is flesh, but it's not *sinful* flesh.

Example: Adam was made of the flesh, made of the dust of the earth. When he was created he was neither righteous nor sinful. But when he sinned, then he brought the curse on him—didn't he? ***In the day that you sin, you shall surely die!*** Death passed to all human beings because of that.

They know that within our very genes there is something that they can recognize that causes it to age and causes it to die. It's inherited. Was there something missing in Adam? *Yes, there were two things missing in Adam:*

1. the Spirit of God for eternal life
2. the law of sin and death was not in him until he sinned

That was the curse that was given to him, which passed to all human beings from that time.

In order for Jesus to have the likeness of sinful flesh, or in the likeness of the flesh of sin, He had to have—inherited from His mother—the *law of sin and death*. If He didn't have *the law of sin and death* in Him, how could He be tempted like we are? And be without sin? Why then did He have to pray and cry with strong crying unto Him Who was able to save Him from death?

Hebrews 5:5: "In this same manner also, Christ did not glorify Himself to become a High Priest... [while He was on earth] ...but He Who said to Him, 'You are My Son; today I have begotten You.'. Even as He also says in another *place*, 'You are a Priest forever according to the order of Melchisedec'; Who, **in the days of His flesh...** [What kind of flesh? *The flesh of sin!*] ...offered up both prayers and supplications **with strong crying and tears** to Him Who was able to save Him from death, and was heard because *He* feared God. Although He was a Son, yet, **He learned obedience from the things that He suffered; and having been perfected...**" (vs 5-9).

If He was totally perfect—someone is going to say that He was a Lamb without blemish; I'm not saying He had a blemish—Jesus was always perfect at every stage of His physical life in existence

- inasmuch that He never sinned
- inasmuch as He was full of *grace and Truth*
- inasmuch as He was taught always of God the Father
- inasmuch that He always did the things that pleased the Father

There are a couple of other Scriptures that we need to cover in relationship to the one that is *under the Law*. Let's see something else that God did to Jesus for us

Galatians 3:13: "Christ has redeemed [ransomed] us from the curse of the Law..." If you're subject to the Law, what is the curse of the Law? *Death!* That's the curse that came on Adam.

"...**having become a curse for us...**" (v 13). Therefore, if He became a curse for us,

- if He had sinful flesh
- if He carried in His body our sins, sicknesses and diseases
- if He was made subject to and under the Law
- if He was being made a curse for us

Jesus had full human nature! Had to have!

"...(for it is written, 'Cursed *is* everyone who hangs on a tree')" (v 13).

2-Corinthians 5:21: "For He [Christ] made Him Who **knew no sin**... [because He never sinned; He didn't know sin; He never had guilt because He never sinned] ...**to be sin for us**... [that's the only reason He carried it] ...so that we might become *the* righteousness of God **in** Him."

That's how He was able to never sin, have 'the law of sin and death' within Him, be the Lamb without spot, and yet, do all of this and destroy it through death! That is tremendous! Absolutely fantastic!

There is a book called *Evidence that Demands a Verdict* Vol. 1 & 2 by Josh McDowell. I want to cover some of this and ask: If God became man, then what?

From: *Evidence that Demands a Verdict* by Josh McDowell.

If God became man then what would He be like? *If GOD became man THEN what would He be like?* **Or** Did Jesus possess the attributes of GOD? To begin to answer this question we must first answer another question, namely, why would GOD become man? We will use an ant illustration.

Imagine you are watching a farmer plow a field. You notice an ant hill will be plowed under by the farmer on his next time around. Because you are an ant lover, you run to the anthill to warn them.

Sounds like some our eco-freaks today—doesn't it?

First you shout to them the impending danger, but they continue with their work.

You then try sign language and finally resort to everything you can think of, but nothing works. Why? Because you are not communicating with them. What is the best way to communicate with them? Only by becoming an ant can you communicate with them so they will understand.

If they don't get out of the impending doom, they're going to be killed.

Now, if GOD wanted to communicate with us, what would be the best way? We see that in order for Him to communicate with us, He could best do so by becoming a man and thus, reach us directly.

IF GOD BECAME MAN, THEN WE WOULD EXPECT HIM TO:

1. Have an unusual entrance into life.

Yes, He did! The only human being to be born of a virgin and not have a physical father.

2. Be without sin.

True! He was without sin, even though He was made in the likeness of sinful flesh. Let's think on this in another way:

- if Jesus were not tempted in the way we are
- if Jesus did not have human nature as we have human nature

It's interesting that the Jewish New Testament translates Rom. 8 and Heb. 2 that He took upon Him the *same nature* as we have—which is a correct translation, by the way. I might add that they believe in Elohim as we explained it. They also believe that Jesus was God before He became human. They have an interesting presentation of works of law—they call it 'legalism,' which is nearly correct. But they also believe the same, so I found that very interesting.

John 8:46—Jesus says: "Which *one* of you can convict Me of sin?..." It's a whole lot harder to have done what Jesus did by having the law of sin and death in Him and not sinning, than if He were made in a different kind of flesh than we are made in; and He somehow was on the inside track so that there was no way He could possibly sin. If there were no way He could possibly sin, why was He tempted? What would be the use in tempting Him? *There would be no use in tempting Him!* Here's how He did it:

Verse 23: "And He said to them, 'You are from beneath... [in arguing with the Jews] ...I am from above. You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins.' Then they said to Him, 'Who

are You?' And Jesus said to them, 'The one that I said to you from the beginning. I have many things to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world.' *But* they did not know that He was speaking to them of the Father. Then Jesus said to them, 'When you have lifted up the Son of man...' (vs 23-28). Remember, every time the Jews heard the words *Son of man* they knew that this was the Messiah. They understood that.

"...then you yourselves shall know that I AM, and *that I do nothing of Myself...*" (v 28). That's how He was able to not sin. He did nothing of His own! Yet, there would be every temptation there to do that.

"...But as the Father taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone because **I always do the things that please Him**" (vs 28-29). That's what you would expect of the Son of God; *if God became a man!*

IF GOD BECAME MAN, THEN WE WOULD EXPECT HIM TO:

3. Manifest the supernatural in the form of miracles.

I'm not going to go through all the miracles that Jesus did. McDowell lists a good number of them:

- He healed the sick
- He raised the dead
- He cured the lepers
- ✓ fevers
 - ✓ infirmities
 - ✓ withered hands
 - ✓ deafness
 - ✓ blindness

He also did other things:

- control over the natural realm
- converting water into wine
- stilling a storm
- supernatural catch of the fish
- multiplying of food
- feeding of the 5,000 & 4,000
- walking on water
- money from a fish
- dried up fig tree
- three resurrections
- ✓ Lazarus
- ✓ widow's son
- ✓ Jarius' daughter

You would expect Him to do that, and He did!

IF GOD BECAME MAN, THEN WE WOULD EXPECT HIM TO:

4. Have an acute sense of difference from other men.

Which He did—didn't He? He understood their thoughts. Remember what He told Nathaniel, when Nathaniel was sitting under the tree: *I saw you before you even came here.* That's how He was able to not sin. That's how He was able to overcome.

5. Speak the greatest words ever spoken.

How great were those words? What did Jesus say of His words? *Not of Himself!* They came from God the Father. *They were the Truth, the Life, the Way!*

Luke 21:33_[corrected]: "Heaven and the earth shall pass away, but My words shall never pass away." Those are greater than any words of any human being—right? That's pretty strong— isn't it? How many times have we had to, as human beings, eat our own words? *or* Have been wrong?

IF GOD BECAME MAN, THEN WE
WOULD EXPECT HIM TO:

6. Have a lasting and universal influence.

Which Jesus has! For the world He is the salvation and He is the problem. He is the salvation for those who believe in Him; He's a problem for those who don't. There's no way around it, and He is the only man in history of Whom you cannot take a middle-ground stance. You are either *for Him* and *believe Him*, or you are against Him. You can't be both!

IF GOD BECAME MAN, THEN WE
WOULD EXPECT HIM TO:

7. Satisfy the spiritual hunger in man.

Which He did.

Matthew 5:6: "Blessed *are* those who hunger and thirst after righteousness, for they shall be filled."

John 7:37: "Now, in the last day, the great *day* of the Feast, Jesus stood and called out, saying, 'If anyone thirsts, let him come to Me and drink.'

John 4:14: "But whoever drinks of the water that I will give him shall never thirst..."

John 14:27: "Peace I leave with you; My peace I give to you; not as the world gives do I give *it* to you. Let not your heart be troubled, nor let it fear.

John 6:35: "Jesus said to them, 'I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.'" There are many other Scriptures.

IF GOD BECAME MAN, THEN WE
WOULD EXPECT HIM TO:

8. Exercise power over death.

Which He did!

Let's understand one other thing concerning Christ and what He did. Jesus laid His life down voluntarily! He had a commandment from the Father.

John 10:17: "On account of this, the Father loves Me: because I lay down My life, that I may receive it back again. No one takes it from Me, but I lay it down **of Myself**.... [His own choice and free will volition to do so] ...I have authority to lay it down and authority to receive it back again. **This commandment I received from My Father**" (vs 17-18).

He was not coerced into doing it. He freely chose to do so, because God loves us and wants to redeem all who believe and will repent and will accept Jesus Christ. He freely did it.

Hebrews 12 also helps answer the question: If God became man, how is it that He was able to not sin? Let's see why Jesus did this:

Hebrews 12:2: "Having *our minds* fixed on Jesus, the Beginner and Finisher of *our* faith; Who for the joy that lay ahead of Him endured *the* cross, *although* He despised *the* shame, and has sat down at *the* right hand of the throne of God. Now, meditate deeply on Him Who endured such great hostility of sinners against Himself so that you do not become weary and faint in your minds" (vs 2-3).

Just understanding the struggle and the fight and the power that Jesus had to use to overcome. Did Jesus have to overcome? That may sound like an unfair question. Yes, Jesus had to overcome! He had to overcome:

- Satan
- sin
- temptation
- human nature
- death

Revelation 3:21: "To the one who overcomes will I give *authority* to sit with Me in My throne, **even as I also overcame**, and sat down with My Father in His throne." Jesus also had to overcome!

You can reference this back to Heb. 5:7-8. He had to overcome with strong crying and tears.

(go to the next track)

The things that we found out about Jesus when going through this series:

1) He said that He was coming

He said, 'If I go, I will come again and receive you unto Myself.'

2) He said He was equal with God

He was the Son of God!

3) He says He will answer prayers
Who alone can answer prayers but God?

4) He had authority over laws and institutions

Let's see what He told Pilate when Pilate was telling of his powers. This is when Jesus was brought before him to be scourged, crucified and so forth.

John 19:10: Then Pilate said to Him, 'Why don't You speak to me? Don't You know that I have authority to crucify You, and authority to release You?' Jesus answered, 'You would not have any authority against Me if it were not given to you from above. For this reason, the one who delivered Me to you has *the* greater sin'" (vs 10-11). He even told Pilate, 'You don't have any power unless it was given to you of God; you don't have any authority over Me.' So, Christ had authority over laws and institutions. What did Jesus do in Matt. 5-7 to the laws of God? As we explained, *He filled them full!*

I don't think we fully understand it, but He said in Matthew 16:19: "And I will give to you the keys of the Kingdom of Heaven; and whatever you may bind on the earth will have already been bound in heaven; and whatever you may loose on the earth will have already been loosed in heaven."

I know for sure that that does not give the pope the authority to change everything to paganism. That I know for sure. No one is going to go against God or throw away part of what God has and get away with it. Nevertheless, there is that authority to do it, and who gives that authority to do that? *Jesus did!*

Matthew 18:18—this gives a qualifying statement: "Truly I say to you, **whatever you shall bind** on the earth **will have already been bound** in heaven; and whatever you shall loose on the earth will have already been loosed in heaven." There are certain decisions that have to be made; certain things that have to be done in spite of certain things. There is the authority to do it, but not authority to create sin.

5) Jesus has the forgiveness or the power to forgive sin

We've covered this quite extensively—note: Mark 7; Luke 7, etc. I don't want to get so redundant that we can't finish the review that we're doing here.

Ephesians 1:4: "According as He has personally chosen us for Himself before *the* foundation of *the* world... [according to the plan of God, which was before the foundation of the world] ...in order that we might be Holy and blameless before Him in love." When you really fully understand this, and you fully comprehend what is here in the book of Ephesians and what the New Testament is teaching us—*once we have the Spirit of God, once that we are under the grace of God—if we continue in that we cannot fail!*

That is a broad, overall statement and there are many different things in here, if you don't commit the unpardonable sin. We have to put that little caveat in there so that we have a little adjustment to it. But if now Jesus said that *the one who is believing in Me has past from death unto life!* (John 5:24). If you have passed from death unto life, you cannot fail! God wants us to be encouraged in this.

Too many times people in the Church of God have focused in on beating up the brethren with the whiplash of 'you better make your life straight or you're going to fail.' Rather than saying that if God has set His hand to you, if God has called you, and if you are in Christ's hands; Jesus said, 'no one takes them out of My hand.' You cannot fail, *except that you choose to fail by your own volition*. I don't know anyone *who is trying to serve God* who has chosen that!

"...in order that we might be Holy and blameless before Him in love, having predestinated us **for sonship** to Himself through Jesus Christ... [that's why Christ came; that's tremendous thing] ...according to the good pleasure of His own will, to *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*; in Whom we have redemption through His blood, *even* the remission of sins, according to the riches of His grace" (vs 4-7). So, He has the power to forgive sin!

What do we have in the model prayer that we have been given in Luke 11 and Matt. 6^[transcriber's correction]. *Forgive us this day; forgive us our trespasses as we forgive trespasses against us*. That is the hardest thing for human beings to do; it really, *really*, *really* is! But we're told all the way through to repent, to change, to grow, to confess our sins. He's ready to forgive our sins and so forth.

6) The claim of eternal life

It is through the name of Jesus Christ, and that is why Jesus has made such a fantastic impact upon the world.

Acts 4:8: "Then Peter, filled with *the* Holy Spirit, said to them..." The high priests; the same ones that crucified Jesus. Talk about a problem that wouldn't go away! They could not get rid of it.

"... 'Rulers of the people and elders of Israel, if we are examined this day as to a good work *done to the* infirm man, by what *power* he has been cured, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, Whom you crucified, *but* Whom God has raised from *the* dead, by Him this *man* stands before you whole. This is the Stone that was set at naught by you, the builders..." (vs 8-11). I don't think there's really ever been a movie made that has shown the

confrontation that they had. Every time I read something like this, I think that would be something if they were really able to make a movie that really showed what was going on here. He was talking to them!

“...which has become the Head of the corner. And there is no salvation in any other, for **neither is there another name under heaven which has been given among men, by which we must be saved**” (vs 11-12). In other words, it’s obligatory! That’s the only name under heaven given that you’re able to be saved. He has the power of eternal life!

Just to make sure we get this on record, John 10:28: “And I give them eternal life, and they shall never perish; and no one shall take them out of My hand.” You’re guaranteed to make it!

What should be heard in the Church of God is this: *If we confess our sins He is faithful and just to forgive us our sins*, and therefore, we need to go to Christ—don’t we?

- Can I get a sin out of you?
- Can you get a sin out of me?
- Can you make me stop sinning?
- Can I make you stop sinning?
- **NO!**

What have they found that is absolutely true? *You can’t make anyone do anything!* Even the law can’t make anyone do anything. The law only defines what is right and what is wrong. It can’t make you do anything. There’s the old saying: ‘You can lead a horse to water, but you can’t make him drink.’ You can even take him out in the river and drown him, but if he doesn’t want to drink, he’s not going to drink.

Therefore, I think that too many ministers have beat up on the people of God trying to make them righteous by their sermons and by their fear, rather than saying ‘Go to Christ.’ Rather than pointing them to Christ and saying, ‘If you have sin—which you do; if I have sin—which I do; I need to repent and go to God. **He will give us life!**’

Why did God do all of this that He did? John 3:16: “For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life.”

- if God has called us—which He has
- if God has given us of His Spirit—which He has
- if God is continually with us through His grace—which He is
 - ✓ He will forgive our sins—which He does
 - ✓ He is faithful and just to do so

Isn’t that tremendous in showing us that God *wants*

us in His Kingdom? God wants us in His Family!

God is not there doing what human nature thinks that you can force Him to do it. God is there saying, ‘I gave My Son in love so that you can come to Me, and I want you to do it willingly of your own free choice and your own free will, and your own volition as led by My Spirit; you will be in My kingdom and have passed from death unto life.’

Verse 17: “For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him.” Why? *Because God doesn’t have pleasure in the death of the wicked! or In the death of the innocent!* That’s why we have the second resurrection, to raise them back to life to overcome the mistakes that human beings have perpetrated.

This is what we need to understand concerning Christ. Let’s go through sections of the book of Revelation so that we can get a more well-rounded picture of Jesus Christ and what He’s going to do and how He’s going to do it, and His concern for us. This is important especially concerning the time of Pentecost.

Each one of the chapters in Revelation contains such a tremendous amount in it that it’s a whole study in itself. {note sermons series: Daniel and Revelation}

Revelation 1:1: “*The revelation of Jesus Christ, which God gave to Him, to show to His servants the things that are ordained to come to pass shortly...*” That’s how God views time. This was given to John. Why was it important that it was given to John? *He was the last living apostle of Jesus Christ!*

Many in the Church believed that he would be alive when Christ returned. God gave the revelation to John, and it couldn’t have come through anyone else. It had to come through John so that we would know that Christ is coming again. The whole first chapter has to do with Jesus Christ, and what He is doing, what He will be doing and how He’s going to accomplish it.

“...and He made it known, having sent it by His angel to His servant John; who gave witness to the Word of God and the testimony of Jesus Christ, and all the things he saw. Blessed is the one who reads, and those who hear the words of this prophecy and who keep the things that are written therein; for the time is at hand” (vs 1-3).

I’m sure we’re going to find out that this statement has to do with more than this book alone. Prophecy from the Greek does not necessarily mean to prophesy an event that is going to take place in the future, but it can also mean *preaching*. This book is the final one of the Bible.

Verse 4: John to the seven churches that *are* in Asia: Grace and peace *be* to you from Him Who is, and Who was, and Who *is* to come; and from the seven spirits that are before His throne; and from Jesus Christ, the faithful Witness, the Firstborn from the **dead, and the Ruler of the kings of the earth. To Him Who loved us and washed us from our sins in His own blood**” (vs 4-5).

There again, notice the emphasis that John has and the forgiveness, and that Jesus is doing it. The whole first chapter is telling us the activity of Jesus Christ until He returns, and what He is doing. That’s what it’s telling us here; that’s what becomes so important.

In the book of Revelation, we find that John talks about very important and profound things. There’s nothing here that is trivial or unimportant. These are the most important things that God could possibly give to us.

Then our goal, v 6: “and has made us kings and priests to God and His Father... [the whole goal of why we’re here, where we’re going, what we are going to do] ...to Him *be* the glory and the sovereignty into the ages of eternity. Amen.” This is an eternal proposition, brethren.

Verse 7: “Behold, He is coming with the clouds, and every eye shall see Him...” John starts out right away making it clear—no doubt—how Jesus is going to come. This is going to be a profound event!

“...and those who pierced Him; and all the tribes of the earth shall wail because of Him. Even so, Amen” (v 7)

Each verse here is tremendous! The impact is overwhelming!

Verse 8: ‘I am the Alpha and the Omega, *the Beginning and the Ending*,’ says the Lord...” That’s breathtaking! That encompasses everything that God is doing.

Speaking of everything that God is doing, they made a discovery that there’s a place in the universe that they can’t figure out. I don’t know how they measure it, but they say it’s 28,000-light-years away! It’s shaped like a huge disc, and in this one thing there are more stars than anyplace else they have ever known in the whole universe. It has so much power that they cannot understand it. Some think that they have discovered heaven, in the theological sense, ‘where people go.’ I don’t think that they have. However, maybe what they have seen out there in the universe is getting closer to the depths of heaven toward the center of the universe. What is it? *It is so great that they can’t understand it!* It is so fantastic that we don’t have the tools to measure it.

It was really absurd: One of the scientists said, ‘We have to hurry and get a probe out there to understand what it is.’ It’s 28,000-light-years away! How is he going to get any information on it if it takes 28,000-light-years to get the information back? *That just goes to show you how small our minds are!*

“...‘Who is, and Who was, and Who *is* to come—the Almighty.’....” (v 8)—same name given to the Father.

Verse 11: “I am the Alpha and the Omega, the First and the Last”; and, ‘What you see, write in a book, and send *it* to the churches that *are* in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” God wants us to know!

Verse 12: “And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands; and in *the* midst of the seven lampstands *one* like *the* Son of man, clothed in a *garment* reaching to the feet, and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire” (vs 12-14). That’s tremendous and important because this tells us what Jesus looks like in His glorified form. Also, if we’re going to see Him as He is—because we will be like Him—this tells us a little bit what we’re going to look like!

This is tremendous! That ought to be inspiring! We look at this old rotting ‘nephesh’ that we have here, and it’s ‘going to pot’ because it’s designed to ‘go to pot’ and wear out, unfortunately! We can do a few repairs to it. We can put a new set of eyes on it, called *glasses*. We can put new teeth in; fake bones in—but it’s still going to wear out!

All of this transplanting with other people’s body parts is really a mess. Shows what man is willing to do to avoid God! We won’t have to worry about that, because we are going to be as Christ is here.

Verse 15: “And His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance *was* as the sun shining in its *full* power. And when I saw Him, I fell at His feet as if dead...” (vs 15-17). I guess! What would you do if you saw that? What would you do if you had this vision?

Isaiah said when he saw the vision, ‘I am undone!’ When Peter saw Jesus after the resurrection and the tremendous amount of fish that they gathered in, he jumped overboard and said, ‘I’m a sinful man.’

“...but He [Jesus] laid His right hand upon

me, saying to me, ‘Do not be afraid; I am the First and the Last, even the one Who is living; for I was dead... [the whole Gospel right here] ...and behold, I am alive into the ages of eternity. Amen. And I have the keys of *the* grave and of death’” (vs 17-18). It shows that He’s going to unlock all of that; unlock all human beings from the death that they’re held in—if *they repent and accept Christ!*

Verse 19: “Write the things that you saw, and the things that are, and the things that shall take place hereafter.” Then He says to send them to the seven churches. After he sends them to the seven churches, then John gets another glimpse of what it’s like in heaven. It’s a little different than what the astronomers had. John didn’t need a telescope; he didn’t send a rocket. God brought this vision to him!

Revelation 4:1: “After these things I looked, and behold, a door opened in heaven; and the first voice that I heard *was* as if a trumpet were speaking with me, saying, ‘Come up here, and I will show you *the* things that must take place after these things.’ And immediately I was in *the* Spirit; and behold, a throne was set in heaven, and *One was* sitting on the throne” (vs 1-2).

Here’s a glimpse of what God the Father appeared in vision to John; he’s only describing the color, v 3: “And He Who *was* sitting was in appearance like a jasper stone and a sardius stone; and a rainbow *was* around the throne, like an emerald in its appearance.” Myself, I cannot comprehend that. Besides, I’m somewhat colorblind, so it’s really difficult for me to do it.

Here is this rainbow around it and, v 4: “And around the throne *were* twenty-four thrones; and on the thrones I saw twenty-four elders sitting, clothed in white garments; and they had on their heads golden crowns. And proceeding from the throne were lightnings and thunders and voices; and seven lamps of fire, which are the seven Spirits of God, *were* burning before the throne. And before the throne *was* a sea of glass, like crystal.... [a magnificent sight] ...And around the throne and over the throne *were* four living creatures, full of eyes before and behind; and the first living creature *was* like a lion, and the second living creature *was* like a bull, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle. And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, ‘Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come’” (vs 4-8).

John was able to have this vision into the very throne room of God! That’s tremendous! That’s why it’s so important that we really understand about Jesus Christ.

Verse 9: “And when the living creatures give glory and honor and thanksgiving to Him Who sits on the throne, Who lives into the ages of eternity, the twenty-four elders fall down before Him Who sits on the throne; and they worship Him Who lives into the ages of eternity, and cast their crowns before the throne, saying, ‘Worthy are You, O Lord, to receive glory and honor and power because You did create all things, and for Your will they were created and exist’” (vs 9-11).

Then we have the tremendous song that is given in praising Christ for what He did to redeem us and bring us to God, for the whole plan that He did, of all that Jesus went through:

Revelation 5:9: “And they sang a new song, saying, ‘Worthy are You to take the book, and to open its seals because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation, and did make us unto our God kings and priests; and **we shall reign on the earth.**’ And I saw and I heard *the* voices of many angels around the throne, and *the* voices of the living creatures and the elders, and thousands of thousands” (vs 9-11). Overwhelming! There’s no way you can grasp this!

In being a minister of many years I’ve tried to kind of in my mind portray what this would be like. I come up almost empty! Once in a while I can get a glimpse of it, but it’s really difficult. But John gave this for us so that we would have some idea.

Verse 12: “Saying with a loud voice, ‘Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.’ And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, ‘To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity.’ And the four living creatures said, ‘Amen.’ And the twenty-four elders fell down and worshiped *Him* Who lives into the ages of eternity” (vs 12-14).

There is the site and picture of God the Father and Jesus Christ now ready to administer what they’re going to do on the earth and send Christ back to the earth.

All Scripture from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 1:29, 35-36, 14, 1, 38-42, 14
- 2) 1 Peter 2:24
- 3) Galatians 4:4-5
- 4) Romans 8:2
- 5) Hebrews 5:5-9
- 6) Galatians 3:13
- 7) 2 Corinthians 5:21
- 8) John 8:46, 23-29
- 9) Luke 21:33
- 10) Matthew 5:6
- 11) John 7:37
- 12) John 4:14
- 13) John 14:27
- 14) John 6:35
- 15) John 10:17-18
- 16) Hebrews 12:2-3
- 17) Revelation 3:21
- 18) John 19:10-11
- 19) Matthew 16:19
- 20) Matthew 18:18
- 21) Ephesians 1:4-7
- 22) Acts 4:8-12
- 23) John 10:28
- 24) John 3:16-17
- 25) Revelation 1:1-8, 11-19
- 26) Revelation 4:1-11
- 27) Revelation 5:9-14

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- Isaiah 53
- Romans 7
- Hebrews 2
- Mark 7
- Luke 7
- John 5:24
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- Matthew 6

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FRC:bo

Transcribed: 8-27-13

Was Jesus God? I

Fred R. Coulter

We're going to cover something that I've been going over. I have been discussing this and we have chosen not to get involved with *The Journal: News of the Churches of God* (thejournal.org). However, with so many things going on with the calendar and tithing and now the nature of God, perhaps we need to go ahead and at least state the truth. I don't really relish the idea of getting in *The Journal*. but I hate to see so many brethren led astray by so many silly things that go on.

One of them is that there's a big advertisement there: Ken Westby and the Association for Christian Development and Anthony Buzzard and Charles Hunting are having a conference concerning the nature of Christ. I graduated with Ken from Ambassador College. We both graduated in 1964. I wrote him a letter and told him that I thought he was going down the wrong path. He sent that on to Charles Hunting and Charles Hunting sent me some things so I answered him. I guess he's still stuck in the hierarchical evangelistic mode because he asked me to answer him with respect. After I challenged him on some of his doctrines, I said, 'Respectfully yours.' When people come up with false doctrine you cannot respect that kind of thing at all. I was straightforward and to the point.

Years ago, when I did the sermon series, *Who Was Jesus*, and it was quite a lengthy series. At that time I had Anthony Buzzard's booklet, and now, they—Anthony Buzzard and Charles Hunting—have this book *The Doctrine of the Trinity: Christianity's, Self-inflicted Wound*. It's amazing what they have put in here. It is really not a full treatise against the trinity. ***It is more a treatise against Christ having been God before He was human!***

In Anthony's booklet, he said that Christ was thoroughly Jewish, brought up in a Jewish way, meaning in Judaism. Judaism is not the Law of Moses. I mentioned it many times, but I'll mention it here again: In order to understand *Judaism and the works of law*, you have to have the book *Code of Jewish Law* by Ganzfried and Goldin. When you read that it will become crystal clear as to why Judaism is not what God taught.

When they talk about return to 'Jewishness,' they're talking about returning to Judaism. As I pointed out, in the sermon series *Prophecies of Jesus In the Old Testament* and going through Arnold Fruchtenbaum's book—*Messianic Christology*—which was very good, he is a Jew. His mission is to Jews and he thoroughly understands about 'Elohim' and explains it just the way that we understand it. He

thoroughly understands that the prophecies in the Old Testament show that the One Who became Jesus Christ was God before He became flesh.

There's a whole movement to Judaize all of Christianity and bring it back under the hegemony of Judaism and then let all of the Gentiles follow the Noahide laws, which by the way, for the International Criminal Court, the basis of it is the Noahide laws. That's already in effect now.

What we're going to do is we're going to look at some Scriptures in the Old Testament and then we will basically go through the book of John.

How many times does God have to say something for it to be true? *Once!* Scholars take this position and I'm convinced that 90%-plus of the scholars are non-believers, if not atheists. The worst of the lot are those from the Jesus Seminar who desire to tear down everything about Christ. Yet, there are churches that actually affiliate with the Jesus Seminar, 100s of them. You see where everything is going in the world under what is called 'religion' and 'Christianity.'

I'm starting in Gen. 1 because when we get to the first part of John, that's where we will be.

Genesis 1:1: "In the beginning God created the heavens and the earth." I'll just briefly review the word *God*, which is 'Elohim,' a plural noun meaning *more than one*. 'Eloh' means *one* God.

This is shown when we come to v 26: "And God said, 'Let Us make man in Our image, after Our likeness...'" The 'Us' refers to God. The Jews explain this as the 'Us' referring to the council of angels that were with God when He created, but it doesn't say that.

Let me stop here and explain to you Judaism's view of God. Judaism does believe in monotheism, meaning only one God by number. They do not understand one by unity, or one family, meaning more than one by number. K.J. Stavrindes' thoughts are that God is everywhere. {note sermon *Is Your God a Glob?*} They say God has:

- no form
- no arms
- no hands
- no head
- no feet
- no body

God is everywhere, therefore, you can't really describe Him. Therefore, because God is everywhere it's impossible for Him to become a man. They say that Jesus could not have been God before He was man 'because we don't believe it.'

How many people believed that the world was flat and for how long? When Copernicus came up with it's round and when Galileo verified it, the hierarchy was ready to do them in. Galileo was wise. He came before the council and he said, 'Okay I will believe and endorse what the council says.' It's reported that as he was walking out he said, 'Nevertheless, it is still round.'

What people believe that is not a true definition in the Bible is neither here nor there. People can believe error, and they can believe things that are wrong with the exact same intensity that you believe that something is right. The only difference being is that God requires you to:

- prove all things
- search the Scriptures to find out whether they are so
- hold fast to that which is good

God does not want you to have a blind belief that you do not know and that you do not understand. He wants you to have a belief that is understandable. He has made it and defined it in the Scriptures so we can understand it.

Let's look at some other Scriptures that will help us along the way. God created man and created Eve.

- How did God appear to them?
- If God was a glob, did He talk to them out of a tree?
- If God was a glob, did He talk to them out of the ground?
- He should have talked to them out of the fruit, don't you think?

That would have helped Eve a little bit. 'Uh, uh, uh, don't eat this one Eve!'

- How did He appear? *He appeared as a man!*
- What did He look like? *A man!*

He probably looked very similar to Adam. If He made Adam in His image, then He must have looked very similar to Adam. When God talked to them, they saw Him.

Genesis 3:8: "And they heard the sound of the LORD God walking in the garden..." It wasn't His voice (KJV). Have you ever seen a voice walking?

"...in the cool of the day. Then Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden" (v 8). If God is in everything, then hiding in the trees wouldn't help.

Verse 9: "And the LORD God called to Adam and said to him, 'Where *are* you?'" Adam had

to come out and say, 'I'm here.' You know the rest of the story.

You come all the way through the things up to the time of the time of Noah and including Noah and you find that God was living in the Garden of Eden and He cut it off so that Adam and Eve and no one else could go there. He probably had the altar for the burnt offerings right at the entrance of the Garden of Eden. That's why the temple and the tabernacle are made the way that they are because it goes back and reflects how things were at the time that God created man.

Man was put out of the Garden. He could not come into the Garden of Eden but he could come up to the point where the altar of burnt offerings was and that's where they came and worshipped God. That's where they came and met God. We will see that this is the God Who became Jesus Christ.

Through the first part of Genesis, God walked with man, talked with man, executed judgment against man, and so forth. After the Flood, God removed Himself from walking and talking with man and appearing as a human being. He gave the jurisdiction of judgment to men.

Genesis 9:5: "And surely the blood of your lives will I require. At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. Whoever sheds man's blood, his blood shall be shed by man—for And God spoke to Noah, and to his sons with him, saying, He made man in the image of God" (vs 5-6).

God gave them the jurisdiction of judgment and this is *before* the Law given at Sinai. This is an administration of death! The administration of death did not begin under human hands with Israel and the judges. It began with Noah and his sons after the Flood.

Then God made a covenant with the whole earth that He would never flood it again. Then we come to the time of Abraham and we are not told that He appeared directly to Abraham all the time. We know that He appeared to him in visions, but there were occasions when He appeared to him directly.

- How did He appear?
- Was He a glob rolling down the road kind of like an inner tube or something like that?
- What was He?
- What did He look like?
- What did He do?

Genesis 18:1: "And the LORD appeared to him [Abraham] in the plains of Mamre, and he sat at the tent door in the heat of the day. And he lifted up

his eyes and looked, and lo, **three men stood by him**" (vs 1-2).

I'll give you a little lesson in Philo 'trinityology.' Philo, who was the famous Jewish Alexandrian philosopher who married together pagan philosophy and the Bible by interpreting the Bible in an allegorical sense or in a sense that looks at the plain, simple statements of the Bible and says, 'It doesn't mean exactly what that says. It really means something else. Therefore, here's what it means.'

Philo says of these 'three men' that this is the trinity—three in one—because God appeared and all three men stood by Him. The three men were the Lord and the other two were the two angels:

Genesis 19:1: "And there came two angels to Sodom...". One was the Lord, the other two were angels and they appeared as men.

Genesis 18:2 "...And when he [Abraham] saw *them*... [this was not a vision] ...he ran to meet them from the tent door, and bowed himself toward the ground. And he said, 'My LORD'..." (vs 2-3). Notice that is capitalized; that is not 'lord' meaning just a man. This means *God*.

"...if now I have found favor in Your sight, do not pass away, I pray, from Your servant. Let a little water, I pray, be brought, and wash Your feet, and rest under the tree. And I will bring a bite of bread, and will comfort your hearts. After that You shall pass on, for this is why You have come to Your servant.' And they said, 'Do so, as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of fine meal; knead it, and make cakes'" (vs 2-6).

Wait a minute, God is going to eat bread! This has nothing to do with the 'god of Judaism,' that is a glob and is in everything.

By the way, that philosophy, carried out one step further, is the philosophy of Hinduism; that you improve your godly character by reincarnation into different forms of life so that you can be purged of all of the nonsense of humanity and enter into the bliss of knowing God. The ultimate bliss of knowing God is—as Deepak Chopra says—yourself, because God is in everything, God is in you. Therefore, you discover 'the god in you' and you have discovered God and you know God. That's the whole point of all of this 'improve yourself' movement: tap the inner-powers of yourself, and all that sort of thing.

We'll have a few diversions as we go just to fill you in on some of the nonsense that people believe. It's amazing what people believe.

Verse 7: "And Abraham ran out to the herd..." This is going to take some time. We asked one of our men about this because he's used to

slaughtering animals. You just figure out how much time this probably took when this went on to do the bread, to knead it, to get it ready. If there's unleavened bread then that wouldn't take too long, probably 20 minutes and we're ready to go. Now we have a bigger thing here.

"...and brought a calf, tender and good. And he gave *it* to a young man. And he hurried to dress it. And he took butter and milk, and the calf, which he had dressed, and set *it* before them" (vs 7-8).

One of the rules of kosher is that you never eat butter or drink milk with meat, and you never have them on the same plates or use the same utensils. Therefore, you have two sets of plates, two sets of silverware, two sets of pans, etc. Now then, God violated Jewish kosher law. It's amazing what people believe.

Verse 8: "And he took butter and milk, and the calf, which he had dressed, and set *it* before them." Obviously, it took time to cut it and roast it. I don't know what part they cut and roasted, but I just imagine that they got the loins and the ribs, and I imagine that they had something like what we call New York steak today, only roasted. How long would that take to roast? Let's figure the whole thing here.

How long would it take to slaughter one of those animals and dress it out? *In haste, 45 minutes!* Then you cut it up. That would take some minutes anyway. In order to get the ribs you've got to hack down the back; there's no way around that. So, let's say a half hour to dress it, after they've skinned it, dress it and get the parts cut up; we're looking at an hour and a half. Then, we're probably looking at an hour and a half to roast it, somewhere around there. So, we're looking at approximately three hours for the whole thing. All the while they were sitting there in the tent. After Abraham set it before them:

"...And he stood by them under the tree, and they ate. And they said to him, 'Where *is* Sarah your wife?' And he said, 'Behold, in the tent.' And He said, 'I will certainly return to you according to the time of life, and lo, Sarah your wife *shall have* a son.' And Sarah heard at the tent door, which was behind Him. Now, Abraham and Sarah *were* old, *well* advanced in days, and it had ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, 'After I have become old, shall I have pleasure, my lord being old also?' And the LORD said to Abraham, 'Why did Sarah laugh, saying, 'Shall I, who am old, truly bear a child?' [key]: **Is anything too hard for the LORD?**'" (vs 8-14). In other words, is it impossible for God to become a man? *Of course not!* It's not impossible.

If people do not believe it, that does not make it a fact. The fact of it stands by itself

regardless of what people believe. That's why we have the Bible.

Now, let's go to the very time when Jesus was conceived. The essence of the book *The Doctrine of the Trinity* is that Jesus did not exist until the instant that He was conceived in Mary's womb. They do believe in a miraculous conception. I suppose that is suppose to give them validity for the rest of what they believe, which is nonsense.

Luke 1:30: "Then the angel [Gabriel] said to her, 'Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in *your* womb and give birth to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end'" (vs 30-33). That ties in with Isa. 9, though it's not an exact quote.

Verse 34: But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God'" (vs 34-35)

It actually means that which is being begotten in you right while he was speaking—present tense passive—'shall be called the Son of God.'

Verse 36: "Now behold, Elizabeth your kinswoman has also conceived a son in her old age; and this is *the* sixth month for her who *was* called barren. **For with God nothing shall be impossible**" (vs 36-37).

I've noticed that in the book *The Doctrine of the Trinity* that they don't quote any of those Scriptures. We'll just make note of that as we go.

We're all going to speak a little Greek today. I'll make it easy for you. Let's understand something concerning the book of John, but especially the writings of John.

His Greek is very simple and straightforward. The reason that God inspired it to be that way is so that we won't get complicated with the philosophies of men. The disciples were not of this world and that they were considered by the learned, educated people of the scribes, Sadducees and Pharisees to be ignorant and unlearned men. They were not steeped in the philosophies of Judaism and God always preserved a core of Scriptural believers that He reserved to Himself. He probably did that with all of those involved to be called to be apostles with Mary, etc.; they were

Scripturalists. That's why I did the series *Scripturalism vs Judaism*.

Jesus did not come out of Judaism. He rejected it. He had no philosophies of Judaism. The disciples, who became apostles, did not come out of Judaism. They were not fully Jewish to the core. As a matter of fact, the only one who was thoroughly Jewish to the core was Judas Iscariot. All of the other eleven came from the area of Galilee: fishermen, tax collectors, and whatever else the other ones had for their occupations before they began to follow Jesus.

Do you know what Jerusalem thought of Galilee? Do you know what they said? '*Never has it been heard that a prophet comes out of Galilee!*' In other words, can anything good come out of Galilee?

They were educated in Greek: they spoke Greek and they wrote Greek, and God intended that. Nowhere is there any evidence of any remnant of any of the Gospels, including Matthew, that was ever written in Aromatic or Hebrew. It's just not so, though people have made claims that it was. The reason that it was in Greek was because that was the language that the people spoke.

The reason that it was not written in Hebrew was because Greek is the foundation for all the modern languages that we have today. Greek is still a living language and Greek is still read in the Greek Churches from the same text that we are reading here. However, they've done the same thing as all the other religions. They have cocooned the Bible and put it in their little altar sanctuary and the only time they open it is when they have Sunday services, or Mass, or whatever they have with the Orthodox Church. The only time they get close to it is when they kiss it. Through this device, God preserved the *Byzantine Text*.

Though they had it right in their hands, though they had it with them, after the New Testament Church was scattered into the area of what later became known as the Waldensians, the Bible was literally locked up because it was so Holy that only the priests ought to read it and only the priest ought to interpret it. The Catholics did the same thing with the *Latin Vulgate Bible* from Jerome.

This Greek is very easy. First of all, I'm going to read it in the English. Then, we'll all be able to say some Greek words here and I'll explain it to you afterwards.

John 1:1: "In *the* beginning was the Word, and the Word was with God, and the Word was God." The structure of the Greek is so clear that there can be no doubt as to what this is saying. None whatsoever.

If you looked at this in an Interlinear and you probably read somewhat about it, people make a big deal concerning the fact that there is no definite article for ‘Theos,’ when it says, ‘the Word was God.’ With the article, ‘Theos’ is pronounced this way, ‘ho’—which then means *the*—‘Theos’: *God*.

The reason that the definite article is not there is because what this is conveying in the Greek means that the Word is everything that God is; every attribute of God, equal with God, and so forth. That’s why there is no definite article there. If you studied elementary New Testament Greek you would get to about your fourth lesson and you would be able to understand this with no problem. That’s how basic and elementary that this part of the New Testament is with the introduction.

We’ll look at some other things concerning Christ becoming a man. We’re going to go ahead and go all the way down to v 14, and then, I’m going to read to you some quotes out of the book that Anthony Buzzard and Charles Hunting have written.

John 1:1: “In *the* beginning was the Word, and the Word was *with* God, and the Word was God.” Let me tell you about the word *with*. This Greek word is ‘pros.’ When it’s ‘pros ton Theon,’ it means *with God*.

It is a reflection of, that God and the Word, were face-to-face because the word *face* is ‘prosopon.’ ‘Pros’ means *facing*. There’s another word that means *with*, which is ‘meta.’ This is not ‘meta’; this is ‘pros.’ When you read in the other parts, there’s a couple of sections in the New Testament where it is face-to-face, it is ‘prosopon prosopon.’ When you have it here that He was ‘with God,’ that means that He had a close relationship akin to face-to-face.

The reason I’m bringing this out is because they believe that this word is equivalent to wisdom in Prov. 8. Whenever there is a false doctrine that goes contrary to what the Scriptures plainly say, they must go to an outside source, they must leave the meaning of the original language and they must create a brand new translation, which we will see that they did. That’s why I wanted to go through this so you would see that it is very simple. It means what it says and it says what it means; there is no equivocation—*period!*

Verse 2: “He was in *the* beginning with God. All things came into being through Him...” (vs 2-3). How can all things come into being through Him *if* He did not come into being until He was conceived in the womb of the virgin Mary? That creates a great difficulty. They explain it, ‘It was made *for* Him.’ That’s not what it says. John makes it even more clear:

“...and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men” (vs 3-4). We’re dealing with something very important. Only God can impart life! Look at everything that man has done in this modern age: he still cannot make it live, he can make a robot, he can make it appear, but he cannot make it live. Life has to come from life and man does not have the ability to bring that kind of life.

Verse 5: “And the light shines in the darkness, but the darkness does not comprehend it.” The light is shining into the darkness of Satan’s world and the darkness doesn’t comprehend it.

Now, he picks up with the baptism of John, v 6: “There was a man sent by God, whose name was John. He came for a witness, that he might testify concerning the light, so that through him all might believe. He was not the light, but *came* that he might testify concerning the light. The True Light was that which enlightens everyone who comes into the world” (vs 6-9).

You tie that together with everything that was made and the light—what we are talking about here—is that Christ is the One, as Creator, Who gives intelligence to all men coming into the world. That’s what it’s talking about.

Verse 10: “He was in the world... [to make sure we know who he’s talking about, he says]: ...and the world came into being **through Him**... [it’s not *for* Him, but *through* Him] ...but the world did not know Him. He came to His own... [He was to be of the house of David of the tribe of Judah] ...and His own did not receive Him; but as many as received Him, to them He gave authority...” (vs 10-12). It says *power* in the King James, but the Greek there is ‘exousia’ meaning *authority*.

“...to become *the* children of God, *even* to those who believe in His name; who were not begotten by bloodlines, nor by *the* will of *the* flesh, nor by *the* will of man, but by *the* will of God. And the Word became flesh...” (vs 12-14).

Let’s understand something. If He did not exist until He was conceived, He was always flesh. So, how could He *become* flesh, if that’s what He always was? If He didn’t exist until He was conceived in Mary’s womb? You see the great problems you have with that?

“...and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth” (v 14).

Let me read a quote, here and let’s see how they explain some of these things. I thought that Anthony’s first booklet was bad. This book is

something else. This is concerning the things concerning John.

from: The Doctrine of the Trinity: Christianity, Self-inflicted Wound by Anthony Buzzard and Charles Hunting:

(quoting someone): "Historians agree that this is so. In the Synoptics there is no direct statement of the pre-existence of Christ.

Synoptics means Matthew, Mark, Luke and John.

They do not anywhere declare His pre-existence.

(go to the next track)

First we have the Christology of the Synoptics and here, it cannot be contended on any sufficient ground that they give us the slightest justification for advancing beyond the idea of a purely human Messiah.

This gets into the question: can a man save man? or Does salvation come from God?

The idea of pre-existence lies completely outside the Synoptic sphere of view. Nothing can show this more clearly than the narrative of the supernatural birth of Jesus. All that raises Him above humanity—though it does not take away the pure humanity of His person—is to be referred only to the penuma hagian'...

that is the Holy Spirit

...which brought about His conception...

The synoptic Christology has for its substantial foundation the notion of the Messiah, designated and conceived as the 'huios theo'...

meaning *the Son of God*

...and all points of working out of the notion rest on the same supposition of a nature essentially human.

Pre-existence does not belong in the primary data of Christian faith in the historic and exalted Jesus...

Remember, the Jesus Seminar has never found the historic Jesus.

...but is necessary to implicate that faith.

They say that more solid evidence would warrant the word *implication*. So, he just uses *implicate*.

It forms no element in the primitive doctrine recorded in the opening chapters of Acts. In Acts there is no emergence of thought that His origin must be transcendent as His destiny, no hint of pre-existence. Christ's place in eternity is in the foreknowledge and council of the Father.

meaning it was in His thought

Most significantly, the view that Jesus existed prior to His birth only in the councils of God, is the one expressed by Peter in his first epistle.

It doesn't say that. It says He 'foreknew' Him. When did He foreknow Him? *Before He became human!*

A professor of Ecclesiastical history...

It gives a reference to the book, *First Epistle of St. Peter* by Edward Gordon Selwyn:

...Jesus, Whose mind was steeped in the prophets, derived his Messianic conception from common Hebrew source is patent. While His Messianic message is thus rooted in prophecy, to which Jesus, Himself, appeals in attestation to it, does not appear that He assumed, or ascribed to Himself, a pre-temporal existence.

to exist before He became human

According to what Matthew and Luke relate of His origin, He is Divinely generated but He has not pre-existed.

We will see that the book of John contradicts that, entirely!

He is represented as coming into being in the womb of the virgin by generation of the Holy Spirit. No one can reasonably maintain that according to the versions of the supernatural generation given by Matthew and Luke...

You leave out John, but if you leave out John, you're leaving out part of the Word of God. When you leave out part of the Word of God, you can prove anything you want to prove.

...there's no hint that He existed before this Divine creative act, nor is there any explicit indication in His own utterance that He was conscious of His personal pre-existence.

We'll see that that is wrong. These are part of those teachers that come up to take away faith.

Luke's omission of any reference to pre-existence, has embarrassed many Orthodox theologians since in pre-existence Christology, a conception by the Holy Spirit in Mary's womb does not bring about the existence of God's Son.

Part of Orthodoxy is that it's complicated in many ways. They say that even though Jesus was conceived in the womb of Mary, He was never human. He only had human form. He was always spirit and all you saw was what looked like to be human form.

Do not be surprised that Satan has confused

the nature of God and the nature of Christ in the minds of so many people, because his purpose is to turn people away from God. If, at this point, you are a little perturbed at what I'm reading because of the stupidity of it, it is designed to make people perturbed, 'turned off' and not understand, so they won't seek God. *That's the whole purpose of this kind of nonsense!*

"The Word" In Jesus Prologue: Recent commentaries on John...

Who are they? He quotes one that is:

according to many manuscripts...

Who are the recent commentaries?

...admit that despite long-standing tradition to the contrary, the term 'Word' in the famous prologue of John need not refer to the Son of God before He was born. Our translations imply belief in the traditional doctrine of incarnation by capitalizing the word, 'Word.'

If He was God and you capitalize God, then you have to capitalize the 'w' for Word. Notice these arguments of words.

But what was that that became flesh in John 1:14? Was it a pre-existing person or was it the self-expressive activity of God the Father, His eternal plan?

so, God's eternal plan became flesh

A plan may take flesh, for example, when the design of an architect's...

You see how they reason. They get clear away from what you're talking about. They shift from the person of Jesus to the plan of an architect who builds a building and they are comparing unequal things together. Therefore, you can make any conclusion you want to because you are deducing from two unequal things to arrive at your conclusion. You understand that?

...mind finally takes shape as a house. What pre-existed, the viable bricks and mortar was the intention in the mind of the architect. Thus, it is quite in order to read...

Here they change completely the translation of John 1:1-3. Listen to this; here's how they read John 1:1-3:

...In the beginning was the creative purpose of God...

It's not there in the Greek at all.

...It was with God and was fully expressive of God just as wisdom was with God before creation (Prov. 8:30). So, therefore, all things came into being through it.... [the wisdom] ...This

rendering suits the Old Testament use of 'Word' admirably.

Now you have a distinct problem. In Hebrew and in Greek *wisdom* is in the feminine case. That's why it's listed this way.

Proverbs 8:1: "Does not wisdom call? And does not understanding put forth **her** voice? **She** stands in the top of high places, by the place where the paths meet. **She** cries in the gates, at the entrance of the city, *at the doors*: 'To you, O men, I call; and my voice *is* to the sons of men'" (vs 1-4). This is a personification of wisdom. Wisdom did not take on flesh and become Jesus Christ.

Verse 22: "**The LORD possessed me** in the beginning of His way, before His works of old." God has always had wisdom! Wisdom is something you possess! The *Word*, 'ho Theos' was 'pros ton Theon,' He *was with God*. He was not a possession.

Verse 23: "I was set up from everlasting, from the beginning, before the earth ever was." Why, of course, that's no problem. God used wisdom when Christ created everything. He used wisdom to do it. Look at the fantastic creation that God has made. It reflects the wisdom and the mind of God. This personification of wisdom cannot possibly become the Word and become flesh.

There was one dissenting voice that went to that conference in Seattle, it was Steve Collins, the one who wrote the book *The Lost Ten Tribes of Israel*. I hope he was prepared for what they're going to hit him with.

The ambiguity of the Greek 'dia autou,' *through it or through Him*, John 1:3, allows for an impersonal Word before Jesus is born.

Not true! Incorrect statement! Let's go back and look at John 1:1, 3.

John 1:1: "In *the* beginning was the Word, and the Word was with God, and **the Word was God**." Now, 'ho Theos,' is masculine. Therefore, the *Him* is 'autou.' Unfortunately, 'autou' is also the same for *it*. *He, she or it*, is 'autou, autese, autou.' Therefore, they can technically think they can make a case for it. However, you can't do that when the 'Him' is referring back to the 'Word Who was God.' Therefore, '*made through Him*,' is the correct translation. Let's see where they're leading with this, now.

The impersonality of the 'Word,' is suggested...

Notice the words they use: *suggested, some have thought, others have studied*. Talk about ambiguous terms!

...by John's own commentary...

In 1-John 1:2 it was the impersonal, eternal life, eternal life which...

...an ideal pre-existence in the eternal councils of God, not an actual existence in another dimension before birth as a human being.

he quotes James Dunn:

Outside of the Gospel of John there is no doctrine of literal pre-existence.

That is not true. Paul makes it clear. If we have time we'll look at some of those Scriptures, if not, then I'll continue this on. He quotes Dunn from *Christology in the Making*:

Dunn however makes an important point that before John 1:14, there is no need to think of the 'Word' as a second personal being with the Father. Of John 1:1, Dunn says, "The conclusion which seems to emerge from our analysis this far, is that only with verse 14—the Word became flesh—that we can begin to speak of the personal Logos. The poem...

You see how they downgrade the Scripture? "The poem..." Why did they do that? It's a very clever device. If you hold it as the Word of God, you're not going to attempt to do anything to change it, but if it is just a *poem*, written by a man, now we have license to do something with it.

What they do in all of these cases is that they redefine the terms and they restructure everything so now it will fit their theory, rather than looking at what it is and then make their theory fit the facts. This is the way that too many people do. They get a theory and they go out and make everything fit *their* theory, rather than have a theory and look for the facts and let the facts correct the theory.

The poem uses rather impersonal language...

—became flesh. A little later on it says, 'Son of God; Only Begotten.'

...but no Christian would fail to recognize there is a reference to Jesus

thank you

...The Word became not flesh in general, but Jesus Christ. Prior to verse 14, we're in the same realm as pre-Christian talk of wisdom and Logos. The same language and ideas that we find in Plato. Whereas, we have seen we are dealing with personifications rather than persons...

We already covered that in Gen. 18; there were three people—one God, two angels. Those were not personifications. They were persons. A

personification cannot eat. A personification cannot drink, etc. A personification cannot cause the miraculous impregnation of Sarah with Isaac, and so forth.

...personified actions of God rather than an individual divine being, as such. The point is obscured by the fact that we translate the masculine Logos as He throughout the poem, but if we translate Logos as God's utterance instead, it would become clearer that the poem did not necessarily intend the Logos of verses 1-13 to be thought of as a personal Divine being.

They change the rules, they change the definitions, they change everything around and then come to *their* conclusions and say, 'Therefore, since we've come to this conclusion, you must believe that and you must get rid of your belief that it was a Divine personal being in the form of God Who was Logos. The Scriptures say, '**And the Word was God.**'

In other words, the revolutionary significance of verse 14 may well be that it marks not only the transition in the thought of the poem from pre-existence to incarnation, but also the transition from impersonal personification to actual person...

The thought became Christ. Now you know where Dr. Hoeh got his 'thinker and 'thought.' Then the question comes up: Why do we have to translate the masculine Logos as He? *Because the Greek demands it, that's why!*

...only to support a traditional interpretation of John's prologue, if Logos is taken as God's plan...

It doesn't say, 'God's plan.' We covered part of that in Eph. 1—His purpose, the mystery of His will. None of those words, either in English or Greek, do we find in the first part of John.

...not the Son alive before His birth, a major support is removed from the structure of the traditional view of the pre-existence and the trinity in John's Gospel.

We're not talking about trinity, we're talking about God the Father and Jesus Christ or dual, two.

Is the current translation of John 1:1 really a translation at all?

You have to come up with this so you can justify your changing of it.

If, by translation, we mean the conveying of the original into an intelligent equivalent in the target of language, does the phrase, 'Word was with God,' mean anything in English?

Now, they're saying that it doesn't mean anything in

English, but that Greek is so simple and so straightforward, that there can be no changing; there can be no doubt about it.

When was your last word with you?

They enter into a spurious argument. You never can come to a conclusion based upon a scenario.

We suspect that our present standard rendering, though they may be literally correct, simply allow the reader to feel good about his received Orthodox Christianity of the eternal Son assuming human nature.

Thank you for telling us what we ought to think. I'm very happy we do not think like you.

The ubiquitous presence of the capital 'w' on Word in our English versions is unwarranted. John did not say that the pre-existent Word was a second and distinct person before it became embodied in the Messiah.

Yes, he did! Clear and loud! 'In the beginning was the Word the Word was with God and **the Word was God.** **That is clear! That is distinct!** That's exactly what it says. In order to change that, you must come up with all kinds of mental gymnastics through philosophy and as William Tyndale says, 'Selfistry and juggling.'

Why shouldn't John, therefore, be saying that God's creative and expressive activity, His word or wisdom, the index of His mind was with Him just as wisdom was with Him in Prov. 8:30, which in fact, has remarkable parallels with that which John says later about Jesus' life found in the words of Jesus, and so forth.

How about that? Then they have to go to the apocryphal writings and different things like that to prove their point.

They quote F.F. Bruce; the great F.F. Bruce amazingly wrote of John 1:1, and the problem pre-existence of Christ:

"On the pre-existence question, one can at least accept the pre-existence of the eternal Word or wisdom of God, which or Who, became incarnate in Jesus; but whether any New Testament writer believed in a separate conscience as a second divine person is not so clear. I'm not so sure that Paul so believed."

You get all of these quotes from men to undermine what the Bible says; then you redefine what the Bible says, because what the Bible says does not fit what you're believing. So, therefore now, you make the Bible fit, by redefinition, what you believe.

Try that when you go to court. You got

ticked for going 95 mph. 'But Judge, the sign said 95 mph,' because in his mind, he read 65 mph upside down and backwards. That's the same kind of thing we're dealing with here.

Let's go through the book of John and let's look at some things. John 3:13 is a parenthetical statement; this is not the quote of Jesus.

John 3:13: "And no one has ascended into heaven, except He Who came down from heaven, *even the Son of man, Who is in heaven.*"

Christ was not in two places at once. This is John making it clear that "...no one has ascended into heaven except He Who came down from heaven..." Where was He before He became human? *In heaven, not in the mind of God!*

"...even the Son of man, Who is in heaven." So, he's writing this after Christ ascended into heaven and was there at the right hand of God.

Let's look at another Scripture. John the Baptist said, v 30: "'It is ordained that He increase, and that I decrease. **He Who comes from above is above all.** The one who is of the earth is earthly, and speaks of the earth. **He Who comes from heaven is above all**'" (vs 30-31). That's very clear! He comes from heaven. He said it twice! Therefore, if Jesus did not exist until He was conceived in the womb of the virgin Mary, He did not come from above.

I'm going to quote something out of the book just by memory, they said: If Jesus were a Divine Being and the Son of God, in that sense, if He were a Divine Being before He became human, then you would have a revolution.

Well, you did! There was a revolution! We see the reaction right here in John 5 to Jesus. The only reason that it did not foment into a revolution such as we know revolutions, is because Jesus' ministry had to be finished and He was to be crucified.

John 5:17: "But Jesus answered them, '**My Father is working until now, and I work.**' So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath..." (v 17-18). He never broke it. It means loosed, which means He loosed the law of Judaism that says you cannot carry your bedroll on the Sabbath.

"...but also because **He had called God His own Father, making Himself equal with God**" (v 18). If you're equal with God, what are you? *You're God!* The Apostle Paul said, 'Great is the mystery of Godliness, God manifest in the flesh.'

Verse 26: "**For even as the Father has life in Himself, so also has He given to the Son to**

have life in Himself.” Again, another verification that He was God in the flesh.”

Verse 37: “**And the Father Himself, Who sent Me, has borne witness of Me.** You have neither heard His voice nor seen His form at any time.” This is not direct evidence, but this a secondary or tertiary evidence that Jesus had heard the Father’s voice and seen Him, therefore, that adds to it.

Let’s come to John 6:33: “For the Bread of God is **He Who comes down from heaven...**” In order to come down from some place, you have to be there first.

“...and gives life to the world.’ Therefore, they said to Him, ‘Lord, give this bread to us always.’ Jesus said to them, ‘I am the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time’ (vs 33-35).

Verse 38: “**For I did not come down from heaven** to do My own will, but the will of Him Who sent Me.” Again, ‘come down from heaven.’

Verse 41: “Then the Jews were complaining against Him, because He said, ‘**I am the Bread that came down from heaven.**’” They understood what He was talking about, but they couldn’t comprehend it, because they said:

Verse 42: “And they were saying, ‘Is this not Jesus, the son of Joseph, whose father and mother we know? Why then does He say, “**I came down from heaven**”?’”

They understood the statement, ‘I came down from heaven, but they couldn’t understand it from the point of view that they only thought He came from Mary, and they assumed that Joseph was His father. Is that not the same thing that those who today reject Jesus as existing as God before? Don’t they believe the same thing? *Yes!* Nothing is new!

Verse 46: “**No one has seen the Father except He Who is from God; He has seen the Father.**” Who was with the Father? *The Word*, ‘proton Theon’: *face-to-face!*

Verse 51: “**I am the living Bread, which came down from heaven;** if anyone eats of this bread, he shall live forever...” Look at all those statements: ‘*came down from heaven!*’ I’ll bet that that just ground on their eardrums.

“...and the bread that I will give is even My flesh, which I will give for the life of the world” (v 51). Remember, after that a lot of them no more followed Him.

Verse 58: “**This is the Bread, which came down from heaven;** not as your fathers ate manna,

and died. The one who eats this bread shall live forever.”

After the disciples said that this is a hard saying, who is able to understand it or hear it, v 61: “But Jesus, knowing that His disciples were complaining about this, said to them, ‘**Does this offend you?**’” A lot of people are offended at that. A lot of people are offended that Jesus was God before He became a human being. So, He asked a question:

Verse 62 “**What if you shall see the Son of man ascending up where He was before?**” Where was He before? *If He did not exist until He was begotten in the womb of Mary, it would make no sense for this statement! He came down from heaven!* ‘In the beginning was the Word, the Word was with God, **the Word was God.**’ *Amazing! Absolutely amazing!*

John 7:15: “And the Jews were amazed, saying, ‘How does this Man know letters, having never been schooled?’” There’s proof again that He was not taught by them so He was not steeped in Judaism.

Verse 28: “Then Jesus spoke out, teaching in the temple and saying, ‘**You know Me, and you also know where I come from;** yet, I have not come of Myself; but He Who sent Me is true, Whom you do not know. **But I know Him because I am from Him, and He sent Me**’” (vs 28-29).

Verse 33: “Then Jesus said to them, ‘I am with you yet a little while, and **then I go to Him Who sent Me.** You shall seek Me, but shall not find Me; and where I am *going*, you are not able to come’” (vs 33-34).

John 8:14: “Jesus answered and said to them, ‘Even if I testify about Myself, My testimony is true, because **I know where I have come from and where I am going.** But you do not know where I come from and where I go.’”

Verse 21: “Then Jesus said to them again, ‘I am going away; and you shall seek Me, but you shall die in your sin. **Where I am going, you are not able to come.**’”

Verse 23: “And He said to them, ‘**You are from beneath; I am from above...**’” If He was just an impersonal thought in the mind of God, He would not know where He had come from. Never at any time did He say, ‘I came from the mind of God, stupid. Don’t you understand the thought?’

“...**You are of this world; I am not of this world.** That is why I said to you that you shall die in your sins; for if you do not believe that I AM...” (vs 23-24).

In the *King James* it says, ‘I Am *He*.’ Notice that the ‘He’ is in italics. The I AM, here, is a special

form of the Greek called ‘ego eimi,’ both words mean *I AM*. You can say *I AM* by saying ‘ego.’ You can say *I AM* by saying ‘eimi,’ put together, you have a double emphasis. That’s why in this translation it is capitalized, ‘I AM.’

Verse 28: “Then Jesus said to them, ‘When you have lifted up the Son of man, then you yourselves **shall know that I AM, and that I do nothing of Myself. But as the Father taught Me, these things I speak.**”

Verse 42: “Therefore, Jesus said to them, ‘If God were your Father, you would love Me, because **I proceeded forth and came from God. For I have not come of Myself, but He sent Me.**”

Verse 52: “Then the Jews said to Him, ‘Now we know that You have a demon. Abraham and the prophets died; yet, You say, “If anyone keeps My words, he shall not taste of death forever.” Are You greater than our father Abraham who died? And the prophets, *who* died? Who do You make Yourself *to be*?’ Jesus answered, ‘If I glorify Myself, My glory is nothing. **It is My Father Who glorifies Me, of Whom you say that He is your God.** Yet, you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word. Abraham your father was overjoyed to see My day; and he saw *it*, and rejoiced.’ Then the Jews said to Him, ‘You are not even fifty years *old*, and You have seen Abraham?’ Jesus said to them, **‘Truly, truly I say to you, before Abraham was born, I AM’**” (vs 52-58).

The Greek on this is a different form of ‘was.’ In John 1 the form was ‘en’—long ‘e’; in John 8, it is entirely different.

Verse 58: ‘Jesus said to them, **‘Truly, truly I say to you, before Abraham was... [‘genesthai’] ...born, I AM’**” That comes from ‘to be’ and is an infinitive: ‘...before Abraham came into being, *I AM*.’ That blew them away!

Verse 59: “Then they picked up stones to throw at Him....” Obviously, in the mind of Judaism, for a man to say that he existed before Abraham, has got to be when you believe as God as a ‘glob’—in their mind, the greatest form of blasphemy—but it literally means, ‘...before Abraham existed, *I AM*.’

John 9:35—after He healed the man who was born blind: “Jesus heard that they had cast him out; and when He found him, He said to him, ‘Do you believe in the Son of God?’ He answered and said, ‘Who is He, Lord, that I may believe in Him?’ And Jesus said to him, **‘You have seen Him, and He is the One Who is even now speaking to you.’** Then

he said, ‘Lord, I believe.’ **And he worshiped Him**” (vs 35-38).

If He did not stop him worshipping Him—of course, they claim that’s only paying homage—then Christ would have been having the man commit idolatry.

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Genesis 1:1, 26
- 2) Genesis 3:8-9
- 3) Genesis 9:5-6
- 4) Genesis 18:1-2
- 5) Genesis 19:1
- 6) Genesis 18:2-14
- 7) Luke 1:30-37
- 8) John 1:1-14
- 9) Proverbs 8:1-4, 22-23
- 10) John 3:13, 30-31
- 11) John 5:17-18, 26, 37
- 12) John 6:33-35, 38, 41-42, 46, 51, 58, 61-62
- 13) John 7:15, 28-29, 33-34
- 14) John 8:14, 21, 23-24, 28, 42, 52-59
- 15) John 9:35-38

Scriptures reference, not quoted:

- Isaiah 9
- 1-John 1:2
- Ephesians 1

Also referenced:

Books:

- *The Doctrine of the Trinity: Christianity’s Self-inflicted Wound* by Anthony Buzzard and Charles Hunting
- *Code of Jewish Law* by Solomon Ganzfried and Hyman E. Goldin
- *Messianic Christology* by Arnold Fruchtenbaum
- *First Epistle of St. Peter* by Edward Gordon Selwyn
- *Christology in the Making* by James Dunn
- *The Lost Ten Tribes of Israel* by Steve Collins

Sermon Series:

- *Who Was Jesus*
- *Prophecies of Jesus in the Old Testament*
- *Scripturalism vs Judaism*

Sermon: *Is Your God a Glob?*

Magazine: *The Journal: News of the Churches of God* (thejournal.org)

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Was Jesus God? II

Fred R. Coulter

A man that I have known for a long, long time said that he now no longer believes that Jesus existed before He came in the flesh. He said, 'I do not believe that He existed until He was conceived in Mary's womb.'

Here's a book, *The Doctrine of the Trinity: Christianity's Self-inflicted Wound* by Anthony Buzzard and Charles Hunting. It is amazing what they do to get rid of John 1:1-3. That's so profound that we're going to go ahead and review it.

I'm going to read the Greek in the Gospel of John, chapter 1, is the simplest Greek that you would have within at least eight lessons of beginners New Testament Greek.

John 1:1, first in the Greek: "En arche en ho Logos kai ho Logos en pros ton Theon kai Theos en ho Logos." That is: "In *the* beginning was the Word, and the Word was with God, and the Word was God." That is simple. That is direct. There is no mystery to it whatsoever.

Where it says "**...and the Word was God,**" some people try and make a big deal out of the fact that the Greek word for *God*—'theos'—does have a definite article in front of it. There's a reason for that. Without the definite article it is talking about all the qualities of God—He was God. Just like you would say, 'He was *a* man.' You wouldn't say, 'He was *the* man.' You wouldn't say, 'He was *the* God,' because you're expressing all the qualities of God—"**...the Word was God.**" Everything that God is, that's what He was.

Just like if someone says that he or she is a human being. That means that this person has all the qualities of a human being. *Very clear!* Later we'll see it talks about Christ and the Godhead, that the fullness of the Divinity dwells in Him. This is very simple, very direct and it is combating what the Apostle John wrote in 1-John 4.

Let's read 1-John 4 because this is very important. It's almost like these doctrines come and go in some sort of cycle. I don't know what Satan's schedule is that he does it, but anyway, it comes out.

Years ago we did a series on *Who Was Jesus?* We went through Anthony Buzzard's booklet that he had. Now we've got the book and, in some cases, it's worse than the booklet.

1-John 4:1: "Beloved, **do not believe every spirit...**" There are spirits behind false doctrines; that's what he wants us to understand.

"**...but test the spirits, whether they are from God...**" (v 1). If they are not of God, who are they from? *Satan!*

"**...because many false prophets have gone out into the world**" (v 1). Meaning that *false spirits* not from God accompany *false prophets*. That's why many times, when people get locked into a false doctrine, it's so hard to convince them of the Truth. That's really something.

Verse 2: "**By this test...** [in this manner] **...you can know the Spirit of God...** [you're to know it] **...every spirit that confesses that Jesus Christ has come in the flesh is from God.**" It would not be necessary to say this if He were just born as a regular human being because all regular human beings come in the flesh. You wouldn't have to say that He's come in the flesh.

Verse 3: "And every spirit that does not confess that Jesus Christ has come in the flesh **is not from God.** And this is **the spirit of antichrist,** which you heard *was* to come, and **even now it is already in the world.**" Who are they sent out to deceive? *They are sent out to deceive the elect, if they can!* Satan has the whole world deceived, so who's he going to be after to deceive?

This is why when John finalized his Gospel, he put this at the very beginning, because he was combating the teachings that Christ was a spirit but looked like flesh—that's called Docetism—and that when Christ died, His body died, but He didn't die. When He was tempted, He was not tempted, because as a spirit, He couldn't be tempted. This gets into some very deep philosophical things when you start walking down this path.

John wanted to prevent that from happening for those who are the true brethren of Christ, and also to make it clear to the world that Christ was God. That's why this beginning, John 1:1, is so important. Where it says, "**...and the Word was with God**—'pros ton Theon.' In the Greek, 'pros' means *toward*. There's another word for *with* and it's 'meta.'

'Pros,' in meaning *toward*, gives the implication that They are together and facing each other, because the word for *face* in Greek is 'prosopon' and for *face-to face*—it is 'prosopon prosopon.' That has the connotation of being face-to-face showing two separate beings, one being the Word and one being God "**...and the Word was God.**" This shows that there are two in the Godhead.

John 1:3: "All things came into being through Him, and not even one *thing* that was created came into being without Him." How could that happened if He did not exist until He was conceived in the womb of Mary? *A great mystery!*

Verse 4: “In Him was life, and the life was the light of men.” Let me read again because this is profound:

The Doctrine of the Trinity: Christianity, Self-inflicted Wound by Anthony Buzzard and Charles Hunting:

Dunn, however, makes the important point that before John 1:14...

Let’s go look there. John 1:14: “**And the Word became flesh...**” That could also be translated, ‘was made flesh.’ Either way, if He was God, which it says He was, ‘Theos en ho Logos’—*was God*—then in order to become a man, He had to be made flesh, because God is spirit.

John 4:23: “But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father is indeed seeking those who worship Him in this manner. **God is Spirit, and those who worship Him must worship in Spirit and in Truth**” (vs 23-24). In order for Christ to become a man, as a man He had to be *made or become flesh*.

John 1:14: “...and tabernacled among us... [that’s what it means in the Greek, *temporarily lived among us*] ...(and we ourselves beheld His glory, the glory as of the only begotten with the Father)... [none other were begotten in the same way that Jesus was] ...full of grace and truth. John testified concerning Him, and proclaimed, saying, ‘This was He of Whom I said, “He Who comes after me has precedence over me because **He was before me**”’” (vs 14-15).

That’s the same Greek word ‘en’ or *was* that is used in John 1:1. It has the connotation of existing: “...He was before me.”

Dunn said: The conclusion which seems to emerge from our analysis, thus far...

That’s an analysis of John 1:1-14.

...is that it is only with verse 14—“...the Word became flesh...” —that we can begin to speak of the personal Logos. The poem...

That’s what they call it, *a poem*. You downgrade it from the Word of God.

...uses rather impersonal language—“...became flesh...” but no Christian would fail to recognize here is a reference to Jesus. The Word became not flesh in general, but Jesus Christ. Prior to verse 14, we are in the same realm as pre-Christian talk of wisdom...

As we covered last time, back in Prov. 8, the Logos.

...the same language and ideas that we find in Philo.

No, not at all! I’ve studied Philo and I can guarantee you it’s not the same.

Whereas, we have seen, we are dealing with the personification rather than person...

That’s how they get around it. Where it talks about, “In the beginning was the Word...” That’s a personification, not a person.

...personified actions of God rather than an individual divine being, as such. The point is obscured by the fact that we have to translate the masculine Logos as He throughout the poem, but if we translate Logos as God’s utterance...

You see what they have to do? *They have to change the simple Greek and make another translation of it!* If they did that then:

...it would be clear that the poem would not necessarily intend Logos of verses 1-13, to be thought of as a personal divine being.

It’s the same way that it’s always done. You change the words, you change the meaning, you come back and reinterpret it and then give it the meaning that you want. Here’s another translation of it. I don’t know if this is Hunting’s or if this is somebody else’s, but here is how they translate it:

Reading a translation of John 1:1, from an unknown source:

“In the beginning was the creative purpose of God...

The Greek cannot be rendered that way at all!

...It was with God and was fully expressive of God, just as wisdom was with God before creation.”

They’re comparing ‘wisdom’ in Prov. 8 with the ‘Word’ in the New Testament. With that in mind, let’s review just a few things that we did earlier.

John 3:6—Jesus is talking to Nicodemus and he’s explaining to him the difference of: “**That which has been born of the flesh is flesh...**” If Christ was made flesh and born of the flesh, He was flesh. That takes care of the fact that it could not be Docetism. It also takes care of the fact that He was fully human.

“...and that which has been **born of the Spirit is spirit**. [then He explains what it means to be ‘born of the spirit’]: ...Do not be amazed that I said to you, ‘It is necessary for you to be born again.’ The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; **so also is everyone who has been born of the Spirit**” (vs 6-8).

We might interject here that this also crosses paths with the Protestant doctrine of ‘born again.’ If a born again Christian is truly ‘born again,’ then he’s like the wind and we can’t see him and he can go wherever he wants to. In some cases you don’t even know where he is. So, you can tell anyone who says they’re born again, ‘Why are you standing here before me? Why don’t you leave the room and walk out through the wall, just like Jesus did? Therefore, you are not born again.’

Nicodemus was awed, he couldn’t understand this, v 9: “Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, **We speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony**” (vs 9-11). Isn’t that interesting. That was before the disciples were actually out preaching. So, the ‘We’ has to refer to God the Father and Christ.

Verse 12: “If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things? (And no one has ascended into heaven, except ¹**He Who came down from heaven**... [we’re going to look at a lot of ‘came down from heaven’] ...**even the Son of man, Who is in heaven**.)” (vs 12-13).

- Who is He talking to? *Nicodemus!*
- Where is he? *On the earth!*

Nicodemus couldn’t be in heaven. That whole verse 13 has got to be a parenthetical statement *inserted by John* to explain that Christ is now in heaven at this time. Christ could not be on the earth and in heaven at the same time. It wouldn’t make any sense. It doesn’t say, ‘The Son of man Whose name is reserved in heaven.’ During this conversation, Christ was on the earth so this could not be words attributable to Christ because He was not in heaven.

Verse 14: “And even as Moses lifted up the serpent in the wilderness, in the same way it is ordained that the Son of man be lifted up.”

Let’s see what John the Baptist said of Jesus, v 30: “It is ordained that He increase, and that I decrease. **He Who** ²**comes from above is above all**... [‘above’ means *heaven*; He comes from above] ...The one who is of the earth is earthly, and speaks of the earth. **He Who** ³**comes from heaven is above all**” (vs 30-31).

We’re going to see: comes from heaven, came down from heaven, over and over again. There is no way that you can say that that means just some ethereal thought of that the Word of God comes down from heaven like manna.

Verse 32: “And what He has seen and heard, *this is what* He testifies...” What did He hear? What did He see? *He heard the Father! He saw the Father!*

“...but no one receives His testimony. The one who has received His testimony has set his seal that God is true; **for He Whom God has sent [Christ] speaks the words of God**; and God gives not the Spirit by measure *unto Him*” (vs 32-34).

John 5:16: “And for this cause, the Jews persecuted Jesus and sought to kill Him, because He had done these things on a Sabbath. But Jesus answered them, ‘My Father is working until now, and I work.’ So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* **He had called God His own Father, making Himself equal with God**” (vs 16-18).

They said in the book—*The Doctrine of the Trinity*—that if Jesus came and was really from God, it would cause a revolution. Well, it did! They wanted to kill Him!

Verse 19: “Therefore, Jesus answered and said to them, ‘Truly, truly I say to you, **the Son has no power to do anything of Himself, but only what He sees the Father do**...’”

Verse 37: “**And the Father Himself, Who sent Me**...” That in itself does not mean that ⁴**He came from heaven**, but it does with all the rest of the Scriptures added to it, because it talks about John who was sent from God.

“...has borne witness of Me. **You have neither heard His voice nor seen His form at any time**” (v 37). So then, we have to ask, ‘Who was it that was seen in the Old Testament?’

- Adam and Eve talked with God
- Noah talked with God
- Abraham talked with God

The prophets had the Spirit of God come to them. God did not appear to them in a form, but He certainly did before the Flood. It was possible for God to reveal Himself as a type of man before He became the Son of man born of the virgin Mary. Otherwise, how could you explain this verse? Moses saw the glory of God. Different ones heard God speak to them—“...neither **heard His voice** or **seen His form** at any time.”

John 6 becomes interesting. We’re going to go through and review this, because it just really is something. These were the ones who were coming to Jesus and after they had been fed—this was part of the 5000—and they’re trying to coax Jesus into providing food for them again.

John 6:30: “Therefore, they said to Him, ‘What sign will You perform, that we may see *it* and believe You? What work will You do?... [here’s a test for You] ...Our fathers ate manna in the wilderness, as it is written: “He gave them bread to eat *that came down* from heaven.” Then Jesus said to them, ‘Truly, truly I say to you, Moses did not give you the bread from heaven; but **My Father gives you the true bread from heaven. For the bread of God is He** ^[#5]**Who comes down from heaven and gives life to the world.**’ Therefore, they said to Him, ‘Lord, give this bread to us always.’ Jesus said to them, ‘**I am the Bread of Life**; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time” (vs 30-35).

Verse 38: “**For I did not** ^[#6]**come down from heaven to do My own will, but the will of Him Who sent Me.**” I will have to mention that none of these ‘come down from heaven’ verses are even covered in this book, *The Doctrine of the Trinity: Christianity’s Self-inflicted Wound* by Buzzard and Hunting. Those are so plain, so simple and so easy to understand that it’s incredible.

Verse 41: “Then the Jews were complaining against Him, because He said, ‘**I am the Bread that**’ ^[#7]**came down from heaven.**”

Verse 42: “And they were saying, ‘Is this not Jesus, the son of Joseph, whose father and mother we know? Why then does He say, ^[#8]**“I came down from heaven”**?’”

Here’s one close to it. Let’s come down here to v 46: **No one has seen the Father except He Who is from God**; He has seen the Father.” We wouldn’t want to number that one directly as ‘come down from heaven.’

Verse 50: ““This is the Bread, which ^[#9]**comes down from heaven...** [that’s Christ] ...I am the living Bread, ^[#10]**which came down from heaven...**” (vs 50-51).

Verse 58: ““This is the Bread, ^[#11]**which came down from heaven...**” The evidence is stacking up—isn’t it?

Let’s come to John 7:28: “Then Jesus spoke out, teaching in the temple and saying, ‘You know Me, and you also know ^[#12]**where I come from...**”

John 8:14: “Jesus answered and said to them, ‘Even if I testify about Myself, My testimony is true, because I know ^[#13]**where I have come from...** [That’s from heaven.] ...and where I am going. But you do not know where I come from and where I go.

Verse 21: “Then Jesus said to them again, ‘I am going away; and you shall seek Me, but you shall die in your sin. ^[#14]**Where I am going, you are not**

able to come.” Where did He go? *He went back to heaven!*

Verse 22: “Therefore, the Jews said, ‘Will He kill Himself? *Is that why* He says, “Where I am going, you are not able to come”?’ And He said to them, ‘You are from beneath; ^[#15]**I am from above. You are of this world; I am not of this world.** That is why I said to you that you shall die in your sins; for if you do not believe that **I AM...** [The KJV has He added to it.] ...you shall die in your sins” (vs 22-24). I AM is a name of God. Notice what they said to Him.

Verse 25: “Then they said to Him, ‘**Who are You?**’...” If He said, ‘I AM,’ He’s in effect saying, ‘I am God.’

Verse 28: Then Jesus said to them, ‘When you have lifted up the Son of man, **then you yourselves shall know that I AM**, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak.” *This is quite a thing!*

This becomes really quite an important section, the Jews understood what He said, v 51: “Truly, truly I say to you, **if anyone keeps My words, he shall not see death forever.**” That’s an interesting statement. It doesn’t say you won’t die. It says you won’t “...see death ‘forever.’”

Verse 52: “Then the Jews said to Him, ‘Now we know that You have a demon. Abraham and the prophets died; yet, You say, “If anyone keeps My words, he shall not taste of death forever.” Are You greater than our father Abraham who died? And the prophets, *who* died? Who do You make Yourself *to be*?’ Jesus answered, ‘If I glorify Myself, My glory is nothing. **It is My Father Who glorifies Me**, of Whom you say that He is your God. Yet you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar like you. But I know Him. and keep His Word. Abraham your father was overjoyed to see My day; and he saw *it* and rejoiced.” Then the Jews said to Him, “You are not even fifty years *old*, and you have seen Abraham?” (vs 52-57)

Verse 58: “Jesus said to them, “**Truly, truly I say to you, before Abraham was born, I AM.**” The Greek means *existed, came into being* or *born*. It comes from the Greek word ‘genneama.’

Let’s look at a from of this verb. What we have in John 8:58 is a second aorist middle infinitive—*before he came to be*.

We have the same word in the first aorist tense, John 1:3: [All things] came into being...” —‘genneama.’

The same word in John 8:58: “...before Abraham was born ... [came into being] ...I AM.”

That's something when we understand that! Again, a literal translation of this is: '...before Abraham came to be...' Since it is an infinitive, then it's a 'to' verb. '...before Abraham came to be, I AM.' The Greek there is 'ego eimi'—*I AM*.

Notice what they did, v 59: "Then they picked up stones to throw at Him...." In the Jewish mind it was unthinkable that a man would take to himself the name of God: *I AM*. They could not conceive of it.

This is about the one Christ healed who was born blind. The Jews said that that was one of the signs of the Messiah and that if the Messiah would come and heal someone who had been born blind, that we would have to accept Him because that's one of the signs. So, He did it, which means that they are without excuse. After they had cast Him out of the synagogue:

John 9:35: "Jesus heard that they had cast him out; and when He found him, He said to him, 'Do you believe in the Son of God?' He answered and said, 'Who is He, Lord, that I may believe in Him?' And Jesus said to him, 'You have seen Him, and He is the One Who is even now speaking to you.' Then he said, 'Lord, I believe.' And he worshiped Him" (vs 35-38).

Remember what happened when John attempted to worship an angel? *The angel said, 'Don't do it! Worship God!' You only worship God!* There's another indication.

We're going to see some more things, which the evidence piles up and up. We have 15 times where Jesus said, 'I came from heaven' or 'from above.'

John 10:14: "I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine. Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep. And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd. On account of this, the Father loves Me: because I lay down My life... [voluntarily] ...that I may receive it back again" (vs 14-17). This is no way that you can receive it back again unless you're resurrected.

Verse 18: "No one takes it from Me, but I lay it down of Myself. I have **authority**..."—the *King James* says *power*, but the Greek there is 'exousia' meaning *authority*.

"...to lay it down and authority to receive it back again. This commandment I received from My Father" (v 18). That must have been part of the covenant that They had; that if He came to the earth as a human being and died, that the Father would

promise to give Him back so He could receive the life that He had before He came down to the earth.

Note sermon series: *Prophecies of Jesus in the Old Testament*; we went through Arnold Fruchtenbaum's book *The Prophecies of Jesus in the Old Testament*, which was really quite good. There is a Messianic Jew who believes that Jesus was God before He became a human being. All the prophecies in the Old Testament about Him verifies that that is so.

Verse 23: "And Jesus was walking in the temple in Solomon's porch. Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you, but you do not believe. The works that I am doing in My Father's name, these bear witness of Me. But you do not believe because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life..." (vs 23-28). Who alone can give eternal life? *God! Only God can give them eternal life!*

Let's just use an example: If Jesus were a man—some do not even believe that He was in a supernatural conception—then He would fit into the same category as ministers who lay hands on people to receive the Holy Spirit. Do the ministers give eternal life to that individual by laying hands on them? *No!* God is the One Who gives the begetting of the Holy Spirit. Another human being cannot give eternal life because a human being has temporary life. We as human beings have the 'law of sin and death' in us, therefore, we cannot give life. But Christ, Who came from God—though He had the same human nature that we do—was able to give them eternal life.

"...and they shall never perish; and no one shall take them out of My hand. My Father, Who has given *them* to Me, is greater than all; and no one has the power to seize *them* from My Father's hand. I and the Father are one.' Then the Jews again picked up stones so that they might stone Him" (vs 28-31). Every time it comes down to a place where Jesus makes it clear that He was God, or equal with God, they try and stone Him. We saw that in John 5, 8 and now in 10.

Verse 32: "Jesus answered them, 'Many good works I have showed you from My Father. For which of them are you about to stone Me?' The Jews answered Him, saying, 'We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God'" (vs 32-33).

- Did they understand what He said? *Yes!*

- How did He make Himself God? *By saying, 'I give eternal life to those that call on Me'!*

Concerning John 9:35-36: How did the blind man know the Son of man in order to believe? *It was probably well understood by the Jews that the Messiah, when He came, would heal someone who was born blind and this was the man.* That would be a profound thing. A grown man born blind now seeing. Yet, the Jews didn't believe it. *Amazing!*

(go to the next track)

John 16:28: ^[#16]**"I came forth from the Father and have come into the world..."** That's showing that if He came from the Father and came into the world, He came from heaven.

"...again, I am leaving the world and am **going to the Father**" (v 28). The Father, of course, is in heaven. That's where He's going.

There are some verses, especially one verse in particular that we need to cover in quite detail so we can have the correct understanding of it:

John 17:1: "Jesus spoke these words, and lifted up His eyes to heaven and said, 'Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You; since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him. **For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send**'" (vs 1-3).

Therefore, this means that *there is only one True God*. How do we answer this from Scripture so that we understand it without juggling like they did in their book?

Philippians 2:5: (KJV): "Let this mind be in you, which *was* also in Christ Jesus." Of course, that's a perfection we need to grow to. You do that:

- with God's Spirit
- by prayer
- by study
- by letting God write His laws in your mind and in your heart

Verse 6: (KJV): "**Who being in the form of God** thought it not robbery to be equal with God." Isn't that what they were trying to stone Him for, because He made Himself equal with God?

Verse 7: (KJV): "But made Himself of no reputation and took upon Him the form of a servant and **was made in the likeness of men and being found in fashion as a man,** He humbled Himself and became obedient unto death, even the death of the cross" (vs 7-8).

Even from this you can get the sense of it, that God did something to become a man. If He's in the form of God then He takes upon the form or likeness of men, if He was in the form of a slave—that is a human slave, which we could say, 'Okay, He was human and in the form of a human slave and the likeness of men'—then being in the form of God, means that *He had to be God*. I don't know how else to read it.

Philippians 2:6: (FV): "Who, **although He existed...** [subsisting (Greek Interlinear)] **...in the form of God,** did not consider it robbery to be equal with God, but emptied Himself *and* was made in *the* likeness of men, *and* took the form of a servant; and being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross" (vs 6-8).

The word 'subsisting' as God or *being in the form of God*, comes from the Greek 'huparchon,' which means literally *a state of being*. If you are in a state of being in the form of God you are God. *You'd have to be!*

If He existed in the form of a slave as a human being, then when it talks about He's in the form of God and subsisting, or that was His state of being, that means He was existing in the form of God.

There are some people who say that Christ was 100% man *and* 100% God. How can you have 100% God and 100% man? *It's not possible!* It is not possible unless you believe like Deepak Chopra, that *you* are God; you find yourself and you've found God. The way you see God is stand in front of the mirror and look at Him.

Let's come to Exo. 33; this is after the children of Israel had sinned and Moses pleaded for them, to spare them or take his life. So, God said He would spare them.

Exodus 33:17: "And the LORD said to Moses, 'I will do this thing also that you have spoken, for you have found grace in My sight, and I know you by name.' And he said, 'I beseech You, show me Your glory.' And He said, 'I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy.' And He said, **'You cannot see My face, for no man can see Me and live'**" (vs 17-20).

You have this problem: Flesh cannot exist in the presence of God, in His glorified form. In order for Christ to become flesh, He had to do something. That's why it is that He 'emptied Himself.' Then, we know the rest of the story. Moses was able to see the

back part of God as God put His hand over the eyes of Moses.

You cannot have 100% God and 100% man in the same body; it's an impossibility. What did Christ have to do? It says in Phil. that He 'emptied Himself.' What did He empty Himself from, or of? *He emptied Himself from being a spirit being with glory to become a human being and to be born of the virgin Mary!* He had to give up—we don't know the percentage—almost everything that He was in order to become a human being. That's why it's translated: 'made Himself of no reputation,' 'emptied Himself.' You could also have it that He divested Himself of His Divinity. Based upon Exo. 33, we can know that God cannot exist in the flesh as 100% God. Yet, it says in:

- 1-Timothy 3:16: "...great is the mystery of Godliness: **God was manifested in the flesh...**"
- John 1:14: "And **the Word became flesh...**"
- Philippians 2:6-7: "...He **existed in the form of God...but emptied Himself...**"

That has to be 'emptied Himself' from being God.

Therefore, we can conclude by all of these Scriptures that when He was on the earth, He was called the Son of God and the Son of man. He did declare Himself to be 'I AM' of the Old Testament and nearly got Himself killed three times for doing that. We can conclude that in order for God, in the person of Jesus Christ, to become a human being, He had to give up His glory and His power. A human body cannot take it, because no one can see God or be in His presence and live.

Matthew 19:16: "Now at that time, one came to Him *and* said, 'Good Master, what good *thing* shall I do, that I may have eternal life?' And He said to him, '**Why do you call Me good?**'" (vs 16-17). Why would He say that?

- He was the Son of God
- He was God in the flesh
- He never sinned
- He never did anything wrong

Therefore, He was 'good.' Why did He not agree with that? He said, "...Why do you call Me good?" He had to have something about Himself that made Him not have the goodness of God that He had before He became flesh. Yet, in terms of living and obeying God, He was 'good.' Notice what He says:

"...No one *is* good except one—God" (v 17). With Christ on the earth, there was one God still in heaven, the Father. That's why He said, '...No one is good except one; that is God.' Though He was the Son of God, He did not have all the prerogatives

of God. He could do miracles. He could do all kinds of things, even transfigure Himself, and He only showed that glory to three, Peter, James and John. Jesus was not 100% God.

Maybe this will help us give the understanding why He said, John 17:3: "For this is eternal life, that they may know **You, the only true God...**" At the time of His prayer, the only 'true God' was God the Father. Christ—though He was God manifest in the flesh—was not true God, as *God is God*. That's why He said it.

"...and Jesus Christ, Whom You did send.' (v 3).

Let's see what else is said here, v 4: (KJV): "I have glorified You on the earth. I have finished the work, which You gave Me to do. And now, O Father, You glorify Me with Your own self, with the glory, which I had with You before the world was" (vs 4-5).

From this verse we can get the understanding that when He emptied Himself (Phil. 2), what did He give up? *He gave up His power and His glory as God to become a human being!*

Now it was coming time that He would receive it back, but what did He have to do first in order to do it? *He had to go through everything concerning the events leading up to the crucifixion:*

- the scourging
- the beatings
- the spitting
- the clubbing

before He was crucified and to remain faithful on the cross while He was being crucified! Then, and only then, would He be reinvested with His glory after He was resurrected from the dead. How do they get around that verse?

In the Greek, the word translated 'was' in the KJV, is 'einai,' which is a present infinitive of *to be or exist*. You could translate it two ways:

1. John 17:5: "And now, glorify Me with Your Own Self with the glory which I had with You **before the world came to be.**"

This agrees exactly 100% with what we have in John 1:1: "In *the* beginning was the Word, and the Word was with God, and the Word was God...."

2. John 17:5 (FV): "And now, Father, glorify Me with Your own self, with the glory that I had with You **before the world existed.**"

That's precisely what it means!

Buzzard and Hunting say in this book—*The Doctrine of the Trinity*—that this means that this was the glory that was reserved in heaven for Him, which He was destined to receive after He had completed His mission and was resurrected from the dead.

Let's understand something about the apostles and understand about their education because the sum of this book is 'think like a Jew,' which means 'think like the Jews of Judaism.' As a matter of fact, in his first book Anthony Buzzard said that Jesus was thoroughly Jewish, that He was taught by Jews, taught by Pharisees and His thinking was Jewish through and through. That is an utterly incorrect statement.

John 17:14: "I have given them Your words..." What were they educated in? *The message from God the Father, not Judaism!*

God always reserved for Himself those who followed the Scriptures and in Galilee, that's where the greatest number of people were who followed the Scriptures rather than following Judaism. What was Peter and his brother Andrew? *Fishermen!* They were not practicing in the religion of Judaism. {Note #3 of the sermon series *Scripturalism vs Judaism*}

"...and the world has hated them because **they are not of the world, just as I am not of the world**" (v 14). Remember where it says that they considered Jesus 'unlettered.' We find that back in John 7.

John 7:15: "And the Jews were amazed, saying, '**How does this Man know letters, having never been schooled?**'" That's quite a statement! What does that mean? Do you not suppose that by this time, everyone of the rabbis were asking each other in all of the rabbinic schools, 'Who taught this Guy? Did you? Did you? Did you?' They would certainly would go after the rabbi who taught Him to say these things that were against Judaism.

We find the same thing concerning the apostles. Let's understand that this is a profound point. In *A Harmony of the Gospels* by Fred R. Coulter: Appendix B: Jesus Christ Was Taught Directly by God the Father, I have about Jesus' education, that God the Father taught Him. I also have a section of that in *The Christian Passover*, Chapter 18: Jesus' Education Was Not Pharisaic. Here in Acts 4 we also have the same thing applied, but with a little more sarcasm involved toward them.

This was after they healed the man and they were questioned about it, etc., Acts 4:13: "Now, when they saw the boldness of Peter and John, **and perceived that they were unlettered and uninstructed men...**" Meaning:

- they never studied Jewish philosophy
- they never studied Greek philosophy

- they were taught by Christ

The only way you can get the proper education from God the Father into the minds of men like this is to have them taught the Words of God. You get men who are not schooled and steeped in it. The only one who was steeped in it was the Apostle Paul. What did God have to do with him? *He had to knock him down and send him down to Arabia for three years to get his brain squared around so that he would be able to understand!* We have that these men, when they wrote the New Testament, were not writing or thinking as Jews from Judaism.

Reading from *The Doctrine of the Trinity: Christianity, Self-inflicted Wound* by Anthony Buzzard and Charles Hunting:

The notion that Jesus was really alive and conscience before His birth in Bethlehem, is a very un-Jewish idea.

The New Testament is not Jewish. {note sermon series: *Scripturalism vs Judaism*; we go through the whole Gospel of Matthew and see that Christ, over and over again rejected Judaism, rejected the religion of the Jews. If you think like Jews or Judaism, what are you thinking like? *Those people who have rejected Christ!*

Human beings in Hebrew thought, do not exist consciously before they are born. The preexistence of souls belongs to the world of Greek philosophy and was held by some church fathers—notably, philosophically and mystically minded Origen—but they did not derive this idea from the Bible.

That's why John had to write it. That's why you also need the sermon series *Prophecies of Jesus in the Old Testament*.

One most important tact we need to know before we attempt to understand who Jesus was, is this: When the Jews said something preexisted, he thought of it as already existing in a higher sphere of life.

That sounds almost like pre-existent souls. They're contradicting themselves within one paragraph.

Quoting from article: *Do Souls Go to Heaven?* by George Arthur Buttrick:

The world's history is thus predestined because it already is, in a sense, preexisting and consequently fixed.

If it's already preexisting and consequently fixed, then, that is preexistent fatalism. Meaning, you have no choice.

This typically Jewish conception of predestination may be distinguished from the Greek idea of preexistence by the predominance of the thought of pre-existence in design purpose.

Remember the sermon that Dr. Herman Hoeh gave, *The Thinker and the Thought*? God the Father was the Thinker, Jesus Christ was the Thought. Therefore, since the Thought was with the Father, that's how the Word could be with God but still not be pre-existing. This is the same thing that it says here.

[continuing from the Buzzard and Hunting book]:
Foreordination Rather Than Literal
Preexistence:

Having grasped this elementary fact of Jewish and Biblical theology and thinking, it is not difficult to adjust our thinking to other passages where the same principal of existence, followed by actual manifestation, is found. Thus, Jesus says in John 15, 'Glorify Me now, with the glory which I had with You before the foundation of the world.'

But this means the glory that was reserved for Me before the foundation of the world, because I was just a thought in the thinker's mind.

When Jesus says that He had the glory for which He now prays (John 17:5), He is merely asking for the glory which He knew was prepared for Him by God from the beginning. That glory existed in God's plan and in that sense, Jesus already had it. We note that Jesus did not say, 'Give me back, restore to Me the glory which I had when I was alive with You before My birth.'

Well now, let's read that statement again:

John 17:5: "And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed." That shows that He was with God and He had it with Him before the creation/existence of the world, which agrees with John 1:1-3. You don't need to add all of these extra words in there to try and make the notion different.

This would have been completely foreign to Judaism.

That's correct, because as I mentioned last time, the god of *Judaism is a philosophical god* who is everywhere.

For those of you who were in Worldwide Church of God—I think it was something like 1995-96—remember the article that came out that:

- God does not need hands or arms
- He doesn't have a face
- God is transcendent, meaning He's everywhere
- He's in everything

That is nearly the way that Hinduism believes. Here's the Jewish thought, they take it from the Scripture.

Jeremiah 23:23: "'Am I a God *Who is near*,' says the LORD, 'and not a God afar off? Can anyone hide himself in secret places so that I shall not see him?' says the LORD. '**Do I not fill the heavens and earth?**' says the LORD" (vs 23-24).

Therefore, they wrongly concluded that God is not a God of a person or being, but He fills heaven and earth. That's not what it means. What did God fill heaven and earth with? *His creation!* The stars, the galaxies, the earth; with the sea, the land, the animals, the birds and human beings!

This does not mean that He Himself is no longer a person. I gave a sermon on that. It's called, *Is Your God a Glob?* I went through that article. This merely means that He fills it with His creation, not that He fills it with His person. That's what Judaism believes.

They have a philosophical God, that God is everywhere and in everything. A transcendental God, therefore, God does *not need* a hand, a face, feet, or legs. Yet, when Phillip said, 'Show us the Father,' Jesus said, 'If you've seen Me, you've seen the Father,' meaning that ***God is a person and does have*** a face, a head, hands, arms, a body, legs and feet, etc.

When you get to thinking something that is completely foreign to Judaism, then you're probably thinking a little straighter than Judaism.

It is quite unnecessary and indeed wrong to read Gentile ideas into the text of Scripture...

That is a true statement. It is unnecessary and it is wrong, but we are not reading Gentile concepts into it. I haven't consulted one Gentile philosophy book or one Gentile philosophy religion to understand what these Scriptures are.

...when we can make good sense of them as they stand in their Jewish environment. The onus is on those who believe in the literal preexistence to demonstrate that the text cannot be explained within their Jewish context.

They can be explained within Jewish context, *but that is not the Scriptural context.* Not everything of Judaism is Scriptural. As a matter of fact, they believe in the Talmud and Kabala more than they do the Word of God.

It should be remembered that the Hebrew Bible, which has much to say in anticipation of the coming Son of God, makes no statement to imply that the Messiah was God destined to arrive from a personal, pre-birth existence in heaven. The idea that God can be born as a man is alien to the Jewish environment in which Jesus taught.

That's why they wanted to kill Him.

A revolution would have been required for the introduction of such a novel concept.

It was a revolution and they did kill the Leader, but God resurrected Him.

The so called, preexistence of Jesus in John refers to His existence in the plan of God.

How about that? Now, let's come back to John 17 and let's read a little bit more.

John 17:20: "I do not pray for these only, but also for those who shall believe in Me through their word; that they all may be one, even as You, Father, *are* in Me, and I in You... [we know that's spiritually] ...that they also may be one in Us, **in order that the world may believe that You did send Me.** And I have given them the glory that You gave to Me..." (vs 20-22). That was the glory of the only begotten Son and the glory that He gave them was the Holy Spirit.

"...in order that they may be one, in the same way *that* We are one: I in them, and You in Me, that they may be perfected into one... [showing that it is a process] ...and that the world may know that **You did send Me,** and have loved them as You have loved Me. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because **You did love Me before the foundation of the world**" (vs 22-24).

If He was only a thought, how could you love the thought? How do you love a thought?

Now, let's solve one other Scripture. {Note booklet *Defining the Oneness of God* by Carl D. Franklin; it shows how the Shema, which the Jews call a section of Scripture from Deut. 6. Here is what they call the Shema:

Mark 12:29: "Then Jesus answered him... [The scribe who asked which is the first commandment of all?] ...*The first of all the commandments is, "Hear, O Israel. Our one God is the Lord, the Lord."*"

'Elohim' is *one*, but 'Elohim' is a collective noun meaning *more than one*. You've all heard this: There is one family. They all bear the same name, but there can be many in that family. In the case of Elohim, there is the One Who became the Father and the One Who became the Son.

So, when He says, "...Our one God is *the Lord, the Lord*" that is not restricted to a numerical 'one.' Christ said, that 'they may become one as We are one.' When He quotes this: "...Our one God is *the Lord, the Lord,*" that includes both of Them, by that definition

Verse 30: "'And you shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This *is the* first commandment." That's how you answer that. It is not a numeric 'one.'

All the way through the New Testament, it shows that Christ was God before He became a human being!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted).

Scriptural References:

- 1) John 1:1
- 2) 1-John 4:1-3
- 3) John 1:3-4, 14
- 4) John 4:23-24
- 5) John 1:14-15
- 6) John 3:6-14, 30-34
- 7) John 5:16-19, 37
- 8) John 6:30-35, 38, 41-42, 46, 50-51, 58
- 9) John 7:28
- 10) John 8:14, 21-25, 28, 51-58
- 11) John 1:3
- 12) John 8:58-59
- 13) John 9:35-38
- 14) John 10:14-18, 23-33
- 15) John 16:28
- 16) John 17:1-3
- 17) Philippians 2:5-8
- 18) Exodus 33:17-20
- 19) 1-Timothy 3:16
- 20) John 1:14
- 21) Philippians 2:6
- 22) Matthew 19:16-17
- 23) John 17:3-5
- 24) John 1:1
- 25) John 17:5, 14-15
- 26) John 7:15
- 27) Acts 4:13
- 28) John 17:5
- 29) Jeremiah 23:23-24
- 30) John 17:20-24
- 31) Mark 12:29-30

Scriptures referenced, not quoted:

- Proverbs 8
- Deuteronomy 6

Also referenced:

Books:

- *The Doctrine of the Trinity: Christianity's Self-inflicted Wound* by Anthony Buzzard and Charles Hunting
- *The Prophecies of Jesus in the Old Testament* by Arnold Fruchtenbaum
- *A Harmony of the Gospels:: Appendix B:*

Jesus Christ Was Taught Directly by God the Father, by Fred R. Coulter

- *The Christian Passover: Chapter 18: Jesus' Education Was Not Pharisaic*, pp 223-224, by Fred R. Coulter

Booklet: *Defining the Oneness of God* by Carl D. Franklin

Sermon Series:

- *Who Was Jesus?*
- *Prophecies of Jesus in the Old Testament*
- *Scripturalism vs Judaism #3*

Sermons:

- *The Thinker and the Thought* by Dr. Herman Hoeh
(from former WCG)
- *Is Your God a Glob?*

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Was Jesus God? III

Fred R. Coulter

There are many forces in the world coming from everywhere:

- trying to destroy the knowledge of God
- trying to destroy the knowledge of the Word of God
- trying to socialize the Bible
- trying to 'unisexize' the Bible
- trying to take the Word of God and make it something that it does not say

There are those who have corrupted the Word of God.

This is something that has gone on for a long time and they're still trying to do it. Down through everything that is done please understand that God has preserved His Word and He has preserved His Truth.

When you read some of the writings of the rabbis and their treatment of the Scriptures, they have been corrupting it going way back when. When you read some of the paraphrases that people are coming up with today, they are corrupting it. When you read the:

- NID
- New English Bible
- New American Standard Bible
- Jerusalem Bible
- NIV

All of those have been corrupted from the Word of God. That's why Jesus said that when He returns to the earth will He find *the* faith in the earth? Part of the assault that is taking place, in addition to the corrupting of the Word of God, is to corrupt the knowledge of Christ.

2-Corinthians 2:17: "For we are not like the many, who for *their own* profit are **corrupting the Word of God**..." There are many ways you can do that. That is, by wrongfully dividing the Word of God.

I've been reading another book, which is called *Behold, the Bridegroom Cometh* Everything was *supposed* to start in 2001^[transcriber's correction], so he predicted that everything was going to start in 2002. It's a very good example of people, men or teachers who corrupt the Word of God by wrongly applying it.

You can take the purest ingredients possible, let's for example say you want to make a cake. You get the best flour, get the best butter, if you don't want sugar then you use honey and you get the best baking powder and all that sort of thing to make your cake. What if you mix it all up and

then put in five cups of vinegar, the purest vinegar you could find, organic vinegar? What have you done? *You've destroyed the cake!*

That's exactly how people corrupt the Bible. Not only, as we covered in this article how this man wants his paraphrase called *The Message*. He takes it the Bible down, writing and interpreting things wrongly.

"...but we speak with sincerity, as from God, *and* before God, *and* in Christ" (v 17). Therefore, anyone who is a teacher or elder, and so forth, needs to understand that they're doing this in the sight of God.

2-Corinthians 4:1: "Therefore, having this ministry, according as we have received mercy, we are not fainthearted. For we have personally renounced the hidden things of dishonest gain, not walking in *cunning* craftiness, nor handling the Word of God deceitfully; **but by manifestation of the Truth, we are commending ourselves to every man's conscience before God**. But if our Gospel is hidden, it is hidden to those who are perishing; in whom the god of this age has blinded the minds of those who do not believe, lest the light of the Gospel of the glory of Christ, Who is *the* image of God, should shine unto them" (vs 1-4).

That's exactly what we have in this book *The Doctrine of the Trinity: Christianity's Self-Inflicted Wound* by Anthony Buzzard & Charles Hunting. We've already seen how they re-write the introduction of the Gospel of John 1:1-3.

Let's see where a lot of these teachers fall in the description of the Bible. If they read in James 3 that 'not many of you desire to be teachers,' because we will receive the sterner judgment or condemnation,' we can see why. In that time, 1-Tim. was written in about 58_{A.D.}

1-Timothy 1:3: "When I was going to Macedonia, I exhorted you to remain in Ephesus, in order that you might **solemnly charge some not to teach other doctrines; nor to pay attention to myths...** [that's what this *Message Bible* is; it's a fable] ...and endless genealogies... [trying to prove who by genealogical birth deserves to be a minister] ...which lead to empty speculations rather than to edification from God, which *is* in faith. Now **the purpose of the commandment is love** out of a pure heart, and a good conscience, and genuine faith" (vs 3-5).

Isn't that interesting? The word there 'charity' (*KJV*) you find one of the Latinates on the *KJV* committee. This comes from 'agape,' which means *love*. If the commandments are done away and

substituted for love, how can you have, "...the purpose of the commandment is love..."? In other words, the commandments lead to love. You understand that the whole purpose behind every commandment is the love of God.

Verse 6: "From which some, having missed the mark, have turned aside unto vain jangling... [here's where a lot of the false doctrine comes from]: ...desiring to be teachers of the law, neither understanding what they are saying, nor what they are strongly affirming" (vs 6-7).

I tell you, this book *Behold, the Bridegroom Cometh* fits that category. It's just unreal! Then Paul talks about the Law and so forth in a little greater detail. We find exactly the same thing here in this book by Buzzard and Hunting.

Deut. 6 is one of the places where Anthony Buzzard and Charles Hunting like to go in the Bible to prove that there is only one God in number. This is what is called by the Jews the Shema.

Deuteronomy 6:4: "Hear, O Israel. **Our one God** is the LORD, the LORD. And you shall love the LORD your God with all your heart and with all your soul and with all your might" (vs 4-5). We find that's the basis for the New Testament, too. Whenever you're dealing with God, you deal in exactly the same way.

What Buzzard and Hunting say is that this means only one in number, and all Jews believe that. Let me read you something from a Jew who does not believe that: Arnold Fruchtenbaum. In his book *Messianic Christology* we find something very interesting. Here's what Fruchtenbaum, a Jew, writes concerning the Shema:

from *Messianic Christology* by Arnold Fruchtenbaum:

Deuteronomy 6:4, known as the Shema, has always been Israel's great confession. It is this verse more than any other that is used to affirm the fact that God is one and to contradict the concept of plurality in the Godhead. But is this use of the verse valid?

It should be pointed out, first of all, that the very words, "our God" actually means in the Hebrew *plural*. literally, "our Gods." So when it says here, "The Lord our God," it is "Elohim" meaning *more than one*.

The main argument, however lies in the word *one*, which in the Hebrew is the word "echad." A quick glance through the verses in the Hebrew text where this word is used, will show that the word, 'echad,' does not mean *absolutely one*, but a *compound one*.

For example: Genesis 1:5, the combination of evening and morning

comprise one 'echad' day, or day one, having two parts.

Genesis 2:24, man and woman coming together to become one flesh—"echad"—then is the unity of one.

Here's something very interesting to show the slight of hand.

There is a Hebrew word, which does mean an *absolute unity* and that word is "achd." This word is used in numerous places with the emphasis being on the meaning of *only one*.

That's what they're trying to make Deut. 6:4 say—*only one*—but that is not; that is 'echad,' which then is *unity of one*. 'Elohim' is plural. 'In the beginning God said let *Us* make man in *Our* image,' and so forth. So, we have 'achd'—*only one*.

If Moses had intended to teach God's absolute oneness as opposed to His compound oneness, this would have been a far more appropriate word to have used. In fact, Maimonides noted the strength of "achd" and chose to use it in his Thirteen Articles of Faith in place of "echad."

What Maimonides did in his Articles of Faith, he made Deut. 6:4 read 'achd,' *only one*, where as in Deut. 6:4, it has the word 'echad,' which means *unity of one*.

Another thing that Buzzard and Hunting do not do, they do not tell you that it's even noted in *The Companion Bible* by E. W. Bullinger, that there were 134 places where there was a change of the accent mark by the rabbis beginning 300 years ago. The texts that they are using today are the texts that the rabbis have already altered.

To stick to the faith, to know the Word of God and to understand it you've got to apply yourself. You've got to get beyond all these smoke screens and things that people come up with.

Now, let's take a look at one of those places where they did change the accent marks. Psalms 110 is one that they go to very often and say that it doesn't mean what it says, or you put a different slant on it, or in this case, most people do not realize what they're reading when they read:

Psalms 110:1: "The **LORD** said unto my **Lord**..." If you look at the letters of the first word 'LORD' you'll find they are all uppercase. You look at the second one and it's capital 'L' but lower case 'ord.' Where you find it all uppercase, that is YHWH or Jehovah, which Fruchtenbaum, a Jew, says that YHWH *is* Jehovah.

The second 'Lord' the Hebrew word behind that is called Adonai. The only difference between Jehovah and Adonai, is one accent mark. That's one

of those that they have changed. We'll leave it the way that they have changed it and they're still way out.

When I did the series *Who Was Jesus?* all I had was the booklet that Anthony Buzzard had published. I said at that time that we did not understand the pronunciation of YHWH as Jehovah, so I said 'My Yahweh said to my Yahweh, but in reality, that's what it's saying: 'the Jehovah said to my Jehovah.'

Let's go ahead and say, for the sake of argument, that the second Lord is Adonai. Let's ask:

- Who was David? *David was king of Israel!*
- Who was over him?

They say 'adoni,' a little bit different from Adonai, is when you refer to a person as 'lord.' Like Lord So and So, in the British Empire, or whatever. They say that this means that Jesus was not God. We begin answering the question by asking a question:

- Who was lord over David?
- Who was Adonai over David

or

- Who was 'adoni' over David?

Since the word Adonai can apply to God, 'adoni' to a human being, therefore, this is revealing. What they are trying to say that doesn't exist, that there are two who are God and that David understood this. Otherwise, you've got to produce someone else who was 'Lord' over David. Here's what Fruchtenbaum says:

(continuing from *Messianic Christianity*)

We should note, first of all, that the Psalmist here is David. David was king over all the land of Israel. He established a Jewish Empire by subjugating the surrounding nations and collecting tribute from them. David had no human lord. There was no authority over him except Jehovah Himself. Yes, in verse 1 of this Psalm, David speaks of two Lords, "The LORD Jehovah said to my Lord..." David is speaking of two personalities here, Jehovah and my Lord, but who could 'my Lord' be since David had no human overlord? The only way to understand this verse is to see Jehovah as God the Father and David's Lord as the Messiah.

That's exactly what the apostles interpreted it when they used it in the New Testament.

It's really quite interesting. He's got a lot of things here. {note sermon series: *Prophecies of Jesus in the Old Testament*.

The name YHWH applied to two Divine personalities and that is Jehovah. There

is no Elohim applied to two personalities in this verse but it is the very name of God—Jehovah—YHWH.

Genesis 19:24: "Then Jehovah, the Lord, rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven."

So, the Lord was right there; He is the One Who rained it. Let's go back and take a look at that and let's see how He did it. Very interesting because remember the Lord came down and appeared to Abraham and Abraham was bargaining with God and asking to spare, even if there were ten people, spare all of Sodom.

Genesis 19:24: "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire, from the LORD out of heaven." Here we have the Lord Who was on the earth and we have the Lord Who is in heaven. This tells us there are two Who are called *Lord*.

He says we have the same thing again in Zechariah 2:8: "For thus says the LORD of hosts; 'After His glory, He sent me unto the nations who plundered you; for he who touches you touches the apple of His eye, for behold, I will shake My hand over them, and they shall be a prize for their servants. And you shall know that the LORD of hosts has sent me'" (vs 8-9). This is referring directly to Christ.

Again we have one Jehovah, the speaker in these verses, having been sent by another Jehovah to perform a specific task.

I am sure there are other areas in there. I chose those two.

When some of these technical things come along, don't let them overwhelm you with all kinds of words and all kinds of books and all kinds of interpretations. Once you understand what they are doing it is not that hard to figure out.

John 8:58: "Jesus said to them, "Truly, truly I say to you, **before Abraham was born, I AM.**" Then they picked up stones to throw at Him. But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed" (vs 58-59).

Let me look at this in the Greek and let's understand something that is very simple and very profound. You could even use a *Strong's's Concordance* to prove this. Let's come back to the phrase "...before Abraham was..." The Greek for *was*, is 'genesthai,' which comes from 'ginomi,' which means *to be*. The use of this word, 'genesthai,' in the tense that it is used, means this: **before Abraham came to be, I AM!**

Note sermon series *I AM That I AM*. In the Greek, it is 'ego eimi,' which literally means *I AM, I AM*, because 'ego' means *I am* and 'eimi' means *I*

am. Does that sound a little familiar? Does that sound like one of the names of God? We're going to see that it has to be.

Exodus 3:13: "And Moses said to God, 'Behold, *when* I come to the children of Israel, and shall say to them, 'The God of your fathers has sent me to you,' and they shall say to me, 'What *is* His name?' What shall I say to them?' And God said to Moses, '**I AM THAT I AM.**' And He said, 'Thus you shall say to the children of Israel, '**I AM has sent me to you.**'" And God said to Moses again, 'You shall say this to the children of Israel, 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you....'" (vs 13-15).

Likewise, back here in John 8:58^[transcriber's correction], when He says, "...**before Abraham was, I AM.**" He's doing exactly the same thing that He told Moses to do. He's letting them know Who He is. That's why they wanted to kill Him.

We've already covered this pretty much in detail, but let's go ahead and cover this again. We know that John 3:1: "In *the* beginning was the Word, the Word was with God, the Word was God. He was in *the* beginning with God. All things **came into being**... [the verb for that is 'ginomai'] ...through Him, and not even one *thing* that was created **came into being**... ['ginomai'] ...without Him" (v 3).

If everything that is created came into being because He created it, how could He not exist until He was conceived in the womb of the virgin Mary? That's a greater question that they have to answer which they did not answer. There it's the same verb. So, when He says, "...before Abraham was... [came to be] ...I AM" He let them know specifically Who He was. There's no doubt about it.

Let's see again when He told them that; they didn't believe Him:

John 10:24: "Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you... [He told them plainly] ...**but you do not believe.** The works that I am doing in My Father's name, these bear witness of Me. **But you do not believe** because you are not of My sheep, as I said to you.... [that's a very interesting statement] ...My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; and no one shall take them out of My hand. **My Father**... [this is where they really got after Christ] ...**Who has given them to Me, is greater than all; and no one has the power to seize them from My Father's hand. I and the Father are one**'" (vs 24-30). If this were in

Hebrew, this would be 'echad' meaning *one in unity*.

Verse 31: "Then the Jews again picked up stones so that they might stone Him. Jesus answered them, 'Many good works I have showed you from My Father. For which of them are you about to stone Me?' The Jews answered Him, saying, 'We will not stone You for a good work, but for blasphemy, and because **You, being a man, are making Yourself God**'" (vs 31-33). No! He didn't make Himself God. He was God manifest in the flesh.

Verse 34: "Jesus answered them, 'Is it not written in your law, "I said, 'You are gods'?" If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken), *why* do you say of *Him* Whom the Father has sanctified and sent into the world, "You are blaspheming," because I said, "**I am the Son of God**"?' (vs 34-36). Even Adam was called the son of God. Why? *Because he was created of God!*

Psa. 82:6 is where Jesus quoted this. By some translations, the word 'Elohim,' is translated as 'judges.' Psa. 82 does refer to judging, to judges and to 'you are gods.'

Psalm 82:1: "God stands in the congregation of the mighty; He judges among the gods." That has been interpreted to be human judges. This is one place where those who are against the plurality of God in the Old Testament, used to say that it refers to human judges and not to God.

Verse 2: "How long will you judge unjustly and respect the persons of the wicked?...." So, by the context it does appear that this is referring to human judges.

Verse 3: "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; save them out of the hand of the wicked. They do not know, neither do they understand; they walk on in darkness; all the foundations of the earth are shaken out of course. I have said, '**You are gods; and all of you are sons of the Most High**'" (vs 3-6).

Right in the middle of it, what do we have? A *reference to those who are the children of the Most High, those who are going to be in the resurrection!* Could it be that's what Jesus is referring to back here in John 10, not only to Himself, but to those who will be in the first resurrection?

Verse 7: "But you shall die like men... [those judges who are not going to be in the resurrection] ...and fall like one of the princes.' Arise, O God, judge the earth, for You shall inherit all nations" (vs 7-8). So, that's where they came after Him.

- Everyone has wanted to know, what does God look like?
- How many know what an immanent god is?

- Have you ever heard the term immanent god?

that means:

- that God is everywhere
- that God is in everything
- that God needs no body, because He's everywhere

So, when they talk about God in the Old Testament having hands, a face and a body, those are all metaphors to them, because God does not have a head, hands, face or body.

Rather strange! If human beings are made in the image of God, how come they have it and God doesn't? ***That is the philosophers' god and that is the god of mythological Judaism!*** When they say one god in number that's what they are referring to, the transcendent immanent god who's everywhere.

Let's understand something else, too, about that. That's the same kind of description the religion of the Hindus give to themselves so that in reincarnation, in it's various forms, have good gods and bad gods. If in this life Hindus say that you're bad, then you go become a flea. If you're good, you become a monkey and can live at the temple. If you're better yet, you can be incarnated as a cow and people can drink your urine and eat your feces, which they do thinking it's 'holy.' In Africa they drink the blood, too. What does God look like? If God appeared in the flesh, which He did in the person of Jesus Christ, what would He look like?

John 14:7: "'If you had known Me, you would have known My Father also. But from this time forward, you know Him and have seen Him.' Philip said to Him, 'Lord, show us the Father, and that will be sufficient for us.' Jesus said to him, 'Have I been with you so long a time, and you have not known Me, Philip? **The one who has seen Me has seen the Father;** why then do you say, "Show us the Father"?''" (vs 7-9). God has:

- a body
- a head
- eyes
- ears
- mouth
- nose
- hands
- feet

He does everything by the power of His Spirit. He is composed of Spirit. His power upholds everything—given that authority to Jesus Christ—but He is not literally personally in everything.

- God is not in the drywall
- God is not in the lights
- God is not in the clock

- He's not in the table
- He's not in the recording machine or the microphones
- He's not in my shirt

—and so forth; but, ***the begetting of the Holy Spirit is in my mind and in your mind so that you can become the children of God and become, as Jesus said, 'you are Gods.'***

John 17:3 is the verse that Buzzard and Hunting use over and over and over again. Then they have a problem with v 5, because these two would contradict each other if we didn't understand it correctly.

John 17:3: "For this is eternal life, that they may know You, **the only true God**... [there's only one, only one true God] **...and Jesus Christ, Whom You did send.**" If you just took this one verse alone you could say that there is only one true God. However:

Verse 4: "I have glorified You on the earth. I have finished the work that You gave Me to do. And now, **Father**... [here's the tricky verse that's hard for them to handle]: **...glorify Me with Your own self, with the glory that I had with You before the world existed**" (vs 4-5). How do you explain that?

Let's first of all go back and look at v 3. We need to understand something about the nature of God.

1-Timothy 3:16: "And undeniably, great is the mystery of Godliness: **God was manifested in the flesh**... [Jesus Christ came and revealed Himself in the flesh] ...was justified in the Spirit, was seen by angels, was proclaimed among the Gentiles, was believed on in the world, was received up in glory."

What did God have to do to be manifest in the flesh? *That's one of the reasons why we are created in the image of God and in the likeness of God, so that He could!* What did God have to do? We'll see what God had to do to become a human being.

Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus; Who, although He existed in the form of God... [*subsisting in the form of God or being in the form of God*] ...did not consider it robbery to be equal with God" (vs 5-6). If you are existing in the form of God, what are you? *You are God, can be nothing else!*

Verse 7: "But **emptied Himself**... [What did He have to do to empty Himself?] **...and was made in the likeness of men**..." When He took upon Him the form of a man, was He a man? *Yes He was!* It says that He was sent 'in the likeness of sinful flesh!'

"...and took the form of a servant; and being found in the manner of man..." (vs 7-8). That

means not only in the figure/manner, but He was found in all the functions of a man. That's what it's talking about.

"...**He humbled Himself**, and became obedient unto death, even *the* death of *the* cross" (v 8). What did God have to do?

(go to the next track)

We will find the answer to the question, Can a human being stand in the presence of glorified God and live? Why is this important?

Exodus 33:18: "And he said... [Moses speaking to God.] ...'I beseech You, show me Your glory.' And He said, 'I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy.' And He said, '**You cannot see My face, for no man can see Me and live**'" (vs 18-20).

In other words, *no human being can be in the presence of God in His glorified form*, which presents a problem when people say that Jesus was 100% God and 100% man. That's an impossible statement, because 100% God would burn up 100% man. You would have 0% man and 100% God; it doesn't work that way.

God told Moses 'I'm going to put you in the cleft of the rock and when I pass by I'll put My hand over you and you can have a glance at My back parts.'

When Jesus divested Himself of His glory as God to become a human being, as a human being *He was not God*. He was God manifest in the flesh. Some are going to get all upset. He was not 100% God, in 100% flesh, because 100% flesh cannot exist in the presence of 100% God. When Jesus was on the earth, He was the Son of God, but He was not wholly, completely 100% God. He was as much God as the human body could take and still exist.

Let's see something else that Jesus had to do. He had to do everything the way that God had taught Him and commanded Him. He could do nothing from Himself or His own flesh because that would be *His* works. Therefore, because He gave up being God in order to become a human being, He had to do everything exactly as the Father taught Him.

John 5:19: "Therefore, Jesus answered and said to them, 'Truly, truly I say to you, **the Son has no power to do anything of Himself**... [of His flesh] ...but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner.' That's why He said, "...the Son has no power to do anything of Himself..."

Let's put this all together. Maybe you have never thought about this or even wondered about this.

Matthew 19:16: "Now at that time, one came to Him *and* said, 'Good Master, what good *thing* shall I do, that I may have eternal life?' And He said to him, 'Why do you call Me good? **No one is good except one—God....**'" (vs 16-17). Why could not Jesus call Himself 'good,' as God is good, though He was God manifest in the flesh? *Because there is no good thing in the flesh!*

Let's see the flesh that Jesus had. He had the same kind of flesh that we have. Therefore, when He was manifest in the flesh, He could not have been 100% God. He could not be called 'good' as God is good. Here's why:

Romans 8:3: "For what *was* impossible for the law to do, in that it was weak through the flesh, **God, having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh**." That's why He could not be called 'good.' He didn't refer to Himself as good.

We will now understand John 17 when Jesus was praying this prayer to God the Father in heaven above. Who was the only true God at that time He was praying? *God the Father!* Jesus was the true Son of God, but He was not 100% God. Therefore, the only One Who was the only true God was the One to Whom Jesus was praying, to Whom He would return and receive the glory that He had before the world existed.

Is *likeness* in the Greek the best translation? *Yes it is!* It comes from the Greek, 'homoiomati,' which means *in the exact sameness*.

Therefore, even though He lived a perfect life, He did not have perfect flesh. There's no such thing as perfect flesh. Flesh was made imperfect; it was created imperfect. God made it that way. If you don't believe it, think on it the next time you get sick. It was made to come to an end. It was made to wear out. It was made, as the Bible says, to 'give up the ghost.' The only painful part of it is the rusting out till the end.

John 17:3: "For this is eternal life, that they may know You, **the only true God, and Jesus Christ, Whom You did send**."

- When Jesus prayed that, was He still in His fleshly body? *Yes, He was!*
- Who was He praying to? *God the Father in heaven above!*

At that time when He was praying, since Jesus was still in the flesh, the only true God was God the Father. After the resurrection, Christ would then reclaim the glory and become the second One of the Family of Elohim, again. {note booklets: *The Two*

Jehovahs of the Psalms and The Two Jehovahs of the Pentateuch both by Carl Franklin, defining the Oneness of God, etc.}

Verse 5: “And now, **Father, glorify Me with Your own self, with the glory that I had with You before the world existed...**”—or came into being. How do our antagonists explain this. Very interesting! Let’s see how they explain this; they make a great deal over these two verses.

Doctrine of the Trinity by Buzzard and Hunting:

One of the themes of this book is you need to learn to think like a Jew.

That is incorrect. If you think like a Jew, you’re going to reject Christ, because they have. They say if you think like a Greek you’re a philosopher and you’re taking of Greek philosophy, which though the New Testament was written in Greek, it is not the words of philosophers. The key here is to think like *neither* of them. If you begin to think like a Jew, then you are going to have these kinds of concepts. Here’s what they write:

When the Jew wished to designate something as predestined, he spoke of it as already existing in heaven. Thus, pre-existence statements in the New Testament really have to do with foreordination and predestination.

I might add *not actuality*.

It was the Greeks who misunderstood Jewish ways of thinking and turned Jesus into a cosmic figure Who entered the earth from outer space.

The Greeks didn’t do that. The New Testament did it.

We would ask the reader to consider the disastrous affects of not paying attention to the Jewish way of thinking found in the Bible...

If you believe that, then you’re going to believe Judaism. The Bible is not Jewish thinking. Whose thinking is the Bible, Old Testament and New Testament? ***It’s God’s! It’s His Word!***

...which was written with the exception of Luke, by Jews.

Well now, of the twelve apostles the only one who was a Jew was Judas Iscariot. All the rest were Benjamites. Paul was a Benjamite and, of course, so were all of the rest. They came from Galilee. They were not ‘religious’ Jews—*period*. Even Matthew, who was a Levite. Jesus did not go by the temple and call him from counting money at the temple. Matthew was a tax collector, a secular Levite who

probably understood the Scriptures and didn’t want to associate with those guys up in Jerusalem. So, he got a job as a tax collector for Herod. He was not thinking as a Jew.

Clearly, if Jews did not mean what we mean by pre-existence, we’re liable to misunderstand them on basic issues about who Jesus is. There’s a huge difference between being predestined and foreordained and actually pre-existing.

Yes there is and that’s the difference the New Testament is showing, here.

The New Testament is a fully Jewish book.

He’s never read John—has he? That is thoroughly anti-Judaism.

It’s writers were all Jews, except probably Luke. Modern Bible readers approach basic Biblical issues with an entrenched Greek outlook on life.

No, we don’t! We’re not entrenched in Greek philosophies.

Thus, they have inherited church as an early, post-Biblical creed, which overlooks the fact the Jesus was a Jew...

No! Nobody overlooks the fact that He was a Jew of the house of Judah of the tribe of David.

...who taught and thought in Jewish categories.

No, He did not! He rejected them all! How many times did He say through the Sermon on the Mount, ‘You’ve heard it said through the ancients? You’ve heard it said in time past?’ He was rejecting all of it.

One most important fact we need to understand before we attempt to understand Who Jesus was is this...

Now he’s quoting from some other author here.

...when the Jews said something was predestinated, he thought of it as already existing in a higher sphere of life.

This sounds a little bit like Mormonism. What does Mormonism teach? *You were a soul up in heaven*. In order for you to become a human being—and this is the basis for polygamy—your mother and father had to conceive you and then that soul was released and came into you. Therefore, polygamy is great because you have more children and you release more souls from heaven. Therefore, you’re doing God a favor and working in His plan. *Hello! Nothing like twisting a little Scripture!*

...already existing in a higher sphere of life...

That is the thought of Judaism. {Note sermon series: *Scripturalism vs Judaism*—you will see that their statements here is the exact antithesis of what the New Testament teaches.}

The world's history is thus predestined because it is already, in a sense, pre-existing and consequently fixed.

I want you to understand that this may have been the book that Dr Hoeh was reading when he gave the sermon *The Thinker and the Thought*. That sermon went something like this: 'In the beginning was God and God had a thought, which is Logos. That thought, pre-existing in His mind, was actually Christ, Who then was conceived in the womb of the virgin Mary. That's how Christ pre-existed, because it was in the thought of God.' That's virtually what they're saying here.

I tell you what. You do this. I want you to sit down and I want you to think of the finest, nicest, biggest home you could ever have and because it pre-existed in your thought, you run out and you tell a real estate agent that that's the house that you want and it's yours because you thought of it first and you owe nothing. You try that! It won't work.

When the Jew says something was predestinated, he thought of it as already existing in a higher sphere of life. The world's history is thus predestined because it is already, in a sense, pre-existing and consequently fixed.

The reason I'm reading this is because that's what they're saying of the glory that Jesus was asking for that He had before the world existed. It was pre-existent to give to Him, rather than He had it and He was going to receive it back.

This typically Jewish conception of predestination may be distinguished from the Greek idea of pre-existence by the predominance of thought of pre-existence in divine purpose. Thus, it reminds us...

1-Pet. 1 talks about pre-existing, foreknowledge of God, etc. For us that's a different situation, but that doesn't mean that Jesus was foreknown in the mind of God.

1-Peter 1:1: "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen according to the predetermined knowledge of God the Father*... [if it's foreknown by God, it exists in heaven already] ...by sanctification through *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you" (vs 1-2). They say that's what it means.

Peter's doctrine of future things is permeated by the same thought that all is foreordained in God's great plan.

Not only do we have this kind of thought, we also have *fatalism*. In other words, predestination does not mean that if you choose the way of God for life, you're predestined to become a son of God. Whereas, if you choose the way of death, you're predestinated to suffer eternal death.

They say that predestination is fatalism. In other words, God has already decreed it so it doesn't matter what you do or choose because God has already determined what it is going to be. Therefore, human choice means nothing. That's how they have 'once saved, always saved,' and 'universal salvation for all,' because of that kind of thinking. That kind of thinking is not New Testament and that kind of thinking is not what God even has in the Old Testament. God sees everything laid out before Him.

Those who have the gift of the Spirit will share God's outlook and faith. They will recognize that the reality of God's plan will in the future, become realities on the earth.

You see how they mix this together?

According to Peter, the Messiah, Himself, was foreknown...

1-Peter 1:20—talking about Christ: "**Who truly was foreknown before the foundation of the world...**" Of course, God had it planned. He foreordained that one of them, the One Who created everything, would come to the earth and die as a sin offering for His creation. That's how they twist it.

...not just His death for our sins, but the person of the Messiah Himself.

It doesn't say that—does it?

1-Peter 1:19: "But by *the* precious blood of Christ, as of a lamb without blemish and without spot; **Who truly was foreknown before the foundation of the world**" (vs 19-20).

What does that refer to? *That refers to His death, not His existence, that it was foreordained that He would exist at a later time!*

"...but was manifested in *these* last times for your sakes" (vs 20). We saw that God was manifest in the flesh. They really have this all twisted up here.

Peter uses the same word to describe the existence of the Son of God in God's plan as he did to describe the existence of the Christian Church in v 2.

Here's how they justify it.

Though the Messiah was foreknown, not known, but foreknown—as was Jeremiah before his birth (Jer. 1:5)—He was

manifested by being brought into actual existence at His birth.

In other words, Jesus did not exist until He was conceived and was not manifest until He was born.

This is a typically Jewish way of understanding God's purpose for mankind. He executes the plan at the appropriate time. The sort of pre-existence Peter has in mind, is the sort that fits the Jewish environment, not the Greek atmosphere of later post-Biblical Christianity.

We are not entitled to say that Peter was familiar with the idea of Christ's pre-existence with the Father before the incarnation. We are therefore, not entitled to claim that Peter was a Trinitarian, for this idea is not necessarily implied in his description, "as foreknown before the foundation of the world," since Christians are also objects of God's foreknowledge. All that we can say is that the phrase, "before the foundation of the world," confirms for Christ's office and a work of super mundane range in importance.

Peter has not extended his belief into Christ's Divinity to an affirmation of His pre-existence, his Christology is more like that of the earlier chapters of Acts than of John and Paul.

In other words saying that Christ just came into existence when He was conceived. They have another whole section, here. Here's how they justify John 17:5:

Having grasped this elementary fact of Jewish and biblical theology and thinking, it will not be difficult to adjust our understanding of other passages where the same principal of existence, followed by actual manifestation, is found. Thus, Jesus says in John 17:5, "Glorify Me with the glory which I had with You before the foundation of the world."

When Jesus says that He had 'the glory' for which He now prays, He is merely asking for the glory which He knew was prepared for Him by God from the beginning.

That's not what the Greek says; the Greek is very clear. The Greek says, John 17:5: "...**glorify Me** with Your own self, **with the glory that I had with You before the world existed.**"

Let's use an example here. When there is something laid up in heaven for us which we have not yet received—Paul: whom you would have to say was as thorough a Jew as any person because

he was rising in Judaism more than anybody else—it's going to come to us.

2-Corinthians 5:1: "For we know that if our earthly house of *this* tabernacle is destroyed, **we have a building from God, a house not made with human hands, eternal in the heavens.** For in this we truly are groaning, longing to be clothed with our dwelling from heaven; if indeed *that* being clothed, we may not be found naked. For we who are in *this* tabernacle truly do groan, being burdened; not that we wish to be unclothed, but to be clothed upon so that the mortal *flesh* may be swallowed up by life" (vs 1-4).

It's reserved in heaven to come to us. If Christ were praying to have the glory, which was reserved in heaven for Him, here's how He would have done it; just like Peter wrote.

1-Peter 1:3: "Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope through *the* resurrection of Jesus Christ from *the* dead; unto an inheritance incorruptible and undefiled and unfading, **reserved in heaven for us**" (vs 3-4). That's what Paul was talking about in 2-Cor. 5 that is reserved in heaven.

If Jesus were asking for the glory that was reserved in heaven for Him, because He never had it in the first place, that's how He would have asked. He would have said, 'Father, I'm praying for the glory that You have reserved for Me in heaven.' *He didn't say that!* Very different. He says, "...glorify Me with Your own self, **with the glory that I had with You before the world existed**"—or 'before the world came into being.' That also helps verify John 1 again. They're re-writing it. That's the thing when you read a book:

- How do they re-write?
- How do they corrupt?
- How do they improperly divide the Word of God?

We just caught them!

When Jesus says that He had 'the glory' for which He now prays for (John 17:5), He is merely asking for the glory, which He knew was prepared for Him by God from the beginning.

That is not what it says! It cannot be interpreted that way because where it is reserved for anyone in heaven, it is clearly defined as being reserved for you in heaven.

That glory existed...

I want you to notice how this is much like *The Thinker and the Thought*:

...in God's plan and in that sense, Jesus already had it. We note that Jesus did not say, "Give Me back, restore to Me the

glory, which I had when I was alive with You before My birth.”

No, He didn't say it exactly in those words, but He says, "...Father, glorify Me with Your own self, with the glory that I had with You before the world existed." That's saying almost exactly the same thing.

This notion would have been completely foreign to Judaism.

If you want to follow Judaism, follow what they are thinking, because that's what they are teaching. ***If you want to follow God, then you have to follow the Word of God!*** The New Testament is not Judaism. It is quite the opposite.

It is quite unnecessary and indeed wrong to read Gentile ideas into the text of Scriptures when we can make good sense of them as they stand in their Jewish environment.

What he's accusing the Greek interpreters of doing, *he's doing!* Instead of a so-called Greek philosophical interpretation, they're giving a mystic Judaism interpretation.

A Jewish and Biblical conception of pre-existence is most significant for Jesus' understanding of Himself as the Son of man. The Son of man is found in the book of Daniel. He pre-exists only in the sense that God grants us a vision of Him, the human being, in His plan for the future.

Here's what they are talking about, Daniel 7:13: "I saw visions in the night and, behold, **One like the Son of man came with the clouds of heaven, and came to the Ancient of Days...**" If the Son of man is only a vision of what it's going to be, then the Ancient of Days has got to be only a vision of what it's going to be.

"...and they brought Him near before Him. And dominion and glory was given to Him, and a kingdom, that all people..." (vs 13-14). They're just saying that it's only a future vision of Him.

Judaism has never known anything of a pre-existence peculiar to the Messiah antecedent to His birth as a human being.

In other words, the Jews reject that God could become a man.

To claim to be before Abraham (John 8:58) does not mean that you remember being alive before your birth.

Hello!

That is to think like a Greek who believes...

So, you condemn the Greeks and you praise Judaism. What happens is that they're both are

wrong! *God is right!*

...in the pre-existence of souls.

No it isn't!

In the Hebrew thought of the New Testament, one can exist as part of God's plan as did also the tabernacle, the temple, repentance and other major elements of Divine purpose. Even Moses pre-existed in that sense, according to a quotation we introduce later.

That's the Jews' answer to Christ. Everything pre-existed in heaven:

- Israel did
- Moses did
- the law did

Therefore, when they're manifest on earth, they were manifest on earth and didn't come into existence until then. ***That's how they get around that Jesus was God before He became a human being!***

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 2-Corinthians 2:17
- 2) 2-Corinthians 4:1-4
- 3) 1-Timothy 1:3-7
- 4) Deuteronomy 6:4-5
- 5) Psalm 110:1
- 6) Genesis 19:24
- 7) Zechariah 2:8-9
- 8) John 8:58-59
- 9) Exodus 3:13-15
- 10) John 8:58
- 11) John 1:3
- 12) John 10:24-36
- 13) Psalm 82:1-8
- 14) John 14:7-9
- 15) John 17:3-5
- 16) 1-Timothy 3:16
- 17) Philippians 2:5-8
- 18) Exodus 33:18-20
- 19) John 5:19
- 20) Matthew 19:16-17
- 21) Romans 8:3
- 22) John 17:3, 5
- 23) 1-Peter 1:1-2, 20, 19-20
- 24) John 17:5
- 25) 2-Corinthians 5:1-4
- 26) 1-Peter 1:3-4
- 27) Daniel 7:13-14

Scriptures referenced, not quoted:

- John 1:1-2
- James 3

Also referenced:

Books:

- *Behold the Bridegroom Cometh* (author unknown)
- *Doctrine of the Trinity: Christianity's, Self-Inflicted Wound* by Anthony Buzzard and Charles Hunting
- *The Message: The Bible in Contemporary language* by Eugene H. Peterson
- *Messianic Christology* by Arnold Fruchtenbaum
- *The Companion Bible* by B.W. Bullinger
- *Strong's Exhaustive Concordance*

Sermon Series:

- *Who Was Jesus?*
- *Prophecies of Jesus in the Old Testament*
- *I AM That I AM*
- *Scripturalism vs Judaism*

Sermon: *The Thinker and the Thought* by Dr. Herman Hoeh (from former WCG)

Booklets:

- *The Two Jehovahs of the Psalms* by Carl Franklin
- *The Two Jehovahs of the Pentateuch* by Carl Franklin

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Was Jesus God? IV

Fred R. Coulter

Let's understand something very profound. I do not believe that we have fully grasped or understood the spiritual battle that is going on for the Word of God. There are so many Bibles out there now that are changing the Word of God are making it socially acceptable.

In addition to this book called *The Message: The Bible in Contemporary Language* by Eugene H. Peterson. I turned to a key verse, which we'll cover a little later on, and show you what has happened to that in this translation.

Also, there is a Bible project that I never knew was going on. It's called *Third Millennium Bible: New Authorized Version of the Holy Bible*, which actually started in 1947, not projected as the Bible for the third millennium at that particular time, but that's when the Catholics decided that they would take over the committees in the United Bible Societies in translating the Bible.

Now we have five additions of the *Revised Standard Version* with the apocryphal books in it. We also have the *Inclusive Bible*, which we've already covered. We have the *NIV*. We have the *TNIV*, which is also a politically correct, non-sex gender Bible. All of this is leading to the destroying of the Word of God. Not only does it destroy the Word of God it destroys the teaching and the faith in the Word of God.

Let's see something that Jude was writing about. Again, we're living in a time similar to that. We're living in a time where everything that is of the Truth of God is being assaulted by Satan the devil, because he is 'deceiving the whole world' and preparing it for the last grand thing with *the beast* and *the false prophet*. The way things are going, it pretty well indicates that there is going to be more time than we have anticipated and the truth is this, concerning the time: ***Jesus said that no one knows the time! When it comes time to know, then we will know!***

It seems as though down through history that mankind, whether in the Church or out of the Church, has tried to rush the return of Christ for whatever reason that they have done so. They have missed the whole point of where we should be. In this fight for the faith and in this fight for the Word of God—and it is a fight—because of the sins of the Church, Satan was allowed to destroy perhaps the only college on earth that would have fought back against these translations, and that is Ambassador College. First it was infiltrated, then you know the rest of the story from there.

We're up against a thing today, and I am just beginning to see the difficulties that there are out

there in the light of what is happening to the Word of God. When I first started translating *The New Testament in Its Original Order*, it was just translating for Bible studies verse-by-verse, and many books, and so forth. That was the whole purpose in it. I did not realize any of these things until now; that there is such a battle out there for the Word of God.

Jude 3: "Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, I was compelled... [it was necessary or obligatory] ...to write to you, **exhorting you to fervently fight for the faith, which once for all time has been delivered to the saints.** For certain men have stealthily crept in..." (vs 3-4). We might say today they are everywhere:

- they control the publication of all Bibles
- they control the theological seminaries
- they control doctrinal committees and translation committees

What they do for those who are what they consider up-starts and renegades—such as they will say of what I did with *The Holy Bible in Its Original Order, A Faithful Version*—they will go ahead and debunk it because of the lack of credentials.

Which is better, the Truth of God presented in Truth and *the credentials being the Truth of God, the Holy Spirit and the Word of God, OR* the credentials from various universities of men who have various degrees who then set out to bring you the Bible *not* in Truth? **Which credentials are worth more?** As far as the apostles were concerned, the establishment in their day said they were unlearned and ignorant men. This is what's happened in the world. It's just stunning!

Gary Staszak did the commentary on [History and Preservation of the Bible](#) {part two of the New Testament translation—[cbcg.org](#)}. He has found how this whole operation is taking place. We've found out what a profound thing we are up against. That's why it's going to be most difficult to preach the Word to the public in the way that it has before: ***If it's not in your Bible you don't have to believe it or prove it from your Bible!*** First of all we now have to define what is the true Word of God before that statement can ever be given, because, which Bible?

- Revised Standard?
- New English Version?
- Moffatt Version?
- Phillips Version?
- NIV?
- TNIV?

- Inclusive Bible?
- King James Version?

Which one? All of that falls back on what we are studying concerning the nature of God. The nature of God and the nature of Christ is what they want to destroy so they can have a social, feel-good religion

Just recently the Roman Catholic Church has made the decision that they will no longer proselyte Jews, because Jews have a standing before God, etc., so they don't need to be proselytized. What this is doing, this is paving the way for the *false messiah*, not only for Christendom but also for the Jews. One thing you can know for sure, if the Jews agree that whoever comes on the scene and proclaims the Messiah *is* Messiah, you know that's wrong. That's why Christ made it very clear how He's going to return:

- it's going to be in power
- it's going to be in glory
- it's going to be in righteousness and Truth

No one is going to turn it back!

I find it very interesting that in the time when they were canonizing the Old Testament that there was the great heresy of the Samaritans. The Aaronic and Levitical priests didn't put away the wives, so they jumped ship and went to Samaria and Sanballat built a temple for them where they had a temple similar to the one in Jerusalem and they set up a counterfeit religion. Ezra was inspired of God to canonize and formalize all the Old Testament so we would have that.

It's very similar to when this canonization of the New Testament was done, they had the same thing occurring. There was:

- a fight for the faith
- a fight for the Word of God
- a subversion from within

That's what we have here:

2-Peter 2:1: "But there were also false prophets among the people, as indeed there will be false teachers among you, who will stealthily introduce destructive heresies, personally denying *the* Lord who bought them, and bringing swift destruction upon themselves. And many people will follow *as authoritative* their destructive ways; *and* because of them, **the way of the Truth will be blasphemed**" (vs 1-2). Not only the way of Truth will be evil spoken of, but Christ Himself will be evil spoken of.

What are we to do in the light of these things? I don't suppose that we are living in an age where we have had the ability and the means to refute all of these counterfeit doctrines that come along, and there have been many. One of them is

that Jesus was not God before He became a man, written by those who had been in the Church of God and looked up to as well respected individuals: Anthony F. Buzzard and Charles Hunting. They wrote this book, *Doctrine of the Trinity: Christianity's Self-Inflicted Wound*, which we're going to get into today and see what they do to the Scriptures.

The truth is this: ***You must conform your thinking to the Truth!*** You do not conform the Word of God to *your* thinking. That's precisely what has been done in this book. When you make it conform to your thinking rather than the thinking of God, what do you have? *You have your invention or you have your interpretation of it!*

Titus 1 is talking about the obligation, duty and qualifications of elders; Titus 1:9: "Holding steadfastly to the faithful word, according to the teachings of *Jesus Christ*, so that he may be able both to encourage with sound doctrine... [sound teaching] ...and **to convict those who are gainsayers.**" You're never going to convince them; that means to *convict*.

Verse 10: "For there are many rebellious and vain talkers and deceivers, especially those from *the circumcision party.*" We can say today, not just from the circumcision alone but we can say of the religious 'Christian' community in the world. It's full of them.

Verse 11: "Whose mouths must be stopped..." You're not going to be able to stop their mouths, but you can refute what they teach and what they preach. That's why we have many things that come along that looks at these challenges to Truth.

- we examine them
- we find them wrong
- we expose them for what they are
- we see by the Word of God, how the Word of God labels them

It shows what happens:

"...who are subverting whole households, teaching things which *they* ought not, for the sake of selfish gain" (v 11). It could be for any motive:

- for money
- for power
- for prestige
- to get a following

As Paul said even to the elders that he ordained that here would be those who would rise up and become 'grievous wolves.'

We are confronted with a battle today that is really something; it is quite profound. With the Church scattered and with the Church, more or less *asleep, Laodicean or unorganized*, we appear to be

very weak indeed. That does not mean that we have to succumb or give in to these kinds of forces and these kinds of teachings. I think we need to understand that Satan's assault against the Church of God has not stopped and will not cease. So, we need to be ever vigilant, always ready.

Here's the basis and the premise by which we do everything, believe everything, live our lives and everything like that.

2-Timothy 3:15: "And that from a child **you have known the Holy Writings**... [or whatever time you began to understand them] ...which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. **All Scripture is God-breathed**..." (vs 15-16). God did not leave it to men who are half pagans, 300 years later, to canonize the New Testament.

"...and is profitable for doctrine, for conviction, for correction, for instruction in righteousness; so that the man of God may be complete, fully equipped for every good work" (vs 16-17). This can be not just the minister, but *anyone who is converted*. Here's the charge to anyone who is a teacher:

2-Timothy 4:1: "**I charge you**, therefore, in the sight of God, even the Lord Jesus Christ, Who is ready to judge *the* living and *the* dead at His appearing and His kingdom: **Preach the Word!**..." (vs 1-2). That's what it has to be, *the Word of God*, properly 'divided.'

2-Timothy 2:15: "...rightly dividing the Word of the Truth."

2-Timothy 4:3: "For there shall come a time when **they will not tolerate sound doctrine**; but according to their own lusts they shall accumulate to themselves *a great number of* teachers, having ears itching *to hear what satisfies their cravings*; and **they shall turn away their own ears from the Truth; and they shall be turned aside unto myths**" (vs 3-4). That's exactly what they are doing with the Word of God.

- they're turning it into fables
- they are making it socially acceptable
- they are taking away the 'sword of the Word of Truth'
- they are replacing it with the mush, emotion and the pabulum of emotionalism and 'do-goodism'

Let's see a statement that Thomas makes to Christ. Let's read just exactly what it says.

John 20:24: "But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. Then the other disciples said to him, 'We have seen the Lord.' But he said to them, '**Unless I see the nail marks in His hands, and put my finger**

into the nail marks, and put my hand into His side, I will not believe at all'" (vs 24-25).

You look at the attitude that he has here in v 25. Do you think that he would call anyone God who he did not *know* was God? Think about that! He wouldn't even believe that Christ was raised from the dead until he did this.

Verse 26: "Now, after eight days His disciples again were within, and Thomas with them. Jesus came after the doors were shut, and stood in the midst and said, 'Peace *be* to you.' Then He said to Thomas, 'Put forth your finger, and see My hands; and reach *out* your hand, and put *it* into My side; **and be not unbelieving, but believing.**' And **Thomas answered and said to Him, 'My Lord and My God'**" (vs 26-28). A very profound statement—isn't it?

from *Doctrine of the Trinity: Christianity's Self-Inflicted Wound* by Anthony Buzzard and Charles Hunting:

Thomas, who could not believe a resurrection had taken place until he had hard verifiable evidence, finally understood the exalted position, which Jesus assumed as the risen Messiah. The longed for national greatness of Israel now looked to be a real possibility. The claim of Jesus to be the promised Messiah was now confirmed. Jesus finally became Thomas' Lord and "God" of the coming age of the Kingdom.

Thomas was well acquainted with the Old Testament predictions about the Kingdom, the promise to Israel that was that "a Child will be born unto us, a Son shall be given unto us, and the government shall be upon His shoulders and His name shall be called, Wonderful, Counselor, Mighty God, the Eternal Father, the Prince of Peace."

This a clear, unmistakable statement about a coming Messiah, but this 'Mighty God' (Isa. 9:6), is defined by the leading Old Testament Hebrew Lexicon as Divine Hero reflecting Divine Majesty.

When was this Lexicon written? Who wrote it? When you understand that there has been a consorted and active centuries-long activity to strip the Old Testament of the Truth concerning God being two, and that the Jews have gone through and the rabbis have changed the Old Testament in over 134 places; then when you come to a Lexicon that has been written recently by a Jew who does not believe, of course, that's what he's going to put there. Of course, that's how he's going to define it.

What happens is that every time they do this, they have to re-define it. Notice that everything

that is done here has to be re-defined, rather than taking it for what it literally says. Or you must show something that does not apply.

Let me read this paragraph and let's see the justification that they give and we'll go back and look at it:

Reality struck home to the skeptic Thomas when he realized that it was the resurrected Christ through Whom God was going to restore the fortunes of Israel. Thus, Jesus became "God" to Thomas in a way parallel to the sense in which Moses had enjoyed the status of god in the presence of pharaoh.

- they have to re-define it
- they have to re-translate it
- they have to change it so that it will fit what they believe

Rather than let the Scriptures mold their thinking to what it ought to be! Who was Pharaoh? *He was the king of Egypt and he was also considered to be an incarnation of god—the sun-god!* This is why God gave these instructions to Moses.

Exodus 7:1: "And the LORD said to Moses, 'See, **I have made you a god to Pharaoh.** And Aaron your brother shall be your prophet.'" Did God make Moses a god to the people of Israel? *No! This was only to Moses!* It was not to the children of Israel.

In the same way, when Thomas said, 'my Lord and my God,' he was not referring to Christ in this way, as stated in Exo. 7:1. It has absolutely nothing to do with it. That's a clever 'sleight of hand' re-definition. That's what they give. There would be no reason at all for Thomas to call Him 'Lord and God,' unless that's what He was.

This becomes very interesting, too; John 5:39: "You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life. I do not receive glory from men; but I have known you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name, you will receive him. **How are you able to believe, you who receive glory from one another, and do not seek the glory that comes from the only God?**" (vs 39-44).

In this verse they claim that this means the only God. That could read that way or it could read 'which only comes from God?'

As we saw in part three going through John 17, the reason why Jesus said, 'the only true God,' was because as being God in the flesh, He could not

be 100% God and 100% human. That is an impossibility. That's why Jesus had to come in the flesh. In saying that they again try to build their case that there is only one God. They go on to talk about this, after they say 'the one who is God alone' (John 5:44).

Most significantly, the promised Messiah was given the title God in Psalm 45:6.

We're going to look at these things and we're going to understand exactly what it says. Sure enough, here is a prophecy of the Messiah:

Psalm 45:6: "Your throne, O God, is forever and ever; a scepter of justice is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore, **God, Your God, has anointed You** with the oil of gladness above Your fellows" (vs 6-7).

This is quoted in Heb. 1, referring directly to Christ calling Him God. If Christ is not God, how can the prophecy say, 'therefore, God, Your God?' That shows *two* Gods. 'Therefore God, Your God, has anointed You with the oil.' Let's see where Paul, in writing to the Hebrews, is showing them very clearly that Christ was God:

Hebrews 1:8: "But on the other hand, of the Son *He says*, '**Your throne, O God, is** into the ages of eternity; a scepter of righteousness *is* the scepter of Your kingdom. You loved righteousness and hated lawlessness; because of this, **God, even Your God, has anointed You with the oil of gladness above Your companions**'" (vs 8-9).

So, you cannot get away from the fact that in either place, that there are two Who are called God. There's just no way you can get around it. One refers to the Father and one refers to Christ.

We'll review again what they have to do to make it say what they want to make it say. I'm going to read from a Bible that I just got: *The Message: The Bible in Contemporary Language* by Eugene H. Peterson. I'm just going to read one verse. I might read more than one, but [for now] I'm going to read verse 1. Let me read it the way it is in the *Faithful Version*:

John 1:1: "In *the* beginning was the Word, and the Word was with God, and the Word was God."

Now, let me read how Peterson translates it. He's got a title over it called The Life Light: John 1:1: (*Message Bible*): "The Word was first. The Word, present to God, God present to the Word, the Word was God in readiness for God from day one."

That has to be the worst translations I have ever read of John 1:1. That is amazing stuff! Absolutely amazing! I won't read any more of that one.

I'm going to read certain select places again, out of this book by Buzzard and Hunting, *Doctrine of the Trinity: Christianity's Self-Inflicted Wound*:

It has been held by some that John presents Jesus in metaphysical terms...

That's precisely how they get people to believe false doctrine. You re-define the terms. John never did it in metaphysical terms. That's what Gnostics do; John was not a Gnostic.

...which would appeal to people in the Greek world...

Is the Bible written to appeal to people? or Is the Bible written to record the Word of God?

Let's see why John wrote it. He was not trying to appeal to people in the world. He was not trying to appeal to the philosophical pagan Greek religionists. He was not trying to appeal to anyone. He was setting forth the Word of God and showing the Truth.

John 20:30: "Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book. **But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name**" (vs 30-31). That's why he wrote it, not to appeal to the Greek mind.

John 21:24: "This is the disciple who testifies concerning these things and *who* wrote these things; and **we know that his testimony is true.**" That's what he was doing. He was giving the Truth of God. He was not saying these things to appeal to those in metaphysical terms to the Greek world.

It is been held by some...

They never tell you who the 'some' are. If they're just general 'some,' it's okay to do that in some cases, but when you do it when you're defining doctrine as critical as this, it would be helpful to define who the 'some' are. Some of who?

...that John presents Jesus in metaphysical terms that would appeal to people in the Greek world who thought in terms of abstract ideas familiar to Hellenistic thought. Orthodoxy claims John as its bridge to the world of Greek metaphysics, the metaphysics, which helped to mold the Jesus of the Church councils.

They make all these statements, but they do not give any proof.

We suggest that we should first see that if John can be readily understood in terms of his otherwise very Jewish approach. Why should be attempt to read John as though he were a student of Philo the Jew or of Gentile mystery religion? Should we not be

able to make sense from Old Testament world ideas? What we do know, says a leading Bible scholar, is that John was steeped in Old Testament Scriptures.

Yes, that is true. However, *he was presenting Christ!*

If we wish to understand the ancient history of John's 'Logos' or 'Word' concept as he himself understood it, we have to go back to the Scriptures.

So, here's how they re-define it. I think that we're going to see that what they try and do is tell us what John was thinking.

- Can you, 1900 years removed, tell me what John was thinking?
- Can you tell me any of those thoughts that he had of all the things that Jesus did which he didn't write down? *No! You cannot!*

You cannot even know the thoughts of someone sitting right next to you while you're looking at them.

It is a considerable mistake to read John 1:1 as though it means, 'In the beginning was the Son of God and the Son was with the Father and the Son was God.'

Even that is twisting from what it really says. It doesn't say that.

This is not what John wrote.

No! He didn't write exactly that!

The German poet, Goethe, wrestled to find a correct translation.

So, here they re-define it.

In the beginning was the Word, the Thought, the Power, or the Deed. He decided on Deed. He comes very close to John's intention. What the evangelist wanted to say was, "The creative thought of God has been operating from all eternity."

Isn't that convenient that you can go ahead and re-define what a person was thinking and what He meant to write. That's ludicrous. It can't be done. I'm reading from one of the quotes that they have here:

from a book called *The Revelation of God* by C.J. Wright.

An author's language will confuse us unless we have some rapport with his mind.

How are you going to have rapport with any writer's mind?

The evangelist, John, takes a well-known term Logos, does not define it but unfolds what he himself means by it. The idea belonged to the Old Testament. It was

involved in the whole religious belief and experience of the Hebrew Scriptures. It is the most fitting term to express his message for man's "word" is the expression of his "mind" and his mind is his essential personality.

Every mind must express itself, for activity is the very nature of mind. Thus, John writes of the "Word" that it was with God and was Divine, to express his conviction that God has ever since been an active and revealing mind. God by this very nature cannot sit in heaven and do nothing. When, later in the Gospel of John, Jesus says, "My Father works up to now," what He is saying is what the evangelist says in the very first verse of the prologue.

So therefore, the One Who became the Word was the thought of God. That's how He was with God and they have to continue to redefine it over and over again. However, they do have one good quote here, which I like:

from the book *Doctrine of the Trinity*:

How is it that the religion of love has been responsible for some of the worst cruelties and injustices that have ever disgraces humanity?

That is referring to Catholicism. Catholicism never has been a religion of love; it's been a religion of homosexuals, power, war and blood.

The church has persecuted more cruelly than any other religion. Our religious beliefs are propped up on the traditional scaffolding and many of us are intently annoyed as the stability of the scaffolding is called in question.

That is true of people in the world; that is true of Catholics.

The average Catholic...

and the same applies to many Protestants

...rely on the infallibility of his church...

That's a true statement: than relying on the infallibility of God and His Word.

...which he has usually accepted without investigation. To own that his church has been wrong and has sanctioned heinous crimes is almost impossible for him to believe.

Now likewise, it's almost impossible for those in the Church of God who hear those ministers who have been in the Church of God, to come up with hair-brain ideas such as we've been reading here and that

they go ahead and accept it without question and follow them in the same way that the Catholics and the Protestants do the Churches they belong to.

(go to the next track)

Let's read another translation that they have of John 1:1:

In the beginning was a creative purpose of God. It was with God and was fully expressive of God just as wisdom was with God before creation (Psa. 8:30). All things came into being through it.

Let's take some of their own words and let's ask:

- Did they not say that John was thoroughly steeped in Old Testament Scriptures? *Yes!*
- If John *thought*—which they're trying to analyze the thoughts of John—or if John *knew* that it was wisdom and not the Word Who became Christ, should he not have written 'wisdom'?
- Should he not have quoted that Scripture?

therefore, we can conclude this:

- What did John think? *The most we can understand is exactly what he wrote!*

If it was wisdom he was talking about, then he would have put wisdom. That's how they have to re-translate everything. Here is the conclusion of what they have, here.

If we translate Logos as God's utterance, instead, it would become clearer that the poem did not necessarily intend that Logos of verses 1-13 to be thought of as a personal Divine Being.

That's not what it says!

In other words, the revolutionary significance of verse 14 of John 1, may well be that it marks not only the transition in the thought of the poem to pre-existence to incarnation, but also the transition from impersonal personification to actual person.

That's the kind of thinking that has to be given in these things in order to come up with the conclusions that they did.

Let's look at a couple of Scriptures, here. A great deal of 'hay' is made concerning these. We're going to look at several other Scriptures:

- where they talk about the only God
- where they try and prove that Christ was only a man
 - ✓ that before that He was a thought of God
 - ✓ that He was never God to begin with

- ✓ when He had the form of God, He didn't exist as God; but it was just a thought of God

With that in mind:

1-Corinthians 8:5: "For indeed, even if there are *those* which are called gods, whether in heaven or on earth, as there are many gods and many lords... [he's ridiculing the gods and lords of the pagan religions] ...still, to us **there is one God the Father...**" (vs 5-6). That's correct. How many father's are God? *One!*

"...from Whom *are* all things, and we *are* in Him; and **one Lord Jesus Christ...**" (v 6). Who is Lord? *That's also God, the Lord Jesus Christ!* We will see that clearly in just a little bit.

"...by Whom *are* all things, and we *are* by Him" (v 6). That's interesting. It shows that they work together when you read it properly.

"...to us *there is one God the Father, from Whom **are all things**, and we *are* in Him; and **one Lord Jesus Christ, by Whom **are all things****, and we *are* by Him" (v 6). It's showing the two work together.*

Col. 1, and of course, you have to do some tippy-toe dancing on this one, too. You have several problems with this part of Col. 1. This is one where people turn to show that Christ was the firstborn, that He was not God before, and that He was just born. Let's read it and let's understand something here.

Colossians 1:15: "**Who is the image of the invisible God, the firstborn of all creation.**"

- What does that mean?
- Does that mean that Christ was born before anything else was created?
- If He was born, how was He born if there wasn't a woman there?

It creates great problems when you try to apply it to a physical birth. The physical birth is defined back here in Matt. 1; let's go back here to the physical birth.

Matthew 1:25: "But he did not have sexual relations *with* her until **after she had given birth to her Son, the firstborn...** [that's when Jesus was born of the flesh] ...and he **called His name Jesus.**"

We also are going to find out about something else. Let's let the verses of the Bible interpret itself..

This defines for us v 15; Colossians 1:18: "And He is the Head of the body, the Church; Who is *the* beginning, **the firstborn from among the dead...**" So, that's what the 'firstborn of every creature' (v 15) is referring to, not of every 'physical creature, but those who have been born from the

dead by the power of the resurrection and Jesus was the firstborn from among the dead.

In James 1 we see a very similar parallel with this, talking about firstborn and firstfruits:

James 1:18: "According to His own will, **He begat us by the Word of Truth, that we might be a kind of firstfruits of all His created beings.**" This is the *spiritual* creation, Christ being the firstborn from among the dead. When we are resurrected and we are born from the dead, born again, then *we are going to be the brothers of Christ Who is the firstborn.*

Let's see it again; this is the firstborn that it's talking about in Col. 1:

Romans 8:29: "Because those whom He did foreknow He also predestinated **to be conformed to the image of His own Son, that He might be the firstborn among many brethren.**" Jesus was firstborn of Mary in the flesh, but He is firstborn of those from the dead and when we are resurrected in the first resurrection, we will be part of that Church that is called the Church of the Firstborn, Heb. 12.

Let's come back to Col. 1 and let's go through this and analyze this a little bit more:

Colossians 1:16: "Because **by Him were all things created...**" If He did not exist until He was born of the virgin Mary, how could all things be created by Him? That's what it literally means in the Greek that they were created by Him.

"...the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: **all things were created by Him and for Him**" (v 16). In order to do that, you've got to:

1. exist before anything was created
2. if you exist and if you are Creator then you are God

So, Jesus was God before He became human!

Verse 17: "And **He is before all, and by Him all things subsist.** And He is the Head of the body, the Church; Who is *the* beginning, **the firstborn from among the dead, so that in all things He Himself might hold the preeminence**" (vs 17-18). I do not know how you can interpret this any other way than what we just read. It seems very difficult to try and interpret it any other way.

Galatians 4:4: "But when the time for the fulfillment came, **God sent forth His own Son...** [that's a very interesting expression] ...born of a woman, born under law." In order to become a human being, that's what He had to do. This in no way takes away from the fact that He was God before He became a human being. He's explaining the operation that we have here, which is this:

Verse 5: “In order that He might redeem those who are under law, so that we might **receive the gift of sonship from God.** And because you are sons, God has sent forth the **Spirit of His Son into your hearts, crying, ‘Abba, Father.’** So then, you are no longer a servant, but a son. And if a son, *you are* also an heir of God through Christ” (vs 5-7). It again reveals the purpose.

You see, one of the things that this ‘getting rid of Christ as being God before He was flesh’ does, is this: It not only succeeds in making Him just a mere human being, it also takes away from the fact that the resurrection for those who are going to be in the first resurrection, that they are going to be ‘as God is.’ In other words, it succeeds in destroying both things at once.

What I like about John is this: John wrote in very simple Greek and when he wrote he wrote what he meant. There is no metaphysical thing involved at all in what he wrote and there is none here.

1-John 3:1: “Behold! What *glorious* love the Father has given to us, **that we should be called the children of God!**...” The Greek there is ‘tekna’ meaning the *born children of God*.

“...For this very reason, the world does not know us because it did not know Him. Beloved, **now we are the children of God,** and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is” (vs 1-2).

If you do away with Christ as God before He became a human being, you also do away with the fact that those who are called for the first resurrection are going to be like Him, Spirit Beings sharing:

- the same kind of existence
- the same kind of body
- the same kind of mind

You do away with all of that in one felled swoop. Of course, Satan would like to do that. On the other hand, they say that Christ didn’t have a nature like we have.

Let’s go to Rom. 8 and look at that, as we’ve seen in the sermon series *Hebrews*. If Christ was tempted in every manner such as we are, how could He be tempted if He did have human nature and flesh like we have human nature and flesh? There would be no temptation.

Let’s use an example: Suppose you were in an especially equipped room and no one could see this impenetrable glass that’s between you and other people. Behind this impenetrable glass:

- nothing can destroy it
- nothing can challenge it

- nothing can get to it
- someone comes in and tries a machine gun and that doesn’t work
- then they try various bombs and that doesn’t work
- they try all kinds of laser beams and that doesn’t work

It would be the same way if Christ did not have the same human nature that we have. Every temptation that He would go through would be meaningless because He couldn’t be tempted. What would there be to tempt? You couldn’t get to Him. You couldn’t reach Him. It was impossible. In order for Him to be tempted in every way like we are, He had to have the same nature that we do and that’s what this verifies:

Romans 8:3: “For what *was* impossible for the law to do, in that it was weak through the flesh, **God, having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.**” Therefore, He had the same flesh that we did. That’s part of the mystery of God.

Let’s see what Paul was teaching concerning this; 1-Timothy 3:16: “And undeniably, **great is the mystery of Godliness...**” That’s the whole process of how we are going to enter into the Kingdom of God and the whole process of how God came to the earth as a human being.

“...**God was manifested in the flesh...**” (v 16). It doesn’t say ‘the thought of God.’ It doesn’t say ‘the wisdom of God.’ It says, “**God was manifested in the flesh...**”

“...was justified in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory” (v 16). There you have it.

Let’s look at some other Scriptures that show that Jesus was and is God. I don’t know what they’re going to do with these statements. They try and get around them in the book, but they just do not handle them at all.

Titus 2:10: “Not misappropriating *anything*, but showing all good faithfulness; so that they may do credit to the doctrine of **our Savior God in everything.**” Is Jesus God, God our Savior?

Verse 11: “For the grace of God, which brings salvation for all men, has appeared; teaching us that, having denied ungodliness and worldly lusts, we should live moderately and righteously and Godly in this present world, looking for the blessed hope and *the* appearing of the glory of **our Savior and great God, Jesus Christ**” (vs 11-13). *There you have it!* He is called the ‘great God and Savior.’

Titus 3:4: “But when the graciousness and the love of **God our Savior** toward man appeared,

not by works of righteousness, which we practiced, but according to His mercy He saved us, through *the* washing of regeneration and *the* renewing of *the* Holy Spirit, which He richly poured out upon us through **Jesus Christ our Savior**" (vs 4-6).

Titus 2:10 says, "...**our Savior God...**" Jesus Christ our Savior. **Is Jesus God?** *Yes, have to be!*

Let's look at a couple of other things that are very interesting. They claim in this book, *Doctrine of the Trinity*, by Buzzard and Hunting and other scholars claim that there is not one hint in Matt., Mark, or Luke that Jesus was God. It's contained in all three Gospels, Matt., Mark, and Luke. You might go back to the phrases, 'I've come down,' all of those referring to Christ coming out of heaven. We find here the transfiguration:

Matthew 17:1: "And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves. **And He was transfigured before them; and His face shined as the sun, and His garments became white as the light**" (vs 1-2).

Remember what we covered in Exo., about how God showed his glory to Moses? He's doing the same thing here to show that He was the God of the Old Testament.

Let's see what they were looking at. When John saw this vision in Rev. 1 he understood Who it was because he saw the transfiguration previously.

Revelation 1:13: "And in *the* midst of the seven lampstands *One* like *the* Son of man, clothed in *a garment* reaching to the feet, and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire; And His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and **His countenance was as the sun shining in its full power**" (vs 13-16). That's exactly what they saw back here:

Matthew 17:2: "...**and his face shined as the sun, and His garments became white as the light**. Then behold, there appeared to them Moses and Elijah talking with Him" (vs 2-3).

I suppose one was on the right hand and one was on the left hand. I imagine that if James and John would have thought about it later, Christ already showed who would be there, but He says, 'It's appointed of My Father.' Maybe we are looking at what the appointment is going to be. That is only speculation so we can't say for sure.

Verse 4: "And Peter answered *and* said to Jesus, 'Lord, it is good for us to be here. If You desire, let us make three tabernacles here: one for You, and one for Moses, and one for Elijah.' While he was speaking, a bright cloud suddenly overshadowed them; and behold, a voice out of the cloud said, "**This is My Son, the Beloved, in Whom I delight. Listen to Him!**" (vs 4-5).

We find in v 9: "Now, as they were descending from the mountain, Jesus commanded them, saying, "**Tell the vision to no one until the Son of man has risen from the dead.**" They didn't even understand that. There we have it. We have parallel accounts:

- Matthew 17:1-9
- Mark 9:1-10
- Luke 9:28-36

This looks pretty convincing if you just read it alone without any other Scriptures to put it together.

Let's understand something on the proper way to study the Bible; that is by the principle of *addition*. You take two Scriptures, even though they may have a little variation in them and you put them together for the whole picture. The way that the theological world tries to do is, they look for a contradiction here and a contradiction there and fight each other and then deduct them. They use the theory of subtraction. You put it together; that's what we'll do here:

Ephesians 4:4: "*There is one body...*" How many are in a body? Does this one include *many*? *Have to!*

"...and one Spirit..." (v 4). There is one Spirit. It's not many Spirits. What we have is an interspersing of things where it can mean more than one—though it's defined as one—and singularly as one.

"...even as you were also called in one hope of your calling... [there is one hope of your calling] ...one Lord... [true, Christ] ...one faith... [true] ...one baptism... [true] ...one God and Father of all..." (v 4-6). Therefore, they say that They are separate. *No, they are not!* How many Lords are there? *One! It was Jesus Christ!* We have shown that He was God before He became a human being. How many Fathers are there? *One!*

There, we have that one. Over and over again as we go through and look and see what the different scholars have put out, we understand how absolutely incredible that some of their claims are. Some of these are the things that are leading brethren astray and taking them away from God.

Let's look at another one. They have to go through and explain every one of these in a different sense than what they were really meant when they were written.

What is the way that you change people's thinking? *They call it the dialectic!* What they do is they have protagonists, antagonists and synthesis or thesis, antithesis and synthesis. They bring up an objection on this hand, debunk what is true on the other hand and come up with *their own* interpretation of it, which is what they have done here. It's like we have seen all the way through.

Likewise here, 2-Peter 1:1: "Simon Peter, a servant and an apostle of Jesus Christ..."

- Was he both?
- Was he a servant? *Yes!*
- Was he an apostle? *Yes!*

"...to those who have obtained *the* same precious faith as ours by *the* righteousness of our God and Savior, Jesus Christ" (v 1). Isn't that something? Is Christ *God*?

You could say: 'The righteousness of God, that could refer to the Father and our Savior, Jesus Christ.' You could say that that could refer to two. The righteousness that we have—the imputed righteousness that comes from God the Father—is given to us. So, we could say, 'Yes. In this particular one, they're probably correct in saying the 'righteousness of God, which is from the Father and of our Savior Jesus Christ,' but it's the two combined. You don't just have the One without the Other. You have both of Them. Again, this does not take away from the fact that Jesus Christ was God before He became a human being.

1-Timothy 2:4: "Who desires all men to be saved and to come to *the* knowledge of *the* Truth." If you want to know the fullness of that Scripture, you just listen to almost any day eight of the *Feast of Tabernacles, The Last Great Day*

Verse 5: "For there is one God, and one Mediator between God and men—the Man Christ Jesus." Why did he write it this way? *Because of the God Family of the two of Elohim, only one became a man!*

- He was tempted
- He is our High Priest
- He mediates because He was a man

Verse 6: "Who gave Himself *as* a ransom for all, the testimony of *which is to be preached* in its appointed times." Let's understand something:

- concerning judgment
- concerning mediation

- concerning life and death
- that life falls into the hands of Christ

John 5:22: "For the Father judges no one, but has **committed all judgment to the Son.**" The reason is because He became a man. So, you're not going to be judged by someone who has no understanding of what it's like to be a human being, but took upon Him everything that we have had brought upon us in our lives.

Verse 25: "'Truly, truly I say to you, *the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For even as the Father has life in Himself, so also has He given to the Son to have life in Himself.*... [He had to be God] ...and has also given Him authority to execute judgment, because He is the Son of man'" (vs 25-27).

That's why He was given the judgment because He was a human being. That's why we have a merciful and faithful High Priest. He could not have done this unless He was God *first*.

God is the only One Who can save us from our sins. Had there been such a thing as a perfect human being in the flesh, that perfect human being could substitute for no more than *just one other human being*. You would have to have the Creator God Who created all human beings—from Whose image all human beings have been made—to come in the flesh, to be a human being, so that He would experience everything that we experience.

That's why God originally made man in His image, so that He could also become a man!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted).

Scriptural References:

- 1) Jude 1:3-4
- 2) 2-Peter 2:1-2
- 3) Titus 1:9-11
- 4) 2-Timothy 3:15-17
- 5) 2-Timothy 4:1-2
- 6) 2-Timothy 2:15
- 7) 2-Timothy 4:3-4
- 8) John 20:24-28
- 9) Exodus 7:1
- 10) John 5:39-44
- 11) Psalm 45:6-7
- 12) Hebrews 1:8-9
- 13) John 1:1
- 14) John 20:30-31
- 15) John 21:24
- 16) 1-Corinthians 8:5-6
- 17) Colossians 1:15
- 18) Matthew 1:25

- 19) Colossians 1:18
- 20) James 1:18
- 21) Romans 8:29
- 22) Colossians 1:16-18
- 23) Galatians 4:4-7
- 24) 1-John 3:1-2
- 25) Romans 8:3
- 26) 1-Timothy 3:16
- 27) Titus 2:10-13
- 28) Titus 3:4-6
- 29) Titus 2:10
- 30) Matthew 17:1-2
- 31) Revelation 1:13-16
- 32) Matthew 17:2-5, 9
- 33) Ephesians 4:4-6
- 34) 2-Peter 1:1
- 35) 1-Timothy 2:4-6
- 36) John 5:22, 25-27

Scriptures referenced, not quoted:

- Hebrews 12
- Mark 9:1-10
- Luke 9:28-36

Also referenced:

Books:

- *The Message: The Bible In Contemporary Language* by Eugene H. Peterson
- *Doctrine of the Trinity: Christianity's Self-Inflicted Wound* by Anthony F. Buzzard and Charles Hunting
- *Jesus: The Revelation of God* by C.J. Wright

Sermon Series: *Hebrews*

Sermon: any *Last Great Day* (cbcg.org)

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Was Jesus God? V

Fred R. Coulter

Let's again cover some Scriptures about:

- How was it that God became a man?
- How was it that God appeared in the flesh?
- How was that different than when God appeared to Adam and Eve and the different ones before the Flood?

What we are going to cover is going to be some things that we can now understand because of our understanding concerning human inheritance, genes, chromosomes and things like this. Some of these things will be in the way of *not absolute doctrine* but just thinking upon the things and how it happened.

1-Timothy 3:16—Paul writes: “And undeniably, great is the mystery of Godliness: **God was manifested in the flesh**, was justified in the Spirit, was seen by angels, was proclaimed among the Gentiles, was believed on in the world, was received up in glory.” How was He manifest in the flesh?

As part of the very essentials of faith, we are to believe, we are to know and to understand that Jesus did come in the flesh.

1-John 4:1: “Beloved, do not believe every spirit, but **test the spirits**, whether they are from God, because many false prophets have gone out into the world. By this *test* you can know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God. And **every spirit that does not confess that Jesus Christ has come in the flesh is not from God**. And this is the **spirit of antichrist**, which you heard *was* to come, and even now it is already in the world” (vs 1-3).

Docetism is when you saw Christ, it appeared to be in the flesh but it wasn't flesh. This is what is being talked about here. Part of the problems of understanding the nature of God has been that people have tried to understand it by also bringing in the ***religion and the philosophies of men***.

There are many versions of God, of what God is and Who God is. One of them is the immanent God, meaning *that God is everywhere and in everything*. When it speaks of God in human terms, those are on anthropomorphisms, that is they are *just sayings to explain to stupid human beings, in human terms, what God is*. All of this comes from the philosophers. They're the ones that Paul talks of who 'knew God but neither recognized Him as God but became vain in their imaginations and their foolish hearts were darkened.' They profess

themselves to be wise and they came up with all of these ideas of:

- Who and what God is
- How did God become a man?
- How could God become a human being?

What we are talking about here is one of the most profound understandings in the Bible and philosophical questions that men have come up with to try and understand it. What they have tried to do is go to the philosophies of men and then come to the Bible to see how the Bible tells us how their philosophies are correct. *They can never do it!* That's how we ended up with the doctrine of the trinity; that's purely a pagan invention.

Let's come to John 17 and let's look at a Scripture which is very difficult to understand but, as we will see when we get done, really not quite so difficult at all.

John 17:1: “Jesus spoke these words, and lifted up His eyes to heaven and said, ‘Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You; since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him. **For this is eternal life, that they may know You, the only true God...**” (vs 1-3).

This is where people go—like Hunting and Buzzard—to say that there has only been one God, one only, forever. Then they go on to say, that since Jesus also said:

“...and Jesus Christ, Whom You did send.” (v 3). Therefore, Christ was only a man, howbeit maybe by Divine intention. They're sort of stuck with the next couple of verses:

Verse 4: “I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, **with the glory that I had with You before the world existed**” (vs 4-5).

Now He's talking about something which He had before the world existed, which God was going to give back to Him. This indicates very clearly and Christ is saying, in the first person, that ***He was with the Father before the world was created*** and we see with other Scriptures that ‘through Him and by Him were all created,’ etc, etc.

They have a very difficult time trying to explain it. Let's see if we can understand these things a little bit more and understand why Jesus said of the Father, ‘You are the only true God.’

We have gone through and we have covered that human flesh cannot exist in the presence of glorified God. We saw that with the case of Moses. How that it's not fully possible to be in one body that's fully God and fully human, in the sense that the human flesh could not live or endure the glory of God.

I got a letter from a man, and he made a very good case. Let's go back and examine some things because he started out this way: Was God, in the book of Genesis when He appeared to Adam and Eve—though He wasn't in His glory—was He still fully God? *The answer is, yes!*

Let's look at a few things and cover some basic things. Let's see what actually took place, because we're told, as a matter of faith, that it is true that God was manifest in the flesh. Christ came in the flesh, not an appearance of flesh, not a substitution of flesh, but in the flesh. Let's see to the best of our ability how this was done.

We'll begin with the things that we know and then proceed with the things that we don't know. This is a very profound thing. We won't get into the details of God being 'Elohim,' meaning *two*, being the One Who became the Father and One Who became the Son.

Adam to Noah

Genesis 1:26: "And God said, 'Let **Us** make man in **Our image**, after **Our likeness**...'" When we read the rest of the creating of the animals and so forth, all the animals were to reproduce after their kind. What we know concerning the Bible is that when we read 'after Our likeness,' the rest of the Bible shows that the ultimate destiny of man is to be after His kind. Then He gives them dominion.

Verse 27: "And God created man in His *own* image, in the image of God He created him. He created them male and female."

When God formed Adam and breathed into his nostrils the breath of life, Adam became a living being, a man in the flesh made of the dust of the earth. Likewise, when He took the rib from Adam and made Eve and created her, it's very interesting because the Hebrew is *build*. It's also interesting that the Church is also the counterpart as the wife, and Christ said He would *build* the Church. There, we even have some prophetic understanding in relationship to that. They both had languages that God created in their mind, because they could speak to God, they to speak to each other and Adam named all the beasts of the field, the fowl of the air and all of that sort of thing. After Eve was created from one of his bones, Adam said:

Genesis 2:23: "And Adam said, 'This *is* now bone of my bones and flesh of my flesh....' He

knew what God had done. He didn't say, 'What is this?' He understood.

"...*'She shall be called Woman because she was taken out of Man.'* For this reason shall a man leave his father and his mother, and shall cleave to his wife—and they shall become one flesh" (vs 23-24).

At this point in the Garden of Eden God could walk and talk with Adam and Eve. At this point God did not reveal Himself to them in His full glory, because human flesh cannot be in the presence of the full glory of God.

What we have here is that God, can reduce His glory down and appear to man on the same level as a man, *because human beings are made after the image and likeness of God*. In looking at God, the One Who became Jesus Christ, He appeared just like a man. However, He was not a man. He didn't have any flesh and blood at that point. In manifesting Himself to them:

- He talked to Adam and Eve
- He talked to Cain and Abel
- He judged Cain

When it came time for the Flood:

- God talked to Noah directly, apparently appeared to him just like a human would appear

Every indication is that He was not flesh and blood.

We do have a prophecy back here in Gen. 3 and this becomes a very profound prophecy. {note sermon series: *Prophecies of Jesus in the Old Testament*} In Gen 3:15 we have a prophecy because of the sin and everything for the final payment of sin and the atonement of all mankind:

Genesis 3:15: "And **I will put enmity between** you and the woman... [He's talking to the serpent; the 'you' is the serpent] ...and between **your seed**... [the serpent's seed] ...and **her Seed**..."—a prophecy of Christ. It's very interesting that it is called the 'Seed' of the woman, which then, also is a prophecy of the coming virgin birth of Christ.

"...**He**... [the Seed of the woman] ...**will bruise your head, and you shall bruise His heel**" (v 15).

Gal. 4 refers to Christ being born. Maybe this will help us understand a little bit more about God, a little bit more about Jesus Christ, and so forth.

Galatians. 4:4: "But when the time for the fulfillment came, **God sent forth His own Son, born of a woman**... [the Seed of the woman] ...born under law." It was prophesied that He was to be of the 'Seed of the woman.' We'll save that prophecy and it's fulfillment until a little later on.

Abraham

Let's see how God, after the Flood, dealt with human beings. After the Flood He did not appear as a human being to accept just a few people, and only sporadically. We're going to see that God dealt directly with Abraham. God also dealt with him in dreams and visions. In some cases it doesn't tell us how God said these things. It doesn't tell us how He appeared to Abraham.

Genesis 12:1: "And the LORD said to Abram, 'Get out of your country, and from your kindred, and from your father's house into a land that I will show you.'" Then God gives a blessing. It doesn't say that God appeared to him and it doesn't say that He didn't appear to him. Nevertheless, God spoke to him. Exactly how that was done we're not told.

God spoke to Abraham, Genesis 13:14: "And after Lot was separated from him, the LORD said to Abram, 'Lift up your eyes now and from the place where you look northward and southward, and eastward and westward; for all the land, which you see, I will give to you and to your seed forever'" (vs 14-15). Again, it doesn't say how He appeared to him. Just, "...the LORD said..."

Now we find where there is a distinction that is made, Genesis 15:1: "After these things the Word of the LORD **came** to Abram **in a vision**, saying, 'Fear not, Abram...'" After that He apparently appeared in person.

Let's see how God appeared to Abram again. Here, He appeared *in person*. Obviously, in each one of these appearances, God is still fully God, 100% God, though He is not revealing Himself in His full glory.

Genesis 18:1: "And the **LORD appeared to him** in the plains of Mamre, and he sat at the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, **three men stood by him**. And when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground. And he said, '**My LORD**...' " (vs 1-3). This we know was God. Then Abraham:

- fixes up a meal
- Sarah has her laugh that she was going to bear
- God said that it's going to happen and it did happen

Verse 14: "Is anything too hard for the LORD?..."

Verse 16: "And the men rose up from there, and looked toward Sodom. And Abraham was going with them to send them on the way. And the LORD said...[here it is God] ... 'Shall I hide from Abraham the thing which I do, Since Abraham shall surely

become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his house after him, and they shall keep the way of the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him.' And the LORD said..." (vs 16-20). Here it is, the Lord talking to Abraham.

Then you know what happened. Abraham bargained with God all the way from 50 to 10, and after Abraham made that bargain with God:

Verse 33: "And the LORD went His way as soon as He had left off talking with Abraham. And Abraham returned to his place."

The other two, who were angels, went down and took out Lot, his wife and two daughters and you know the rest of that story. Then we know that God spoke to Isaac and to Jacob *in dreams and in person*. We find that God, in revealing Himself to them, would appear as a man because man is made in the likeness and the image of God.

Joseph

When we come down to the time of Joseph, God no longer spoke to Joseph or appeared to him directly. How did God deal with Joseph? *In dreams!* His dreams got him in trouble with his brothers, especially when he came out with his coat on and said, 'You all are going to bow down and worship me.' You know what happened:

- they got rid of him
- fooled the father
- sent him off by the hand of the Arabs

I think that's interesting if you look at today and the things that are going on

- in Egypt he was put in prison
- God dealt with him in dreams and visions

For 17 years Jacob thought that Joseph was dead. You know the rest of the story how God brought everything back.

Moses

Then we come to the time of Moses, when the children of Israel were going to be brought out of the land of Egypt. How did God appear to Moses? A lot of these Scriptures you know.

How did God first appear to Moses? *In a burning bush that he saw yonder up on the mountain!* He was struck by it and wanted to know how was the fire burning the bush and the bush not burning? When he got there he was told, 'Take off your sandals for the ground you're standing upon is Holy ground.' God told him what he was to do. God gave him His name, 'I AM that I AM, the God of Abraham, the God of Isaac, the God of Jacob and

I'm going to send you to bring the children of Israel out.' Sure enough, He did!

All the way through when we have the plagues coming, we have this statement being said, '*And the Lord spoke unto Moses or the Lord spoke unto Moses and Aaron.*' When the Lord appeared to Moses in the flame, it says that, 'an angel of the Lord said to him,' which could be a messenger.

- Was it the Lord Who appeared to him?
- Was it an angel who appeared to him?
- Was the message from God that an angel said/spoke?

Either way, that's how He revealed Himself to Moses, but it was not in the person of God as a person, though reduced in glory.

I think what we're dealing with 'an angel of the Lord' shows that it was really God, because nowhere do we have an angel telling a man that the ground he's standing on is Holy. Only God can make something Holy, not an angel. Even though an angel may have spoken it at first, then God took over and talked with Moses.

The rest of the time that God talked with Moses, the Lord spoke, although He did not appear in person. Just exactly how that was worked out, I do not know. We find, however, that God was seen of Moses when he went up on the mount in preparation for the giving of the Ten Commandments.

Then, we find that God showed His glory to Moses. The whole point of it is that down through the Old Testament God did not appear after Abraham, Isaac and Jacob, in person, but:

- the Lord spoke
 - it was with a dream
- or it was, as you can read all of the Prophets
- the Word of the Lord came to me saying, thus says the Lord

Let's look at this after God had given the covenant and it was sealed with the offerings of animals and the blood of the covenant.

Exodus 24:9: "And Moses went up, and Aaron, Nadab, and Abihu... [the two sons of Aaron] ...and seventy of the elders of Israel. **And they saw the God of Israel.** And *there was* under His feet as it were a paved work of a sapphire stone, and as it were the heavens in clearness" (vs 9-10). They were able to see God but not directly face-to-face. It was far off and they were looking up through the Sea of Glass.

Verse 11: "And upon the nobles of the children of Israel He did not lay his hands. Also **they saw God**, and ate and drank. And the LORD said to Moses, 'Come up to Me in the mountain, and be there'" (vs 11-12).

Moses was going to go up and talk to God face-to-face. The extent of the glory of God at this point, when God was talking to Moses face-to-face and God was giving the Ten Commandments, and so forth, we do not know; we're not told. But we have an indication that God was talking to him, and if He was talking to him face-to-face it was not in His glorified form, because we find this statement in Exo. 33:18. This is what we said as to why Jesus said that the Father was the only true God. The Father, remaining in heaven while Christ was on the earth, was in fact *the only true God* at that point.

Exodus 33:18: "And he [Moses] said, 'I beseech You, show me Your glory.' And He said, 'I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy.' And He said, '**You cannot see My face, for no man can see Me and live**'" (vs 18-20).

Num. 12 is when Moses was accused by Miriam and Aaron, and God took them to task for it.

Numbers 12:5: "And the LORD came down in the pillar of the cloud... [they didn't see Him directly] ...and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both came forward.... [this cloud right there] ...And He said, 'Hear now My words. If there is a prophet among you, **I the LORD will make Myself known to him in a vision, and will speak to him in a dream**'" (vs 5-6).

That's how God communicated to all of the prophets from that time on. You can read it at the beginning of every one of the prophets, the major and the minor Prophets.

Verse 7: "Not so with My servant Moses. He is faithful in all My house. **I will speak with him mouth-to-mouth**, even clearly, and not in dark speeches. And he shall behold the likeness of the LORD. Why then were you not afraid to speak against My servant Moses?" (vs 7-8).

Whereas, back in Exodus 33:20—God says: "**...You cannot see My face, for no man can see Me and live.**"

What we have here, is that if God says He's going to speak to him mouth-to-mouth, which means face-to-face, and if no man can see God's face and live, it must be that God reduced His glory so that He would appear as a man when He spoke to Moses. Otherwise, you would have an irreconcilable contradiction that you could not solve. When God spoke to Moses, even apparently face-to-face, He was not in the flesh.

The whole thing that we understand now is this: In order for God to appear to a man He had to

appear in a form that was not glorified. Otherwise, man could not exist. He would appear to them as God *but not in His glory*. Could God do that? *Obviously, God did!* Otherwise:

- How could He talk with Adam and Eve?
- How could He talk to Cain and Abel?
- How could He talk with Noah, Abraham, etc.

The Prophets

We'll look at this one where God dealt with Isaiah in a dream and in a vision. In every other case, you go though and read that:

- the Word of the Lord came to Jeremiah
- the Word of the Lord came to Ezekiel
- the Word of the Lord came to Hosea, Joel, Amos

— etc., all the way through.

Isaiah 6:1: "In the year that King Uzziah died, **I then saw the LORD** sitting upon a throne, high and lifted up, and His train filled the temple.... [he was able to see in vision] ...Above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, 'Holy, Holy, Holy, *is* the LORD of hosts; the whole earth is full of His glory.' And the foundations of the threshold shook at the voice of the one who cried, and the house was filled with smoke. Then I said, 'Woe *is* me! For I am undone; for I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for **my eyes have seen the King, the LORD of hosts**'" (vs 1-5). That was God revealing this as it was in heaven.

Verse 6: "Then one of the seraphim flew to me, having a live coal in his hand, *which* he had taken with tongs from the altar. And he laid *it* upon my mouth and said, 'Lo, this has touched your lips; and your iniquity is taken away, and your sin atoned for.' And I heard the voice of the LORD, saying, 'Whom shall I send, and who will go for Us?' Then I said, 'Here *am* I; send me!' And He said, 'Go...' (vs 6-9).

Then God gave him the message of what he should say. So, God dealt *in dreams and in visions* with all of them.

- How did God become a man?
- Was it really flesh that He had?
- If so, what did this involve?
- How did God accomplish it?

Remember:

- we saw the prophecy of the 'Seed of the woman'
- we saw the prophecy that He was 'born of woman'

- we also know the prophecies that it has to be from the physical lineage of Abraham, Isaac, and Jacob

Jesus Christ

In Phil. 2 Paul tells us how God did it when we put it together with some other Scriptures. God had to do something different than He did when He appeared in His un-glorified form, still being 100% God, though He was not in the flesh. 'That's how He appeared in the Old Testament. When He came in the flesh as Savior, now He had to do something different; let's see what He did.

Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus; Who, although He existed in *the* form of God, did not consider it robbery to be equal with God, **but emptied Himself...**" (vs 5-7). He divested Himself. God had to do something very special: ***He had to divest Himself of His being God, as God is God***, in order to become a human being.

"...and was made in *the* likeness of men, and took the form of a servant; and being found in *the* manner of man, He humbled Himself, and became obedient unto death, even *the* death of *the* cross" (vs 7-8). This had to be done in order for God to die. A spirit being cannot die. So, God had to do something entirely different to become a man.

- What was it that He had to do?
- What was it that He gave up?
- What was it that He took upon Himself?

Romans 8:3: "For what *was* impossible for the law to do, in that it was weak through the flesh, God, having sent His own Son in ***the likeness of sinful flesh***... [the exact same similitude and substance] ...and for sin, condemned sin in the flesh" The Greek here, literally means *the likeness of flesh of sin*. How was He able to do that?

Hebrews 10:5: "For this reason, when He comes into the world, He says, 'Sacrifice and offering You did not desire, but **You have prepared a body for Me.**'" A *special body* that God the Father prepared. It had to be!

Verse 6: "You did not delight in burnt offerings and *sacrifices* for sin. Then said I, 'Lo, I come (*as* it is written of Me in *the* scroll of *the* book) to do Your will, O God'" (vs 6-7).

(go to the next track)

Verse 8: "In the saying above, *He said*, 'Sacrifice and offering and burnt offerings and *sacrifices* for sin (which are offered according to the *priestly* law) You did not desire nor delight in'; then He said, 'Lo, I come to do Your will, O God.' He takes away the first *covenant* in order that He may

establish the second *covenant*; by Whose will we are sanctified through the offering of **the body of Jesus Christ** once for all” (vs 8-10). It had to be a body of flesh but it also had to be a special body.

Let’s see why He had to have this special body prepared. Then let’s see if we can understand how that was accomplished and maybe we can answer some other questions.

Hebrew 2:6: “But in a certain place one fully testified, saying, ‘What is man, that You are mindful of him, or *the* son of man, that You visit him? You did make him a little lower than *the* angels; You did crown him with glory and honor, and You did set him over the works of Your hands; You did put all things in subjection under his feet.’ For in subjecting all things to him, He left nothing *that was* not subjected to him.... [just a summary of the whole purpose of man] ...But now we do not yet see all things subjected to him... **But we see Jesus, Who was made a little lower than the angels**” (vs 6-9).

God as *God* is superior to the angels because He created them. Angels created by God are superior to men, because they live forever. Jesus was not half God, half-angel. He was not a manifestation of God that appeared to be flesh but was not flesh. He was actually a human being, God manifest in the flesh.

Verse 9: “But we see Jesus, Who was made a little lower than *the* angels, crowned with glory and honor on account of suffering the death, in order that by *the* grace of God **He Himself might taste death for everyone**.” So, when Jesus died, He died! It was a complete, literal death!

Verse 10: “Because it was fitting for Him, for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.”

He took on the likeness, v 16: “For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham. For this reason, it was obligatory... [necessary] ...for *Him* to be made like *His* brethren in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people. For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted” (vs 16-18).

Jesus had to have been in human flesh and He had to have the nature of a human being. Otherwise, He could not be tempted because it says:

Hebrews 4:14: “Having, therefore, a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who

cannot empathize with our weaknesses, but *One Who was tempted in all things according to the likeness of our own temptations; yet, He was without sin*” (vs 14-15).

If He were not in the flesh, He could not be tempted. If He were just a manifestation of God, but not truly in human flesh only in the appearance of human flesh, then you couldn’t tempt Him.

Let me put it this way: What if you were in a protective clear shield where no weapon devised of men could penetrate that or hurt you? What if you were sitting there in that and you were looking out and you were seeing that there’s a whole array of an army out there with guns, tanks, machine guns, rockets and everything and they started firing at this protection that you had because they could see you. Every bullet, every wave, every missile just bounced off. You could sit there and you wouldn’t even flinch. ***If Christ were not in the flesh, likewise, He could not be tempted!***

James 1:13: “Do not let anyone who is tempted say, ‘I am being tempted by God’ **because God is not tempted by evil**, and He Himself tempts no one *with evil*.” He puts before man, choices. Temptation comes from lust.

The point is ***if He were not God manifest in the flesh, with sinful human flesh, no temptation would have any effect upon Him!***

Therefore, when Christ came, we saw that *He had to give up being God*. Let’s see what happened. (speculation) We’re also going to add the knowledge of the creation that God has given, which we now understand. Let’s see what happened in that moment of time, in that instant of time, which happened on one particular day.

It was prophesied to happen. God guaranteed that it would happen, and it happened in one instant, in one moment, at one particular time and that was that one of Elohim became the Father and the other of Elohim became the Son. ***Neither were Father nor Son until that time!*** Here’s what we have.

Psa. 2:7 ties in with Heb 10, that ‘it’s written in a volume of the book, lo, I come to do your will, O God.’ This also refers to it. Here’s this moment, the instant in time:

Psalm 2:7: “I will declare the decree of the LORD. He has said to Me, **‘You are My Son; this day I have begotten You’**.” There was only one instant in time when that took place, and that’s when God, the one of Elohim Who became the Son divested Himself of His glory, committed Himself into the hands of the Father—covered in the *Prophesies of Jesus in the Old Testament*—that They had a covenant and an agreement that the One

Who would become the Son would do this, and the One Who became the Father would resurrect Him.

On the day that this took place, with the conception in the womb of Mary, that's when Psalm 2:7 was fulfilled:

Luke 1:30: "Then the angel [Gabriel] said to her, 'Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in your womb and give birth to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the Son of the Highest*; and the Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end'" (vs 30-33). This is a combination of many prophecies all rolled together in this statement.

Verse 34: "But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '**The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you; and for this reason, the Holy One... [present tense in the Greek] ...being begotten in you shall be called the Son of God**'" (vs 34-35).

What happened? In order to divest Himself of being God, He had to become a pinpoint of life. This was His inheritance from the Father. Because of that, Jesus could not be fully God in the flesh because something else had to take place. There had to be a conception. He said, 'That which has been conceived in you...' He had to have a physical inheritance from Mary, which did what?

Luke 3 gives us Mary's physical lineage going all the way back to Adam. What did Jesus receive from Mary? *He received her genes!* Had to have, otherwise He could not have been human. Therefore, He was 'God manifest in the flesh and made in the likeness of sinful flesh.' ***He came in the flesh and was a human being though His Father was God!***

There's something else we need to consider. This dawned on me when I was watching a special on the Discovery Channel. They were explaining about the human genetic structure. They explained that human beings today are not really very much different from one another in all of their races. They said that it's evident that at a time in the past there was a very narrowing of the gene pool.

- When did that occur? *At the Flood!*
- What do we have? *Noah, his three sons, Shem, Ham and Japheth!*

From Shem, Ham and Japheth and their wives, came all the human beings this side of the Flood.

They said that after that narrowing—of course they didn't say it was the Flood of Noah; I filled that in

because they don't believe in God—then it began to expand out, again. There is one special kind of genetic genes that they can identify. These are called mitochondrial genes. These mitochondrial genes only come from the mother. All human beings, male and female, have mitochondrial genes.

Speculation: In order for Christ to be fully human, he had to receive the genes from Mary. Therefore, He was called the Son of man.

- From that time forward, even after He was glorified, did those genes still remain with Him?

Let's see if we can answer that question this way:

- When we are changed from flesh to spirit, will there be a transformation of our genes, but they're still *our* genes that we got from mother and father, as well as from God the Father to accomplish the complete act?
- Why not?

Let's look at something here. We have to cover one point. What we are going to find is that when Jesus was transfigured—though I have said in the past that it was a literal transfiguration, and I have said also it was a vision, but someone brought it to my attention again recently that *it was a vision*—if it was a vision then it was not literal.

If it were literal, then that would contradict the statement that God said, 'No flesh can see My face and live.' In other words, Christ in the flesh could not have lived as a glorified spirit being until it came time for Him to be resurrected and to receive the glory that He had with the Father before the world existed, which He did not receive until after He was resurrected. ***Therefore, the transfiguration had to be a vision!***

Matthew 17:1: "And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves. And He was transfigured before them; and His face shined as the sun, and His garments became white as the light. Then behold, there appeared to them Moses and Elijah talking with Him. And Peter answered *and* said to Jesus, 'Lord, it is good for us to be here. If You desire, let us make three tabernacles here: one for You, and one for Moses, and one for Elijah'" (vs 1-4).

Verse 5: "While he was speaking, a bright cloud suddenly overshadowed them; and behold, a voice out of the cloud said, 'This is My Son, the Beloved, in Whom I delight. Listen to Him!' And when the disciples heard it, they fell on their faces in extreme terror. But Jesus came *and* touched them, and said, 'Arise, and do not be terrified.' And when they looked up, they saw no one except Jesus alone. Now, as they were descending from the mountain, Jesus commanded them, saying, '**Tell the vision to no one** until the Son of man has risen from *the dead*'" (vs 5-9). So, *this was a vision!*

Let's look at another Scripture and see if this helps us answer the question of how this came about. When Jesus died, *He died!* He said to the Father, 'Into Your hands I commit My spirit.' After He was resurrected, let's look at what happened.

This is very interesting. Remember that Paul said that 'in my flesh dwells no good thing.' He was talking about the 'law of sin and death,' which in order for Christ to be 'made in the likeness of sinful flesh and for sin,' He also had to receive from His mother, the 'law of sin and death.'

Luke 24:36: "Now, as they were telling these things, Jesus Himself stood in their midst and said to them, 'Peace *be* to you.' But they were terrified and filled with fear, thinking *that they beheld a spirit apparition*. Then He said to them, 'Why are you troubled? And why do doubts come up in your hearts? See My hands and My feet, that it is I. Touch Me and see *for yourselves; for a spirit does not have flesh and bones, as you see Me having*'" (vs 36-39).

Speculation: Does that mean because the genes He received from His mother, subtracting out 'the law of sin and death' because He's now raised from the dead, allowed Him to manifest Himself back into flesh whereas before, when He appeared to Abraham, Isaac, Jacob and Adam and so forth, He appeared in human form but not in the flesh? Now He says, 'a spirit does not have flesh and bones as you see Me have.' So, now He's able to manifest Himself back as a human being. However, we would have to conclude without the 'law of sin and death' in Him, but He has flesh and bone.

He said He was not a spirit. Now then, He is in with this whole operation. Maybe, we can understand why the One Who became Christ, at that point when He became a human being: lived a life, died and was resurrected. *The Godhead changed forever!* That's why He can be a merciful and faithful High Priest.

Is God going to take away all of our genes and chromosomes that we have inherited, which have been made in the likeness of God? *or* Is He going to transform them? *I don't know!* However, the question has come up: How can He appear with 'flesh and bones' after His resurrection, unless God Himself, in the person of Christ, was changed by the event of becoming human, being begotten in the womb of Mary and receiving half of His genes from her?

The part that came from God the Father and the part that came from Mary to create the body that He said, 'A body You have prepared for Me,' made this possible. So, He received from God the Father and He received from Mary. When He was

resurrected, He was brought back to life and spiritual life. We know that when we're resurrected, we are going to share the glory of God. That's what we are told. How is that going to happen?

Philippians 3:20: "But for us, the commonwealth *of God*... [our politics] ...exists in *the heavens*, from where also we are waiting for *the Savior, the Lord Jesus Christ; Who will transform our vile bodies*... [it's going to be transformed] ...that they may be conformed to His glorious body, according to the inner working of His own power, *whereby He is able* to subdue all things to Himself" (vs 20-21).

There's also something that we need to consider on our part. We have received from God the Father something special, too, the begetting of the Holy Spirit.

Romans 8:14: "For as many as are led by *the Spirit of God*, these are *the sons of God*. Now, you have not received a spirit of bondage again unto fear, but you have received *the Spirit of sonship*, whereby we call out, 'Abba, Father.' The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the children of God*. Now if *we are children, we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him. For I reckon that the sufferings of the present time *are not worthy to be compared with the glory that shall be revealed in us*" (vs 14-18). We're going to share the glory.

It says that 'we shall see Him as He is, because we will be like Him' (1-John 3).

Let's finish the rest of the story. I know what we are doing is that we are trampling on hundreds and thousands of years of speculation of how God became a human being and all the theories of that.

- Did God create genes and chromosomes? *Yes, He did!*
- Did He create us in His likeness and after His image? *Yes!*
- Did He make us for the purpose of transforming our bodies from flesh to spirit? *Yes!*
- Is He still going to use that which He made in the flesh but transform it into spirit?
- How much of that is conveyed on through? *We'll have to wait and see!*

However, this is not a vision in Luke 24:39: [Jesus said]: "See My hands and My feet, that it is I. Touch Me and see *for yourselves; for a spirit does not have flesh and bones, as you see Me having*.' And after saying this, He showed them *His* hands and *His* feet. But while they were still disbelieving and wondering for joy, He said to them, 'Do you

have anything here to eat?’ Then they gave Him part of a broiled fish and a *piece* of honeycomb. And He took these *and ate in their presence*” (vs 39-43).

What He received of Mary, minus the ‘law of sin and death,’ were carried forth into His spirit body. Where now, instead of just manifesting Himself to appear as flesh, He could now manifest Himself in flesh and bones. Something entirely different!

When we are changed from flesh to spirit, will we be able to manifest ourselves as flesh and bone to other human beings? *If Christ could, we can! The answer would have to be, undoubtedly, yes!* I know that all of you out there are going to have some questions on this. I know that some are going to have some contrary thoughts concerning it, but I just am saying that with this:

- we need to use the Word of God
- we need to use the Spirit of God
- we need to put these things together in a way whereby we can understand it
- we need to put these things together in a way whereby the Scriptures do not contradict one another

Ephesians 5:25: “Husbands, love your own wives, in the same way that Christ also loved the Church, and gave Himself for it; So that He might sanctify it, having cleansed *it* with the washing of the water by *the* Word; that He might present it to Himself *as* the glorious church, not having spot or wrinkle, or any such thing; but that it might be Holy and without blame. In the same way, husbands are duty-bound to love their wives as their own bodies. He who loves his wife loves himself; for no man has ever hated his own flesh, but nourishes and cherishes it, even as the Lord *does* the Church. **For we are members of His body—of His flesh and of His bones**” (vs 25-30).

That’s exactly what He said in Luke 24. Here, now, is a sharing of God existence and human existence never before possible until Christ came.

We also, in receiving of the Spirit of God of the begetting of God, share as an earnest of the future spirit life. We share in our minds the Holy Spirit of God, which *has been begotten in our mind*. This ties right back in with what we read in Gen. 2, with Adam and Eve—‘bone of my bone, flesh of my flesh.’ Just as they were to become one flesh, we, in Christ, are to become *one spirit*. That is, one body of spirit beings of the same existence and creation.

I know this is getting a little deep, but I think if we follow it through it gives us some understanding.

Speculation: Could it be that because Christ did what He did, that the nature of the One Who became Christ, in receiving the genes and chromosomes from Mary—if that goes on into the resurrection—that God, in order to redeem mankind and man to enter into the God Family, changed His nature forever, to that extent? That’ll make some philosophers go absolutely wild.

John 17:3: “For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send. I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, with the glory that I had with You **before the world existed**” (vs 3-5).

He’s going to return back to the state that He had “...before the world existed.” When He reappeared to the apostles after His resurrection, He appeared with flesh and bone; which before, when God would appear to human beings, He would appear as a human but He was not flesh and bone. Does that tell us that to be the Savior of all mankind, Christ’s nature was permanently changed and added to because of his mother Mary?

I can’t answer that question, but we don’t have to answer *all* questions. We can have it as a question and we can say, ‘For the true answer, you will know if you attain to the resurrection; then you can ask God.’

Here’s the whole prayer of the whole plan of God, John 17:21: “That they all may be one, even as You, Father, *are* in Me, and I in You... [that’s a special relationship] ...that they also may be one in Us... [through Christ and the Father] ...in order that the world may believe that You did send Me. And I have given them the glory that You gave *to* Me, in order that they may be one, in the same way *that* We are one: I in them, and You in Me, that they may be perfected into one; and that the world may know that You did send Me, and have loved them as You have loved Me. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me before *the* foundation of *the* world” (vs 21-24). So now, we have come full circle in the whole thing.

I know that this will raise many questions. Sometimes it’s good to have sermons and studies where we raise questions. It’s not that we can necessarily answer every single one of them, but perhaps this helps us understand more of the love of God and the nature of the Father and the nature of Christ as our Savior.

When we come to Him, as our High Priest and He intercedes for us:

- He knows exactly our feelings
- He knows exactly our fears
- He knows exactly our temptations in a very special way

because He was God manifest in the flesh!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 1-Timothy 3:16
- 2) 1-John 4:1-3
- 3) John 17:1-5
- 4) Genesis 1:26-27
- 5) Genesis 2:23-24
- 6) Genesis 3:15
- 7) Galatians 4:4
- 8) Genesis 12:1
- 9) Genesis 13:14-15
- 10) Genesis 15:1
- 11) Genesis 18:1-3, 14, 16-20, 33
- 12) Exodus 24:9-12
- 13) Exodus 33:18-20
- 14) Numbers 12:5-8
- 15) Exodus 33:20
- 16) Isaiah 6:1-9
- 17) Philippians 2:5-8
- 18) Romans 8:3
- 19) Hebrews 10:5-10
- 20) Hebrews 2:6-10, 16-18
- 21) Hebrews 4:14-15
- 22) James 1:13
- 23) Psalm 2:7
- 24) Luke 1:30-35
- 25) Matthew 17:1-9
- 26) Luke 24: 36-39
- 27) Philippians 3:20-21
- 28) Romans 8:14-18
- 29) Luke 24:39-43
- 30) Ephesians 5:25-30
- 31) John 17:3-5, 21-24

Scriptures referenced, not quoted:

- Luke 3
- 1-John 3

Also referenced: Sermon Series: *Prophecies of Jesus in the Old Testament*

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Was Jesus God? VI

Fred R. Coulter

Let's talk about some things and see if we can understand a little bit more about Christ. Let's see if we can understand it from the other way around. Let's begin with human beings and work up.

Psa. 8 tells us about how God made man and God made us for the specific purpose of becoming His sons and daughters. Therefore, when He made mankind in His likeness and after His image there was a real reason for all of it. Most 'religions' that are of the world do not understand that 'religion' is not of God. They don't know why God created man, and, of course, you can throw the atheist in there who believe in evolution and not creation. Even most of those who claim to be theological or theological historians:

- don't believe God
- don't believe the Word of God
- don't believe the purpose why God has made man.

Let me give you this definition of 'religion.' This goes along with the series I did, *Why God Hates Religion*. I got a lot of flack on that.

Here is *Religion Defined*, written by Robin Birdsong. That's an interesting name, but she also is a witch. Therefore, she believes in 'religion.' However, notice what she has written here.

from Religion Defined by Robin Birdsong:
Quoting from a book: *What is Religion?* by Prof. Joel Rufus Mosley:

Among most ancient peoples...

which were basically those who follow witchcraft

...religion was a fact taken for granted "requiring no explanation."

Of course, they worshiped the sun, moon, stars, plants, wind, forces, water, and so forth. That was all taken for granted. This is where the world is coming back to now. Part of the thing that they want to do is to have people of the earth look upon the earth as a spiritual thing, to worship it and so forth.

There was no need to define religion because religion was a part of every person's being. "We have not yet encountered in Egyptian and Babylonian literature a word which corresponds to our word 'religion.' The ancient Hebrews certainly did not possess one..."

which is good, because that tells us that Judaism, which is a 'religion,' is not from the Law of Moses

...and when, in post-Biblical times, it became necessary to devise one for philosophical and theological nomenclature...

to define the word

...the one chosen was a word which simply indicated 'faith.'" (*Study of Religion* by Prof. Morris Jastrow)

then she goes on:

The pentacle, in *Fact and Fancy Summer's Path To Paganism* ...

that's a five pointed star

...religion is such a complex subject that you may find many conflicting the descriptions and definitions. Here I will discuss how I arrived at my life's path. Perhaps you will find some things here that sound familiar. What is religion? Religion is a set of beliefs, which allows us to understand and categorize our world and our place in it.

This is *strictly* from the human point of view. *This is not from the Bible or from God's point of view!* This is one of the reasons why there is so much confusion as to Who and what Jesus was and is, and who and what we are and what we shall be.

Contrary to popular dictionary definitions, it does not require us to believe in a supernatural or supernaturally powerful being. But you can if you wish to envision it that way. Religion is a spiritual path that allows us to move outside of our day-to-day needs and demands. It provides us with a view of our place in the larger picture...

That ties right in with *Christianity Without God* by Lloyd Geering.

...to see ourselves, our lives and our endeavors as part of a whole world, a tapestry of people, plans, energy, art and creation. It shows the entire process of creation, growth, death and reclaiming of the component parts for the next creation.

which is reincarnation

It provides a paradigm in a form around and through which we live our lives and understand who and what we are.

The 'W' Word

The other day I sat down and again tried to define what I am doing. We are talking about beginning our church next year, but a church of what? I am the type that is most comfortable with a clear and complete understanding, so, I begin at the beginning. I am a witch. Okay? Fine. That means that I am also a high priestess. Great. Of what? Oh, yeah. A high priestess of the gods.

Okay, so this means that this is a religion. Well, it's a philosophy. I'm not certain it's a religion, but it acts like one.

That's why people are turned off on 'religion.' Anyone with any sense of truth and honesty just in the world would reject that anyway because that is making God in *your own* image. Here's what happens:

- when people are blinded and cut off
- when they set up their own philosophies
- when they set up their own religions
- when they set up their own gods

God made man in such a way that even though:

- men reject the purpose that He made them in the way that He did
- they reject the purpose that God has made them in His image and after His likeness
- they have rejected the proposition that God wants us to be in His kingdom as spirit sons and daughters with the same glory as Jesus Christ
- they have rejected the Word of God so they have to create their own

God put something in man that is very important called the spirit of man, which God put in there so that we can have the receipt of the Holy Spirit of God in our mind and we become close to God. Every human being has this longing within them that only the true God can fulfill. Satan comes along and says, 'I will fulfill this a different way.' That goes all the way back to Gen. 3.

Romans 1:18: "Indeed, *the* wrath of God is revealed from heaven upon all ungodliness and unrighteousness of **men who suppress the Truth in unrighteousness.**" That's exactly what religion does. That's how we come up with so many of these different philosophies and views of:

- Who is God?
- What is God?
- Where is God?
- Why is God?
- Why are we here?

If:

- they reject the Word of God
- they reject the Truth of God
- they reject Jesus Christ

then they establish their own righteousness which is unrighteousness. They hold the Truth in unrighteousness. They count it unrighteousness.

Verse 19: "Because that which may be known of God is manifest among them, **for God has manifested it to them.**" Just like we have seen the videos: *The Milky Way, Our Universe and Our Solar System*. It shows the great creation of God. They could understand God, Who cannot be seen directly by looking up in the sky:

Verse 20: "**For the invisible things of Him are perceived from the creation of the world, being understood by the things that were made...**" Anyone who does not believe that God created everything, which even the demons do by the way, is a fool. They can be understood! You look at all of the complex things that God has created:

- that tells you about *the mind of God*
- it tells you *the power of God*
- it tells you *the thinking of God*

Likewise, when you investigate human beings and human reproduction and all of this, this also tells you the power of God.

"...both His eternal power and Godhead—so that they are without excuse; because when they knew God..." (vs 20-21). This becomes a very important thing.

There was a time when everyone knew God. Don't you think right after the Flood with Noah, his wife, Shem, Ham and Japheth and their wives, and God talking directly to them, that they knew God? *Of course, they did!* By the time we get to the Tower of Babel, they didn't want God; they wanted Nimrod, Semiramis and so forth.

"...they glorified *Him* not as God, neither were thankful; but they **became vain in their own reasonings,** and their foolish hearts were darkened" (v 21). We're going to see how the mind and the heart is darkened.

Here is a living principle, an absolute living principle that is true; you can apply this to almost anything you would desire in the circumstances surrounding men:

John 3:19: "And this is the judgment: that the light has come into the world, **but men loved darkness rather than the Light because their works were evil.**" They don't like their evil deeds being exposed as evil.

For example: There's a big debate today with the current thing with all of the terrorists and things going on—Islam is a 'peaceful religion.' Yet, it says the Muslims are commanded by Allah to kill the infidels wherever they see them, under any circumstances and not to let any of them live. If that is not a hate/murder religion, I don't know what it is. They love that darkness; they won't come to the Truth.

Verse 20: "**For everyone who practices evil hates the Light,** and does not come to the light, so that his works may not be exposed... [reproved or corrected] ...**but the one who practices the Truth comes to the Light...**" (vs 20-21).

That's what we do every Sabbath. That's what we do every day when we read the Word of

God, when we study and when we pray. We're coming to the Light of God's Word to teach us. It is quite different from what we read back there in Rom. 1. They rejected the Truth. If you do the Truth, you're coming to the Light.

"...so that his works may be manifested, that they have been accomplished by *the power of God.*" *God, help us to live our lives in the way that is right, the way that You want it to be.*

When they profess themselves to be wise, Romans 1:21: "...they became vain in their own reasonings, and their foolish hearts were darkened. **While professing themselves to be the wise ones, they became fools**" (vs 21-22). They have all of these weird explanations about Who and what God is, what does God look like, and so forth?

Verse 23: "And changed the glory of the incorruptible God into *the* likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things." All you have to do is watch any documentary on the religion of Egypt and there it describes it, of Egypt or Babylon or any of the others.

When they reach that point, God also does something else. This is why we cannot go to the theology of the religions of this world and the philosophies of men of this world to understand God. That's why the 'religion' today that is called Christian, or known as Christian—mainly the Catholic religion—is not of God, because it started on that very basis of the pagan priest coming together with the converted ones who claim to know God. They created this new 'religion.'

When that happens, because they rejected God, what did they do? *They had idols, statues and everything everywhere!* So, God intervenes:

Verse 24: "For this cause, **God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves.**" Does that sound a little bit like the pedophilia problem in the Catholic Church today? And in the society today that has been spawned of that kind of thing? *No doubt!*

Verse 25: "Who **exchanged...**" They took the Word of God, which is the Truth. Jesus said, 'Your Word is Truth.'

They took "**...the Truth of God for the lie...**" (v 25). —*and exchanged it for a lie or changed it into a lie!* That's exactly what has happened with the religions of the world. They claim they follow the Bible, but they take the Bible and they devise out of it lying doctrines, which are not true.

"...and they worshiped and served the created thing more than the One Who is Creator,

Who is blessed into the ages. Amen" (v 25). Is that true in all of the religions that there are in the world?

I talked to a doctor who was teaching the Chinese in Taiwan to do certain surgical practices. They are all Daoist; that means that they are ancestor-worshippers; they worship their ancestors. As they were eating in a restaurant, the man that was with them was just being an ordinary, good, kind American and the waitress says, 'You must be Christian because you're so kind.' That speaks volumes of the whole society over there.

That's just a good illustration of what happens when people reject God. These same people turn right around and try and define God for us. How can you define God when you've rejected Him? Then they try and tell us the nature of Christ and the nature of man, and of course, they're wrong on all counts. When they go that far, something else happens:

Verse 26: "For this cause, God abandoned them to disgraceful passions; for even their women changed the natural use *of sex* into that which is contrary to nature; And in the same manner also the men, having left the natural use *of sex* with the woman, were inflamed in their lustful passions toward one another—men with men shamelessly committing lewd *acts*, and receiving back within themselves a fitting penalty for their error. And in exact proportion as they did not consent to have God in *their* knowledge, God abandoned them to a reprobate mind, to practice *those* things that are immoral" (vs 26-28). Then it lists all the things that take place as a result of that.

Let's understand a little bit more about Who Jesus was. Not from a religious point of view, because you can never understand God from that point of view. You can never understand the true nature of Christ from that point of view. Let's begin with the understanding a little more of what man is.

We covered that man was made in the 'image and likeness of God.' He created them. What we are is a reproduction, many generations down from Adam and Eve. Whatever God put into Adam and Eve we have received. How we:

- look
- think
- walk
- act
- breathe
- live
- reproduce

All of these things of reproduction of genes and chromosomes God has put within us. That's important to understand when we realize how God views human beings.

Psalm 8:1: “O LORD our Lord, how excellent is Your name in all the earth! You have set Your glory above the heavens! Out of the mouths of babes and sucklings You have ordained strength because of Your adversaries, to silence the enemy and the avenger” (vs 1-2). That’s why God has called the weak. He has called the rejects of the world, which we all are. We just need to face it. That’s a truth and just the way that it is.

Verse 3: “When I consider Your heavens the work of Your fingers, the moon and the stars which You have ordained, **What is man that You are mindful of him...**” (vs 3-4).

- Why does God even think of men?
- Why did He even make man?
- How is God going to save the world?

“...and the son of man that You care for him?” (vs 4).

Think about it! God not only dwelt with man, beginning with Adam and Eve, but then He had to remove them out of the Garden of Eden because of their sin. Even in spite of the sin and in spite of the judgment of their receiving at the time of their sentence for sin that they received the ‘law of sin and death’ within them—which Paul fully describes—God still offers a way of redemption: *The way back to God is through God* and of ‘the Seed of the woman,’ Jesus Christ.

God visits us! Not directly but with His Spirit and with His Word, and you can say that on the Sabbath God is visiting with us because He puts His Spirit wherever those are gather in His name to truly seek Him. You can go to a Church, even a Church of God, without God. Maybe you’ve been to one or two of those services and experienced the depression that happens when you leave there wondering what on earth is going on and where is God? Not everywhere *that people proclaim* the name of God will God visit, or place His presence with His Spirit; but wherever it is in Truth, humility and according to the Word of God.

- God wants us to know Him
- God wants us to understand Him
- God wants us to love Him
- God wants us to believe Him
- God wants us to live by His words

He visits us. He also visits us in the nighttimes. As David said, that he would praise Him on his bed in the middle of the night. As I have mentioned, sometimes some of the greatest and most moving spiritual events in your life will occur when you wake up at night and can’t sleep and you have to get up and go pray. Or when you just lie there in bed and think of the greatness of God and:

- His mercy

- His love
- His kindness
- His goodness

Then all of a sudden there is this experience that you have which is spiritual, emotional and you’ll probably cry, and so forth. You can say that God, through His Spirit, has dealt with you, or, as we could say, has visited you.

- if God loves you, which He does
- if God loves you and He’s concerned for you, which He is

then He is going to do things like that for you, to draw you closer to Him.

Verse 5: “**For You have made him a little lower than God...**”—a little lower than *angels* (KJV). We need to understand that the Hebrew here is *not* the Hebrew word for *angel*: ‘malak.’ This word is ‘Elohim.’ This is saying that “...You have made Him a little lower than God.” When we understand that and we comprehend that fact, *that God made us in His image and in His likeness* and He personally formed both Adam and Eve and placed into them a language, where as soon as they were conscience, they could think, they could talk. He put into their genes and chromosomes the whole potential of all the human race, in all their varieties, in all their kinds. God *personally designed* it.

We talked about genes and chromosomes—which we’ll talk about because that is a little bit speculative. *God made us a little lower than Himself!*

“...and have crowned him with glory and honor” (v 5)—because he is over all the earth. That’s glorious! God gave him honor.

Verse 6: “**You made him to have dominion over the works of Your hands; You have put all things under his feet.**” That is a projection of the prophecy in Heb. 2 that ‘we see not yet all things put under his feet, but we see Jesus who was made a little lower than the angels’—in that case there, that word is ‘angelos’ in the Greek—‘for the suffering of death.’

People have rejected God, rejected the creation of God, and know not the purpose of man or the purpose of God and know not God, therefore, human life has become very cheap; as witness and testimony by not only murder and killing but abortion and all the things connected with that.

Let’s understand something: *God made us as human beings to reproduce ourselves and that is a tremendous gift of God*, which is separate from the reproduction of animals in the world. Through the process that God has created, however human life is conceived, *it has to be of God*, one way or the

other—even in the case of in vitro fertilization—because they are not dealing with something that they have created. They are dealing with something God has created and have only made the combination in a laboratory before being put into the body of a woman. Still, they are using what God has made. That's something when you consider how all-powerful this is.

Psalms 139:13: "For You have possessed my reins; You have knit me together in my mother's womb. I will praise You, for I am awesomely and wonderfully made; Your works are marvelous and my soul knows it very well. **My substance...**" (vs 13-15). This is, as I pointed out before, the exact terminology of what a human life is, right after conception:

- it is called *substance*
- then it is later called an embryo
- then it is later called a fetus
- then it is later called a child
- then it is born

However, all of these steps from the point of conception are all of God for a human being.

Verse 15: "**My substance was not hidden from You...**" It's very interesting what they've been able to do scientifically. I don't know how on earth they can get these pictures, but it shows the conception of the sperm from the father to the egg of the mother. When there is the conception and the sperm penetrates the egg, it seals off. Then there is like an electrical light or spark that takes place right at that instant. That occurs whether it is with a husband and wife who love each other and they want to have a family, or whether it occurs with someone who is out committing fornication and gets pregnant or whatever. The same process takes place because God is no respecter of persons. ***God is involved in that new reproduction!***

When Jesus divested Himself to become a pinpoint of life, to be impregnated in one of the eggs of Mary, to become a fleshly human being with God the Father as His Father, *He had to receive genes from Mary in order to become a fleshly human being.* If that were not the case then:

- it was a false pregnancy
- Jesus did not have flesh
- Jesus was not a man
- Jesus was not born of woman, in the sense that He was a human being

Then you would believe in what is called Docetism, where that Jesus didn't really come in the flesh but what you saw was the appearance of flesh and how that when Jesus was conceived in the womb of Mary, *the Godhead changed forever.* God intended it to.

That can be found in what is called the mitochondrial genes—that they can trace in all human

beings, in all parts of the human structure—which only come from the mother. Therefore, Jesus had to receive the genes from His mother, 'of the Seed of the woman,' who was a descendant going clear back to Abraham and David. I think it's very interesting that in Luke 3, it shows Mary's genealogy, and it goes all the way back to Adam.

We need to understand that the whole process of human reproduction is far greater than what we have ever thought. This is why God lays such great stress on and why He has the commandment that 'you shall not commit adultery.' God is in the business of re-creating Himself and He wants good pure healthy, human beings that He can deal with. This is why, in a world rejecting God, God in His mercy has the second resurrection. ***God's purpose is not going to be defeated by Satan! It is not going to be defeated by the unbelief of men! He is going to fulfill it!*** It is so profound.

Verse 15: "My substance was not hidden from You when I was made in secret and intricately formed in the lowest parts of the earth." That's just symbolic for the womb. We can say that not only does this apply to David, but could this also be a prophecy of Christ, because Jesus was the son of David.

Verse 16: "Your eyes did see my substance, yet, being unformed; and in Your book all my members were written, which in continuance were fashioned, when as yet, there were none of them." God set the whole thing in motion.

Isn't it a fantastic thing that one of the most marvelous things that can take place, the re-creation of a human life with mother and father, is based upon love? even those that are ill conceived or based upon lust? In such a very complex situation as we have with all the genes and chromosomes, but yet, by a very simple process, so simple that all human beings can reproduce. God made it that way because He said, 'Be fruitful and multiply and replenish the earth,' which we have. Maybe this will help us understand a little bit more about Christ and about God.

Let's talk about the resurrection. I covered about whether those genes were still in Christ or not, by showing that before He became a human being He could appear as a man by reducing His glory, as He did to Adam, to Eve, to Noah, and so forth. But in a full glorified form, flesh cannot live. That's what God told Moses when Moses said, 'Show me Your glory,' and God said, 'No man can look upon Me and live.'

After His resurrection, He appeared with flesh and bone (Luke 24). He said, 'See, a spirit has not flesh and bone as I do,' because they were afraid that it was a demon spirit. So, He could come back to that manifestation in flesh and bone as a real

person. Then I tied that in with what Christ is doing—we are of His flesh and of His bone—which has to do with the crucifixion and has to do with the creation that He is doing.

Angels cannot reproduce. When we are resurrected we would have to conclude this: ***the law of sin and death is removed from us because that was added to us*** because of the sin of Adam and Eve. ***We no longer will have the ability to reproduce ourselves*** because we won't need to since we will live forever. That's why Jesus said, 'In the resurrection they neither are given in marriage or are married but are as the angels in heaven.' Therefore, a counterfeit of that on Satan's part would be for him to possess a human being and then to claim that this was the offspring of an angel or a demon, but it really would not be. ***Only God can do this!*** This is something! This helps us understand:

1. God loves us a whole lot more than we've ever thought
2. God is far more concerned in us as human beings because of being made in His image and having His Spirit and to be transformed at the resurrection

Since God gave the original genes and chromosomes:

- for the purpose that we are made in His likeness and in His image:
- for the purpose that we are going to be the sons and daughters of God
- for the purpose that we are going to inherit eternal life, as Christ has eternal life

Why would God not use the genes and chromosomes that we have, because that makes us a special individual? *Each human being is a separate, distinct, creation of God*, by the combination of genes and chromosomes.

Let's understand something concerning genes and chromosomes. You can argue all the day long you want, but what sustains the physical creation except the power and Spirit of God? *Genes and chromosomes are the things that God uses through conception to create a new human being!* Why would He not use those also—minus all the sin and defects—in the resurrection? *There would be no reason why He wouldn't!* There's DNA, RNA, genes and chromosomes! Let's also understand another living principle concerning human life.

James 2:26: "**For as the body without the spirit is dead...**" So special is the creation of human kind, that God gave the 'spirit of man' (1-Cor. 2). He put in us the 'spirit of man.' We already have, with the spirit of man in us, something spiritual from God. That does not give us eternal life, but that gives us the foundation for the begetting of God's Spirit in our mind so that we can become after the God-kind.

This thing that God is reproducing Himself, is of a greater and more vast scale than we have understood! It doesn't just apply to those in the Church of God, think BIG: ***God's plan and universe!***

(go to the next track)

What does James 2:26 tell us? Remember, I mentioned about they are able to actually photograph that little spark of light that takes place at the instant of conception and the sealing of the mother's egg, because a new life has been formed. Is that witnessing a physical and spiritual operation? *You couldn't have life in that new begetting unless there was the spirit!* (speculation)

God does expect us to understand His creation. God expects us to use our minds properly in a right way. Every place in the Bible, conception of new human life is a special thing. There are special laws of clean and unclean concerning when there is not a conception of life but the process is not fulfilled and the egg is ejected out of the body of the woman and likewise the sperm from a man is not used to create a new life. Therefore, they are unclean for whatever specific time it is. However:

Why is that handled so specially? Is it possible that what we see as the physical thing of the sperm or the egg, is there a spirit substance in that, so small and minute, that when there is conception that miraculous thing takes place, because it couldn't live without the spirit?

Could we say, the contribution from the father and the contribution from the mother both contain what we could describe as half-spirit, meaning the father's portion and the mother's portion—along with the genes and chromosomes—so that that new begetting of life has life not only because of the physical process, but because it also has the *spirit of man* in it?

If we have the *spirit of man* in us, without necessarily having the Spirit of God in us, like someone who is unconverted, is it too drastic of a thing to think that the contribution from the father and mother could also contain a spiritual portion so that that *spirit in man* would be in that newly conceived individual at the time they are conceived?

This has to do with many things! *It would have to be!*

Satan has gotten people to think that God is not involved in human life; God is way out there someplace. Because of carnal men and sin, men have relegated God way out there some place, too.

- even in spite of it, God is involved
- even in spite of man, God is involved

That's why He has the second resurrection. What is He going to use to resurrect those people? ***What has already been conceived by the miracle of their lives***, which God was involved in—not in a spiritual-saving way, but in a creative way—from the instant of conception! Salvation will be when God calls them, whether in this life, at the second resurrection or during the Millennium.

Hebrews 11:1: “**Now, faith is the substance...**”—hypostasis—it is a spiritual substance from the Spirit of God that gives you faith. God's Spirit is a power, a substance. If you have the begettal in your mind, the seed of God the Father is in your mind as begotten! The ‘spirit of man,’ which is in you, with His Holy Spirit; so that, you are a begotten child of God; not yet born, because you have to go through the process of growing and overcoming. Because of the sin of Adam and Eve, and ‘as we all die in Adam,’ we will die the death and then be resurrected. The resurrection is the second birth or the *spiritual birth*. The only exception is for that ‘window of time’ when Christ returns and those who have the Spirit of God and are still alive and they will be changed.

The spiritual faith we have comes from God. It is part of God's Spirit, here called ‘substance.’ We could say that that's when you are truly ‘born again,’ because that is true. The birth is based upon what you were first.

“...of *things* hoped for, and **the conviction of things not seen**. For by this *kind of faith* the elders obtained a good report. By faith we understand that the worlds were created by *the Word* of God, **so that the things that are seen were made from things that are invisible**” (vs 1-3). Today, they've gone through:

- bacteria
- microbes
- atoms
- protons
- neutrons

They know there are subdivisions of protons and neutrons, with the minute particles of everything, it finally has to come down to the spirit matter, the spirit substance, that God has used to create those things:

- How much of a spirit substance does God need to do it? *Probably what we would call a pinpoint!*
- How powerful is the Spirit of God?
- Could not a pinpoint of spirit from the father and the mother, which is life—it has to be life, it's just not a physical, mechanical thing alone—create a new human being?

So, to bring children in the world, *mother and father are participating in the creation of God*. That's how important human beings are. You think about it. If more young people were taught this and understood it, there would be far less fornication, adultery, homosexuality and all the nonsense that goes on in this evil, wicked world today. Satan wants to destroy and pervert everything that God has made. That's how he does it.

Jesus could not have been tempted unless He had human nature and human flesh like we have. Otherwise, a temptation would be literally nothing. It'd be like you would be behind a huge, thick, glass window that was absolutely impenetrable by any weapon against it. You could just sit there and look out at them shooting you with a big smile on your face with your arms folded and they could never touch you. If Jesus didn't have human nature, none of the temptations of the devil would have meant anything to Him. He wouldn't have suffered by having to overcome.

1-Corinthians 15:20: “But now Christ has been raised from *the dead*...” and could reappear with flesh and bone, which He did not do in the Old Testament when He appeared in His unglorified form.

“...He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the resurrection of the dead*. For as in Adam all die, so also in Christ shall all be made alive” (vs 20-22).

God is going to use what He has created in every human being through the process of what we call genes and chromosomes. He is going to use that and transform it, change it, not do away with it.

Verse 35: “Nevertheless, someone will say, ‘How are the dead raised? And with what body do they come?’” This is the whole substance of human resurrection and the resurrection of Christ. What did Jesus say when they said to show us the Father? *If you've seen Me, you've seen the Father!* {Note article: *Ninety Facts About God* by Lloyd W. Cary This will tell you about God. churchathome.org}

Paul says, continuing, v 36: “Fool! What you sow does not come to life unless it dies. And what you sow *is* not the body that shall be...” (vs 36-37). It is a reproduction of the body. When you die and you're put in the ground, you have sown your body to the ground, to the dust. You are not going to come back with the same body. It is going to be reproduced from the body that you had, that is recorded *in the spirit of your mind, coupled with the Spirit of God*:

- to give you a new body
- to give you a new mind
- a new language

- to be in glory as Christ is

“...rather, *it is* bare grain—it may be of wheat, or one of the other *grains*” (v 37).

- If it's of wheat, what does it produce?
Wheat!
- If it's of barley, what does it produce?
Barley!

If a human being with the Spirit of God lives and dies and the body is planted in the ground for the resurrection, it is resurrected according to the combination of what you are as a human being and what God has added to you through His Spirit.

Verse 38: “**And God gives it a body** according to His will, and to each of the seeds its own body.” Isn't that something? You look at some of these little seeds. You put them in the ground, put water on them and they grow. If you take care of it, it really produces. Everything that that plant is to become is in the seed. It reproduces an exact copy of itself in its stalk of grain or in the seed of the fruit. You could take that seed and plant it and reproduce what you picked it from. We have an apricot tree in our back yard that Jonathan planted with an apricot seed. That tells us a great lesson.

Then he goes on here, v 39: “*Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from *another* star in glory” (vs 39-41).

There are so many 100s of billions of galaxies out there that it's almost unreal. The mind cannot comprehend it. God hasn't made that in vain. He's made that for His family. Just like any seed, though reproduces after it's kind, each one is individual. No leaf on a tree is exactly the same. With human beings, no fingerprint is the same. Even with identical twins they now understand that there are subtle differences.

Verse 42: “So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor... [weak, old, rotting, stinky, defiled] ...it is raised in glory....” (v 42-43). That's a tremendous thing to contemplate. That's why salvation is so great and receiving the Spirit of God now is so great. That's why it's so fantastic that we are of the firstfruits.

“...It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body....” (vs 43-44). The spiritual body is patterned

after the natural body, which was patterned after the genes and chromosomes that you inherited.

Getting rid of this human body is not the goal of God! Changing it to a spiritual body is because you have in your mind the spirit of man and the Spirit of God, He is going to resurrect you as a unique individual using the genes and chromosomes that He gave you as a human being!

It says here that ‘It's sown in dishonor, raised in glory; sown in weakness, raised in power.’ What if someone has a genetic defect? That will be corrected; that'll be taken care of.

“...There is a natural body, and there is a spiritual body” (v 44). ***But that spiritual body will use what God has already created!***

John 14:8: “Philip said to Him, ‘Lord, show us the Father, and that will be sufficient for us.’ Jesus said to him, ‘Have I been with you so long a time, and you have not known Me, Philip? **The one who has seen Me has seen the Father; why then do you say, “Show us the Father”?**’ “ (v 8-9). That's why you need this article *90 Facts About God*.

Let's notice the connection here, as it has to do with Christ; 1-Corinthians 15:45: “Accordingly, it is written, ‘The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit.’” That's why the genealogy on Mary's side goes all the way back to Adam, the son of God (Luke 3).

Verse 46: “However, the spiritual *was* not first, but the natural—then the spiritual. The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven” (vs 46-47). We saw how one of Elohim became a human being.

Verse 48: “As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *One*” (vs 48-49).

The image of the heavenly is the image of God. That goes right back to Genesis 1:26: “...Let Us make man in Our image, after Our likeness...” and the rest of the story is that we are made after the God-kind, using the human-kind as the basis to begin. This raises the questions:

- What happens when a person dies and their body rots? Or they are eaten by:
 - ✓ animals
 - ✓ fish
 - ✓ sharks
 - ✓ human beings—there are cannibals
- or they are cremated?
- What happens?

Remember there is the *spirit in man* and this spirit goes back to God. It would be in whatever form it goes back to God, but let's for the sake of our simple minds, liken it unto an CD disc, or whatever. This spirit does not function without a body. Just like you can take this CD that you're listening to here, you can take it out of the machine and set it upon a shelf. It doesn't speak; it doesn't give you anything. You have to have the combination of the CD and the machine, the right equipment.

So likewise, when we're resurrected, the *spirit of man*, coupled with what is created by the Spirit of God in us, goes back to God, but it is not a functioning thinking entity until the resurrection, when it is given a spiritual body.

Hebrews 12:22: "But you have come to Mount Zion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; *to the* joyous festival gathering; and to *the Church of the Firstborn, registered in the book of life in heaven...*" (vs 22-23). How are they written? Remember that David said that, 'all of my members were written and in continuance were fashioned.' On what? *The pinprick of life at his conception!*

Here we have about when the spirit goes back to God, it has everything that we are and it's written in heaven. There is a Book of Life and maybe that's not a book like we think of as a book. Maybe it contains that little spark of spirit that we are—it's also called a Book of Remembrance, too—so that at the resurrection we become a son or daughter of God through the power of the resurrection.

"...and to God, *the* Judge of all; and to *the* spirits of the just **who have been perfected**" (v 23). So, where does the spirit go when you die? *It goes back to God Who keeps it*—however He keeps it, stores it, whatever you want to say—waiting the resurrection! When it comes time for the resurrection, voila! they are resurrected, given a new body, a new mind, glorified; but the body is transformed.

- Exactly where does this go?
- Does it go in some sort of storage compartment? *I don't know!*
- Does it go back into God the Father because it originally came from Him and then comes from Him again at the resurrection? *We don't know the whole process!*

Speculation: Surely, God expects us, in conformity with His Word, to try and understand; not so that we can technically have more knowledge that we are more righteous than other people, but so that:

- it glorifies God
- it glorifies His plan
- it draws us closer to Him

for us to realize that:

- God is involved in our lives
- God does love us
- God does care for us

He has given the promise there in the Psalms, that:

- when you're old
- when you're gray
- when you're weak
- when you're feeble

Or like it was with Israel just before he died, *blind!* But God was still with him. God is doing a great and fantastic thing.

That's why God takes pleasure in the death of His saints because He knows what He's going to do next. Otherwise, death would be futile. That's what Paul was talking about. If in this life we have hope, and if Christ isn't raised then there's no resurrection from the dead. What you're believing is vain, empty and hollow. That's the whole point of what Paul was saying.

1-Corinthians 15:49: "And as we have borne the image of the *one* made of dust... [which God created] ...we shall also bear the image of the heavenly *One*." In which God will use the physical creation that He made, transformed and now given a spiritual body.

Verse 50: "Now this I say, brethren, that **flesh and blood cannot inherit the Kingdom of God**, nor does corruption inherit incorruption. Behold, I show you a mystery..." (vs 50-51).

We can understand that mystery a *little* more. Like Paul said, he 'looks through a glass darkly.' So are we, but now we understand certain things of the fantastic thing that God has done in the creation of human life. In understanding these things, we can see a little more light, but it's still a mystery.

"...we shall not all fall asleep... [all be dead in the grave] ...but we shall all be changed" (v 51). Changed! Transformed! What is He going to change? *What went back to Him:*

- the Spirit of God
- the spirit of man with everything recorded on it
- what made you physical
- what made you spiritual
- what is going to give you the spiritual characteristics through the power of God that you become a spirit being

He wants you to have absolute faith that that is going to happen. That's why Paul said, 'As we have borne the image of the earthy.'

So, whenever you go bang yourself on the chest or look at yourself in the mirror, you are looking at a guarantee that God says you are going to have a spiritual body because you have a physical one. If you have a physical one and if you have the Spirit of God and are following God, you are guaranteed that you're going to have a spiritual body.

That can add an awful lot to faith when you see something that is right there. That's something to really grasp. That's why we don't need to fear death and we don't understand death as God understands death. He looks at it as now the transformation is going to take place.

Verse 52: "In an instant, in *the* twinkling of an eye... [How quick can you wink?] ...at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed.**" That means He's going to use what He previously created in the flesh, but changed, transformed.

This is confirmed by v 53: "For this corruptible... [which is the physical flesh] ...must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality..." (vs 53-54). Showing that God is going to use what He has already created, but transform it.

"...then shall come to pass the saying that is written: 'Death is swallowed up in victory'" (vs 54). There, we can confidently say that, when Paul wrote that there is a 'law of sin and death' within us (Rom. 7), that is eradicated from our being. That imposed sentence by God for the sin of Adam and Eve passed on to all human beings is going to be eliminated completely.

This is all of God's spiritual process. That's why conversion is a process. Just like when David said that 'all my members were written in a book and were formed continuously.' Likewise, spiritual life after the begetting of the Holy Spirit *is a process*. It requires growth. It requires all the things that we go through.

1-Thessalonians 4:13: "But I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that you be not grieved, even as others, who have no hope. For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him. For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the

coming of the Lord shall in no wise precede those who have fallen asleep" (vs 13-15)—that is precede them *in the resurrection*.

Verse 16: "Because the Lord Himself shall descend from heaven with *a* shout of command, with *the* voice of an archangel and with *the* trumpet of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air... [for the meeting with the Lord in the air which we know is on the Sea of Glass (Rev. 15)] ...and so shall we always be with *the* Lord" (vs 16-17).

The thing that I want to bring out here is that you're going to be caught up together. That means the change is going to be instant. Therefore, it has to use the same body you currently have because:

- you have not died
- you have not rotted
- the fish have not eaten you
- you have not been burned by the pagans

Whatever God does at this point, He uses exactly who you are and what you are at that time. It's going to be an instantaneous thing. Can God do an instantaneous thing? *Of course!*

The *King James* doesn't bring this out; Philippians 3:20: (*KJV*): "For our conversation... [citizenship] ...is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: **Who shall change our vile body...**" (vs 20-21). It's interesting that he uses the singular 'body' but the plural *our*. It's as if it's one body, because it is Christ.

"...that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself" (v 21).

The Greek word for 'change,' means *who will transform*. It's very similar to the word, metamorphosis, but metamorphosis is a slow process. The Greek is 'metaschematisei': *will transform*—the body of ours, the body of our humiliation—in order for it to be conformed to the body of His glory, according to the working of His power. That's going to be something—*isn't it?*

This helps us understand more about the nature of Christ as a human being and why He had to take on human flesh exactly as ours. Let's try and answer one more question. Rev. 11 has to do with the two witnesses:

- they are killed
- everybody makes merry
- they didn't allow their bodies to be buried
- everyone in the world could see them

Of course, now they have it that if you have a cell phone, you can see live TV on it. So, everybody in the world could see it, either on television or even down to a cell phone.

Revelation 11:11: “Then after the three and a half days, **the spirit of life from God entered into them...**” They were resurrected right there. What did God use? *Their bodies!* At this point, they still appeared to be human.

“...**and they stood on their feet**; and great fear fell upon those who were watching them” (v 11). After all the miracles of *the beast* and *the false prophet* and the two witnesses, none is greater than this. They probably said, ‘Uh oh, we have had it!’ Nothing could be truer because they have.

Verse 12: “And they heard a great voice from heaven, say, ‘Come up here!’ And **they ascended into heaven in a cloud**; and their enemies saw them *rise*.”

When were they transformed? I’ve always thought that they were resurrected back to physical life, because it says, ‘the spirit of life from God entered into them.’ That could be. Or they could be resurrected to spirit life but still, for the sake of those people watching them, look like human beings, just like Christ appeared with flesh and bone after His resurrection. Of course, they weren’t in their glorified form, but that wouldn’t take place until after they meet Christ in the air on the Sea of Glass and all that sort of thing. Nevertheless, it says ‘Come up!’ So, they went up.

They are the first two resurrected. You talk about a literal fulfillment that the ‘first shall be last and the last shall be first,’ here are the last two martyrs of Christ, the first two resurrected and then the seventh trump blows for all the rest of them.

Verse 15: “Then the seventh angel sounded *his* trumpet; and *there* were great voices in heaven...” That’s when the resurrection takes place. We can also understand more about Jesus:

- Who He was
- what He was
- how much of a human being He was

We also understand the greatness that God gave to human beings by creating them in the first place and come back to God from a human point of view in His plan, that we are going to be His sons and daughters.

I hope you understand that if there are some things in this sermon series you don’t understand, let’s give it some thought. Don’t get mad at me, I told you it was speculation.

Let’s see if we can apply these things that we understand, because that which science has

discovered concerning genes, chromosomes and conception of human life ***is only an observation of what God is doing***. They’re only observing what God is doing, they’re not creating it, they’re not making it.

For us to extrapolate from those things to try and understand more about Christ and more about ourselves, is perfectly legitimate to do!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter, except where noted.

Scriptural References:

- 1) Romans 1:18-21
- 2) John 3:19-21
- 3) Romans 1:21-28
- 4) Psalm 8:1-6
- 5) Psalms 139:13-16
- 6) James 2:26
- 7) Hebrews 11:1-3
- 8) 1-Corinthians 15:20-22, 35-44
- 9) John 14:8-9
- 10) 1-Corinthians 15:45-49
- 11) Genesis 1:26
- 12) Hebrews 12:22-23
- 13) 1-Corinthians 15:49-54
- 14) 1-Thessalonians 4:13-17
- 15) Philippians 3:20-21
- 16) Revelation 11:11-12, 15

Scriptures referenced, not quoted:

- Genesis 3
- Hebrews 2
- Luke 3; 24
- 1-Corinthians 2
- Romans 7
- Revelation 15

Also referenced:

Sermon Series: *Why God hates Religion*

Articles:

- *Religion Defined* by Robin Birdsong,
- *Christianity Without God* by Lloyd Geering
- *90 Facts About God* by Lloyd W Cary (churchathome.org)

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Was Jesus God? VII

(Are You Born Again? #1)
(Why Christ had to Become a Human Being)
Fred R. Coulter

What we want to do with this sermon is understand why Jesus became a human being and for what purpose in relationship to us. What meaning does that have to us, which also gets down to the very heart and core as to what is the purpose that God is working out?

We know that the Holy Days lay out the plan of what God is doing and how He is doing it in carrying out His plan and the approximate timetable. The ultimate timetable is all in God's hands.

We also have to understand that God is doing a greater work than we suspect. Always remember that when we get to thinking we're exclusive that one of the greatest prophets—who in the vision of the transfiguration was standing alongside the glorified Jesus with Moses—was Elijah. Elijah got so discouraged after he performed a great miracle, at the command of God, that he ran down to Mt. Horeb and ran in a cave and said, 'Oh, they're all going to get me!' God had to tell him that there were 7,000 men who have not bowed the knee to Baal, which Elijah didn't even know of.

We don't know all that God is doing with the different individuals in the world. ***God's overall plan is to re-create Himself.*** In other words, there is a spiritual purpose for every human being's life. That *spiritual purpose* cannot be fulfilled without Christ. That purpose cannot be fulfilled unless the Creator became a human being to take upon Himself the likeness of human flesh in order to become the perfect sacrifice for the sins of all mankind.

Why did God do that? We know it says in Gen. 1 that God said, 'Let Us make man in Our image after Our likeness.' He made them male and female and gave them dominion over the earth, and so forth. Then we know in Psa. 8, that it says that man was 'made a little lower than God.'

God has a great purpose in what He is doing, but when Adam and Eve sinned, God changed the nature of human beings. How did He change the nature of human beings?

When Adam and Eve were first created they were different than we are, from the point of view of our nature. We'll see how that nature was changed and we'll see why the nature was changed. That will help answer the question as to why God Himself had to come in the flesh to die.

When they were created, God put the man in the Garden of Eden. He made man of the dust of the earth and formed him in His likeness.

Genesis 2:15: "And the LORD God took the man and put him into the Garden of Eden to dress it and keep it. And the LORD God commanded the man, saying, 'You may freely eat of every tree in the garden, but you shall not eat of the Tree of *the* Knowledge of Good and Evil, for in the day that you eat of it **in dying you shall surely die**'" (vs 15-17). It doesn't mean He would die in that day, because he lived 930 years after this event took place.

After they ate of the Tree of the Knowledge of Good and Evil, which was for God alone—that tree symbolized knowing and defining what is good and evil—they rejected *God's definition of good and evil and decided for themselves.* In other words, the first sin was because they didn't believe God.

When they had sinned—even under the instigation of the serpent, who is Satan the devil—what God did was sentence the serpent, the woman and the man. The fact is that they ate of that tree, and the sentence that God gave changed the nature of human beings from that day clear down to now. That's what we need to understand.

Let's pick it up after God found them hiding; He knew where they were. The whole lesson is that *no one can hide from God* anywhere. He may leave you free moral agency to do whatever you want. He may turn His eyes from you that He doesn't want to see your evil and the things that you are doing, but *you can never escape God.* That's the lesson of the whole history of the Bible.

Genesis 3:11: "And He said, 'Who told you that you *were* naked? Have you eaten of the tree which I commanded you that you should not eat?' And the man said, 'The woman whom You gave *to be* with me, she gave me of the tree, and I ate'" (vs 11-12).

Of course, that's the way we always are as human beings, we always blame someone else, some instance or some event. These things affect us, that is true, but how they affect us becomes a *choice* that we make:

- How do we handle it?
- How do we do it?

Verse 13: "And the LORD God said to the woman, 'What *is* this you have done?' And the woman said, 'The serpent deceived me... [which is

true] ...and I ate.” Nevertheless, she didn’t have to eat, but she did.

Verse 14: “And the LORD God said to the serpent, ‘Because you have done this you *are* cursed above all livestock, and above every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life. And I will put enmity... [hatred] ...between you and the woman...” (vs 14-15). This is symbolic between Satan and the Church. You can read in Rev. 12 how Satan goes after the Church.

“...and between your seed...” (vs 15). That means Satan and all the demons as well as the literal, physical serpent, itself.

“...and her Seed; He... [the Seed of the woman] ...will bruise your head... [destroy all the works of Satan the devil] ...and you... [the serpent] ...shall bruise His heel” (v 15)—which is a prophesy of the crucifixion.

This is important to understand in relationship to what God is doing, why Jesus, Who was God, became a human being and why He did what He did. Here is the first prophecy of the way out from sin. Here comes the judgment and sentence:

Verse 16: “To the woman He said, ‘I will greatly increase your sorrow and your conception—in sorrow shall you bring forth children.’” This does not mean just the pain and agony of the physical birth. This also means the difficulties and problems that you experience as a mother—differently than a father will experience—down through time as they are growing up and as they are getting older.

“...Your desire shall be toward your husband, and he shall rule over you” (v 16). Even clear back then, with Adam and Eve, she ruled over him. *God never intended that!* We don’t know what would have happened—because it didn’t happen—if Adam would have said, ‘Eve, what are you doing with that thing? You get rid of that! I’ll have no part of it!’ {note sermon: *What Would the World Be Like if Adam and Eve Had Not Sinned?*}

Here is one of the basic problems of all society today. When certain men read this, to them it means that they have an iron fist to treat women as less than chattel. *It doesn’t mean that!* When certain women read it, they think that it is that men are authorized to be brutal against women. *That is not true!* When you read the New Testament it says that husbands are to love their wives and wives are to submit to their husbands. That’s the proper order of things. The truth is that anytime we violate any of the proper order of things that God has created and

set in motion, we get ourselves in trouble. That’s just the way it is.

Verse 17: “And to Adam He said, ‘Because you have hearkened to the voice of your wife and have eaten of the tree—of which I commanded you, saying, “You shall not eat of it!...”’”

I saw a special on torture and the means of torture to get men to talk and to confess. One of the things that they would do was put bags over their heads, but the constant:

- bombarding
- berating
- belittling
- knocking down of these men

broke their resistance. Also, one of the things that broke their resistance, in a physical sense within their bodies, was that the ones who totally collapsed had zero testosterone in their system.

What I want you to think about is this: *If* you’re a hen-pecking wife and *if* you are hen-pecked as a man, I wonder if some of this may also carry over; it just makes you wonder. That’s why they talk about ‘milk toast Charlie,’ or whatever his name is—Blondie/Dagwood—the whole scenario. So, you see, what is here in the book of Genesis^[transcriber’s correction] is not too far removed from the reality of today.

God said, here’s your sentence: “...—the ground *is* cursed for your sake. In sorrow shall you eat of it all the days of your life. It shall also bring forth thorns and thistles to you, and *thus* you shall eat the herbs of the field; in the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return” (vs 17-19). There’s the sentence of death.

What did that do for all mankind? All human beings from that time forward, were subject to death. When Adam and Eve were first created, they were not subject to death; they were neutral. Had they chosen God’s way, symbolized by the Tree of Life, then we would have a situation much like it appears that we will have in the Millennium; that when you’ve reached the end of your life and you’ve lived a righteous life, you will not die but be transformed from flesh to spirit.

Today, from Adam and Eve clear on down to the return of Christ, we have the sentence of death in us. God is the One Who put it in us. In putting it in us, who is responsible for it ultimately? *Man and woman had their share in it by choosing to sin!* All of their descendants received the ‘law of sin and death,’ because it is inherited. It’s part of your being.

Having it be part of your being means that you yourself cannot get rid of it. It takes something greater than you. *That's the whole purpose of why Jesus came in the flesh!*

Romans 5:12: "Therefore, as by one man [Adam] sin entered into the world, and by means of sin *came* death; and in this way, death passed into all mankind..." They know for a fact that every human being has a time clock in their system. That time clock can be either long or short, depending on what you do, depending on choices of:

- how you live
- how you eat
- how you conduct your life

If you get wild and go out and do the things that people do—such as today in the hedonistic society of wild music, wild drugs and all of these things—you're going to die at a very early age. If you do at least some of the things that God has said:

- honor your father and mother
- take care of yourself
- don't do silly foolish things

—you've got the whole book of Proverbs to give you wisdom and understanding on how to lead your life even just in the world—then you can live a long time. *Either way, you're going to die!* Many people have fought off death, but it's always come and overtaken them, because it 'passed *into* all mankind.' That's what it means.

Since God put it into all mankind, then only God can bring the solution for it. You might think that's really not a very good thing to do. That's why the sin of Adam and Eve was so great. It's not going to stop God's plan. He's still going to carry it out. He's still going to do it His way.

"...and it is for this reason that all have sinned" (v 12)—which means that the reason that people sin is because they have a nature of death. Since you are made in the flesh and are imperfect and have death within you, nothing that you can do can bring the goodness of eternal life. People will say, 'Why do we have to keep the commandments?' *God tells us to keep the commandments!* There's a reason for it.

There is another aspect to this thing, which is called *sin*. Paul defines it as the 'law of sin and death.' This is important to understand when we realize what Christ has done.

Romans 7:14: "For we know that the law is spiritual; but I am carnal, having been sold *as a slave* under sin; because what I am working out myself, I do not know. For what I do not desire to

do, this I do; moreover, what I hate, this *is what* I do. But if I am doing what I do not desire to do, I agree with the law that *it is* good. So then, I am no longer working it out myself; rather, it is sin *that is* dwelling within me" (vs 14-17). We have two factors:

1. we have *the law of death*, which is imperfection
2. we have sin dwelling in us, which he says is a law

It works inexorably in every human being.

Here's the quandary of human nature. This is a quandary of: How do we make a better society? They add more laws and *more laws* and *more laws* and it doesn't stop it; it compounds it. It's really no mystery as to why the society is gone bad and we have more crime than ever before and our schools are a total mess; they:

- stopped reading the Bible in schools
- stopped prayer in schools
- stopped teaching

Therefore, the children have absolutely no guide but their own feelings. This brings out the truth of human nature.

Verse 18: "Because I fully understand that there is not dwelling within me—that is, within my fleshly being—*any* good..." That's why you can't save yourself. That's why *all of the human initiated works in the world can never bring eternal life*. That's why God has good works that He ordained that we should walk in them. That's why He's given His commandments that we should keep them. Here is the dichotomy of human nature.

"...For the desire to do good is present within me... [everyone desires to do good] ...but how to work out that which is good, I do not find" (v 18). In other words, when the temptation comes along and it's too great, how to not get drug down by this thing becomes a very difficult if not impossible task.

Verse 19: "For the good that I desire to do, I am not doing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, I am no longer working it out myself, but sin that is dwelling within me. Consequently, I find this law *in my members*, that when I desire to do good, evil is present with me" (vs 19-21). That's why the whole society is a mixture of good and evil.

So, you have the 'law of sin' within you that you inherit. That's why little kids at early ages do the things that they do. As they mature and their brains activate, then these things become more

noticeable. Christ had to come and he had to come in the flesh to deliver us from this, because of the great purpose that God has for man. This has not stopped the purpose of God. He is working it out through Jesus Christ, which was planned from the beginning. That's why He became flesh.

Verse 22: "For I delight in the Law of God according to the inward man; but I see another law within my own members, warring against the law of my mind, and leading me captive to **the law of sin...**" (vs 22-23). There it is defined. That is what you would call the *pull of human nature*, the desire to do evil. That is manifest by the works of the flesh as defined in Gal. 5. These things come from within.

The environment does affect people, that is true, but it does not affect people to the extent that sociologists would like to give. They would like to say that the environment shapes us. While the environment does have an affect upon us, the truth is the environment is the reflection of us. That's what it is. It's because of the 'law of sin and death.'

Mark 7:21: "For from within, out of the hearts of men, go forth evil thoughts..." All of these things are not of God. These are the natural, normal, things of human beings.

"...adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; **all these evils go forth from within, and these defile a man**" (vs 21-23). From within is *the law of sin and death* that governs human nature. Human nature, therefore, is a mixture of good and evil. Can even a murderer do good? *Yes!*

There was a case here a couple of years ago where was a man who was a murderer and went to Denver and changed his identity, the whole thing. He went to church, was a model citizen and never committed another crime, but they finally got him 20 years later. There's no statute of limitation for murder. They finally got him. *The law of sin and death* worked in him to murder. Then he said, 'Uh oh! I need to escape. If I go be good someplace, they won't get me.' This shows a choice in both cases. He did not have to *choose* to murder, but he also *chose* to do good. If he chose to do good after the murder he could have chosen to do good before the murder!

This also shows the whole lesson that began with Cain, that even though 'sin lies at the door,' you have to overcome it. We have to overcome the human nature. We will see that that's the whole purpose of why Christ came. *The law of sin and death* is within us, within our being.

Romans 7:24: "O *what a* wretched man I am! Who shall save me from the body of this death?

I thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the Law of God with *my mind...*" (v 24-25). That's far from breaking it, far from doing away with it. If you have it written in your heart and mind, then you're going to do it.

"...but on the other hand, with the flesh, *I serve* the law of sin" (v 25). In other words, the law of sin is always there in the flesh so you do the things that you don't want to do just like Paul said. Many times we intend to do the very best, and it comes out wrong.

Here's the key for those who are in Christ. If you've repented and have been baptized, received the begetting of the Holy Spirit, you then before God are in a different category. *You belong to God!* He understands that you have human nature because He put it there. He also has provided the way out of that human nature through Christ. This is the fantastic thing that God did, which just sets all religionists on edge, that God would do this when He became flesh. Now that you:

- are converted
- have the Holy Spirit of God
- understand the Truth of God
- love God
- are overcoming

That's got to be a constant thing. You can't be going back and living by *the law of sin and death*. You must be living by the 'law of the Spirit of Christ.' That's what it says here:

Romans 8:1: "Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit." What does that mean? *That means that the first and foremost primary thing in your life, through the Spirit of God, is:*

- to love God
- to keep His commandments
- to grow and overcome
- to have your sins forgiven
- to live under the grace of God

There is no condemnation! God knows you're going to sin. God knows that these things are going to happen. But you end up in a different category when you have the Spirit of God, because with the Spirit of God you are given the power through the process of growing and overcoming to overcome sin.

Verse 2: "Because the law of the Spirit of Life in Christ Jesus has delivered..."—justified, because you still have the 'law of sin and death.' He just said he did. It hadn't been taken away.

“...delivered me from the law of sin and death” (v 2). When you’re justified from that and God gives His Holy Spirit, then He gives you the help and the strength to overcome.

Verse 3: “For what *was* impossible for the law to do, in that it was weak through the flesh...” *The Law never made anyone do anything!* Do you understand that? *Law defines what needs to be done!* We need to *choose* what needs to be done. That’s the weakness of the Law. It can define something, but it cannot enforce anything. It cannot produce anything.

“...God having sent His own Son **in the likeness...** [the exact sameness] **...of sinful flesh...**” (v 3). I don’t hear very many religionists reading this.

- What did God do when He took upon human flesh?
- What did he receive from His mother Mary?

Let’s understand something: The Catholic doctrine of the immaculate conception of Mary is not true. Jesus had to receive human nature from Mary. Otherwise, He was not in the flesh.

- What did God do to solve the problem?
- Who is the only one capable of overcoming the ‘law of sin and death’?
 - ✓ no human being
 - ✓ no angel
 - ✓ Satan cannot do it

*The only One capable of overcoming is Christ! He took upon Himself the law of sin and death, and that through the power of the Holy Spirit He never sinned once. **That is the sentence that God gave Himself (Gen. 3)!***

Not only did God sentence Adam and Eve and the serpent, but God also sentenced Himself so that He would come and die. ***That’s why at the Passover we are to remember His death!*** It is a fantastic thing that God did in giving up being God to become a human being. Moreover, to take upon Himself the ‘law of sin and death’ within His own members, so that when He died...

“...and for sin, condemned sin in the flesh” (v 3). *The only one who could condemn all the law, of all sin and death, in all human beings, was the Creator!* No one else can do it. That’s why it is so fantastic and great. That’s why salvation is by grace. God requires repentance and He grants forgiveness.

Let’s examine some things concerning human beings. Here we are with this great and fantastic opportunity. Why did God do this? You go back and read about the account of Noah. Remember that God was so upset and it grieved Him that He made mankind because of their evil. He destroyed

them! Yes, He did! But He didn’t destroy all mankind. He saved Noah and his family. We’re all the result of Noah and his family.

There is a spiritual essence to man that no other creature has. There may be a spirit of animals. There may be a living spirit for elephants, for chimpanzees, for birds, for fish, because all of them reproduce themselves and have life. Here’s the important thing. Human beings have a special spiritual substance within them—whether they’re converted or not—that God is going to use. That’s why human beings are special and different from all the rest of the creation. This answers why God did what He did.

1-Corinthians 2:9: “But according as it is written, ‘*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*’ But God has revealed *them* to us by His Spirit...” (vs 9-10). This also tells us the action of God.

When you begin to understand about the Bible and you begin to read it, God’s Spirit, I’m sure, comes *with* you. If you read it and accept it and say, ‘I’ve got to change. I have to obey God.’ Then God’s Spirit stays with you, and so forth. This is how He begins to reveal continuously, through His Spirit all your life long, the deep spiritual things of His Word. **“...God has revealed *them* to us by His Spirit...”**

- you can’t see it
- you can’t hear it
- you can’t conjure it up out of your mind

That’s why all the theories of men concerning God and salvation are basically all not correct. They are not looking to the revelation of God; *they are looking to themselves* to find out what God is doing, and they’re not going to find out what God is doing within themselves. It must come from God Who is without. The only way that comes is by revelation.

“...for the Spirit searches all things—even the deep things of God” (v 10).

Verse 11: **“For who among men understands the things of man except by the spirit of man which is in him?”** Every human being has the spirit of man. That is a spiritual essence and power that resides in the brain, not to be confused with a fallen angel, demon or spirit being. This is a spiritual essence or power.

Let’s see what that is likened unto. Let’s show the connection between God and man and the great purpose and destiny that man has.

John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. **All things came**

into being through Him...” (vs 1-3). You can’t make them after the fact. You have to make them before the fact.

“...and not even one *thing* that was created came into being without Him. In Him was life... [in other words, He’s the Author of life] ...and the life was the light of men” (v 4). We’re going to see how important that is and what God does to every man.

Verse 9: “The True Light was that which enlightens everyone who comes into the world.” What does this mean? This means that *God gives the spirit of man, which is the light of man.*

(go to the next track)

In other words, since 1-Cor. 2 said that there’s *a spirit in man*, that’s how he is able to know things of a man:

- to study
- to learn
- to do things
- to make
- to build
- to put together
- to analyze
- to figure out

All of this is of *the spirit of man*, which is a spirit essence that God has given to every human being. When is that spirit essence given? *More than likely, at conception, because that’s what gives life!* If there is no spirit, the body is dead (James 2).

Verse 9: “The True Light was that which enlightens everyone who comes into the world.” If God does this for every human being, is He interested in every human being? *Of course, but in His own plan!* Therefore, there is not universal salvation today. Adam and Eve said, ‘No, God, we want to do it *our way*.’ God said, ‘Okay, you go do it *your way*. How I’m going to function is...’ Then we go through the whole story of Abraham down to our day.

Now God deals with those that He calls. He hasn’t cut off all human beings from any hope. Their day is going to come as we know through the Feast of Tabernacles. This is what is in every human being. They have *the spirit of man*. In order to understand the things of God and in order to receive salvation, something else must happen.

1-Corinthians 2:11: “For who among men understands the things of man **except by the spirit of man which is in him?** In the same way also, the things of God no one understands **except by the Spirit of God.**” In other words, to truly understand the Word of God, it takes God’s Spirit to give it to you.

Verse 12: “Now we have not received the spirit of the world... [which comes from Satan] ...but the Spirit that *is* of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*. But **the natural man does not receive the things of the Spirit of God...**” (vs 12-14).

God cut them off. God has to call. That’s how God does it!\. That’s how God intervenes! When He calls, He opens the mind. The rest of the world has not been cut off.

Lest people accuse God of being mean and evil, which He’s not, He gives to man what man wants. In other words, the same thing that God has done, ‘I will judge you out of your own mouth.’

Rom. 8 shows that God has not cut off the whole world. That’s why the knowledge of the deep things of the Holy Days of God gives us the answer to the questions:

- What is God doing?
- When is He doing it?
- Where is He doing it?
- How is He doing it?

Romans 8:19: “For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God.” In other words, the salvation of the rest of the world is not going to occur until Christ returns and the first resurrection takes place. God hasn’t abandoned them completely.

Verse 20: “Because the creation was subjected to vanity, not willingly...” No one ran up to God and said, ‘Oh, God, give me the biggest case of vanity that’s possible.’ We all have vanity! Of course, Solomon said that, ‘Vanity of vanities, all is vanity, says the preacher.’ Why is that? *Because without God, human existence would be vain indeed!*

- no purpose
- no way
- no hope

Just live and die like the evolutionists would have you believe.

“...but by reason of Him who subjected *it* in hope” (v 20). There is the hope. That’s what God is looking to, subjected the same in hope.

Verse 21: “In order that the creation itself might be delivered from the **bondage of corruption...**” Which is another way of saying the bondage of the ‘law of sin and death,’ which corrupts them.

“...into the freedom of the glory of the children of God” (v 21). That means that those that God is calling now that receive the Holy Spirit of God are going to participate in bringing the salvation of the world. That’s something! What God has called us to is greater than what we expect. That’s why God wants us to go ahead with the things the way He wants us to.

Verse 22: “For we know that all the creation is groaning together and travailing together until now. And not only *that*, but even we ourselves, who have the firstfruits of the Spirit, also groan within ourselves, awaiting the sonship—the redemption of our bodies” (vs 22-23).

How does God deal with us so that we ultimately become **as He is**? To a lot of people that would be very blasphemous. *The very reason for our existence is to become as God is in existence*—not in power, not in authority—but *in existence!* We can use the example:

- Are all human beings on the earth equal in existence? *Yes!*
- Do all have the same function?
- Do all have the same job?
- Do all have the same intelligence?
- Do all have the same power?
- *No!*

So likewise, it will be in the Kingdom of God.

Here’s how God does it. Acts 2:38 is a very basic one but this is how God begins. God begins in each one’s life in a little different way than in other people’s life. God deals with the circumstances individually in all of our lives to lead us, call us and bring us to the point of repentance. That’s done through many different things:

- through circumstances
- through other people
- through hearing the Word of God

Let’s see all the circumstances that God deals in to call people:

- there has to be the Gospel available, which God has done
- there has to be the preaching of the Gospel, which has never ceased

Luke 4:16: “And He [Jesus] came to Nazareth, where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath Day and stood up to read. And there was given Him *the* book of the prophet Isaiah; and when He had unrolled the scroll, He found the place where it was written, ‘*The Spirit of the Lord is upon Me; for this reason, He has*

anointed Me...’” (vs 16-18). That’s why Jesus never sinned.

- He had the Spirit of God from conception
- He was filled with the Spirit of God
- He was taught by the Father

You can read that in *The Christian Passover, Jesus’ Education Was Not Pharisaic.*

“...to preach the Gospel to *the* poor; He has sent Me to heal those who are brokenhearted...” (v 18). These are all the different kinds of people that God deals with. He deals in their circumstances and deals in their sorrows, so that they can understand that the way out of those things are through Christ.

“...to proclaim pardon to *the* captives and recovery of sight to *the* blind... [two ways: physical and spiritual] ...to send forth in deliverance those who have been crushed... [‘crushed/bruised by Satan] ...to proclaim *the* acceptable year of *the* Lord” (vs 18-19).

One way or another, however God works it out by whatever means, whatever person, or through His Word. A person is confronted with the fact that they have participated in sin, and sin results in death. They don’t like the misery along the way either. They want to get rid of it. They want to overcome it. When Peter first preached this sermon to those who were at Jerusalem, there were those who accented to the very death of Christ.

Acts 2:37: “Now, after hearing *this*, **they were cut to the heart...**” There has to come a point in your life of repentance when God is dealing with you, that you are *pricked in your heart and you repent*. It is a combination that you repent and God grants you repentance—both.

“...and they said to Peter and the other apostles, ‘Men *and* brethren, what shall we do?’ Then Peter said to them, ‘**Repent and be baptized** each one of you in the name of Jesus Christ for *the* remission of sins, and **you yourselves shall receive the gift of the Holy Spirit**’” (vs 37-38).

Let’s ask how the Holy Spirit works; how it then becomes part of us. We’ve seen that we have the ‘spirit of man’ within us and now comes another spiritual thing from God: *the Spirit of God!* It is the **gift** of the Holy Spirit, which then by this very thing implies that it’s a power not a person.

Verse 39: “For the promise is to you and to your children, and to all those who are afar off, as many as *the* Lord our God **may call.**” He’s given the rest of the world over to blindness for the time right now. He’s eventually going to save them, but not right now.

Verse 40: “And with many other words he earnestly testified and exhorted, saying, ‘Be saved from this perverse generation.’”

Let’s see how the operation of the Holy Spirit within us works, 1-Peter 1:1: “Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen* according to the predetermined knowledge of God *the* Father, by sanctification through *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you” (vs 1-2). This shows us the whole operation of the crucifixion, forgiveness, ascension and all of these things together.

Verse 3: “Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again...” That is a very interesting Greek word, It is ‘anagennesas’ which means *a second begettal*—‘begotten us again.’

“...unto a living hope through *the* resurrection of Jesus Christ from *the* dead” (v 3). You can go on and read the rest of it.

When a person receives the begettal of the Holy Spirit, *the Holy Spirit unites with the spirit of man*, which every human being has in the first place. The addition of the Holy Spirit uniting with that makes you a begotten child of God, not yet born; you are begotten.

1-John 3:4: “Everyone who practices sin is also practicing lawlessness, for sin is lawlessness. And you know that He appeared in order that He might take away our sins...” (vs 4-5). In other words, to take away our lawbreaking. That’s why Christ came.

“...and in Him is no sin...” (v 5). He didn’t sin at all, though He had ‘the law of sin and death’ within Him. He did the impossible thing that human beings cannot do. That’s why He came in the flesh.

Verse 6: “Everyone who dwells in Him does not practice sin... [there’s no human being that can live and not sin] ...anyone who practices sin... [on a continuous basis] ...has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous” (v 6-7). This shows that we can keep the commandments of God.

Verse 8: “The one who practices sin is of the devil...” Of course, not all sin appears to be evil. Just realize that there’s an apparent good which comes from the Tree of the Knowledge of Good and Evil, which leads to death.

“...because the devil has been sinning from *the* beginning. **For this purpose...** [here’s why Christ came]: **...the Son of God appeared that He might destroy the works of the devil**” (v 8). How can He destroy all the works of the devil? *By having a plan in operation of salvation that saves men from the devil and his works!*

Verse 9: “**Everyone who has been begotten...**”—not born, *begotten*. Whosoever is begotten of God, just like Peter said, ‘begotten again.’

In order for you to be here, you were once begotten. You grew in you mother’s womb and were born. Now the Spirit of God is given to you—upon repentance and the laying on of hands—and *you are begotten in the spirit of your mind with the Spirit of God!*

Verse 9: “Everyone who has been begotten by God does not practice sin...” It does not mean ‘does not *commit* sin.’ Unfortunately the Protestants not understanding this: think that once you accept the Lord, whatever you do, you can’t sin. *That is just complete nonsense!* If you have the Spirit of God within you, you *cannot practice* sin. You can still sin, but it is not a *practicing* of sin and is a forgivable sin.

1-John 5:16: “If anyone sees his brother **sinning a sin that is not unto death...**” In other words, he is not living in sin, he is not practicing sin. He did something that was a sin that was also stupid and probably did not intend to do it, but he did it. Why? *Because of the law of sin and death that is still in him that he’s trying to overcome and he sinned!* This is forgivable through the grace of God.

“...he shall ask... [pray for that individual] ...and He [God] will give him life... [forgive him] ...for those who do not sin unto death. There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God*. All unrighteousness is sin, and there is a sin not unto death” (vs 16-17).

That’s why 1-John 3:9: **‘Everyone who has been begotten by God does not practice sin...’** Why? *Because it gives you a conscience against sin, that’s why!* It leads you to repentance through His graciousness and goodness that you may repent. So, you don’t *practice* sin. Here is the reason why:

“...because **His** seed... [the Greek there is ‘sperma’—the seed of the Father] **...of begettal is dwelling within him...**” (v 9). That means it is united with the *spirit of man* that you have. You have the Spirit of God and His seed is dwelling in you.

“...and he is not able to *practice* sin...[Not the impossibility of ever sinning.] ...**because he has been begotten by God**” (vs 9). Do you all understand that? *If you don’t understand it exactly the first time around, it will come!*

Verse 10: “By this *standard* are manifest the children of God... [this is how the children of God operate] ...and the children of the devil. Everyone who does not **practice righteousness is not of God**, and neither is the one who does not love his brother.” What is righteousness? *All Your commandments are righteousness!* This makes the whole Bible *a whole*, puts it all together.

We’re to ‘grow in grace and knowledge,’ the Scriptures tell us. After you have been begotten with the Holy Spirit of God you then are a begotten child of God. You are in a different category than the rest of the world:

- you have the Spirit of God *you’re striving*
- to love God
- to serve God
- to keep His commandments
- to do the things that are pleasing in His sight
- you’re asking for strength and intervention in your life

Galatians 4:19: “My little children, for whom I am again laboring in pain until **Christ has been formed in you**,” This is what is to happen.

How is this to happen? *You’re to grow in grace and knowledge!* Christ is to be formed *in you*. How is that to happen? It’s not a literal ‘Christ, Himself’ in you, but the work of *the Spirit of God the Father and Christ within you*, to form your spiritual character and being.

This is also something by choice that we do. God is not going to force salvation upon anyone; they’re going to *choose*. Once we have the Spirit of God, our lives are continuously an on-going process of choosing God’s way over *our* way and over the way of the world.

Here is how Christ is *in us*, Philippians 2:5: **Let this mind be in you, which was also in Christ Jesus;**” You let the mind of Christ in. How do you let the mind of Christ in?

- by the Spirit of God
- through the Word of God
- through studying the Word of God
- living by the Word of God
- loving God
- loving your neighbor

- loving the brethren

We are promised that there will be tribulations, trials and difficulties with it. After reading parts of the *Foxe’s Book of Martyrs* by John Foxe—which someone sent to me from Australia as a gift, a wonderful gift, three full volumes of *Foxe’s Book of Martyrs*—you ‘ain’t seen nothing yet.’ It’s bad English but it’s very expressive!

Once we receive the begetting of the Holy Spirit, it’s the down payment, the earnest. Christ is to be formed *in us*. That’s all based on the love of God.

Colossians 1:26: “*Even the **mystery**...*”—secret, meaning *secret from the world*. We’re going to see that God has made known His secret to us. He doesn’t share it with everyone. He shares it only with those He calls.

“...that has been hidden from ages and from generations, but has now been revealed to His saints... [God has to reveal it] ...to whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory**” (vs 26-27).

If you have the Spirit of God in you, that’s the same Spirit that was in Christ, so you have Christ in you. That’s what the important thing. Now then, once that is in you, you are ready to begin life. What I also want you to understand is this: What you’re going to understand is also *‘the hope.’*

- though God gave us the law of sin and death
- though it passed to all human beings
- though the condition of the world that it is in right now

God has called us and given us something so great, marvelous and wonderful that there is nothing to be compared to it. There is nothing that we should allow to carry us away or take us down from it, regardless of how bad it may be.

Ephesians 1:3: “Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly *things* with Christ.” Blessed us with all of them. What are the spiritual blessings?

- direct access to God the Father in heaven above *instantly*
- forgiveness of sin through Jesus Christ
- receiving of the Holy Spirit
- having the Word of God
- protection of angels
- God be ‘for us’ and everything like that
- the hope of the resurrection

- looking forward to ruling and reigning with Christ

Verse 4: “According as He has **personally chosen us for Himself...**” That’s the important to understand. God the Father must do the choosing, and He does. Don’t ask why. *We don’t know!* God looks at the circumstances and He decides.

“...**before** the foundation of the world... [In other words, His plan was already made before then.] ...in order that we might be Holy and blameless before Him in love” (v 4). That’s how you stand before God.

Verse 5: “Having **predestinated** us... [is God’s plan that He worked out] ...**for sonship**.” Not adoption because we are the literal children of God with the begettal.

“...to Himself through Jesus Christ, according to the good pleasure of His own will, to the praise of the glory of His grace, wherein He has made us objects of His grace in the Beloved Son” (vs 5-6). We are accepted of God the Father through Jesus Christ. Never forget that. ***You are accepted by the Sovereign Ruler of the universe God the Father, in Jesus Christ!*** That’s powerful stuff, brethren!

Verse 7: “In Whom we have redemption through His blood, *even* the remission of sins, according to the riches of His grace, which He has made to abound toward us in all wisdom and intelligence; having made known to us the mystery of His own will...” (vs 7-9).

It would be interesting if you went out and ran a survey: ‘We’re running a survey here today. Could you please tell me what do you think the will of God is?’ In this, *we understand the fullness of the will of God*. They wouldn’t know! They don’t know! You could put it another way. Why are you here? Where are you going? Most would say to heaven or whatever.

“...according to His good pleasure, which **He purposed in Himself...**” (v 9). God delights in us understanding this. God wants us to understand this. That’s why we should never be discouraged, we should never be down because of the great, great goal that God has for us.

Tomorrow a lot of you are going to watch football and every one of these guys have ‘the hope’—they’re not down, they’re not discouraged—of winning the Super Bowl. Only one team is going to make it. However, *with God all of those whom He has called are going to make it!*

- How do they act?

- How do they behave?
- *If they have a difficulty, they put it out of their mind and go forward!*

For us, even much more so! Why? *Because God has given this to us!*

Verse 10: “That in the divine plan for the fulfilling of the times, He might bring all things together in Christ, both the things in the heavens and the things upon the earth.” *We have such a fantastic calling that we are going to even help reconcile the things in heaven!* Think about that! When you think about the whole universe and everything that that stands for, that’s a mighty awesome thing indeed.

Verse 11: “Yes, in Him, in Whom we also have obtained an inheritance, having been predestinated according to **His purpose...**” God has a purpose for each one of us:

- to give us a spiritual body
- to give us a spiritual mind
- to become spirit beings in the Family of God

“...Who is working out all things according to the counsel of His own will; **that we might be to the praise of His glory...**” (vs 11-12) When the first resurrection takes place, all the rest of the world is going to praise God for the glorious fact of the first resurrection and His plan of which you are a part. That is something!

“...who first trusted in the Christ; In Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, **after believing, you were sealed with the Holy Spirit of promise**” (vs 12-13). That is the begettal of God. When you receive the Holy Spirit of God *you are sealed!*

Isn’t it interesting that when a new physical life is conceived by the begettal of the father the egg of the mother *seals* to protect that life. We are sealed with the Spirit of God, sealed with the Holy Spirit of promise.

Verse 14: “**Which is the earnest of our inheritance until the redemption of the purchased possession, to the praise of His glory.**”

That’s why Christ had to become a human being:

- to save us from our sins
- to complete the work that He began at creation, making us in His image so that we can be after His kind!

*All Scripture from The Holy Bible In Its Original Order, A Faithful
Version by Fred R. Coulter*

Scriptural References:

- 1) Genesis 2:15-17
- 2) Genesis 3:11-19
- 3) Romans 5:12
- 4) Romans 7:14-23
- 5) Mark 7:21-23
- 6) Romans 7:24-25
- 7) Romans 8:1-3
- 8) 1-Corinthians 2:9-11
- 9) John 1:1-4, 9
- 10) 1-Corinthians 2:11-14
- 11) Romans 8:19-23
- 12) Luke 4:16-19
- 13) Acts 2:37-40
- 14) 1-Peter 1:1-3
- 15) 1-John 3:4-9
- 16) 1-John 5:16-17
- 17) 1-John 3:9-10
- 18) Galatians 4:19
- 19) Philippians 2:5
- 20) Colossians 1:26-27
- 21) Ephesians 1:3-14

Scriptures referenced, not quoted:

- Genesis 1
- Psalm 8
- Revelation 12
- Galatians 5
- James 2

Also referenced:

Books:

- *The Christian Passover (Jesus' Education Was Not Pharisaic, Ch. 18)* by Fred R. Coulter
- *Foxe's Book of Martyrs* by John Foxe

Sermon: *What Would the World Be Like If Adam and Even Had Not Sinned?*

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Was Jesus God? VIII

(Are You Born Again? #2)

(Was Jesus Born Again?)

Fred R. Coulter

The great misnomer of 'born again' is this: In conventional Protestantism, if a person:

- believes in Jesus
- accepts Jesus
- walks down the aisle to the preacher
- shakes his hand or whatever they do
- prays

—however it is done—then they are considered 'born again.'

What has really happened in their lives? *They've had an emotional experience, probably!* They probably have been sorrowful for their sins and now, instead of living in the world the way they've been living in it, they're going to go to church. So, how have they been *born again*? We're going to see that that terminology 'born again,' as applied by the Protestants, is entirely and absolutely incorrect.

Let's just do a little review on the situation concerning *Was Jesus God?* We have seen that the Word Who was God, the One Who became Jesus Christ, *was made flesh* (John 1:14). That is such an important doctrine, not only a doctrine but it became such an important established fact. When John wrote the Epistle of 1-John, he was already fighting false teachings of those pagan philosophers who believed in Docetism, which means that Jesus was not in the flesh, He only appeared as being in the flesh.

1-John 4:1: "Beloved, **do not believe every spirit...**" There are a lot of spirits out there bringing a lot of false doctrine and teaching. That's why we have to go to the Word of God and let that be the final arbitrator of what is Truth in all cases.

"...but **test the spirits**, whether they are from God, because many false prophets have gone out into the world" (v 1). What does this tell us? *False prophets are inspired by false spirits or demons!* Therefore, they can do miracles; they can do many different thing that *appear* as miracles and thereby deceive people. The ultimate one is the last great *false prophet* whose going to call fire down from heaven and deceive people who dwell on the earth. If you see fire come down from heaven, you're going to have to say, 'That's the real thing!' If you don't believe that, you're really in bad shape.

Verse 2: "By this *test* you *can* know the Spirit of God... [this is the way that we understand the inspiration by the Spirit of God] ...every spirit that confesses that Jesus Christ has come in *the* flesh

is from God. And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And **this is the spirit of antichrist**, which you heard *was* to come, and even now it is already in the world" (vs 2-3).

The thing that is important is that if you do not have the Spirit of God either *with* you or *in* you—as we covered in 1-John 3 that if you have the Spirit of God and the seed of the Father in you—you cannot tell the difference. That's what's so profound! God has to open the mind of an individual to understand *with His Spirit*. When they're baptized and receive the Holy Spirit as a begetting within, they are able with that—with the Word of God and the Truth of God— to be able to discern Truth from error.

What will happen is this: There will come a time in your life when God begins dealing with you that you will begin to see the error and the falsehoods of the world. You have to progress with the Word of God to understand more and come to the Truth of the knowledge of God. There are a lot of things out there that you can see in the world that are not right. This has to do with the Truth of the Word of God vs the religions of the world.

Verse 4: "You are of God..." That is if you have the Holy Spirit of God you are of God. Not everyone that claims to be Christian are Christian. Not everyone who claims to be converted *is* converted.

- there are false conversions
- there are false beliefs
- there are false teachings
- there are false miracles

To the ordinary eye, or to the ordinary carnal mind, it's hard to tell the difference.

Here is the absolute dividing line that God gives as Truth within His Word. God is not making any mistakes out here. Those who have the Spirit of God *have the Spirit of God*. Those who do not, *do not!* There are those who think they do but do not.

Romans 8:9: "However, **you are not in the flesh...**"—before God in standing before Him. Obviously, as long as we're in the human body, we're in the flesh. That's what it's talking about.

"...but in *the* Spirit, if *the* Spirit of God is indeed dwelling **within** you..." (v 9). That goes back to what we covered last time on having the

seed of begettal remaining within you. That's what it's talking about.

"...But if anyone does not have *the* Spirit of Christ, **he does not belong to Him**" (v 9). Here is the absolute dividing line, which God Himself sets. Then you have to go through how do you receive the Holy Spirit of God:

- you repent
- you're baptized
- you receive the Holy Spirit of God

Verse 10: "But if Christ *be* within you, the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness." Now your life is totally different:

- you are living *God's* way
- you are keeping *His* commandments
- you are living by *His* Word
- you are striving
- you are overcoming
- you are growing in grace, knowledge and understanding

Verse 11: "Now if the Spirit of Him Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you"—which gets into the expression 'born again.' Quicken means *to make alive* your mortal body. As we're going to see today, that changes it from flesh to spirit.

1-John 4: "You are of God, little children, and have overcome them..." It means you're not taken down by their false arguments, their false teachings, or the false spirits.

"...because greater is He Who *is* in you [Christ] than the one who *is* in the world [antichrist]. They are of the world... [this is a key thing for the religions of the world] ...because of this, they speak of the world, and the world listens to them" (vs 4-5).

I had to call and talk to someone back east. He was living with a man temporarily who is his roommate, who is a nice fellow. He was telling me how wonderful this man is who's in the Church that's living with him and that there ought to be millions more like him and that the world would be a better place. I called back the second time. Again, he answered the phone and he said his friend wasn't there. He said, 'He's really a nice man. He studies his Bible and works and all of this sort of thing. I'm Catholic and we all worship the same God.' I said, 'You might be surprised. That might not be true.'

That is *of the world* that we all worship the same God; that we're all going to the same place,

only different paths. That contradicts what Jesus said. Jesus said, 'I am the Way and the Truth and the Life.' If it is '*the Way*' there ain't any other way. If it is '*the Truth*,' there is no such thing as:

- the truth of Islam
- the truth of Hinduism
- the truth of Catholicism

"...they speak of the world, and the world listens to them..." Why? *Because the world does not want to be told it's living in sin!* That's why! They may admit to some sins, but as long as Satan can keep them from the *true* God then they're still in their sins. There's another Scripture that says that broad is the way vs narrow is the way and few that be that find it.

Verse 6: "We are of God; the one who knows God listens to us; the one who is not of God does not listen to us. By this *means* we know the Spirit of the Truth and the spirit of the deception."

Here's another thing of the spirit of deception that goes along with the religions of the world. I was talking to a man one time while I was in the pool doing my water therapy and he was up there putting some tile on the wall. I was the only one in the pool and he was up there working alone. He asked me what I did. I said, 'I'm a minister.' *He says, 'I go to church on Sunday, not regularly, but I go to church on Sunday.'* I said, 'That's probably not the right day. It's probably the seventh day.' *He says, 'I know that, but God knows my heart.'*

Yes, God knows the heart. What does it say? Jeremiah 17:9: "The heart *is* deceitful above all things, and desperately wicked; who can know it?" And 'the carnal mind is not subject to the Law of God; neither indeed can it be.'

Once you know the Truth, then you can understand *the spirit of error*, but if you don't know the Truth you cannot understand *the spirit of error*. Therefore, they do not understand the true nature of Christ.

Let's look at some things concerning Jesus: **Was Jesus born again?** This will help us understand what we need to understand concerning:

- Are we 'born again?'
- If we are, when did it happen?
- If we are not, when is it going to happen?

Referring to when Jesus was born in the flesh; Matthew 1:25: "But he [Joseph] did not have sexual relations *with* her [Mary] until *after* she had given birth to her Son, the **Firstborn**..." I want you to pay special attention to *firstborn*; the Greek there

is 'prototokos.' That is different than begotten. I'll show you the difference. 'Begotten' comes from the Greek word 'gennao.'

John 1:14: "And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only **begotten**... ['gennao'] ...with *the* Father)..." Sometimes 'gennao' can refer to born. In this case, it's referring to the *only begotten* because Jesus was the only One Who God the Father begat in the way that He did when Jesus was made flesh.

Let's look at this again concerning *the firstborn*. In Heb. 1 we find that in this particular case it was not properly translated in the *King James*. I don't know why that they didn't translate it properly.

Hebrews 1:4—referring to Christ: "Having been made so much greater than *any of the angels*..." This 'knocks in a cocked hat' all of those religions who say that Jesus was an angel, which includes Mormonism and some of the Seventh-Day Adventists. Mormons say that He was like unto the angel Moroni and the Seventh-Day Adventists say that He was like unto the angel Michael.

"...inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, '**You are My Son; this day I have begotten You**'?" (vs 4-5). That is correct! That was on the particular day that occurred when we go back to the account of Mary talking with the angel and the angel said, 'you are going to bring forth.' That's when Jesus was begotten, at that instant.

"...And again, 'I will be a Father to Him, and He will be a Son to Me'? And again, when He brought the **Firstborn** into the world..." (vs 5-6)—not 'first begotten.' This means Firstborn in the flesh—'prototokos'—not from 'gennao.'

"...He said, 'Let all *the* angels of God worship Him'" (v 6). Isn't that what happened when Jesus was born? *Yes, it was!* What did the shepherds hear? They heard the angels in heaven saying, 'Glory to God in the highest,' and so forth. That's when they worshipped Him, *when He was born in the flesh!*

Let's carry this a little bit further. We have established that when Jesus was born in the flesh, He was the firstborn. Was He *born again*? If so, how? Part of the problem you find with people who study and read the Bible, they don't carry through and follow through with the verses before and the verses after. That's why we have the booklet *Fourteen Rules for Bible Study*, which is also in *The Christian Passover* book.

Here is one of those cases where a false doctrine is created by reading one verse. This is referring to Christ:

Colossians 1:15: Who is *the* image of the invisible God, **the firstborn of all creation**." Then it is thought that Jesus had to be the firstborn. How could He be firstborn? Therefore, that means He had to be created and that means it has to be before anything else was created. Just by taking that verse, *that's what they say*.

We'll come back and we'll understand that verse in just a minute when we put some other things together. Beginning in v 16 you have a problem with that. If Jesus was created, then v 16 becomes an impossibility.

Verse 16: "**Because by Him were all things created**... [therefore, He had to create Himself] ...the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: **all things were created by Him and for Him**. And He is before all, and by Him all things subsist" (vs 16-17). That ties right in with Heb. 1 that He upholds the worlds by the word of His power.

Verse 18: "And He is the Head of the body, the Church; Who is *the* Beginning, **the Firstborn from among the dead**..." That defines v 15 where it says "**...the Firstborn of all creation**":

- What is that referring to?
- Is that referring to all animals?
- Is that referring to all human beings?

or

- Does this have a special meaning?

We've already seen that it's defined "...Firstborn from among the dead..." If He's born once in the flesh and then resurrected from the dead and He's called the "...Firstborn from among the dead..." ***Jesus was born again!*** The second birth is the birth from the dead. Let's see it defined:

- What creature/creation? {creature is from the KJV}
- Are you a creature? *Yes, you are, in as much as you've been created!*

You're not an animal like the other animals in the world where we generally use the word 'creature.'

- What is it referring to?

Romans 8:29: "Because those whom He did foreknow He also predestinated *to be* conformed to the image of His own Son..." To be made just like Him. We're made like Him and we will 'see Him as He is.'

"...that He might be *the* **Firstborn among many brethren**" (v 29). So, the creature/creation

referred to Col. 1:15 are those who are yet to be born from the dead by the resurrection.

Let's see how this is reinforced, James 1:17: "Every good act of giving and every perfect gift is from above, coming down from the Father of lights, with Whom there is **no variation...**" All those who think that He changed His laws, *pay attention!*

"...**nor shadow of turning....** [He has His will and purpose that He's going to fulfill] ...According to His own will, He begat us by *the Word of Truth*, that we might be a kind of **firstfruits of all His created**... [*creatures* (KJV)] ...**beings**" (vs 17-18). There we have a very similar thing.

The 'firstfruits' and the 'firstborn' are then equated together. If Christ is "...the Firstborn among man brethren," we are that *creature, creatures* or that *creation* that God is working in us.

Let's add one more Scripture to it to show that in relationship to other people coming into the Kingdom of God, in relationship to other people and the timing of their receiving salvation we are firstfruits and we are also firstborn, but Christ is the first of the firstborn.

Hebrews 12:22: "But you have come to Mount Zion, and to *the city of the living God*, heavenly Jerusalem; and to an innumerable company of angels." This is what you're coming to when you get on your knees and pray to God or anytime you pray. You have access directly to God the Father and Jesus Christ in heaven above and this is the scene, as we've seen in Rev. 4 and 5.

Verse 23: "*To the joyous festival gathering; and to **the Church of the Firstborn, registered in the Book of Life in heaven...***" They're not there, yet; but their names are written there and it is called "...**the Church of the Firstborn...**" We then are firstfruits. The Church is the Church of the Firstborn. Christ is the first of the firstborn. Therefore, ***He was born again from the resurrection of the dead!***

Let's look again at one more Scripture to see that Jesus was saved from death. If you have in mind the connotation *born again* means you are saved from your sins, then someone would say that you're saying that Jesus had to be saved from His sins. **No!** Jesus had no sin but He had to be saved from death.

Hebrews 5:7: "Who, in the days of His flesh... [Christ] ...offered up both prayers and supplications with strong crying and tears **to Him Who was able to save Him from death...**" *Able* comes from the word 'dunamis,' which means *have the power* "...to save Him from death."

When Jesus was in the flesh, having human nature in Him, if He would have yielded to human

nature and sinned He would have died for His own sin. However, since He did not sin the grave was not able to hold Him and He saw no corruption as the other Scriptures say, but He was saved from death. Why? ***He was the Firstborn from the dead!*** Therefore, Jesus was born *twice*:

- the *physical* birth for His fleshly birth
- *spiritually* resurrected from the dead

Rev. 1—and again here the *King James* translators did not translate the word correctly. The translated 'prototokos' as *begotten* when it should be.

Revelation 1:5: "And from Jesus Christ, the faithful Witness, **the Firstborn from the dead...**" That's what it should read because the Greek is 'prototokos'—*firstborn*. There, we have these Scriptures, which point to the fact that He was born from the dead and to be 'resurrected' means that *you* will be born from the dead.

Let's come to the famous place where they always have difficulties, John 3. With this we're going to see exactly what Jesus was talking about, exactly what He meant, and in this case by the context of what we're talking about this means *born again*.

John 3:1: "Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, 'Rabbi, **we know...**'" (vs 1-2). That tells you an awful lot about what the Jews knew about Jesus. It shows that that they were always discussing it, always trying to figure out exactly Who He was, but they said:

"...that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him" (v 2). This is typical of what Jesus did. He never addressed the question, but Jesus taught Nicodemus something very important.

Verse 3: "Jesus answered and said to him, 'Truly, truly I say to you, **unless anyone is born again...**'" That literally means *again* or *anew*. It could also mean *from above*, but more particularly *again* and *anew*.

"...he **cannot** see the Kingdom of God" (v 3). Cannot here, means the impossibility of ever seeing the Kingdom of God.

1-Cor. 15 is very important in understanding. This is one of those profound basic verses you always go back to; 1-Corinthians 15:50: "Now this I say, brethren, that **flesh and blood cannot inherit the Kingdom of God...**"

Now, let's put these two verses together.

- in order to see the Kingdom of God you cannot be flesh and blood
- unless you are born anew you cannot see the Kingdom of God.

So then, this is telling us that as human beings the way we are now

- we cannot see the Kingdom of God
- we cannot inherit the Kingdom of God

Something has to happen; something has to change.

Therefore, like with the Catholic Church, they say that they're the Kingdom of God on the earth. They say they inherited that from Christ. What did Christ say? "...flesh and blood cannot inherit the Kingdom of God..."

We'll see if we can work through this to really understand what it means to be *born again*. We have seen that Jesus was born again at the resurrection from the dead—the 'Firstborn among many brethren.'

John 3:3: "...unless anyone is **born again**, he cannot see the Kingdom of God. Nicodemus said to Him... [Nicodemus had some understanding of what the conversation was all about] ...'How can a man who is old be born? Can he enter his mother's womb a second time and be born?'" (vs 3-4). He understood it had to be a birth process, but obviously, he's not going to enter into his mother's womb and be born.

Verse 5: "Jesus answered, 'Truly, truly I say to you, unless anyone has been **born of water and of Spirit, he cannot enter the Kingdom of God.**'" What does it mean to be "...born of water and of Spirit..."? A lot of people think that it means baptism and laying on of hands. That is not what it's talking about. *Baptism is not a birth, but baptism is a death!*

Romans 6:3: "Or are you ignorant that we, **as many as were baptized into Christ Jesus, were baptized into His death?**" The old self, the old person is to die in that watery grave. Yes, you're to come out of it and 'walk in newness of life,' but that's not what John 3 is talking about.

Verse 4: "Therefore, **we were buried with Him through the baptism into the death**; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life." You have not been *born* of water; is you *died* in the water.

We will see how this follows along and what it is really telling us. I think you are going to be surprised how amazingly simple the answer really is

when you take away all the 'religious' trappings that the various 'religions' believe in and teach.

John 3:5: "Jesus answered, 'Truly, truly I say to you, unless anyone has been ^(A)**born of water and of Spirit, he cannot enter the Kingdom of God....** [v 6 explains it]: **...That which has been born of the ^(A)flesh is flesh...**'" (vs 5-6).

- Are you flesh?
- Did you have a physical birth?
- *Yes!*

"**...and that which has been ^(B)born of the Spirit is spirit**" (v 6). That means, that's what you are composed of.

Here is the parallel, v 5: "...unless anyone has been born of water..." How are human babies born? *They live in water inside their mother until they are born and the water is what pushes them out!* If there is not the water and the muscle contraction the baby does not come out. It is not born. So, to be "...born of water..." means your fleshly birth, because He follows right on. There is:

(A) a man "...born of water..." (v 5)

(A) that which is "...born of the flesh is flesh..." (v 6)

Is that which is born of water of his or her mother flesh? *Yes!* That's what it's talking about. That is your first birth. Not all are the firstborn. Some may be the second, third, fourth or fifth. If it's a large family, maybe 10 or 12. The one way down the line, just like the movie *Yours, Mine and Ours*, the 17th always got the hand-offs.

Verse 5: "...unless anyone has been ^(A)**born of water and of Spirit...**"

(A): "...born of the water..." (v 5)

(A) "...born of the flesh is flesh..." (v 6)

(B) "...that which is born of the Spirit is spirit" (v 6)

There are two births. What was the spiritual birth of Christ? *Born from the dead!* Let's prove this. Right here Jesus proves it. He goes on and shows it here very clearly.

Verse 7: "Do not be amazed that I said to you, **"It is necessary for you to be born again."** The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; **so also...** [exactly the same way] **...is everyone who has been born of the Spirit**" (v 7-8).

(go to the next track)

Here's a good test. Here's what you do. If anyone says he's *born again*, tell him to fly out of

here like the wind. That's what it says. They don't read v 8. They come down through v 7 and stop.

Verse 8: "The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; **so also...** [exactly in the same way] **...is everyone who has been born of the Spirit.**" Another test is this:

- the old hatpin test
Stab yourself with a hatpin, if you don't bleed then you're born again.

- the walking through the wall test

Has there been anyone *born again* yet except Christ? **No!**

It's very important to understand, especially v 8. If anyone is *born again* then they ought to be able to go as the wind wherever they go and no one can tell where you're going or where you're coming from.

Verse 9: "Nicodemus answered and said to Him, 'How can these things be?' Jesus answered and said to him, 'You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, **We speak that which We know, and We testify of that which We have seen...**'" (v 9-11). Of course, Jesus did. Angels could! As spirit they could go through walls; they could do anything.

"...but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?" (vs 11-12).

Verse 13 is a parenthetical statement, which was part of the final editing of the New Testament; Verse 13: "(And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven.)"—currently at this time. Jesus was not standing there saying, 'I'm in heaven and I'm on earth talking to you.' This was in a final edit here, put in there by John to make sure.

This tells us that nobody goes to heaven! That's what it's telling us! Why would John put that there? ***Because there was a movement afoot, beginning even in the days of Paul, that the resurrection was over with Christ, and that from henceforth, there is no resurrection!***

If you don't believe in a resurrection then you don't understand what it means to be *born again*. ***To be 'born again' means that you are changed from flesh to spirit at the resurrection!*** If you don't believe in the resurrection and you believe in going to heaven then you have got to redefine *born again* with a false definition. That's what the

Protestants have done by saying that it either refers to baptism or it refers to your conversion.

What do you do in a Baptist Church? This has always gotten me down. There are some Baptist Churches that don't baptize!

- you walk down the aisle
- you accept the Lord
- you pray with the preacher
- you're *born again*
- you are saved

Some Baptist Churches still baptize.

1-Corinthians 15:12: "But if Christ is being preached, that He rose from the dead..." How many witnesses did they have of it?

Let's go back just a couple of verses to v 4: "And that He was buried; and that He was raised the third day, according to the Scriptures; **and that He appeared to Cephas, and then to the twelve. Then He appeared to over five hundred brethren at one time...**" [That must have been out at Galilee. He said, 'Meet Me at the mountain in Galilee.'] ...of whom the greater part are alive until now, but some have fallen asleep" (vs 4-6)—they have died. They were all preaching that Christ rose from the dead and they were preaching the Truth.

Notice here in Corinth, typical of the Greek philosophical mind: we know more than anybody else in the world because we're more intelligent and we're Greeks.

Verse 12: "**...how is it that some among you are saying that there is no resurrection of the dead?**" That's why these doctrines of supposedly Christian professing Churches get all messed up and confuse people. You have to accept everything that the Bible teaches. ***If*** you only accept part of it, add your ideas to it and put your doctrines in it, what's going to happen? ***You're going to have false teaching and misunderstandings!*** You're going to have to twist and turn the Scriptures to make it fit your idea. That's what they were doing here. They were saying, "**...how is it that some among you are saying that there is no resurrection of the dead?**"

Verse 13: "For if there is no resurrection from the dead, neither has Christ been raised. And if Christ has not been raised, then our preaching is in vain, and your faith is also in vain. And we are also found to be false witnesses of God; because we have testified of God that He raised Christ, Whom He did not raise, if indeed the dead are not raised. **For if the dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith is vain; you are still in your sins**" (vs 13-17),

Therefore, if you don't believe in the resurrection, all of the confessing of your sins and your false experience of being 'born again' is in vain!

Let's see some Scriptures of what is going to happen to you at the resurrection. This is why our names have to be *written in heaven in the Church of the Firstborn*, because when you look at some of these documentaries and see these bones and these skeletons, you think: How is the resurrection going to take place? God is not going to use the same body. God is not going to use the same bones.

I'll give you an example: I got a recorder and I'm recording here. I have a cassette tape in it. The machine and the tape are made to work together. One without the other does not work. If I take the tape out of here, you would never know what was recorded. If I just have the tape that contains everything that I just said, but I've got to put it into a tape recorder to hear what I've said.

Likewise, as we covered last time, every person has the 'spirit of man' within them. That *spirit of man* records everything that you are. When you die that spirit goes back to God, but it's not a living being person. It doesn't have a body.

At the resurrection what God is going to do is to take that spirit and put it into a spirit body for all of those who have died. That is going to be the new you, *born again*. That's why when you go to some funerals they say, 'Aunt Gertrude is looking down on all of us from heaven,' because they believe in going to heaven when you die. In reading the Scriptures, it talks about the resurrection. So, at the end they throw in the resurrection somehow, and it never connects because they have it all messed up.

1-Thessalonians 4:13: "But I do not wish you to be ignorant, brethren, concerning those who have fallen asleep... [that's the New Testament way of saying, 'that have died'] ...that you be not grieved, even as others, who have no hope. **For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him.** For this we say to you by *the Word of the Lord*, that **we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep.** Because the Lord Himself shall descend from heaven with *a shout of command*, with *the voice of an archangel* and with *the trumpet of God*; and **the dead in Christ shall rise first**" (vs 13-16).

When we get to Pentecost, we'll understand where they're going to go and what's going to happen there. They're going to rise first. This means they will have been *born again*. When does that happen? *It cannot happen until Christ returns!*

That's another one we can put in there if a person says, 'I'm *born again*.' You can say, 'Christ has already returned then, huh? You've been raised from the dead? Let's see you fly away and come back, go through walls, sit down and take the hatpin test. Then we'll believe you.'

Matt. 24 also talks about the resurrection and literal return to the earth, which is going to happen. There can be no doubt about that. The exact timing of it though is according to God's plan.

Matthew 24:29: "'But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 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 upon the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet... [1-Thes. 4.] ...and they shall gather together His elect... [because they're going to be raised] ...from the four winds, from one end of heaven to *the other*'" (vs 29-31).

How is He going to gather them? *The angels are going to gather those who are resurrected and bring them up to meet Christ in the air!* That's only when He returns, which means that no one has yet been *born again* except Jesus Christ. ***Born again means to be born from the dead, raised from the dead!*** That's why Jesus is called the 'Firstborn—'prototokos'—from among the dead' and the 'Firstborn among many brethren who are the Church of the Firstborn.' ***Since Christ hasn't returned, no one can be born again!***

1-Thessalonians 4:16: "Because the Lord Himself shall descend from heaven with *a shout of command*, with *the voice of an archangel* and with *the trumpet of God*... [ties in with Matt. 24.] ...**and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds for the meeting with the Lord in the air**..." (vs 16-17). Rev. 19 shows that they will come back to the earth after they meet Him in the air. We'll talk more about that on Pentecost.

What happens to you when you are living when Christ returns and you have the Spirit of God in you? Obviously, you're alive not dead. What happens? *You're transformed!* That's what happens.

Philippians 3:20: "But for us, the commonwealth..." This means our citizenship or politics. The Greek there is 'politeuma' from which we get politics. Of course, you can look at the politics of this world and understand that all the politics of this world are of this world, and the only thing that is out there is the lesser of two evils. Here

in America we supposedly have two parties to vote for; neither one are going to amount to anything in the long run. One just may delay the evil a little longer than the other or be less corrupt than the other, that's all.

"...*of God* exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ; **Who will transform...**" (vs 20-21). The Greek there is to 'metamorfos' from which we get metamorphosis. Even in understanding about insects, you have:

- the egg stage
- the larva stage
- the bug stage
- the chrysalis stage

In the chrysalis stage—like with a caterpillar—it builds a chrysalis and then it is transformed into a butterfly.

When it comes time for the butterfly to be born, that's typical. You might say, a lesson we can learn. In that chrysalis, though it is nearly dead, it's really not totally dead because it's being transformed from the caterpillar into a butterfly. At the set time, the chrysalis is eaten out on one end. It crawls out and all of a sudden the wings start coming out. Here's this beautiful butterfly.

That is a metamorphosis. If we are alive, what's going to happen to our bodies is that they are going to be metamorphosed. They're going to be changed. God is going to use the same DNA and RNA which make up our genes and chromosomes, which is just a little speck when compared to other things, and He is going to change that from flesh to spirit. *God can do that!*

"...**our vile bodies, that they may be conformed to His glorious body...**" (v 21). We're not going to be the same as we are now. We are going to have a spirit body. We are going to have glory, but probably we will be able to—just like Jesus was after His resurrection—appear as if He is flesh and blood again, because that's what He was once. Just like we will have been flesh and blood once, so when we are reigning and ruling with Christ in the Kingdom of God we can appear to ordinary people as an ordinary person. He's going to metamorphosis our bodies, *but* we are going to have glory. We'll see that in a minute. That's part of the inheritance that we have been given. Will people be able to recognize us? *Yes!* We can say:

- minus deformities
- minus fat
- minus degeneracies

Because we will have a perfect body, of which then we can all be very grateful and thankful.

"...according to the inner working of His own power, *whereby He is able...* [has the power] ...to subdue all things to Himself" (v 21).

Rom. 8—this is what Paul was talking about. The whole inheritance and the whole blessing of attaining to the resurrection is a fantastic thing.

Romans 8:14: "For as many as are led by *the* Spirit of God, **these are the sons of God.**" That's why we have the seed of the Father in us, united with the spirit of our minds.

Verse 15: "Now, you have not received a **spirit of bondage again unto fear...**" That's what it is in the world:

- slave to sin
- slave to fear
- slave to doubt
- slave to everything

"...**but you have received the Spirit of sonship...**" (v 15)—not adoption. Adoption is that you adopt someone who has none of your genes. However, ours is the sonship because of the begetting of the Father and we are *His* children; the spirit of sonship, which is part of the mystery of God.

"...whereby we call out, 'Abba, Father.' The Spirit itself bears witness conjointly with our own spirit, **testifying that we are the children of God.** Now if *we are* children, *we are* also heirs—truly, **heirs of God...**" (vs 15-17). God is going to give you substance. That's what He's created the universe for. It's not some ethereal thing. You are going to receive and inheritance. What is that inheritance?

"...**and joint heirs with Christ...** [What did Christ inherit? *The universe!*] ...—if indeed we suffer together with Him... [in this life, because of that, there's going to be suffering] ...so that we may also be **glorified together with Him**" (v 17). That means with the same glory that Christ has.

Let's see how Christ looks in His glorified form in the vision of transfiguration. We will see the vision of how Christ showed that He would appear after His resurrection in His glory. Please remember that this was a vision:

Matthew 17:1: "And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves. **And He was transfigured before them; and His face shined as the sun, and His garments became white as the light**" (vs 1-2). That's the glory we are going to receive.

Let's see the full sight of Christ in His great power and His great glory. We are going to receive of that glory.

Revelation 1:12: "And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands... [these lampstands were probably in a circle] ...and in *the* midst of the seven lampstands..." (vs 12-13). That means in the middle of them. So, that would have to imply that it is a circle.

"...*One* like *the* Son of man, clothed in a *garment* reaching to the feet, and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes were like a flame of fire; And His feet were like fine brass, as if they glowed in a furnace; and His voice was like the sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance was as the sun shining in its full power" (vs 13-16). We're going to show that the glory we're going to receive will be very similar to that.

Romans 8:18: "For I reckon that the sufferings of the present time *are* not worthy *to be compared with* the glory that shall be revealed in us." Quite a thing— isn't it? *Yes, indeed!*

Paul wrote concerning the resurrection from the dead; 1-Corinthians 15:42: "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body...." (vs 42-44). That's why for those who are still alive, they have to be transformed or changed.

"...There is a natural body, and there is a spiritual body" (v 44). All you have to do is beat yourself on the chest and you know you have a natural body. It's as simple as that.

Verse 45: "Accordingly, it is written, 'The first man, Adam, became a living soul; the last Adam [Christ] *became* an ever-living Spirit.' However, the spiritual *was* not first, but the natural— then the spiritual. The first man *is* of the earth— made of dust. The second Man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly one, so also *are all* those who are heavenly. And as we have borne the image of the one made of dust, we shall also bear the image of the heavenly One" (v 45-49). We saw what glory Jesus had.

Verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of

God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep... [He's saying again, not everyone's going to die before Christ returns] ...but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' O death, where is your sting? O grave, where is your victory?" (vs 50-55). *God's going to undo it all!*

Let's look at the glory that we were told and were promised we would receive. When you:

- put the Bible together
- let the whole Bible put itself together
- put all the verses the way that they should be
- let the Bible interpret the Bible

Then, you get a clear picture of what the Bible is saying and teaching.

Daniel 12:1: "And at that time... [at the time of the end, the resurrection] ...Michael shall stand up, the great prince who stands for the children of your people. And there shall be a time of trouble, such as never was since there was a nation even until that time. And at that time your people shall be delivered—every one who shall be found written in the book." Of course, that's the Book of Life. That's where our names are registered in heaven above.

Verse 2: "'And many of those who sleep in the dust of the earth shall awake... [be resurrected] ...some to everlasting life, and some to shame and everlasting contempt. And they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness shall shine as the stars forever and ever'" (vs 2-3). When it says we are going to be glorified and receive the same glory that Jesus has, that means that we are going to have a glory that shines like a star or sun.

Let's see that that's exactly what Jesus Christ said. Let's look at this whole parable. This leads right up to the end:

Matthew 13:36: "And after dismissing the multitude, Jesus went into the house. Then His disciples came to Him, saying, 'Explain to us the parable of the tares of the field.' And He answered *and* said to them, 'The One Who sows the good seed is the Son of man; and the field is the world; and the good seed, these are the children of the kingdom; but the tares are the children of the wicked *one*. Now,

the enemy who sowed them is the devil; and the harvest is *the* end of the age, and the reapers are the angels. Therefore, as the tares are gathered and consumed in the fire, so shall it be in the end of this age. The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and those who are practicing lawlessness; and they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. **Then shall the righteous shine forth as the sun in the kingdom of their Father.** The one who has ears to hear, let him hear” (vs 36-43).

That’s why He wants us to understand. That is a great and fantastic thing, brethren, that God holds this hope for us. Therefore, as we are getting older, and rusting out, wearing out, wrinkling out, balding out, thinning or fattening out--whatever the ‘out’ may be—we all are suffering the deterioration of the flesh. We can only re-coup it for so long. What happens to everyone is that it’s give to everyone ‘once to die.’ In the meantime, while we are in the flesh, what we need to do is focus on *the hope that God has set before us*. This is what we need to keep in mind: In spite of all the troubles, the difficulties, the trials, all of whatever it may be that we go through in this life, because it says that we are going to suffer persecution, we’re going to have tests, trials and difficulties come along. *Yes, they will!* In some ages worse than other ages. Look at those during the time of the apostles:

- How many were taken out, killed and slaughtered?
- How many were martyred during the time of the reign of the Roman Catholic Church?
- How many have been killed as martyrs for Christ?

Let’s not look at the circumstances that we are in right now, because those can always change and God will change them. Yes, we have our part to do, but keep this as the goal: ***you’ve got to have the goal and the focus of mind of mind and purpose of mind***, which can never be turned back.

1-John 3:1: “Behold! What *glorious* love the Father has given to us...” That means what *glorious* love the Father has bestowed upon us. Here we are the weak, the off-scouring, the rejects of the world; that’s what we are!

“...that we should be called the children of God!” (v 1). This word for *children/sons* is ‘tekna’ which means *the very begotten, your own off-spring*, not an adoption.

“...For this very reason, the world does not know us” (v 1). They don’t comprehend us. If some people we try to tell them something, it’s like

talking to a wall. Other people may listen, but they don’t know us.

“...because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is. And everyone who **has this hope in him purifies himself, even as He is pure**” (vs 1-3).

That is the motivation for us to go forward in spite of all circumstances that we may be confronted with in the world or in this age!

That’s what it means to be ‘born again!’ Christ was ‘born again’ from the dead, you will be ‘born again’ from the dead at the resurrection!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 1-John 4:1-4
- 2) Romans 8:9-11
- 3) 1-John 4:4-6
- 4) Jeremiah 17:9
- 5) Matthew 1:25
- 6) John 1:14
- 7) Hebrews 1:4-6
- 8) Colossians 1:15-18
- 9) Romans 8:29
- 10) James 1:17-18
- 11) Hebrews 12:22-23
- 12) Hebrews 5:7
- 13) Revelation 1:5
- 14) John 3:1-3
- 15) 1-Corinthians 15:50
- 16) John 3:3-5
- 17) Romans 6:3-4
- 18) John 3:5-13
- 19) 1-Corinthians 15:12, 4-6, 12-17
- 20) 1-Thessalonians 4:13-16
- 21) Matthew 24:29-31
- 22) 1-Thessalonians 4:16-17
- 23) Philippians 3:20-21
- 24) Romans 8:14-17
- 25) Matthew 17:1-2
- 26) Revelation 1:12-16
- 27) Romans 8:18
- 28) 1-Corinthians 15:42-55
- 29) Daniel 12:1-3
- 30) Matthew 13:36-43
- 31) 1-John 3:1-3

Scripture referenced, not quoted:

- John 1:14
- Revelation 4; 5; 19

Also referenced:

- Book: *The Christian Passover* by Fred R. Coulter
- Booklet: *Fourteen Rules For Bible Study* by

Was Jesus God? #8
Are *You* Born Again? #2
Was Jesus Born Again?

Fred R. Coulter

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The Nature of God—The God Family

Fred R. Coulter

All right, let's go back to the beginning; let's take our Bibles first and turn to Exodus 20; because everything that is done in relationship to God has got to be based on this very first commandment—*everything!*—because the first step away from the true God is having a doctrine which brings the incorrect nature of God. And when that happens then you're the first step removed away from God. Though you may not understand it, that's in fact, what happens. Exodus 20:3 "You shall have no other gods before Me." Everything in the whole Bible is hinged and keyed upon this—*everything*, as we will see.

Now let's read the statement here: *Nature of God—The God Family*. Why do we have God Family? Well, we have that because in Ephesians, the third chapter, it says: "In whom the whole family under heaven and earth is named." And we also have the definition through the words. So let's read it:

God—the Hebrew word is Elohim, a plural noun inherently meaning more than one—is a Holy Family of intelligent Beings, composed of spirit. The God Family is eternal and all powerful. The God Family is perfect in love, purpose and character.... [Notice how condensed and tight all of this definition is] ...The God Family is Lawgiver, Creator and Sustainer of all substance and life, and upholds and controls the universe. The Scriptures reveal that the God Family created mankind "after Our image and after Our likeness." (*Beliefs of the Christian Biblical Church of God*, pg. 3 throughout)

Now, let's go to Genesis, the first chapter, where we find this. All the way through the first chapter of Genesis the word *God* is 'Elohim.' And you might go ahead and circle that right in the *Belief's* booklet there. The 'im' at the end means *plural*. Whenever you have a Hebrew word that ends in 'im,' it is plural. So this means *more than one*. Now, Genesis 1:26: "And God [Elohim] said, '**Let Us make man in Our image, after Our likeness...**'"

Now, when we come to chapter two, we find something very interesting. Genesis 2:4: "This is the account of the heavens and of the earth when they *were* created; in the day that the LORD God..." Now here's the first place that we have YHVH. We have two booklets showing *The Two Jehovahs of the Pentateuch* and *The Two Jehovahs of the Psalms*. And YHVH is what is called the 'Tetra-grammaton'—which then means the four

letters, which is a name of God. But make careful note right here in this particular place, because this should read *and Elohim's* [possessive] *YHVH—Jehovah*—showing that Jehovah came from Elohim. All the way through the Old Testament 'Elohim' is plural—all the way through. The word 'Elohim'—God—means *plural*. 'Elo'—which then is singular; but 'Elohim' is plural all the way through. And the question is: How is that the Jews come up with only one God. That is covered in the two booklets: *The Two Jehovahs of the Psalm*; *The Two Jehovahs of the Pentateuch*. And part of it gets down to the paganism of Judaism. Part of it gets down to that.

The Scriptures reveal that the God Family created mankind "after Our image and after Our likeness." Therefore, God is the reality of the "image and likeness" from which man was created.

In order to have something made in an image or likeness of something you must have the reality of it. You cannot have the image and likeness without a reality. So this is why when Philip asked Jesus: "Show us the Father." He says, "If you've seen Me, Philip, you've seen the Father."

The God Family presently consists of God the Father and God the Son. These two members of the God Family have the same form, or "image and likeness," which They have given to human beings, though They are composed of spirit. One of Their purposes is to increase the God Family. According to this plan and purpose, They will share Their eternal spiritual existence and Their vast creation with those human beings who will be born again by the resurrection from death into the God Family, thereby inheriting Their magnificent love, glory and power as sons and daughters of God throughout eternity.

So that is quite an opening statement when you have that, talking about the nature of God. Now, let's look at some of the other Scriptures which are very important for us to understand and realize concerning this. Let's see where it shows, in the Scriptures, in the Old Testament—from the references that we have here—that there are two Divine Beings. Daniel 7:9—we have that right in the Scriptural reference, but let's turn there—two Divine Beings. This is important, and this is what really sets the religious world on end, because they believe in a trinity. But just like you cannot find Sunday mentioned as a day of worship in all of the Bible, nor can you find anywhere where it says the Holy Spirit is God!

Now, we know there are references to God the Father that HE is God—without question, without doubt. We'll see when we get to the section on Jesus that HE is also called **God!** But here in Daniel 7:9: "I watched until thrones were set in place... [Now where do you find a reference similar to this? *Rev. 20, when the Kingdom of God is set up.*] ...and the Ancient of Days sat, Whose raiment was white as snow, and the hair of His head like pure wool. His throne was like flames of fire, and its wheels like burning fire. A stream of fire issued and came out from before Him. A thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The court sat and the books were opened. Then I was looking because of the voice of the boastful words which the horn spoke. I watched until the beast was slain, and his body was destroyed and given to the burning flame" (vs 9-11).

As concerning the rest of the vision and so forth, v 13: "I saw visions in the night and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given to Him, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed" (vs 13-14). Brings us right down to the Kingdom of God on earth.

Now, let's go to Revelation 5—we don't have this in the Scriptural reference, so you might want to put it in your margin there—and we will see another description very similar to this concerning the throne, concerning the Son of man, and what we're going to see in all these things is that the Old Testament and the New Testament all tie together. They are parts of one continuous document.

Now Rev. 4 talks about the throne of God. Shows it with the 24 elders all around about it; rainbow all around it; on the Sea of Glass. Then we come to Revelation 5:6: "Then I beheld and lo, in the midst of the throne... [That is right in front of it] ...and the four living creatures, and in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him Who sat upon the throne.... [Here we have two beings again, don't we? We have the throne. We have the one Who was the Son of man, the Lamb of God.] ...And when He had taken the book, the four and twenty elders fell down before the Lamb, having everyone of them harps and golden vials full of odors, which are the prayers of the saints. They sung a new song..." (vs 6-9).

Verse 11: "And I beheld and I heard *the* voice of many angels... [Now, notice how similar this is to Dan. 7—very similar.] ...many angels round about the throne, and the beast and the elders, and the number of them was ten thousand times thousand and thousands of thousands... [almost word for word, isn't it? *Yes!*] ...Saying with a loud voice, 'Worthy is the Lamb... [now He's called 'the Lamb' here, Who was the Son of God. Now put in your margin right there—we'll get to it when we come to Christ—John 1:29, where Christ is called *the Lamb which takes away the sins of the world.*] (now notice what He receives; how similar this is to what is back there in Dan. 7): ...was slain **to receive power**, and then **riches**, and **wisdom**, and **strength**, and **honor**, and **glory** and **blessing**'" (vs 11-12). Then the whole creation is subject to Him. So this shows **two** Divine Beings.

Now let's come to Matthew 11:25—that's not in the Scriptural reference, so you might want to put that in your margin there. "At that time Jesus answered and said, 'I thank You, O Father, Lord of heaven and earth... [So this He's showing the Father is greater than He is. He said that in John 14:26—'My Father is greater than I am.'] ...because You have hid these things from the wise and prudent, and have revealed them unto babes.... [That's why the world doesn't know.] ...Even so, Father, for so it seemed good in Your sight.' And all things are delivered unto Me of My Father; no man knows the Son but the Father; neither knows any man the Father save the Son, and he to whomsoever the Son will reveal Him" (vs 25-27).

So in order to understand the true nature of God, that there are two God-beings in the Elohim of God, that's what has been revealed to us. No more! It doesn't show that there are three; it doesn't show that there are five; it doesn't show that there are dozens—as some people have come up with different doctrines trying to prove that there are dozens.

Now then, let's finish off here by going to Ephesians 3, to show that one of Their purposes is to increase the God Family—that is the whole key. Why is there God? And what is Their purpose? If you understand His nature, then He's got to have a purpose. Ephesians 3:9—we have that in the Scriptural reference—but let's turn there because this tells us an awful lot. This is the whole, overall goal that God has in His plan. And this is the thing that's so important for us to really continuously focus in on, brethren. And I know myself, whenever things get difficult or whenever there's a lot going on, I always turn here to really focus and keep in mind what it is that God wants; because the thing that's important in anything you do is ***always keep your mind on the goal, always keep your mind on Christ.***

Ephesians 3:9: "And that I might enlighten all as to what is the fellowship of the mystery... [We

have special relationship with God, being those called of the first fruits—we need to understand that, brethren. That’s why it’s so important for us to continue to grow in grace and knowledge and love and all of these things.] ...that has been hidden from the ages in God... [and revealed to those whom He’s called] ...Who created all things by Jesus Christ; so that the manifold wisdom of God might now be made known through the Church to the principalities and the powers in the heavenly *places*, according to *His* eternal purpose, which He has wrought in Christ Jesus our Lord... [There then is the whole story of the rest of the Bible; the whole purpose of God. And it’s a magnificent purpose. And that’s why, when we have the Holy Days coming up, how it’s very important for us to really focus in on that. Really keep that in mind.] ...in Whom we have boldness and *direct* access with confidence through His *very* own faith. So then, I beseech *you* not to faint at my tribulations for you, which are *working for* your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named” (vs 9-15). Now, we won’t go through the rest of it to the end of the chapter, I’ll let you read that.

The nature of God is the key and goes along with the very first commandment: “You shall have no other gods before Me.” Therefore:

1. If you have the wrong god, you don’t understand HIS purpose.
2. If you have the wrong nature, then you are beginning to slip away from the truth of what God is doing.
3. Nowhere does it show in the Bible anymore than the Elohim Who became the Father; and the Elohim Who become the Son—does not show any more--**and those two are one.**

Let’s put in there John 17—let’s turn there. Those two are one! And so, when it talks about the ONE God, or God is one, that is a better statement. It is: God is one, rather than one is God. You understand the difference between the two? If you say *there is one God*, you’re saying in number only there’s one. But if you say, *God is one*, then the statement has room for more than one being.

Now, John 17:20—and this also ties in with the whole purpose that we talked about here. “I do not pray for these only, but also for those who shall believe in Me through their word... [So *we* are going to become part of **God is one**. Therefore, the statement ‘God is one’—and it has been revealed that there are only two in Elohim—the rest of the plan of God shows that there’s going to be more Elohim or Gods in that statement.] (And it’s right

here): ...that they all may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us.... [So even when, brethren, we’re all in the Family of God as the children of God, God is ONE!] ...And I have given them the glory that You gave *to* Me, in order that they may be one, in the same way *that* We are one: I in them, and You in Me, that they may be perfected into one; and that the world may know that You did send Me, and have loved them as You have loved Me” (vs 20-23). So this is key and important to really grasp.

Isaiah 43:10: “‘You *are* My witnesses,’ says the LORD, ‘and My servant whom I have chosen, that you may know and believe Me, and understand that **I am He**.... [Now, I want you to circle ‘I am He’—because all the way through the book of John, Christ refers to Himself ‘**I am He**’—very important.] ...before Me no God was formed... [a true statement, because God has not been formed, yet] ...nor shall there be after Me.’” Now, what does that mean? If God is going to increase His Family, what does that mean? ***Yes, there will be no other God Family beside the one He creates.*** Yes, it would have to be, because if we are going to all be one in Christ and God the Father, you see then, we have to be included in that statement.

Verse 11: “‘I, even I, *am* the LORD, and besides Me there is no savior.’” So when Christ came, that also tells you that He was Lord before He became a human being—and there is no other savior. And the New Testament backs that up.

Now, we have the whole series that we did—which I’ll mention here—*Who is Jesus?* and *The Names of God*. All of those cover the various aspects of some of the things that you need to know in detail. And we go in great detail in each one of these. So that’s why the *Beliefs* booklet is meant to make some statements; and the statements are very compact, and they’re meant to be. But then everything else expands out from that.

Let’s talk about the glory of God here for just a minute. Exodus 34, God told Moses that “no man can see Me (that is in His glorified form) and live.” So when we come to Christ becoming a man He had to give up being God in order to become a man, because you can’t have 100 percent God and 100 percent man in the same package; because man in the flesh cannot exist in the presence of God. So, likewise with God. ***In order to become the Savior, God had to do something very profound and very special.***

Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) Exodus 20:3
- 2) Genesis 1:26

- 3) Genesis 2:4
- 4) Daniel 7:9-11, 13-14
- 5) Revelation 5:6-9, 11-12
- 6) Matthew 11:25-27
- 7) Ephesians 3:9-15
- 8) John 17:20-23
- 9) Isaiah 43:10-11

Scriptures referenced, not quoted:

- Revelation 20, 4
- John 1:29
- John 14:26
- Exodus 34

Also referenced:

Booklets:

- *The Two Jehovahs of the Pentateuch* by Carl Franklin
- *The Two Jehovahs of the Psalms* by Carl Franklin

Sermons series:

- *Who is Jesus?*
- *The Names of God*

The Nature of God—God the Father

Fred R. Coulter

Let's come to the next section in *Beliefs of the Christian Biblical Church of God*, pg 4)

God the Father is the supreme, glorious, Divine Spirit Being Who is the Sovereign Ruler of the universe. God the Father accomplishes His will through the power of His Holy Spirit. (See The Holy Spirit.) God the Father, Who has all power and all authority, is love. He has perfect, Holy character and is full of grace and mercy. God the Father is greater than His Son Jesus Christ but shares all that He has with His Son. God the Father sent Jesus Christ, His Son, to reveal the Father's love and grace and His magnificent plan for all mankind. God the Father directly calls each individual to salvation, grants repentance, and imparts the Holy Spirit as a begettal, so that the individual becomes a child of God the Father. God the Father Himself personally loves each one He calls and is directly involved in the life of each individual, continually imparting His love, grace, mercy and blessings so that he or she can develop His loving, perfect, righteous character. He personally hears and answers the prayers of all His begotten children.

The question is: Why does it say that God the Father is greater than Jesus Christ? We have that in John 14:28—from what statement Jesus made. “You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, ‘I am going to the Father’ because My Father is greater than I.”

Let's look at another one, let's go to 1-Corinthians 15—we have that in the Scripture reference. When everything is done on the earth that is done, through the whole plan of God, then what Christ does, we find here in 1-Corinthians 15:24: “Afterwards the end *comes*, when He shall have delivered up the kingdom to Him Who *is* God and Father, when He shall have put an end to all rule and all authority and power. For it is ordained that He reign until He has put all enemies under His feet. *The last enemy to be destroyed is death*. For He has put all things in subjection under His feet. But when it is said that all things have been put in subjection, *it is* clearly evident that *it does* not include Him Who put all things in subjection under Him.... [In other words, the *He* that is ‘excepted’ is God the Father. In other words, Christ is under God the Father—that's

what it's telling us in that statement there.]...But when He has put all things in subjection to Him, then shall the Son Himself also be subject to Him Who put all things in subjection to Him, so that God may be all in all” (vs 24-28). So filling out the fullness of the plan of God. So, God the Father is greater.

Now, just in the Scriptural references we have here, John 6:44: God calls each one. We receive the begettal from God the Father (John 14, and so forth). He is a Supreme Being. Let's go to Hebrews, the first chapter—this is not in the margin, but it has to do with Christ. And this is quite a profound chapter, quite a profound section of Scriptures, showing about God the Father and Jesus Christ. The first part of it shows that He's made in the image of the Father.

Hebrews 1:8: “But on the other hand, of the Son *He* says, ‘Your throne, O God... [So here Christ is called ‘God’] ...‘Your throne, O God, *is* into the ages of eternity; a scepter of righteousness *is* the scepter of Your Kingdom. You loved righteousness and hated lawlessness; because of this, God, *even* Your God... [In this case the second ‘God’ is the Father] ...*even* Your God, has anointed You with *the* oil of gladness above Your companions’” (vs 8-9). So there we have God the Father is greater.

Now when we come to Revelation 21 & 22 and showing that God the Father is sending down New Jerusalem to the earth and so forth; and that shows when God the Father's plan is concluded and then all will be “all in one.”

Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptures referenced:

- 1) John 14:28
- 2) 1 Corinthians 15:24-28
- 3) Hebrews 1:8-9

Scriptures referenced, not quoted:

- John 6:44
- Revelation 21, 22

God the Son—Jesus Christ of Nazareth

Fred R. Coulter

Let's go on here *Beliefs of Christian Biblical Church of God*, (pg 4-5 throughout):

Prior to His human birth, the Elohim of the God Family Who became the Son eternally existed with the Elohim of the God Family Who became the Father. All things were created by God the Father through God the Son.

Now, right there let's look at two things. Let's go to Psalm 2 and John 17. Question is: Is there any indication that the two Elohim were perfectly equal? Is there anything in the Bible which tells us that? *Not directly!* There was a time, there was a day, there was an instant when this occurred—and it occurred only once. Part of the doctrine that the Catholics have in their trinity is that the Father is eternally begetting the Son, which is a purely pagan doctrine. It happened on one day.

Psalm 2:7: "I will declare the decree of the LORD. He has said to Me, 'You are My Son; this day I have begotten You.'" There was *one day* that occurred, and that was the day the angel Gabriel came to Mary and said, 'The power of the Highest will overshadow you. And that which is being conceived in you shall be called *the Son of God*.' That's the only day that that occurred—right there. *At that point, the one of Elohim became the Father and the other of Elohim became the Son*—at that point, not until.

Now then, let's go to John 17, because Jesus makes a statement here, and it's held up in the Greek. When I translated that I was really very excited about it. John 17:4: "I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed" (vs. 4-5)—showing that He was with the Father as Elohim and that there was the time when it came for Him to become the Son; and it was that one day that He was begotten. So that Greek verb 'was' (*KJV*) means *existed*. It is an infinitive form of the verb, very rarely used.

Let's come back to the *Beliefs*'s booklet:

All things were created by God the Father through God the Son.

We have quite a few statements showing that. Let's go to Colossians, the first chapter. And you can put in there: Heb. 1. We have some very in-depth things given to us by the Apostle Paul; speaking of Christ:

Colossians 1:15: "Who is *the* image of the invisible God, the firstborn of all creation... [Now

when we answer that this way, that means *first born from the dead of all those created through the process of the resurrection*.] ...because **by Him were all things created**, the things in heaven and the things on earth, the visible and the invisible, whether *they* be thrones, or lordships, or principalities, or powers: **all things were created by Him and for Him**. And He is before all, and by Him all things subsist. And He is the Head of the body, the Church; Who is *the* beginning, *the* firstborn from among the dead..." (vs 15-18). Now that's what it's talking about, the firstborn here. Not only was Christ the first-born of Mary, but He was the firstborn from the dead—both. And He's going to be in that office and title of firstborn forever; just like the Church is going to be in that office and title as the firstborn Church—the firstfruits.

Now, let's go to Hebrews 1:1 and let's look the other part of it here: "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things, by Whom also He made the worlds; Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power... [So that shows the very power of Christ. That is something! ALL things.] ...when He had by Himself purged our sins... [Now why did He have to do it by Himself? *Because He's the one Who made all things!* Therefore, as Creator, He is responsible—correct? So therefore, He alone can solve the problem by making it right and by making it just.] (So He had to): ...by Himself purged our sins, sat down at *the* right hand of the Majesty on high" (vs 1-3).

Let's then go to Philippians 2. Now, this is really quite a profound section of Scripture. First of all, we have to understand—and we have it in the series *Who is Jesus?* and we go into this in quite detail if you will recall. First of all, ***nothing is impossible with God***—that's what we have to understand. That's why, in understanding what He did here, we need to read these verses and see exactly what it says.

Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus... [That's the whole purpose of conversion; and grace and knowledge; and growing and overcoming—to have the mind of Christ.] ...Who, although He existed in *the* form of God... [The Greek there is 'huparcho'—that was His being; He existed as God.] ...did not consider it robbery to be equal with God... [And that has to do with His existence. Obviously, God the Father is

greater in authority and power, because other Scriptures tell us that. But He is *equal* in existence with God.] ...but emptied Himself..." (vs 5-7)—means **He gave up all title, all authority, all power**—trusted it in the hands of God the Father. Now that's how much love and faith that there is between the Elohim Who became the Father and the Elohim Who became the Son, because He had to give up everything; retain enough of God in Him—however that was done through the begetting with Mary—that He could be called the Son of God. But you go all the way back in the genealogy—and remember Adam is called the son of God.

"...but emptied Himself... [So He gave up everything. That's quite something, too—isn't it? When you stop and consider what has God asked us to give up—in change and repentance and all of that. What did God give up?] ...and was made in the likeness of men, and took the form of a servant" (v 7). Now *servant* here in the Greek is 'doulos' which means *slave*. Same as an ordinary slave" The Greek for *likeness* is 'homoiomates' meaning *exactly the same as any other man*. Why was that important? He had to take on the same nature of man—with the 'law of sin and death' within Him; He couldn't take that upon Him as God, because God cannot sin. So He had to divest Himself of everything. '*No reputation*' (KJV) [emptied Himself], *be made exactly like man*.

And it's important from this point of view: Let's go to 1-John 4—because some people in their theology say that Jesus never was flesh. They say that Jesus *appeared* as flesh, but never *was* flesh. 1-John 4:1: "Beloved, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world.... [This tells you the inspiration of the false prophets—doesn't it?] ...By this *test* you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the flesh* is from God... [*flesh* there is 'sarx' or 's-a-r (the Greek character which looks like a combination of x and z'.)] ...And every spirit that does not confess that Jesus Christ has come in the flesh is not from God...." (vs 1-3). And that also tells you the inspiration behind that kind of doctrine. And that's part of the thing that comes with the doctrine of the trinity, which is that Jesus came and it looked like He was flesh, but He wasn't flesh. But He had to die, because He put the death sentence upon all mankind.

Let's go to Romans 8 and then we'll go to Hebrews 2. This is why He had to divest Himself of everything. Romans 8:1: "Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the flesh*, but according to *the Spirit*; because the law of the

Spirit of life in Christ Jesus has delivered me from the law of sin and death" (vs 1-2). And it's very important that everyone understand that. That's why we have a sinful nature; because we have not only the 'law of death' in us that we die—all flesh dies—but we also have a sinful nature, which is called 'the law of sin and death.'

"For what *was* impossible for the law to do... [the Ten Commandments and so forth] ...in that it was weak through the flesh... [Now why are the commandments of God weak through the flesh? Well, it's very simple: **human beings who have the 'law of sin and death' cannot keep the law perfect, because it's weak**. How is it weak? *Because it has the 'law of sin and death' in it*. That's how it's weak.] ...God, having sent His own Son in the likeness... ['homoiomates' in the sameness] ...of sinful flesh, and for sin, condemned sin in the flesh" (v 3). Now, He sent His own Son in the 'likeness of sinful flesh and for sin, condemned sin in the flesh.' How was He able to do that? Here is God's justice. God gave up being God—the One Who became Christ, to become a human being—and took within Himself the 'law of sin and death.' It says He was 'made in the likeness of sinful flesh.' And never sinned. Would that be complete triumph over sin under the most difficult circumstances? *Yes!*

Let's look at a couple more Scriptures here. Let's go to Hebrews 2:9, showing He took upon Him flesh and blood: "But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor on account of suffering the death..." Now, if you are a spirit being you can't die, so He had to give up being a spirit being. Angels can't die.

Hebrews 5:7: "Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears to Him Who was able to save Him from death..." Jesus had to be saved from death. That's why when He was on the cross, the very last words He said, 'Father, into Your hands I commend My spirit.' Anything to do with life had to go to God the Father. So that He was literally dead.

Now just like as we mentioned concerning the tape recorder here, that the tape only works in a tape recorder. The machine without the tape is dead. So likewise, ***the body without the spirit is dead***. So when Jesus said, 'Father, into Your hands I commend My spirit,' He died! "...able to save Him from death..." (v 7). So He had to be saved from death. That's why He came. ***He came to die!*** That's what makes Him so absolutely fantastic and unique inasmuch that ***God did this to save humankind***. That's why we need to have strong faith in Christ, strong faith in the ability of God to forgive sin. He took upon Him all of that of human beings in order to forgive sin because He put us under sin, and He

gave us a sinful nature. So therefore, in order to be just, He took it upon Himself.

Now notice Hebrews 2:9: "...crowned with glory and honor on account of suffering the death, in order that by *the* grace of God He Himself might taste death for everyone.... [That means *every human being*. That's why His death, as a perfect sacrifice, covers the sins of ALL mankind; because He came in the flesh to die, carried the 'law of sin and death' within Him; and yet, DID NOT SIN!] ...because it was fitting for Him, for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings" (vs 9-10).

Verse 14: "Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil." So that's why He did that.

In other words, since we're made in the image and likeness of God, only the death of God could solve the problem of sin. In order for God to die, He had to give to God the Father that very last bit of life: His spirit. When He said, 'Into Your hands I commend My spirit'—and He died! He had to do that. No one else could do it. An angel could not do it. God the Father could not do it. Only the one Who became Jesus Christ was able to do that.

Verse 16: "For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham. For this reason, it was obligatory for *Him* ... [God took an obligation upon Himself] ...to be made like *His* brethren in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people. For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted" (vs 16-18).

Now come here to Hebrews 4:14: "Having therefore a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who cannot empathize with our weaknesses, but *one Who* was tempted in all things according to *the* likeness of *our own temptations*; yet *He was* without sin" (vs 14-15). You can't be tempted unless you have a nature that could be *temptable*. Does that make sense? If He did not carry in Him the 'law of sin and death' there would be nothing to tempt Him with, because He would not have any proclivity or even the possibility of sinning. So therefore, temptation would be meaningless.

A couple of good comments were made: That in taking upon Himself the 'law of sin and death' He also took upon Him the nature, which would have—without the Holy Spirit—put Him in the same category as all human beings; that is *an enemy of God*. When we are called and receive the Spirit of God, and through repentance and baptism and receiving of the Holy Spirit, then we have what is called *the circumcision 'made without hands' of the heart*, so then *we* are no longer enemies of God—and through the power of the Holy Spirit, *we* have that direct connection with God. That way, He could be tempted as we are; but with the Holy Spirit from conception, He was able to live without sinning. Now that is a great and a marvelous accomplishment!

Let's look at this way: As God, can God be tempted to sin? **No, because God is perfect!** As an angel, could He overcome an angel, not be subject to the temptation of human beings? *Yes, an angel is not subject to the temptations of human beings*; because an angel does not have 'the law of sin and death' within it, so it's not subject to the same temptations. So therefore, that's why it's so profound what God did in giving up being God to become a human being. Yes, just a speck of life, and then go through the whole thing that we go through.

Does that mean that when angels sin, their sins are far greater than ours because they do not have the 'law of sin and death'? It shows a determination upon their part. I'd have to say *yes*, looking at the sin of Satan the devil and the angels, yes, it would have to be far more premeditated. I mean, as human beings we're blinded; we're shut up unto sin; we're shut up under the 'law of sin and death'—and we just blither our lives through, not knowing. But angels, not subject to the 'law of sin and death' knowing God, their sin has got to be far greater.

Let's finish this section here—reading the section in the *Belief's* booklet:

Prior to His human birth, the Elohim of the God Family Who became the Son eternally existed with the Elohim of the God Family Who became the Father....

We're not told which one was which, so we have to put it in that framework.

...All things were created by God the Father through God the Son. The Son is revealed in the Old Testament as the Lord God and Lawgiver...

He's the one Who spoke to Israel. He's the one Who was on Mt. Sinai. He was the one Who led the children of Israel; so forth.

...and in the New Testament as the Word of God. In order to become the Savior of all mankind, He willingly divested Himself of His position in the God Family, giving up His majesty, glory and power, to become a fleshly human being, born of the virgin Mary and begotten of God the Father, Who directed that He be named Jesus. His full New Covenant name is Jesus Christ of Nazareth. As a human being having sinful human flesh, He was subject to the same temptations as every human being, yet He never sinned. As the perfect Lamb of God, He gave Himself to be God the Father's special, unique sacrifice through the crucifixion as an atonement for the sins of all mankind. After being dead in the grave for three days and three nights, He was resurrected to eternal life through the power of God the Father, becoming the Firstborn from among the dead. He was again invested with the full Divine nature and power of the God Family. He ascended into heaven to sit at the right hand of God the Father as mankind's High Priest, Advocate and Intercessor with the Father, and as the Head of the Church. Jesus Christ will return to earth in the power and glory of His Father to establish the Kingdom and Government of God on the earth. As King of kings and Lord of lords, He will rule the earth forever with His brothers and sisters, the children of God the Father.

So as you can see, in each one of these statements, there's an awful lot behind each one of these statements.

Let's go to the Gospel of John, the first chapter; and this is one of the most fundamental Scriptures that there is. And this tells us also that at the time that John was writing this, they had much the same problem with the nature of Christ as we still find today with teachings of various religions.

John 1:1: "In *the* beginning was the Word, and the Word was with God, and **the Word was God**.... [Very important!] ...He was in *the* beginning with God.... [double affirmation] ...All things came into being through Him, and not even one *thing* that was created came into being without Him.... [double affirmation] ...In Him was life; and the life was the light of men" (vs 1-4). In studying this in the Greek, we find something very interesting with the word 'was.' It could be translated, *had been* or you could actually translate it this way: 'Before the beginning was the Word.' It's possible to translate it that way. And 'the Word was or had been with God. And the Word was God.'

Now, we can get very technical in going into this; however, what we need to understand is this: When you come to the first verse and 'the Word was God'—you have God without the definite article: 'ho logos en theos' which means *without the definite article that* the Word was God in everything that God is God. Wasn't *less than* God, was not *a* God—although technically you could say that when referring to the Father. So He was everything that God encompasses.

Now, with that in mind go to Hebrews, the first chapter. And everywhere you go where the New Testament talks about the pre-existence of the one Who became Christ, you always find that He is Creator. And that becomes very important when you understand that He became the human being to pay for the sins of all mankind, because He made everything. So, it's not like Harry Truman said, 'The buck stops here, and if you can't stand the heat get out of the kitchen.' It's not like that.

God is the Creator, and if He's going to bring everything back to perfection—HE must do it! No one else can. It's like the same situation with each one of us. I cannot live my life for you, and you can't live your life for her, and you can't live your life for him, and you can't make choices for the other person—though you may see things that are right or wrong, and you may see things that need to be done—you cannot choose to do it.

So that's why Christ was the One Who became human, because He created it and He was responsible to the nth degree. Now that's why Hebrews 1:1 is so important: "has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things.... [put in your margin there: Rom. 8:19, because we're co-heirs with Christ.] ...by Whom also He made the worlds.... [And 'the worlds' here is *ages*, the *eons*, the *times*. Now notice, it's talking about another aspect of how we understand about Christ. Back here in John, the first chapter, it says, "And the Word was with God, and the Word was God." Now then, this adds more to it.] ...Who, being *the* brightness of *His* glory and *the* exact image of His person... [looks exactly like the Father] ...and upholding all things by the word of His own power, when He had by Himself... [and that's a key, important phrase: 'by Himself'—He alone could do it] ...purged our sins..." (vs 1-3).

The fact that He *appointed* shows that God the Father was greater at that time than the One Who became Jesus Christ—yes, it does. So what we have is this: They were equal in existence, but not equal in authority and office. And this is very profound when you understand it: *You can have your sins forgiven by no other means than Jesus Christ and the blood of His sacrifice—period!*--because He did

it by Himself. That's why any other physical thing, that's why when the Catholic Church says that you have to do these works to earn the grace; you can never earn grace because grace is no longer grace if you earn by work. Grace is a free gift of God. So He had to do it by Himself for many reasons.

1. He was Creator
2. He gave all human beings human nature, the law of sin and death, in them
3. He had to be responsible for it because He created it
4. And since no other human being could purge the sins of any other human being, just human-to-human, it had to be God coming in the flesh to do it—and that's why God chose to do it this way.

So it's a very profound and personal and intimate thing that He has done.

Now then, since the Hebrews were into angels and angelology, v 4: "Having been made so much greater than *any* of the angels, inasmuch as He has inherited a name exceedingly superior to them.... [more excellent!] ...For to which of the angels did He ever say... [Now, this is interesting because the Mormon religion believes that the angel Maroni epitomizes what the saints are going to become. Christ, they believe, was a created being Who was like an angel. This is an old, old doctrine. Mormons did not invent it. This came out of old Gnosticism. And this is what Paul is combating here at this particular place.] ...For to which of the angels did He ever say, 'You are My Son; this day I have begotten You'?.... [That goes back to Psalms 2] ...And again, 'I will be a Father to Him, and He will be a Son to Me'?" (vs 4-5). And that ties right in with what we were covering back here in the first chapter of the Gospel of John.

Now, let's go back there again. John 1:10: "He was in the world, and the world came into being through Him... [So this tells us that, again, He was God Who created the world, because He couldn't come into the world unless He had created it—there's a reaffirmation of it.] ...but the world did not know Him. He came to His own, and His own did not receive Him.... [And 'to receive Him' means to *welcome someone as you embrace them into your bosom*.] ...but as many as received Him, to them He gave authority to become *the* children of God, *even* to those who believe in His name; who were not begotten by bloodlines... [not of human blood, because it was what? *Begetting of God the Father*.] ...nor by *the* will of *the* flesh... [passions and desires of the flesh] ...nor by *the* will of man... [by just sitting down and a man saying, 'we're going to do this.' One is by passion. One is by plan.] ...but by *the* will of God.... [So that applies more directly to

Christ than to us. You can't say this of any of us: 'who are born not of blood.' All of us were born of blood—correct?] ...nor by *the* will of *the* flesh.... [Some of us were mistakes—that's passions of the flesh—correct? That happens!] ...nor by *the* will of man, but by *the* will of God" (vs 10-13). So when God calls us and gives us His Holy Spirit, we are already in this condition here. Christ was the only one to have fulfilled this condition, not us.

Now notice, v 14 follows right along with that: "And the Word became flesh... [Why? *Because the Word was God, and the Word became flesh*—'sarx' is the Greek there, same word that applies to *our* flesh and our fleshly nature; 'sarx'—'that which is born of the flesh *is* flesh; that which is born of the spirit *is* spirit.'] ...and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth." Which shows then that everything from Christ comes from His very being down to us.

Now, let's go back to the *Belief's* booklet, and this becomes—right here, in going through this—the dividing line between the Truth of the Scriptures and the theology of men. And there's a lot of theology of men out there, which are twisting and turning things. For example: When we get to the Holy Spirit, but I'll just project ahead here—*nowhere* does it say the Holy Spirit is God, *nowhere* in the Scriptures. It clearly does of God the Father. It clearly does of Jesus Christ—doesn't it? *Never* does it say the Holy Spirit is God! That is a theological elevation which men have put on it to justify a later doctrinal stance.

In order to become the Savior of all mankind, He willingly divested Himself of His position in the God Family, giving up His majesty, glory and power, to become a fleshly human being, born of the virgin Mary and begotten of God the Father, Who directed that He be named Jesus.

Now that covers an awful lot of Scripture. If you wanted to go through all the Scriptures on it, you have part of what we covered here; you have Luke 1 & 2; Christ growing up and so forth.

His full New Covenant name is Jesus Christ of Nazareth. As a human being having sinful human flesh, He was subject to the same temptations as every human being, yet He never sinned.

Now let's look at that a little bit more. Let's go to Romans, the eighth chapter. This is so important! It is one thing to have a possibility to sin. It's another thing to have the possibility of sinning but *never* sinning. He could not be tempted unless He had the possibility of sinning.

Go to Next Track

There would be no value in the temptation—would there? Now what if you had an electronic shield that was around you all the time; and that with this electronic shield nothing could get to you—bullets, arrows, spears, daggers, electricity, lasers—nothing could get to you. Would you have your life threatened unto death by any of those things? *No, you'd be impervious to it!* So it's the same way with Christ.

Romans 8:2: "Because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death.... [Now this is a culmination of Rom. 7—we covered this in the Roman's series. Every human being has 'the law of sin and death.'] (Now notice, it tells us very clearly that Jesus took on that same nature): ...For what *was* impossible for the law to do... [that is powerless] ...in that it was weak through the flesh..." (vs 2-3). That's interesting! The law can only state something—can't it? Can the law, stated, enforce something? *No, it has no power to enforce!* It says, 'You shall not kill.' But does it have the power to enforce 'you shall not kill'? *No!* How is the law going to enforce that? *It can't!* Same way with adultery; same way with idolatry; same way with false witness; same way with any of the commandments. Any of the things stated in the law then depends upon the character of the person who's going to follow that—correct?

Now if the person has the 'law of sin and death' in them—which everyone does—can human beings fulfill the law? *No!* Why? *Because it's weak with the 'law of sin and death.'*

Verse 3: "For what *was* impossible for the law to do, in that it was weak through the flesh... [because of the 'law of sin and death'] ...God, having sent His own Son in *the* likeness of sinful flesh... [Now *likeness* in the Greek is 'homoiomates'—which means *the same, identical*; not a different kind; not a better kind; but the same kind. He was made flesh. He became flesh—which means *He carried human nature within Him and all that human nature means*—which means He had the

- potential to sin
- potential to be an enemy of God
- potential to do any of the things that human beings would do.

But, being begotten of God the Father and having the Holy Spirit without measure He never did sin. But He had to have that kind flesh to overcome all the things that He gave His own creation. So, "...in the likeness of sinful flesh, **and for sin, condemned sin in the flesh.**" And that's how He condemned sin in the flesh, by never sinning though carrying the 'law of sin and death' within Him. So it does not say

that Jesus never, at any time, yielded to any of the pulls of the flesh. It had to be there in order for Him to be tempted.

Now, let's go to Hebrews, the fourth chapter, and let's see that—very important. This is why Christ is so exalted by God the Father. Hebrews 4:13: "And there is not a created thing that is not manifest in His sight... [that means *laid bare*] ... but all things *are* naked and laid bare before the eyes of Him to Whom we must give account. Having therefore a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who cannot empathize with our weaknesses, but *one Who was tempted in all things [points] according to the likeness of our own temptations; yet He was without sin*" (vs 13-15)—in *all points*.

That would have to do with everything concerning obedience to God; everything to do with loving God and loving neighbor. That's why it's so important when Jesus said that everything hangs on the two commandments of 'loving God and loving your neighbor. It's very important that when—and you will experience in your own life with the power of the Holy Spirit—that when you are yielding to God, to love Him and love your neighbor and love each other, that you are going to find yourself overcoming the pulls of the flesh and sinning less than you did previously. Sometimes when you work so hard on a problem that you are going to do it, that you forget to love God; that you forget to cry out for

- *His strength*
- *His Spirit*
- *His love*
- *His understanding*

that you get so concentrated on it that your problem ends up being worse. I know I've experience that. I've done that, and you have to come to the point where you really understand that only the love of God can intervene and change that. That's the whole predicament of human nature. Yes, we can go along and do good things for a while, but what happens? Bam! Something always happens, doesn't it? And then we get discouraged and we think: Where is God? *Well, God is still there*—the problem is not God! It's the weakness of the flesh. So that's why I don't believe enough can be said about the love of God—we'll cover that a little bit later here, but that's very important for us to understand.

"...yet *He was* without sin. Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need" (vs 15-16). And we need that grace continually. As we had in the book of Romans:

- *We stand in grace*
- *We walk by faith*
- *We live in hope*
- *and We dwell in love*

Those are all the operation of the Spirit.

Now, let's come down here to Hebrews 5:7—it talks about the one Christ Who became Melchizedek. “Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears to Him Who was able to save Him from death...” Now that sentence tells us very little, but an awful lot—doesn't it? Christ had to be saved from death. It says so right here—right? *Yes!* Which means that any sin that would come along that He would do would bring a death penalty upon Him—correct?—for His own sins. You also have this: God the Father had to save Him from death, the death that He died, to raise Him back to eternal life again. Had to have both. So there had to be complete love and complete trust between the Father and the Son in order for that to be done. Because when Christ died He said, ‘Father, into Your hands I commend My spirit.’ It's all in the hands of God the Father at that moment.

So He had to be saved from death. “...and was heard because *He* feared *God*. Although He was a Son, *yet* He learned obedience...” (vs 7-8). Now, that is a powerful statement when you understand that. Christ, carrying the ‘law of sin and death’ in Him, had to learn obedience through the love of God, doing the things that please God, and you'd have to know that His was the toughest case of all. He wasn't welcomed or received by anyone. The only one that loved Him was the Apostle John. Even the rest of the apostles were pretty carnal until after the resurrection—weren't they? *Yes, they were!*

He had to carry all the sins of the world. He had to know human nature inside out. We know that He could understand the thoughts and hearts and mind—right? So going through that and really understanding that He was really alone, *tremendously alone!* And His life, though it was joyful in the Father, was filled with sorrow.

Let's come here to Isaiah 53. I mean, we can read this and we can say, ‘Oh yes, this is a prophecy of Christ.’ But if we put it in context of what we are talking about, this becomes very profound. Isaiah 53:1: “Who has believed our report?... [Who has believed this thing? That God would do such a thing?] ...And to whom is the arm of the Lord revealed?... [In other words, showing what God is doing.] ...For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He has no form nor comeliness that we should look upon Him, nor beauty that we should desire Him”

(vs 1-2). Even though He was the Son of God, He did not take the best looks, the most perfect whatever. Just as an ordinary human being. Why? *So no one can say*, ‘Well Lord, when You were here You were successful because You were strong and good looking.’ No, because there are a lot of people who are not in that condition that Christ is also saving—correct? So He also understood what they were going through by what He went through.

“*He is despised and rejected of men...* [No one accepted Him. Came to His own. No one accepted Him! Remember, He went back to Nazareth and they said, ‘Well, who is this?’ Jesus could not even do any miracles there—just lay hands on a few sick folks and they were healed. And totally rejected! You read the book of Acts and what happened after the apostles started preaching—My! What a thing that was!] ...a Man of sorrows, and acquainted with grief... [So you would have to say that He was acquainted with the greatest grief of anyone, the greatest sorrows of anyone. And how much more so knowing that you made and created all of this, and that you do not want your creation to be destroyed; but you want to save it. You talk about hard to love—correct? But He had to always love God the Father and always love human beings regardless of the situation there. Unconditional love that He had, though He was all of these things here.] ...and we hid as it were our faces from Him, He was despised, and we esteemed Him not. Surely He has borne our infirmities, and carried our sorrows; yet, we esteemed Him stricken, smitten of God, and afflicted” (vs 3-4).

That's what they said: ‘If You're the Son of God come down off the cross; we'll believe You then.’ But it wasn't God's will for Him to do that—correct? *Yes!* “But He *was* wounded for our transgressions; He *was* crushed for our iniquities; the chastisement of our peace *was* upon Him; and with His stripes we ourselves are healed” (v 5). So He had to carry all of that. Quite a thing, brethren, that Jesus did!—when you understand what Jesus did.

Being lonely like that, that's why He was comforted by the Father. Of course, God the Father also suffered with Him when He was doing that. Let's go to 2-Corinthians 5—we need to understand that, too. God the Father is not removed as sort of a remote God way off some place that is not involved; because God the Father is the one Who calls us—correct? *Yes!* Was God the Father involved with Christ and the operation of reconciliation? The operation of what Christ was going through in His life? *Yes!*

2-Corinthians 5:17—this is really something! “Therefore, if anyone *be* in Christ, *he is* a new creation.... [*being created* because the

process of salvation is creation] ...the old things have passed away... [meaning *are passing away*] ...behold, all things have become new.... [that's a process of conversion—the way you live your life; the way you view everything] ...And all things *are* from God, Who has reconciled us to Himself through Jesus Christ... [So God the Father was active in Christ. What did Christ say? *The Father dwelling in Me is doing the works*—correct? Yes! So it was even greater than just seeing what Jesus went through. ***The Father, through the Spirit, experienced what Christ went through.*** Not in exactly the same intense, personal way that Christ did—because He was the recipient of the suffering, and God the Father was also recipient of this, second hand, through the Spirit.] ...Who has reconciled us to Himself through Jesus Christ, and has given to us the ministry of reconciliation... [now that's quite a thing we need to understand, bringing people back to God] ...which *is*, that God was in Christ..." (vs 17-19). There it is!

Go to the Gospel of John 14:6: "Jesus said to him, 'I am the way, and the Truth, and the life; no one comes to the Father except through Me.... [That's why there are not a 'jillion' ways to God. There's ONE; that is Christ! And that's why Satan wants the world to hate Him.] ...If you had known Me, you would have known My Father also... [because 2-Cor. 5 says that Father was 'in Him'—correct?] ...But from this time forward, you know Him and have seen Him.' Philip said to Him, 'Lord, show us the Father, and that will be sufficient for us.' Jesus said to him, 'Have I been with you so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father; why then do you say, "Show us the Father"?'" (vs 6-9). And of course, that was hard for him to fathom.

So He asked him a question: "Don't you believe that I am in the Father, and the Father is in Me?.... [And that ties right in with 2-Cor. 5—that God was *in* Christ, reconciling the world unto Himself.] ...The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me, does the works.... [through the power of the Holy Spirit] ...Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves" (vs 10-11). So He even gave them a choice: 'If you don't want to believe just exactly what I said, then believe what you've seen being with Me during this ministry all these years.'

Now, back to 2-Corinthians 5:19—let's just review that again: "Which *is*, that God was in Christ, reconciling the world to Himself, not imputing their trespasses to them... [Because if God is going to judge us upon what we are, by our character without Christ and without grace, the sentence is DEATH!

There can be no question. But He's *not* imputing them *because of Christ*—that's the operation of grace.] ...has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, 'Be reconciled to God.'" (vs 19-20). Then he shows how to be reconciled to God.

"For **He made Him Who knew no sin to be sin for us.**... [Whatever all of that statement means, including the potential for every kind of sin—would have to be—correct?] ...so that we might become *the* righteousness of God in Him" (v 21). Therefore, when Christ was put to death sin was put to death in the overall spiritual operation. But then that is (how shall we say) given to each individual as God calls, in His time-plan of calling whom He's going to call. It didn't take away all sin with no participation of the sinner to come to repentance. It opened the door for the removal of all sin once there is repentance and baptism and yielding to God. First of all, **God calling**. So with the sacrifice this great and going this far and doing this much, God is not going to leave it to chance. He's just not going to.

"...made Him Who knew no sin to be sin for us, so that we might become *the* righteousness of God in Him" (v 21). Now, when we come to the imputed righteousness of faith, then we'll cover that a little bit more in depth. Isn't that something? Let me just summarize it this way, what Christ did: He took His righteous character and took upon Him the 'law of sin and death' so that He could be the sin sacrifice that when He died, He died for our sins. But we have to repent and accept that sacrifice. When we do that, He imputes to us His righteousness. Now that is profound! Gives it to us by grace. Not that we go around and say, 'Oh well, I'm as good as Christ is now.' No! We have our part. We have our choice. We have everything involved in it; that we 'might be made'—notice: *be made*. A process. "...the righteousness of God in Him."

Now, let's go to 1-Timothy 3. I think I even did a sermon on this one time. I went through the Bible and looked at every chapter 3 and verse 16; because of John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life."

1-Timothy 3:16: "And undeniably, great is the mystery of Godliness.... [And we just talked about part of that, what Christ has done. And the other part of the mystery is Christ in us. That He is re-creating *Christ in us*.] ...God was manifest in *the* flesh.... [Now, there's no way you can get around the fact that Christ was God before He became a human being.] ...manifest in *the* flesh, was justified

in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory.” Now there’s the quickest summary of the life and death of Christ, right there, one verse!

Now let’s continue in the *Belief’s* booklet:

As the perfect Lamb of God, He gave Himself to be God the Father’s special, unique sacrifice through the crucifixion as an atonement for the sins of all mankind. After being dead in the grave for three days and three nights, He was resurrected to eternal life through the power of God the Father, becoming the Firstborn from among the dead.

We find that in Romans 8—‘firstborn from among the dead.’ It talks about Christ as being the firstborn. We have His birth. When Mary brought Him forth, brought forth her firstborn. We have his physical birth and then we have His resurrection birth.

Romans 8:28: “And we know that all things work together for good to those who love God... [So there again, it’s keyed on the love of God. It won’t work for good if you’re not loving God—it may be a complete, total disaster.] ...to those who are called according to *His* purpose, because those whom He did foreknow, He also predestinated *to be* conformed to the image of His own Son, that He might be *the* firstborn among many brethren” (vs 28-29). So there it is, ‘the firstborn from among the dead,’ as we saw last week in Col. 1, and ‘among many brethren.’ And if we’re going to be spiritual, brethren, that ties in with the other Scriptures that we will see Him as He is for we’ll be like Him. And it goes back to the whole purpose of why God made man the way He did—in His image. Two purposes, two very important reasons:

1. So Christ could become a human being to redeem man.
2. So we could become the sons and daughters of God to be like Him.

...Firstborn from among the dead. He was again invested with the full divine nature and power of the God Family. He ascended into heaven to sit at the right hand of God the Father as mankind’s High Priest, Advocate and Intercessor [and Mediator]

We find that in 1-Timothy 2:5: “For there *is* one God, and one Mediator between God and men—the man Christ Jesus, Who gave Himself *as* a ransom for all, the testimony *of which is to be preached* in its appointed times” (vs 5-6). So again, you find that His sacrifice covers all the sins of all mankind. So

He’s a Mediator.

...with the Father, and as the Head of the Church.

And this is where most of the Churches of God get off the track—and every other church, as a matter of fact; because they do not constantly point all the brethren to God. That’s why the Church is likened unto a body. We have some experts in the medical field here, so if I’m wrong you can correct me. But, each nerve cell has independent access to the head—but it’s part of the body. And that’s the way God wants it with every one of us. We all have immediate access to Jesus Christ, nothing else in-between. It’s just like if you stub your little toe, your little toe instantly let’s your brain know, *utt-oh* you’ve done something! That’s what it always has to be, brethren. And another thing that’s important, too, is this:

I heard a sermon this week someone sent to me about hierarchy. ***God has not called us to a hierarchy; He’s called us to a relationship.*** That’s important to understand, because bringing the hierarchy so much into the Church and even saying that a marriage is a hierarchy is incorrect. The man is the head, but that doesn’t mean a hierarchy; because there’s authority, because there is a structure does not mean it’s a hierarchy. *Marriage is a covenant relationship*—is it not? *Yes!* Same way with a family. A family is not a hierarchy, though there is control, the father is the head of the family, and so forth. It is a relationship. And the children born are from your own bodies, so they are part of you. So you have a relationship by creation. You have a relationship by covenant. And it’s the same way with God. We have a relationship with God the Father and Jesus Christ, which is not hierarchical though God the Father is over all. We have a relationship with God that is on the family basis.

Looking back and thinking how many things that we did wrong in the Churches of God, because we had everything based on a hierarchy and saying that a family was a hierarchy. No! That’s why when you come to the New Testament Jesus said, “If you love Me keep My commandments.” Because it has to be based on love; it has to be based on a relationship. And that’s very important to remember, especially when we understand what Christ has done here for us.

With carnal human beings, I think the army is the epitome of a carnal organization where you need absolute hierarchy. It’s not based on love; it’s based on destruction. It’s not based on service; it’s based on war. It’s based on blind obedience unto death to serve the purpose of the one who declares war; which then is just to serve carnal purposes. *Yes!* So that’s why with everything carnal in the

world, you need that. But that's why Christ said, 'With you it shall not be so.' It's going to be a different relationship. And I'll have more to say on that as we get down the road here. Let's finish this section here on Christ.

Jesus Christ will return to earth in the power and glory of His Father to establish the Kingdom and Government of God on the earth. As King of kings and Lord of lords, He will rule the earth forever with His brothers and sisters, the children of God the Father.

I just want to add one other thing that's important here with Jesus Christ, and that is this: The Catholic doctrine is that the Son of God—Christ—was begotten in eternity and is eternally begotten. And that's why they have the trinity. If you will get the old study that we had on the trinity and look in that section that we took out of the Catholic faith, to show the symbolism that they had for God the Father, the Holy Spirit and so forth, and you will see that that is their declaration. Whereas, when we went through and showed that God said, 'Today, have I begotten You.' There was only one instance in all the history of eternity when the one Who became Jesus Christ was literally begotten—only one instance!

Now, let's go to Luke, the first chapter, and let's finish that section up concerning it; and just cover a couple of other things that are important for us to understand. Let's just make a special note concerning Gabriel. Luke 1:26: "And in the sixth month of her pregnancy ... [with John the Baptist] ...the angel Gabriel was sent from God..." When you go back in Dan. 9, you find that it was also Daniel who brought the prophecy of the 70-Weeks Prophecy and the coming of the Messiah. So we can conclude from this that Gabriel is the angel that is in charge of working out all of the events up to the birth of Christ; because when Daniel wanted to know and he finally got the answer, it was Gabriel who gave him the answer.

Daniel 9:21: "Yea, while I was speaking in prayer, even the man, Gabriel... [Now that's how he appeared unto Daniel—so that's the angel] ...whom I had seen in the vision at the beginning, being caused to fly swiftly, came to me about the time of the evening sacrifice. And he *made* me to understand, and talked with me, and said, 'O Daniel, I have now come forth to give you insight and understanding. At the beginning of your supplications...' " (vs 21-23) were heard and so forth. So then He gives the 70-Week Prophecy to Daniel concerning the coming of the Messiah. We won't get into all the details concerning that. We have covered part of that in the book *When Was*

Jesus Born?

But Gabriel continues on with his responsibilities—we saw in v 26 that it was Gabriel—Luke 1:19: "And the angel answered *and* said to him, 'I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to announce this good news to you'" So not only did he give the prophecy of it back there in Dan. 9, he was also responsible in fulfilling all of these things of the prophecies that he gave and to do them at the specific set time.

Let's come down here to v 30: "Then the angel said to her, 'Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.' But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God'" (vs 30-35).

Now, it's very interesting right there: 'shall be born' is not a future tense verb at all. It is a present tense participle meaning *that which is now being begotten within you*—at the moment that he was speaking. And that is *the* day—*this day*, as we saw last week in Psa. 2—"have I begotten you." This is the day. So Jesus was NOT eternally begotten. Jesus was NOT a created being, as some say the very first created thing that God had made. When we went through the series *Who Was Jesus?* we go through each one of these things step-by-step-by-step.

Remember, not only is He mankind's High Priest, Advocate, Intercessor, but *He's the Mediator*.

Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) Psalm 2:7
- 2) John 17:4-5
- 3) Colossians 1:15-18
- 4) Hebrews 1:1-3
- 5) Philippians 2:5-7
- 6) 1 John 4:1-3
- 7) Romans 8:1-3
- 8) Hebrews 2:9
- 9) Hebrews 5:7
- 10) Hebrews 2:9-10, 14, 16-18
- 11) Hebrews 4:14-15
- 12) John 1:1-4
- 13) Hebrews 1:2-5
- 14) John 1:10-14
- 15) Romans 8:2-3
- 16) Romans 8:3
- 17) Hebrews 4:13-16
- 18) Hebrews 5:7-8
- 19) Isaiah 53:1-5
- 20) 2 Corinthians 5:17-19
- 21) John 14:6-11
- 22) 2 Corinthians 5:19-21
- 23) John 3:16
- 24) 1-Timothy 3:16
- 25) Romans 8:28-29
- 26) 1 Timothy 2:5-6
- 27) Luke 1:26
- 28) Daniel 9:21-23
- 29) Luke 1:19, 30-35

Scripture referenced, not quoted: Romans 8:19

Also referenced:

Sermon Series:

- *Romans*
- *Who Was Jesus?*

Book: *When Was Jesus Born?*

The Love of God God's Love Toward Us

Fred R. Coulter

Now we've come to the section in the Belief's booklet, *The Love of God*—and as I mentioned, I hope everyone would go back and review the whole series on the Love of God, and if you haven't been able to finish it to go ahead and see what you can do to do so. This is the important thing: When I was over in Denver, we were talking about prophecy, and a lot of people want to know and understand about prophecy. And just a little diversion before we get into this: How are people going to understand prophecy? Is studying prophecy the major key to understanding prophecy?

I'm not saying not to study prophecy, but is that the major thing? And in our discussion, it was brought up that Daniel was a man well-beloved of God. Why was he well-beloved of God? *Because he loved God.* And he was given the major prophecy of the Old Testament—wasn't he? Now then, who was given a greater prophecy than the prophecy of Daniel? *John!* And John was the disciple whom Jesus loved. And John was the one who wrote more about the love of God than anyone else. So the key to understanding prophecy is not going to be just studying prophecy. You can study prophecy day and night, but if you don't love God you're not going to have an understanding of it.

Now have we all been through that experience, too? Where there wasn't the love of God, but there was a study of prophecy? And how many of them came to pass? *Very few indeed!* So you see, the whole fulcrum of everything, that everything that God does, is based upon His love; and if you want to put it as kind of a teeter-totter, love is the thing that holds everything up. And the love that God has for us *comes down to us.* It's not something that we have inherently within us.

Beliefs of the Christian Biblical Church of God, (pg 6 throughout):

The love of God is revealed in that the God Family created mankind in Their image and Their likeness and gave them dominion over the entire earth, which They had bountifully created for them. God the Father's profound spiritual love is fully manifested to mankind through His overall plan as revealed in the New Testament in the life, death and resurrection of His Son Jesus Christ. In His supreme love, God the Father offers every human being the opportunity to be born into the God Family through the resurrection from death,

becoming a literal child of God the Father, with the same form and spiritual composition as God the Father and God the Son. God's love and reconciliation is now extended to those He is calling, and will be extended to all mankind according to His plan. God the Father's love is manifested toward those He has called now through His grace and mercy which He daily bestows through Jesus Christ, His continuing intervention and blessings, and the care with which He chastens them.

Now, each one of these, you could take each sentence and you could almost have a sermon on each one, as you go along. And as we mentioned, we'll get into it in some detail, but we can't, obviously, go back and go through the series of love.

Now, being created in the image and likeness of God is one of the most wonderful things that we could even begin to comprehend and understand. That God would do such a wonderful thing. And there's a profound purpose for that. Not only that we are going to enter into the God Family, but also that God could come and that He could become flesh and then become the Savior and the Reconciler—through the sacrifice of Jesus Christ—of all mankind.

First of all, let's look at some of the Scriptures. Let's go to Psalm 145, because God's love is very profound—and it's not just to us—there are degrees of love even to the world. Let's see how David responded back to God, because of God's love. Psalm 145:1: "I will extol You, my God, O King; and I will bless Your name forever and ever. Every day I will bless You; and I will praise Your name forever and ever. Great is the LORD, and greatly to be praised; and His greatness is unsearchable" (vs 1-3). That's quite a statement when you stop and think about all of God's plan. Here we are at the end-time, having all of the Word of God, having the knowledge of the Word of God, the knowledge of God's plan—even to a greater degree than some of the prophets, and even David and some of the apostles. So that's quite a thing— isn't it? When you think about that, that God is letting us understand some of the greatness; and even beyond that, Paul said we're 'looking through a glass darkly.' So it's still unsearchable—almost unfathomable.

"One generation shall praise Your works to another and shall declare Your mighty acts. I will speak of the glorious splendor of Your majesty and

of Your wondrous works. And men shall speak of the might of Your awesome works; and I will declare Your greatness. They shall pour forth the memory of Your great goodness and shall sing of Your righteousness. The LORD is gracious and full of compassion; slow to anger and abounding in steadfast love.... [These are all aspects of God's love that He extends even to His whole creation.] ...The LORD is good to all, and His tender mercies are over all His works. All Your works shall praise You, O LORD; and Your saints shall bless You. They shall speak of the glory of Your kingdom and talk of Your power.... [*that's the whole focus of our whole life—*isn't it? *Of our calling; of everything that we do.*] ...To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (vs 4-12).

Now, let's go to Matthew, the fifth chapter, and let's see something else about the love of God—how God extends it to all His creation. Now in different degrees, different forms, God provides the whole earth for all of mankind. What a beautiful thing that is! ***Whether the people know God or not, God has given the whole earth to them.*** And that's a tremendous blessing, brethren. I mean, lots of times you look down, or you read about the evil in the world and things like that, and sometimes you think, *boy, He ought just destroy the wicked instantly!* Wipe them off the face of the earth. Well, God hasn't done that has He? *No, because God is love!* His love is not so that they can continue in evil, but His love is so that perhaps maybe they can repent. That's what it's for.

Matthew 5:43—and this is a whole challenge of Christian behavior, here: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'.... [When we get down to what Christ did, we will see that's what He literally fulfilled.] ...But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you yourselves may be the children of your Father Who *is* in heaven... [So the requirement's a lot higher for us—isn't it? *Yes, indeed!*] ...for He causes His sun to rise on *the* evil and *on the* good.... [Because He is love—that is the very characteristic of God; and He's given it to all mankind.] ...and sends rain on *the* just and *on the* unjust. For if you love those who love you, what reward do you have? Do not the tax collectors practice the same *thing*? And if you salute your brethren only, what have you done *that is* extraordinary? Do not the tax collectors practice the same *thing*? Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect" (vs 43-48).

So right here Jesus sets the whole goal. And

what is the perfection of what God wants us to have and to be? *To be as God is; to have the love of God.*

Now, let's see how God expressed this. Let's go to John 3:16, and this shows the love of God, which is very profound—and something that keys the whole plan of God. And I know that when you have a church where there is not love, they avoid this verse like a plague, because somehow it sissifies them. But no it doesn't! If the love of God sissifies man, then you would have to say that God is sissified—wouldn't you? *Because God is love*, so that could not be a true statement.

John 3:16: "For God so loved the world... [that means *the whole world*. That doesn't mean just the Church. That doesn't mean just the people that He has called at this time. Because God has subjected the same thing in hope.] ...that He gave... [So this is showing that the love of God *comes down to us*. God gave—this is 'agape' love.] ...that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." So the love of God comes to us.

The love of God is also a spiritual gift. The thing that I want to really emphasized here is: Lest any of us get to thinking that God just loves us and God hates the world. *No!* God hates sin, but he doesn't hate the world. He loves the world. And in His time, in His plan—as we know through the Holy Days—then He's going to save the vast majority of those that He has created. And that's all through His love. And it takes God's patience and love and mercy to do so; and to carry out His plan and to work it in the way that He has.

Let's go to 1-John 3:16—these two key one to the other, exactly the same. "By this *very act* we have known the love of God... [We are to see and know and understand it through this.] ...because He laid down His life for us: and we ourselves are to lay down *our* lives for the brethren." So this comes into the love of the brethren, which we'll cover a little later. So the two come together—don't they? *Yes!*

When did He lay His life down for us? Let's go to Romans, the fifth chapter. Because Jesus practiced what He preached. Jesus came to a world that hated Him. Jesus *came to His own* and they didn't receive Him. Jesus *came to His own* and taught the love of God and they hated Him and crucified Him.

Romans 5:6—and this is God's love to us: "For even when we were without strength, at the appointed time... [and that means that the set time in God's plan] ...Christ died for *the* ungodly. For rarely will anyone die for a righteous man, although perhaps someone might have the courage even to die

for a good man. But God commends His own love to us because, when we were still sinners, Christ died for us.... [He didn't wait until we were righteous, because there's no way you can be righteous without the mercy and love and forgiveness of God.] ...Much more, therefore, having been justified now by His blood, we shall be saved from wrath through Him. For if, when we were enemies..." (vs 6-10). Christ died for His enemies! He epitomized it—didn't He? When He was on the cross, what did He say? '*Father, forgive them for they know not what they do.*' Now is that not a complete fulfillment of what we read in Matt. 5: 'Love your enemies, pray for them which despitefully use you and persecute you'? *Yes it was*, there they were putting the nails in His hands and in His feet. And He said, 'Father, forgive them, they know not what they do.'

"For if, when we were enemies, we were reconciled to God through the death of His own Son, much more *then*, having been reconciled, we shall be saved by His life" (v 10). To a tremendous and glorious and wonderful purpose in the plan of God. That's really why we're here. That's why God made us. Brought us into this kind of relationship. Brought us into this kind of calling.

Let's come back here to v 1 and show the whole process *how the love of God comes to us* and why we go through trials and difficulties. One of the things that will help you develop love more than anything else is to be in as it were kind of in the same position as Christ—in degree albeit a whole lot less than He was. Now let's continue on with our study of God's love toward us and how we receive the love of God; that the love of God comes to us first through Christ. He is the full expression of the love of God to us in every form and fashion. He is the example. His life sets the pattern. He did exactly as He said there in Matt. 5. He came to save the world, not condemn the world. Let's see how this love of God comes to us. This is why it is through much tribulation that we enter into the Kingdom of God, which means then, it is through much tribulation that you grow in grace and knowledge and love.

Romans 5:1 "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through Whom we also have access by faith into this grace... [Now let's understand something concerning love and grace: *the two go hand-in-hand*. So when you get done reviewing the series on *love*, review the series on *grace* and then that section that we had in the book of Romans, too.] ...in which we stand..." (vs 1-2). Grace is the whole relationship of the expression of love in which we are standing before God, as it were, spiritually in His presence—

- because we're human
 - because we're flesh
 - because we have the 'law of sin and death' in us
 - because we are weak
 - because we are sinners
- we need the grace.

Now an interesting comment was made concerning the difference between the grace of God and having the right status with Him and religious people getting together in an ecumenical thing. Ecumenism—where men agree with each other on their goodness—is the opposite of the grace of God. God's grace is that:

- He grants the forgiveness
- He grants the love
- He grants the access
- He grants His Holy Spirit
- He gives us of His way that we can have contact with Him

Men agreeing in ecumenism are agreeing to the lowest common denominator on what they agree with religiously, which is going away from God.

Verse 2: "...into this grace in which we stand, and we ourselves boast in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations... [trials and difficulties; I'm still edging up to that.] ...realizing that tribulation brings forth endurance... [and that I understand; and what does it say about when you will be saved: 'he who endures to the end, the same shall be saved.' So tribulation *works patience or endurance*.] ...and endurance *brings forth* character..." (vs 2-4). And I'm glad we've had some experience in the things that we have done. Let us hope that we don't repeat the same mistakes as in the past.

I never will forget when I first went into the army. I remember there as a recruit all with my nice shaved head and my new fatigues, and I guess there were about four or five thousand new recruits there; we were down at Ft Ord right here in California, and the General came out on the stage, 'Welcome all you new recruits.' And he gave a speech and I never will forget what he said, though I don't know if I've always practiced it. He said, 'A wise man learns from his own mistakes; but a wiser man learns from the mistakes of others.' Which is a true principle.

So, can we not only learn from our own mistakes, which we all have bundles of it. That's why we need the grace and love of God. But can we learn from the mistakes of others and ask God to help us go in a right direction.

"...and endurance *brings forth* character, and character *brings forth* hope.... [because then you

have that relationship with God through love that the hope keeps growing.] ...And the hope of God never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us" (vs 4-5).

So the love which comes from God not only did He send His Son down to be that loving sacrifice for all mankind, but He sends His love down to us with His Holy Spirit. And so the love that God has toward us then is multiplied and magnified by the Spirit of God. Now the world doesn't have the Spirit of God. God shows His love to them by giving them the physical things in the world, providing the world for them, food for them and things like this—providing that they do some basic things. But God gives us of His Spirit so then we have a closer connection with God through the Spirit of God, so the working that God does with us, we can grow in that love. So that's how God's love comes down to us. Now He also chastens us, too—doesn't He? He also gives us correction—doesn't He?

Let's go to Hebrews, the twelfth chapter. Correction can come from many ways.

- Correction can come from circumstances.
- Correction can come directly from God.
- Correction can come from another person.
- Correction can come from the society.

If you're speeding along and get a ticket. I know this last week they had the biggest accident that I've ever seen—54 cars right down there. But I have to say, it was also a testament to how well they're making cars—no one was killed. They had a eleven injuries and only one was somewhat serious. So they've learned from mistakes of others. So they're applying some of these things. *Corrects us!* And the whole thing of it is, so that we overcome sin. The whole thing is so that God loves us, that He wants us to learn how bad sin is and to desire His love so much that we count His correction worthy of His love.

Now, let's pick it up here in Hebrews 12:1: "Therefore, *since* we are surrounded by such a great throng of witnesses, let us lay aside every weight, and the sin that so easily entraps us; and let us run the race set before us with endurance, having *our minds* fixed on Jesus, the Beginner and Finisher of *our* faith; Who for the joy that lay ahead of Him endured *the* cross.... [Why? *Because He loved God*, that's why!] ...*although* He despised *the* shame, and has sat down at *the* right hand of the throne of God.

3. Now meditate deeply on Him Who endured such great hostility of sinners against Himself so that you do not become weary and faint in your minds. You have not yet resisted to the point of *losing* blood in your struggle against sin" (vs 1-4). And I've never anointed anyone yet by saying, 'Well, I got this

wound because I was striving against sin.' No!

"And you have already forgotten the admonition that He addresses to you as to sons: 'My son... [quoted from Prov. 3] ...do not despise *the* chastening of *the* Lord, nor grow weary of being reproved by Him; for whom *the* Lord loves... ['agape' love, *active* love] ...He chastens, and He severely disciplines every son whom He receives'" (vs 5-6). So that's just part of it. And that's what the whole Church is going through right now—wherever it is; I don't care where you go, Church of God, whatever name—God is correcting the Church right now, because He loves it and He wants the Church to come back to Him. And that's what the whole exercise is all about.

"If you endure chastening... [and that's part of the endurance] ...God is dealing with you as a *Father* with *His* sons. For who is the son whom *the* Father does not chasten? But if you are without chastisement, of which all are partakers, then you are bastards and not sons. Furthermore, we have had our fleshly fathers who chastened *us*, and we respected *them*; should we not all the more *willingly* be subject to the Father of spirits, and live *forever*? For in the first case, they chastened *us* for a few days in whatever way seemed good to them; but in the second case, He *chastens us* for *our own* benefit that we may be partakers of His Holiness. Now truly, no chastisement for the present seems to be joyous, but grievous... [and we can all say by experience that is true, yes!] ...afterwards... [there comes the perfect 20/20 hindsight vision] ...it yields *the* peaceable fruits of righteousness to those who have been exercised by it" (vs 7-11). So you have to let God do the exercising of it.

Now there's another aspect of love that Jesus has, which you could say is Jesus' special love for us. Let's go to the Gospel of John, chapter 13. And that's why with the Passover ceremony, that we have in the *Passover Ceremony* booklet, the whole covenant that God has with us is based upon the love of God. That's why we have in there: John 13, 14, 15, 16 & 17. And that's the covenant relationship that God wants. And I'll have to bring a sermon on the other side of the hierarchy and show the covenant relationship a little more. I think with the covenant relationship and kings and priests that there will be a structure that is not hierarchical being oppressive. That's what I mean in the hierarchy thing being oppressive—not against structure.

Now, John 13:34: "A new commandment I give to you... [Why did He not give the new commandment until then? Why didn't He give this at the beginning? Why did He wait until just before He was to be crucified? *The Holy Spirit was coming shortly afterward and they could not comprehend*

*how they could do this without having the Holy Spirit to lead them—with the Holy Spirit being in them.] ...I give to you: that you love one another... [So again, when you talk about the love of God it comes down to the brethren, too—doesn't it?] ...in the same way that I have loved you... [Now you think about all that Jesus did in His love toward us.] ...that is how you are to love one another.... [in the same way—as. And I think though we understand about the love of God, maybe we ought to focus a little more on this and ask God to help us understand this. I'll have to admit, I don't think I understand it the way I ought to. To really love each other as Christ loves us! That's quite a command. That's a lifelong command, isn't it? Something to grow into.] ...**By this shall everyone know that you are My disciples—if you love one another**" (vs 34-35).*

Now, let's come over here to John 15:9—and here's how He loved us: "As the Father has loved Me, I also have loved you... [Now how great is the love of the Father? So great that He sent Christ! So great that He would give us of His grace, that He could bring us into a covenant relationship with Him.] ...I also have loved you; live in My love. If you keep My commandments..." (vs 9-10). And this is so profound: love first, then commandment-keeping; because then you can have proper commandment-keeping. And you can just put in your margin there, the second commandment: 'you shall not make unto your self any graven image of any likeness of anything that is in heaven above, earth beneath or in the waters under the earth; **nor should you bow down to them to worship them, to serve them.** For I, the Lord your God, am a jealous God visiting the iniquity of the fathers upon the children until the third and fourth generation of those that hate Me; and blessing unto thousands of those who love Me and keep My commandments.' That's the whole second commandment, which has the same identical principle: love/commandment-keeping—same thing that we have here.

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Let's read that again: "As the Father has loved Me, I also have loved you; live in My love. If you keep My commandments, you shall live in My love. just as I have kept My Father's commandments and live in His love" (vs 9-10)—**live and dwell in His love.** And of course, that's going to be the ultimate when we enter into the Kingdom of God.

Now, come over here to John 16, and this is to really encourage us in our prayers. Today I was reading the paper, and there was something in there about a movie called *Devil's Advocate*—and I thought from the title it would be something different than the movie, but the ultimate of the *Devil's Advocate* is that the movie says that they

want to fill the world with lawyers—sort of spoof kind of thing. But anyway, there was another article about the Catholics. And the Catholics are having a big meeting in Rome, for a whole month, on how to get the new hemisphere back into the fold; because the Catholics are drifting away and there's too much independence, and they want to get everyone back in a Parrish, so they can have that command and control. And I was thinking that's just the opposite of what God is doing. God wants us all first to have that relationship with Him, then we come together in a congregation together because we love God first. Not come into a Parrish or congregation and all be organized and then be told—and I got another book I have to read, too, which is: *There's No Salvation Outside the Catholic Church.* So you know where the persecution is going to come from—and all be corralled together with all of these physical constraints—because that is what we've learned over the years. ***You can't accomplish spiritual things by physical means!***

So Christ wants us to understand something very personal and very profound—which is the opposite of a hierarchy! And that is, you have direct connection with God the Father, and He's making it clear:

John 16:23: "And in that day you shall ask Me nothing..." That's why we pray to the Father. Now, it's not wrong to thank Christ Who's our High Priest at the right hand of God the Father;

- to thank Him for His love
- to thank Him for His sacrifice
- to thank Him for the life that He lived

But we don't ask Him for anything. That's what He said: "...And in that day you shall ask Me nothing. Truly, truly I tell you, whatever you shall ask the Father in My name, He will give you. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full." (vs 23-24). And we have more joy and less misery; and that's what we need as brethren in the Church of God—don't we? And the joy comes from what?

- from love
- from service
- from understanding
- compassion
- mercy
- grace

"These things I have spoken to you in allegories; but the time is coming when I will no longer speak to you in allegories, but I will plainly disclose to you *the things* of the Father. In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you, **for the Father**

Himself loves you..." (vs 25-26). And you've heard me say how many times: 'eth' (*KJV*) is what? *Active present tense participle*—the Father Himself *is loving* you.

Now, let's understand something about God's love toward us, toward mankind, but more particularly for us. God loves you, His love never ceases in spite of your sins. Now because of your sins, God's correction may come—which is love—isn't that true? But His love never ceases. Now, as human beings, we measure out our love—don't we? If you're good, I'll love you. If you're not good, I won't love you. Now that's not how God is.

"For the Father Himself loves you, because you have loved Me, and have believed that I came forth from God" (v 27). Now that is, I think, one of the most profound things concerning the love of God toward us. And I know that has helped me many, many times when I get down to the bottom of the pit. And living in the world that we live in, we all get to the bottom of the pit quite often—don't we? *Yes!* Well, that's why we are to look up and look to God the Father—and that's direct. That's not through a church, that is not through an organization, that is direct with the Spirit of God between you and the Spirit of God—and **NO ONE**, brethren, can cut that off—**NO ONE!** No one can threaten to take it from you. We have plenty of examples, don't we, where they cast people out of the synagogue.

- Did that take away the Spirit of God? *No!* We have plenty of examples where people in the Church of God have been cast out of the Church of God because they went against *human* policy.
- Did that take away the connection with God the Father and Jesus Christ? *No!*
- Did it take away the Holy Spirit? *No!*
- Can any man take you from Christ? *No!*

Let's go to John, the tenth chapter—**NO ONE** can take you from the Father and Jesus Christ. You need to understand that. John 10:22—and I like this encounter here: "Now it was winter, and the Feast of Dedication was taking place at Jerusalem."

When you read most commentaries they say that this is Hanukkah, what is called Hanukkah today. However, you go back to the book of Ezra and they had the dedication of the temple, which was still in winter; so this may not have been what is called Hanukkah today—it may be different from what they have today. But trust me, Hanukkah is as *pagan* as Christmas. A lot of people say then, 'Since Jesus was there at the temple during the Feast of Dedication, therefore, it's all right to keep Hanukkah.' Well, it doesn't say that, and I don't find

that in Lev. 23, so you have to be careful leaping to conclusions in things like this.

"And Jesus was walking in the temple in Solomon's porch. Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you, but you do not believe. The works that I am doing in My Father's name, these bear witness of Me'" (vs 23-25). Now that's how God is going to separate out everything with all the scattering that's going on right now—right there, there's the answer!

"My sheep hear My voice... [which then understands the words of God—correct? Things out of the New Testament and the Bible? *Yes!*] ...and I know them... [how do you know them? '*He who says 'I know Him' and keeps not His commandments is a liar. The Truth is not in him.*' (1-John 2:4). But if you keep His commandments then you know Him and He knows you. And if you have the Spirit of God He knows you.] ...and **they follow Me**.... [It's all part of the love of God—isn't it?] ...And I give them eternal life, and they shall never perish; and no one shall take them out of My hand.... [**NO ONE can take you from Christ!**] ...My Father, Who has given *them* to Me, is greater than all; and no one has the power to seize *them* from My Father's hand. I and the Father are one" (vs 27-30). So there again, telling the whole plan of God.

- They're *one* in purpose.
- They're *one* in love.
- They're *one* in thought.
- They're *one* in plan and everything.
- All **ONE!**

And that's what God wants us to be. The way that God is going to bring His Church together is not through the ecumenical compromise of men, but through the power of God's Holy Spirit and His love, and the grace of God—that's how it's going to be done. So **NO ONE is able to take you out of God's hands.**

All right now, let's look at a couple of other Scriptures—let's go back here, concerning the love of God—let's come to 1-John, the fourth chapter, and this is one of the most profound chapters in all of the Bible: showing the love of God, and showing what we need to do, showing how we need to conduct our lives. Let's back up and analyze this just a little bit here, right after I get done reading this verse:

1-John 4:5: "They are of the world; because of this, they speak of the world, and the world listens to them. We are of God; the one who knows God listens to us; the one who is not of God does not listen to us. By this *means* we know the Spirit of the

Truth and the spirit of the deception” (vs 5-6).

Now here’s a real clue then, brethren: **Only through the love of God are we going to be able to determine the Truth from error**—no other way! That’s how we’re able to then understand what is right doctrine, what is true understanding, put it all together the way that God wants it put together—and only with the love of God. And I think we’ll find out this: **Everything comes back to the love of God.** And that all comes back to what God did to send Jesus Christ down here and His expression of love, that God sent His love **down** to us. That’s the only way.

You stop and think now for just a minute. In the Churches of God where there was not a sufficient amount of love—what has happened? They were not able to discern between Truth and error—correct? Now if you love God, you’re going to love the Truth. And Jesus said, ‘I am the way, the Truth and the life.’ So through all of this—you combine that with John 10 that we just covered there, that Christ isn’t going to lose any; but He’s going to filter them through. But if they have enough of the love of God, they will be able to discern Truth from error. And that’s what God is putting all of the Church through: brethren, ministers, everybody.

- Do they love God?
- Do they love the Truth?
- Are they able to discern Truth from error?
- Or are they going to run off and go back into the world and listen to the world?

Christmas is a perfect example is how you need to discern Truth from error. Christmas is all based upon error, deception; using good enticements

- of things that people like
- of using human love of getting families together

But human love is not Godly love.

- using human desire to have things
- using human desire to be comfortable
- using human desire to do good for the kiddies, but at the same time, you’re lying through your teeth

People say they ‘love Christmas.’ And that was on the news last night. ‘Oh, I love Christmas, best time of the year.’ If you love Christmas, which is error, you can’t love the Truth. Therefore, if you’re keeping Christmas you can’t understand Truth. You can carry it one step further—correct? **Yes! It blinds you!** More suicides, more problems and difficulties at Christmas time. Of course, then we also have this, too—at Thanksgiving and Christmas time—Jesus said, ‘When you do your alms don’t let your right hand know what your left hand is doing.’ So what do

they do: ‘We’re giving away 10,000 turkeys, send down the TV crew. *Opposite of what Jesus said.*

“...By this *means* we know the Spirit of the Truth and the spirit of the deception. Beloved, we should love one another because love is from God.... [now, the word *of* in the Greek is a two-letter word also: ‘ek’—which means *out from* God to us. Not only just ‘of’ but **out from** God, because God’s love to mankind in His Church is *out to us!* And out to the world to even give the good things that God gives to the world.] ...and everyone who loves... [as God would desire] ...has been **begotten** ... [as it should read—not *born*, begotten.] ...by God, and knows God” (vs 6-7). So you see:

- if you *love* God, you **know** God
- if you *love* God you **keep His commandments**
- if you *love* God you know the difference between the Spirit of Truth and the spirit of error

“The one who does not love does not know God because God is love.... [That’s the greatest characteristic of God. And I’ve often marveled: John wrote the Gospel of John and the Epistles of John and the book of Revelation—one of the very last things written. But look at how long it took him through all the experience of the Church to understand the love of God sufficiently to really put it together the way he’s written it. These are profound writings, brethren. These are really the greatest things that we can have, since the love of God is the greatest of all that there is. Now the other apostles understood about love. I think Paul understood it next to John. John understood it the greatest of all. I think Peter understood it somewhat, but John was the one who loved Jesus and Jesus loved. And John, as you recall, was the only apostle to stay there while Jesus was crucified—and that took a lot of guts and that took a lot of love. The women did to, they stayed there—all the other disciples ran off. So that’s something!

Now notice: “In this *way* the love of God was manifested toward us... [God is the One Who must initiate it. That’s why God must call. That’s why we can’t come to God unless He calls. We can seek after God. And if we seek after God with a pure heart, He will call us. But that doesn’t mean that we come to God because of any great thing that we have.] ...In this *way* the love of God was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him. In this *act* is the love—not that we loved God... [in other words, God is not responding back to us because then that would be from our human initiation—wouldn’t it? *Yes!*] ... not that we loved God [first]... [and God looked down here and says, ‘Oh, this one

loves Me. Good!’ No! The other way around.] ...rather, that He loved us and sent His Son *to be the propitiation for our sins*” (vs 9-10). And ‘propitiation’ means *continual source of atonement and forgiveness and love and grace and mercy and all of the characteristics of the Holy Spirit of God poured out upon us*.

“Beloved, if God so loved us, we also are duty-bound... [*obligated*, we have an obligation from God] ...we also are duty-bound to love one another. No one has seen God at any time... [clear down to this time; early 90s A.D.] ...Yet, if we love one another, God dwells in us, and His own love is perfected in us” (vs 11-12). And that’s the whole key, brethren. ***Our lifelong goal is to have the love of God perfected in us.*** And that comes with the things that we read there in Romans, the fifth chapter—through the trials, through the difficulties, through the overcoming, through the situations—for our desire and God’s Spirit in us, perfected in us.

“By this *standard* we know that we are dwelling in Him... [and be dwelling—that’s something—to be dwelling in God, spiritually—with His love, with His Holy Spirit] ...and He *is dwelling* in us...” (v 13). Christ *in* us! And didn’t the Apostle Paul say, ‘Don’t you know whether Christ is in you or not except you be reprobates.’

- God wants us to know that we have His Spirit.
 - God wants us to know that He loves us.
 - God wants us to know that we understand His Word.
 - God wants us to know that Christ is in us.
- That’s what’s so profound. That’s what’s so magnificent, brethren.

“...that we are dwelling in Him, and He *is dwelling* in us: because of His own Spirit” (v 13). And this no organization has any control over except God the Father and Jesus Christ.

1-John 3:19—and notice how this ties in with what we’ve just covered here. “And in this *way* we know that we are of the Truth.... [God want us to know with no shadow of doubt, concerning the Truth of God—that we are of the Truth.] ...and shall assure our hearts before Him, that if our hearts condemn us, God is greater than our hearts, and knows all things” (vs 19-20).

When will your heart condemn you? *Well, your heart will condemn you when you’ve sinned.* And at that point, you don’t like to go before God. But that’s when you *need* to go before God—because God knows you’ve sinned. How are you going to get right before God unless you go repent? *You can’t!* The big mistake a lot of people make is they sin and they say, ‘Well, I’ll pray when I get

myself straightened around.’ No! Get yourself straightened around as you’re praying. Go to God [when] you have to, and say, ‘God, I’ve been in a rotten, horrible, miserable, nasty, carnal, bad attitude. And I’ve sinned greatly before You. Forgive me. Help me. Cleanse my mind. Cleanse my heart.’ God is greater than our heart. There are other times when we haven’t sinned:

“Beloved, if our hearts do not condemn us, *then* we have confidence toward God.... [And I know and you know that in those cases your whole prayer life is (how shall we say) ten times better? *Yes!*] ...And whatever we may ask we receive from Him... [that is if it’s according to His will] ...because ***we keep His commandments and practice those things that are pleasing in His sight***.... [Now the way that we do the things that are pleasing in His sight is with Christ in us, with His Holy Spirit, by loving God, by keeping His commandments, by loving each other, and all of that.] ...And this is His commandment: that we believe on the name of His Son Jesus Christ, and that we love one another, exactly as He gave commandment to us” (vs 21-23). Again, the love of God comes right back into loving one another.

“And the one who keeps His commandments is dwelling in Him... [that is in Christ] ...and He in him... [Isn’t it a whole lot easier to keep the commandments with Christ in you, motivating you, with the love of God? *Yes!*] ...and by this we know... [there again, ***we know***—so He wants us to know. And I tell you what, as we get closer and closer and closer to the day when we reckon with death, we need to know—don’t we? *Yes, and God wants us to know!* And also understand this, too: God knows that we’re going to get old and feeble, and God isn’t going to desert us because we are. God is not like the world. The world, when you get old, they dump you for something that is beautiful and handsome and strong all of that sort of thing. No, God is not like that. If you’ve been faithful to God and love Him, He loves you even more. And in your physical weaknesses He loves you even more still. Because Christ is in you, suffering with you. So you need to understand that, too. And that’s all a part of God loving us.] ...and by this we know that He is dwelling in us: by the Spirit which He has given to us” (v 24).

See how all that ties in together, brethren? ***God’s love toward mankind is so profound!*** And it’s not just that those who have the Spirit of God have the only corner on the market. No! God is even gracious and good to people in the world. So we need to understand that, too.

Now, let’s come back here to 1-John 4:14: “And we have seen *for* ourselves and bear witness...

[now 'we have seen'—this is the apostles: John, maybe Andrew was there, maybe Bartholomew was there. What happened to the rest of the apostles? Well, it's very likely at this time they came back to Ephesus with John and they helped write part of the Epistles of John and part of the Gospel of John—as a final record.] ...And we have seen *for* ourselves and bear witness that the Father sent the Son *as the* Savior of the world. Whoever confesses that Jesus is the Son of God... [Now, that means in the way that the Scriptures define we should confess it. Not just to say, 'Oh yeah, He was the Son of God, that's fine'—and go on down the road in your own way. No! Confess it that you believe, that it is your whole being.] ...God dwells in him, and he in God. And we have known and have believed the love that God has toward us. God is love, and **the one who dwells in love is dwelling in God, and God in him**" (vs 14-16).

And this is where it has to be, brethren. This is why God is putting the whole Church through everything that He's doing so that we will come to understand this. So that we can dwell in love and dwell in God. "By this *spiritual indwelling*, the love of God is perfected within us..." (v 17). So again, it's perfected.

- we *grow* in it
- we *understand* it
- we *think* on it
- we *pray* about it
- we *read* about it
- we *study* about it
- we *apply* it
- we *live* it

And I know my experience has been whenever I've asked God to help me grow more in understanding of love, I end up with some great big trial. Why? *So that I can learn to understand the love of God!* That's how it's perfected. How do you think the love of Christ was perfected? *Through sorrow! Through rejection!* Yet, at the same time He had direct contact with God the Father—didn't He? Yet, at the same time He loved God the Father—didn't He? God the Father loved Him. They dwelt in love, but everything on the outside was one great trial. The love of God is powerful.

"...so that we may have confidence in the day of judgment.... [There's going to be the day everyone is going to stand before the judgment seat of God, and luckily the minister who baptized you will give an account for you. NO! NO! NO! And everyone's going to give an account of himself or herself, right? *True.*] ...so that we may have confidence in the day of judgment because even as

He is, so also are we in this world. There is no fear in the love of God... [and I think that's the thing that helped get me started on understanding the love of God more than anything else; because as I was studying that, the thought came into my head: if there's no fear in love, why did we run the Church with fear? And I think with that, God began to open my mind.] ...rather, perfect love casts out fear... [Again, a process! That's how it is perfected, by casting out fear.] ...because fear has torment. And the one who fears has not been made perfect in the love of God.... [What is being described here, with God's love, is the whole overall goal that God wants us to have constantly before us—**constantly** before us!] ...We love Him because He loved us first...." (vs 17-19).

- God's love to mankind
- God's love to the Church
- God's love to each one of us
- the love of Jesus Christ to mankind, coming down being the sacrifice of God the Father
- to love the disciples
- to love each one of us as the Father has loved Him

Now then, we have the acid test: "...If anyone says, 'I love God,' and hates his brother, he is a liar.... [That's a hard one—isn't it?] ...For if he does not love his brother whom he has seen, how is he able to love God Whom he has not seen?.... [and that also is another acid test; if you want conviction of heart, there it is right there, brethren. And you have to start right there. That's right. And you can put any name there you want: brother, mother, sister, father, husband, wife, children—whatever] ...For if he does not love his brother whom he has seen, how is he able to love God Whom he has not seen? And this is the commandment *that* we have from Him: that the one who loves God should also love his brother. (vs 19-21). And that's what the whole foundation of the Church needs to be built on, brethren—the very love of God. Anything else will fall short. Anything else, it will work for a while, but it won't hold together because it's not the real power and eternal Spirit of God which is doing it. That's what God wants to teach us.

Now, we all have enough sins and faults and mistakes. That's why we need to have the love of God to help us overcome. And I tell you, understanding the love of God helps you overcome sin more than anything else, because ***if you love God you want to leave the sin behind.*** If you love God you will want to love those that are even your enemies. Now, you may not quite have the opportunity to do it in the way that may present itself; but with us as brethren, which we will get into

next time—our love toward God and then love toward the brethren—that this is the whole foundation. Notice how we started out here. We start out first with the

- Nature of God
- God Family
- God the Father
- God the Son Jesus Christ
- Nature of Mankind

then the Love of God—which then is really the nature of God—isn't it? *Yes!* And then our love toward God that goes back. And isn't that something, that God is so great He gives us of His love, that it goes back to Him? *Yes!* And then our love toward each other.

Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) Psalm 145:1-12
- 2) Matthew 5:43-48
- 3) John 3:16
- 4) 1 John 3:16
- 5) Romans 5:6-10; 1-5
- 6) Hebrews 12:1-11
- 7) John 13:34-35
- 8) John 15:9-10
- 9) John 16:23-27
- 10) John 10:22-25, 27-30
- 11) 1 John 4:5-13
- 12) 1 John 3:19-24
- 13) 1 John 4:14-21

Scriptures referenced, not quoted:

- Proverbs 3
- John 13-17
- 1 John 2:4

Also referenced:

- Sermon Series: *Love Series Grace*
- Booklet: *Passover Ceremony*

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