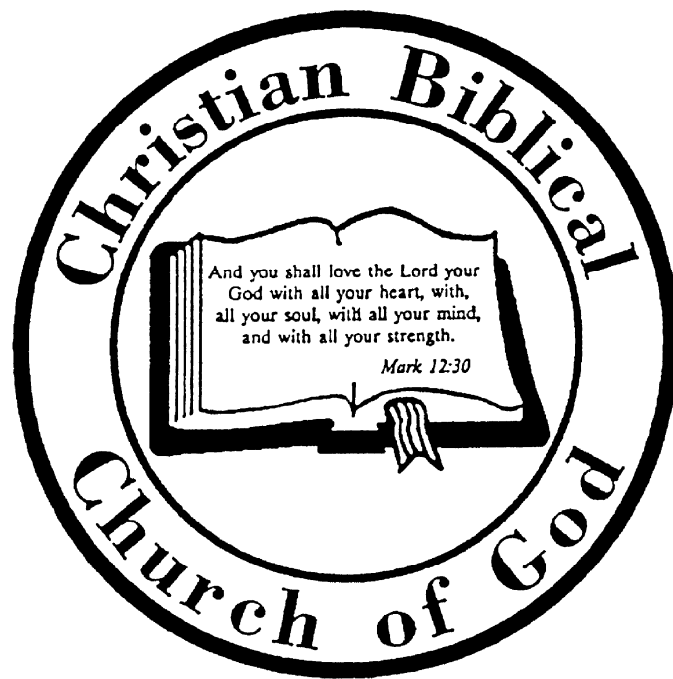


Who Is Jesus?



Transcript Book

By Fred R. Coulter

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Fred R. Coulter
Christian Biblical Church of God
P. O. Box 1442
Hollister, California 95024-1442

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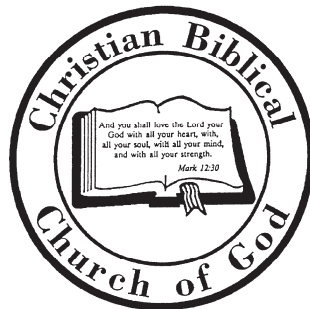
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Who Is Jesus?

Series of 13 sermons by Fred R. Coulter



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Who is Jesus?

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Who is Jesus?

Foreword

This transcript book is composed of thirteen sermons given by a minister of Jesus Christ for over 50 years, Mr. Fred R. Coulter, on Jesus Christ. The reader, upon completion of this book, should know Jesus Christ, Who He was, what His purpose is regarding mankind, and what He did and will do in the future.

The first transcript, “Who is Jesus? I – Religion vs Truth,” is a study of the difference of a person being for religion versus a person being for Christ. Also, some major points made are:

- People do not want to accept that Jesus Christ was God before He became human.
- The accurate definition of “religion” is that which anyone believes. This definition would even include the worship of Satan.
- Many people out in the world, without a relationship with God, select a church that fits them so that they can be seen as being good.
- The thinking of Jesus Christ was not Jewish thinking, rather it was the thinking of God.
- The teaching that Jesus did not exist until the conception in Mary’s womb is a heresy.
- The name “Emmanuel,” which means “God with Us,” is what is used in Matthew 1:23.
- God did not appear to Abraham, Isaac, and Jacob with His name being Jehovah. God appeared to them as “God Almighty.”

The second transcript, “Who Is Jesus II – The Battle to Blot Out the Name of Jesus!” is a study of why the effort by Jews to remove the name of Jesus from history. Also, some major points are:

- The names of Elohim, Yahweh Elohim, and El Shaddai are used in the names of Exodus 3:15. The phrase Lord God is translated from Yahweh Elohim. The phrase God of Abraham is translated from the Elohim of Abraham.
- The phrase “the God of Isaac” comes from the phrase “Elohim of Isaac.”
- The Scriptures found in I Corinthians 10:1-4 refer to the “Rock” of the Old Testament as being Jesus Christ.
- The religion of the Jews is not based in the Bible, but it is based in the Talmud and the Kabbalah.

The third transcript, “Who is Jesus III – Comparing God to an Idol,” speaks of the concentrated effort of Jews to refute that Jesus was God in the flesh. Also, some major points made are:

- There is a hostility by the Jews against admitting that Jesus was God in the flesh and that He, Jesus, has made it possible for people to become immortal.
- Many of the ministers that preach Jesus Christ wind up not pointing people to God the Father and Jesus Christ, but rather to themselves.
- marranos were Jews in Spain that feigned conversion to Catholicism in order to try to destroy the Catholic Church from within.
- Some people say, in order to try to refute the divines of Jesus Christ, that Jews believed in calling men god. But since Jews are monotheists, this cannot be.

- The Father is not revealed in the Old Testament, it is intimated, but not revealed. The Old Testament is not the full revelation of the Godhead being two divine beings. Jesus Christ in the New Testament revealed the existence of the Father.
- People cannot understand the Scriptures 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.

The fourth transcript, "Who is Jesus? IV – How Much Can You Not Believe and Still Be Saved?" examines Old Testament Scriptures that are references to Christ. Also, some major points made are:

- There is one place in the Old Testament where attributes of Elohim are attributed to a man. In Exodus 7:1 it is said to Moses that he was made a god to Pharaoh.
- The Old Testament does not teach, and the New Testament does not teach that the One Who became Jesus had eternally existed as the Son of God before He became human.
- When men do not like what God does, they will not accept it and they limit God. This is true again and again.
- If you don't accept Jesus, if you don't believe in Jesus, you don't have the Spirit of God.
- It is shown by the wise men of the East, that they worshipped Jesus the Christ child. Also, the angels were commanded to also worship. Since you are commanded to only worship God, therefore the Christ child was very God, otherwise such worship would have been sin.
- God sent His Son into the world to save mankind, and God said "His" only begotten Son. Christ's name shows that He, Christ, is God.

The fifth transcript, "Who is Jesus? VI – Jesus was God before He was the Son!" thoroughly explains why God allows false prophets. Also, some major points made are:

- If a church has true doctrine Satan will attempt to get within that church hierarchy and change the teachings from the top down.
- Mankind's state of real existence is evil, not good.
- Jesus, in Luke 10:17, shows that He existed before Satan fell. The fall of Satan occurred before the creation of Adam and Eve.

The sixth transcript, "Who is Jesus? VI – The God of the Old Testament!" is an in-depth discussion regarding Christ before He was born of Mary. Also, some major points are:

- "Elohim" does not necessarily always mean two. There is an older form of Hebrew where Elohim means two. The plural form in newer Hebrew means more than two.
- Jewish leaders today are trying to instruct what people should know about Jesus from the Old Testament using their traditions. They wish to get rid of the understanding of Jesus being God in the flesh.
- Colossians 1:16 shows that Jesus existed as Yahweh – Who created all things – before He became a human being. The being who created all things in heaven had to be in heaven to create things in heaven.

The seventh transcript, "Who is Jesus? VII – Canonization of the New Testament," covers how the Bible was canonized. Also, some major points made are:

- Peter, James and John had a special standing with Jesus because they were going to do spiritual things – different from the rest of the apostles.
- Peter was given the responsibility of preaching the Gospel to the circumcision and Paul was given the responsibility of preaching the Gospel to the uncircumcised.
- The New Testament was canonized by the Apostle John

- The New Testament was written in Greek, it was not written in Hebrew. God knew that if the New Testament was preserved in Hebrew and turned over to Hebrew experts who hated Jesus Christ that these experts would destroy the New Testament.
- The Apostle John's writings testify Who Jesus was before He became human. There are those who claim that people must return to the early New Testament Church, before 79 A.D., and that the Apostle John's writings should be excluded. Another way of trying to have people lose faith in or not come to know that Jesus was God before being born as Son of God and Son of Man.

The eighth transcript, "Who is Jesus? VIII – Yahweh of the Old Testament," is a thorough study of the Old Testament use of Yahweh. Also, some major points made are:

- A thing about scholars of the Bible is that they like to make their work look so intelligent that no one can understand it. In the way a lot of errors are overlooked by others.
- There are people writing papers whose research of the Hebrew word "Elohim" is not thorough or honest. They try to reason that "Elohim" can mean rules, judges or super-human beings.
- When the word "Adonai" is used the determination of whether it refers to God or another human being is determined by the context it appears in.
- Yahweh emptied Himself of being God to become a human being, and in doing this He became the Son of God. Jesus referred to Himself as the Son of Man and the Son of God. The son did not eternally exist as the Son.
- Yahweh is not the Father.
- The Father's children are begotten by the Spirit of the Father.
- Yahweh, the One Who became Jesus, preached to the demons in the days of Noah.

The ninth transcript, "Who is Jesus? IX – God was Made Flesh!" covers what the Bible says about Christ being flesh while yet being God. Also, some major points made are:

- Christ had authority to forgive sin.
- Christ was greater than the temple and was the Lord of the Sabbath Day.
- The forces of nature, wind and sea, were subject to Christ.
- God, through the Being that became Jesus, made the worlds.
- All the angels of God are to worship Jesus.
- If anything appears to a person and it appears to be an angel – if it says "Worship me" you know it's not from God!
- God made time for man, so therefore time by necessity has a beginning. Living in eternity does not require a consciousness of time.
- In the Bible the Word was God. The Word is not an idea, not a thought, not a force, and not a power.

The tenth transcript, "Who is Jesus X – John Testifies of Jesus from the Beginning," examines in detail what the Apostle John wrote about Jesus. Also, some important points are:

- Jesus did not reveal Himself all at once; it was progressive in how He revealed Himself as God's Son, the Messiah.
- The Apostle John, in his writings, did not mention Christ's prophecies about the destruction of Jerusalem. At the time of John's writings Jerusalem was already destroyed.
- The Apostle John's task was, unlike the other three Gospels, to give a summary of doctrinal and spiritual matters taught by Christ that the other apostles were not inspired to include.
- In churches that seek to obey God, to fellowship with God, Satan will send moles to get into the organization who do not speak the words of God.

- God's usage of "one" is different than our usage of "one".

The eleventh sermon transcript, "Who is Jesus? XI – The Nature of Jesus Christ," examines the very nature that Jesus had. Also, some important points are:

- The Sabbath, the Passover, the Holy Days and the annual feasts listed in the Bible are there as a continual reminder to remember God's purpose and love.
- When a person repents and their sins are put behind them, the repentance is not for one sin. Rather, their repentance is to be of their entire nature of their being because that nature is of sin.
- When Yahweh, Who was God; Who was there at the beginning with God and was made flesh and became Jesus Christ – that flesh was the same flesh as Adam and Eve. He had human blood coursing through His veins.
- God gave Jesus to be killed by the one who is the author of evil and death – Satan. But since Jesus never sinned, was righteous, death could not hold Him.

The twelfth transcript, "Who is Jesus? XII – Remember the Death of Christ," is a detailed examination of the Death of Christ. Also, some important points are:

- The death of Jesus Christ is to be remembered in heaven as well as on earth. His death is remembered, though He lives.
- In approaching God, to worship, one uses the language that one knows. God created all the languages – a language is not to be worshipped as the one and only language to come to God.
- God inhabits eternity—and this level of existence is too great for a fleshly mind to comprehend.
- The Word cannot be a thought of God because the Bible states that the Word became flesh.
- Those belonging to God must live their lives through Jesus Christ. When they sin, they must go to God and confess their sin.

The thirteenth transcript, "Who is Jesus? XIII" covers more of the nature of Christ. It elaborates even more on what the twelfth transcript taught. Also, some important points are:

- God has a plan that He is carrying out. This plan included God becoming flesh.
- Under the law refers to being under the law of sin and death. Human beings are subject to death because of sin. Jesus—made under the law—was subject to death if He sinned.
- When Adam was created, he was not righteous, but he also was not sinful.
- Those seeking God, like Christ did, will have to pray and cry out to God.
- Jesus Christ has authority over laws and institutions—and He fulfilled all the laws of God.
- There is authority where certain decisions must be made, certain things must be done, but God has not given authority to create sin. Matthew 18:18 is a qualifying statement for Matthew 16:19.
- A person cannot fail to achieve the resurrection except by their own volition. People who are trying to serve God are people who have chosen not to fail. God is ready to forgive sin upon repentance.
- A person cannot make anyone do anything. The law defines what is right and what is wrong, but it cannot make a person do right or do wrong.
- Human nature is such that it thinks it can force God to do what it wants done. Truth is that God does what God wants to do.
- All human beings, if they repent and accept Christ, will be unlocked by Christ from the death that they are held in.

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

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 {cbc.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. Hurtz).

- 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 compiled 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)

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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. Hurtz).

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 blasphemy.
- 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 blaspheme 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 names 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 know 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 it 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 prepare 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 impetuous 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:

Psalm 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 Psalms 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 Psalms 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 Isaiah 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 Isaiah 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 shows 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.

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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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

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.

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...**” (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.

Psalm 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).

Psalm 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.

Psalm 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

Psalm 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.

Psalm 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!*

Psalm 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.

Psalm 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?
 - ✓ 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 and 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.

- 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

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

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 Valentines 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 [‘doulos’].” 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}
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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 mean 'you are gods.' In the Tanaka 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 no 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] hall 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 Philipp. 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 begettal 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 [‘*doulos*’]” (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, drink, 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 Christ:

- 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

Philipp. 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.

“...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).

(go to the next track)

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 cannon 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.

FRC:bo
Transcribed: 8-12-13

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.

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
- 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*

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.

Psalms 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, Jermone, 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'?

Psalm 8:1: "O LORD our Lord [Adonai]..." Our master! It doesn't take anything away from Yahweh; not a thing!

Psalm 12:4: "...who is lord over us?"

Psalm 45:11: "...He is your Lord, so honor Him."

Psalm 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.

Psalm 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.

Psalm 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 Psa. 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 were 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 spitte 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 paralytic was lying. Now, when Jesus saw their faith, He said to the paralytic, '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 paralytic, '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 pro-creation 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.

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
Transcribed: 8-19-13

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

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, 'If

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.

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

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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!***

FRC:bo
Transcribed: 8-27-13

- Revelation 1
- Philippians 2
- Isaiah 42
- Revelation 12

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:

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 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 Philippi 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 begettal 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—‘*homoiomati*’—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 up 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 17

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).

FRC:bo
Transcribed 2/2016

- 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

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 begettal. 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 became 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')"

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 of 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* 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 anywhere 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

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- 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
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