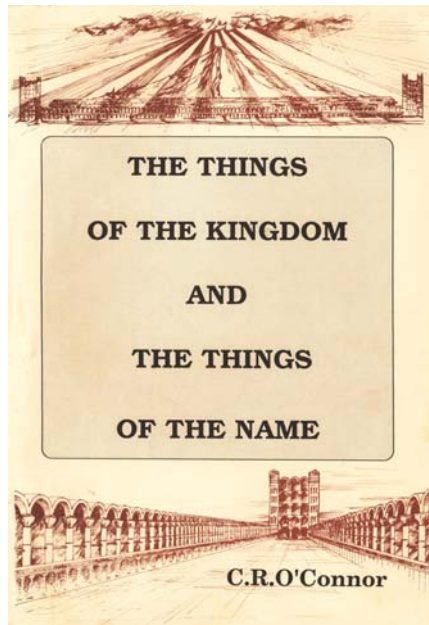


**THE THINGS
OF THE KINGDOM
AND
THE THINGS
OF THE NAME**



C.R. O'Connor

Internet Edition 2001

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Punchbowl Ecclesia NSW

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“Freely have ye received, freely give.”

FOREWORD

The late brother Rick O'Connor conducted First Principles' Classes for 2 Sydney ecclesias on a weekly basis for over 9 years. This continuous effort has seen more than a dozen interested friends 'put on the saving name of the Lord Jesus Christ' (Acts 4:12). These classes were undoubtedly our brother's forte.

His presentations were frequently accompanied by colourful and well sequenced overhead projection transparencies. Many of these have been presented in a simplified format in these notes. They have been reproduced to encourage those who labour for a more effective presentation of the first principles of Truth to those seeking an answer of the hope that lies within us 1 Peter 3:15. And surely this applies to each one of us.

However, our late brother would not wish his work to supplant our own studies and research upon these topics. As a consequence the layout of many of these transparencies has not been enhanced sufficiently to allow enlargement and thermal copying (although this was the original intention of the editors).

Each one of us should follow the rules of Bible Exposition that were the guiding principles of our brother Rick's approach to any subject. These rules are given on the first page of this volume. Then we may use the suitable material found in this volume as a support for our efforts. All material presented in a bold format should be suitable for enlarging and making into overhead projectuals.

The nature of the classes mentioned in the foreword was informal and allowed for the selection of a wide variety of topics. The editors have taken a selection from these and grouped them together into 5 broad topic areas:

1. The Bible: the only authority
2. God in Manifestation
3. The Nature of Man
4. The Atonement
5. Exceeding Great and Precious Promises

We trust that these notes will assist all who use them to **“seek first the Kingdom of God and His righteousness” Matthew 6:33.**

The Editors

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THE BIBLE: THE ONLY SOURCE OF AUTHORITY

STUDYING THE BIBLE TO DISCOVER THE TRUTH – THE FIVE ESSENTIALS

Bible study which has the aim of discovering **THE TRUTH** of its saving doctrines depends on **five clear, essential rules**:

THE FIRST:

Interpret scripture language in its normal linguistic sense, having regard to:

- Grammatical construction
- Semantic content and history
- Usage
- Figures of speech

THE SECOND:

Adhere to the Bible's inspired logic, ensuring that each interpretive step is:

- Necessary
- Consecutive
- Free from assumptions

THE THIRD:

Check the validity of your interpretations:

- By their agreement/disagreement with the immediate, surrounding context

THE FORTH:

Check the validity of your interpretations:

- By their agreement/disagreement with the relevant context of the whole Bible

THE FIFTH:

Apply each rule rigorously:

- So as to reinforce, not to cancel, the effect of the other rules

THE BIBLE

What the Bible is

- A library of 66 books
- Written by 44 different “authors”
- From every **social class** and widely differing **backgrounds**
- Over a total span of more than 1500 years
- Yet it contains throughout its length consistent patterns of: -
 - **Prophecy** fulfilled and fulfilling
 - **Morality** in conflict with man
 - **Doctrine** in conflict with man
 - Unerring **Historical Accuracy**

The Bible Consists of the “Scripture”

- Written by divinely inspired penmen of God. (Matthew 22:29; Luke 24:25; John 7:38; Mark 14:49; 2 Peter 3:15-16)
- The scripture is infallible. (John 10:35)
- Three main divisions of the Old Testament -
 - i. Moses (Genesis to Deuteronomy)
 - ii. The Prophets (Joshua to Malachi, except the Psalms)
 - iii. The Psalms
- Three main divisions of the New Testament -
 - i. Gospels (Matthew to John)
 - ii. Letters (Acts to Jude)
 - iii. Revelation (Prophecy)

How the Content of the Bible was Settled

- The prophecy of any prophet was tested by its fulfilment. (Deuteronomy 18:19-22)
- Priests investigated and validated each prophet.
- Contemporary “school” of prophets also provided an inspired test. (1 Samuel 10:10; 19:20)
- This shown in action. (1 Kings 22:5-9,13-35)
- So each prophet prophesied some events soon to be fulfilled and some to be fulfilled in the distant future which were to be accepted on the basis of those prophecies already fulfilled.

In the New Testament Times Scripture Accepted on Basis of Inspired Test

- Spirit of “discerning spirits”. (1 Corinthians 12:6-10)
- False claimant to inspiration rejected (1 John 4:1-3)
- Even Apostle’s word to be tested. (1 Corinthians. 14:37)
- The true is to be approved and forgeries to be rejected. (2 Thessalonians. 2:1-12)

The Bible – Divinely Inspired and Infallible

The Evidence:

- | | |
|--------------------------------|---------------------------------|
| 1. Its testimony to itself | 2 Timothy 3:16 |
| 2. Its internal unity | Genesis 12:2-3; Galatians 3:7-9 |
| 3. Its prophetic infallibility | 2 Peter 2:16-21 |
| 4. Its Divine morality | 1 John 2:15-16 |
| 5. Its historical accuracy | Joshua 6:20 |

A book whose origin is clearly DIVINE

The Bibles Testimony to it's Divine Inspiration

- God has spoken, Hebrews 1:1
- His written word inspired by Him, 2 Timothy 3:14-17; 2 Peter 1:19-21
- The Bible is “the oracles of God”, 1 Peter 4:11; Hebrews 5:12; Romans 3:2
- The Bible is God’s word to us, 2 Corinthians 4:2; Acts 20:32, Ephesians 6:17; John 10:35; Mark 7:13; Acts 13:5,44; 26:22
- Our only source of knowledge of God, Job 11:7-9; Isaiah 55:8-9; Romans 11:33-36

The Bible – A Perfect Doctrinal Unity

- The **inspiration** of the spirit of God in each Bible writer has ensured **unflawed consistency** of teaching on every Bible doctrine **throughout** - this is simply not possible without the inspiration of God.
- One God, the Father, Deuteronomy 6:4; John 17:3
- God's kingdom on earth, Daniel 7:22,27; Revelation 5:9-10; Luke 1:31-33
- Jesus Christ, God's Son, 2 Samuel 7:14; John 3:16
- Man is mortal, Psalm 78:39; James 4:14
- Jesus Christ, the only sacrifice for sin, Isaiah 53:4-6,10,12; Hebrews 10:10-14

The Bible – Source of Infallible Prophecy

- To predict the future - at a distance of centuries and millennia ahead - concerning clearly recognisable events of world significance is not possible to man. It is evidence of Divine inspiration. Such prophecies abound in the Bible.
- Israel dispersed and regathered, Jeremiah 31:10
- Succession of 4 human world empires, but no 5th, Daniel 2:36-45 Rise of Russia at same time as Israel return to their land, Ezekiel 38:1-8,14-17
- Tyre defeated, destroyed and scraped bare, Ezekiel 26:1-14

The Bible – Source of Divine Morality

- Mankind is sole author of every social and moral evil - persistent breaker of every Divine law, Romans 1:18-32;8:7. Self-evidently the Bible's morality was not originated by man.
- Lie not one to another, Ephesians 4:25
- Love your enemies, Luke 6:27-31,35-36
- Avoid all sexual evil, 1 Corinthians 6:16-20
- Give yourself to God to do His will, Romans 12:1-2
- These are all contrary to man's natural choice, Galatians 5:16-17

The Bible – Its Historical Accuracy

- Ur of the Chaldees - existence disputed - discovered by Sir Leonard Woolley.
- Jericho - existence disputed - discovered by J.B. Garstang.
- Pontius Pilate - existence disputed - inscription bearing his name discovered near Tiberius.
- Luke once questioned on "titles of officials in the Acts" now acknowledged as an historian without peer.

The Gospel and The Bible

“Things of the **Kingdom of God** and the **name of Jesus Christ**” - Acts 8:5,12,14,25

The message Jesus Christ proclaimed was “the **gospel of the Kingdom of God**” Matthew 4:23; Luke 8:1

The gospel was preached generations **BEFORE** Christ’s birth - Galatians 3:8; Hebrews 4:2

The gospel concerns the **Hope of Israel** - Acts 26:6-7; 28:20

“The gospel” means the **Good News**

THE BIBLE GOD’S POWER TO SAVE US

(Romans 1:15-17; 1 Corinthians 15:1-2; 2 Timothy 1:8-10)

The Essential Steps to Salvation

- God’s call by the gospel, 2 Thessalonians 2:13-14
- Belief of the gospel
- Baptism into Christ
- Gracious bestowal by God of immortality on all whom Christ judges to have fulfilled the first three steps, 2 Peter 1:2-11

THE SPIRIT OF GOD

God's Spirit

God's spirit is His power. It has no personality, but is rather the means through which His will is accomplished.

It sustains **all life** -

“All the while my breath is in me, and the spirit of God is in my nostrils” (Job 27:3)

“If He set his heart upon man, if He gather unto himself his spirit and his breath; **all** flesh shall perish together, and man shall turn again unto dust” (Job 34:14-15)

How the Bible Defines the Spirit of God

The Bible uses the word “SPIRIT” in a widely extended range of meanings, but all stem from its primary significance, as describing God Himself:

- God is Spirit - John 4:24
- The **power** which emanates from God is therefore called Spirit - Acts 1:8; Micah 3:8. It fills heaven and earth - Psalm 139:7-12
- By the Spirit God **inspired** the writers of the Bible - 2 Peter 1:20-21; Hebrews 3:7;10:15
- Consequently, the **word of God** in the Bible is called Spirit - John 6:63; Ephesians 6:17; 1 John 5:6
- A **holy mind** developed by the word of God is called Spirit Romans 8:2,4-6; Philippians 3:3
- **Any disposition of mind** may be called Spirit – 1 Corinthians 2:11; Ecclesiastes 7:9. So also mind itself - Proverbs 29:11; Genesis 26:35. Even an evil disposition Proverbs 16:18; Hosea 4:12.

God's Holy Spirit

The words "Holy Spirit" literally mean separate, or special power. They refer to God's spirit power only when it is used for special work. The Bible speaks of the Holy Spirit as being associated with the work of redemption or salvation.

Whereas God's spirit sustains all flesh, God's Holy Spirit has never been upon all men (see **Numbers 11:16-17, 24-30**).

As can be seen from the passage in Numbers, the possession of the 'spirit of God' in a special sense was evidenced by outward signs. It was the power which impelled men to write inspired and unerring Scriptural records (2 Peter 1:19-21).

The Gifts of the Holy Spirit

In the New Testament the bestowal of the Holy Spirit was in the form of gifts - or empowering abilities. It is a much misunderstood subject. We will examine it under the following headings:

- What were the Holy Spirit Gifts?
- How were they given?
- Why were they given?
- How, why and when were they withdrawn?
- Are they available today?
- When will they be re-issued?

What were the Holy Spirit Gifts?

Read Acts 2:1-4. The disciples were gathered "with one accord" in the city of Jerusalem, and in fulfillment of the promise of Christ (Acts 1:8) they were anointed with the Holy Spirit.

The effect was instantaneous (v4).

It was said of Jesus Christ (v22) that the miracles were a sign that he was approved of God. Now it was true of his disciples (Hebrews 2:4).

1 Corinthians 12 gives us a list: tongues (i.e. a language not previously learnt), healing, wisdom knowledge, working of miracles, prophecy and **discerning of spirits**.

How were they given?

The modern world has become familiar with evangelists. Men, women and even children are among those claiming to possess miraculous gifts.

Some few years back a 10 year old child toured Australia from the U.S.A. claiming to have the gift of God and the power of miracles.

The Bible is quite specific as to the manner in which the gifts were bestowed. The first essential was understanding the Truth. The idea of a man teaching the immortality of the soul and possessing spirit gifts is quite foreign to the Word of God: people had to receive the Truth and then later the gift. Acts 2:38 cp. Acts 8:12-18.

From this latter passage in Acts it is evident that the apostles only had the power to confer the gift and this was done by the laying on of their hands (see also Acts 6:6; 19:6; 1 Timothy 4:14; 2 Timothy 1:6).

- Christ himself directly bestowed the Gifts of Holy Spirit on the **apostles** - John 15:26; 16:7; Acts 2:1-4 - and on the first gentile converts - Acts 10:44-47
- Thereafter Spirit gifts were bestowed by the **apostles** Acts 8:14-19 - who alone had that power; compare 2 Timothy 1:6 with 1 Timothy 4:14

Consequently, these Gifts could not endure more than a generation beyond the death of the last of the apostles.

- When given, the Spirit Gifts were designated for free bestowal on two generations of believers - Acts 2:38-39
- When the giving of these Gifts was prophesied, it was likened to a shower of rain - Joel 2:23: "For He hath given you the **teacher of righteousness** and He shall cause to descend for you **a rain; a teacher** and a **latter rain** in the first month".

Why were they given?

Because of the great responsibility of preaching Jesus in a vast pagan world and among hostile Jewry. One reason they were given was to give a clear and accurate remembrance of the life of Jesus that it might be recorded (see John 14:26; 16:13).

They were given for the “perfecting” (better understood as a ‘bringing to maturity’) of the saints (1 Corinthians 13:10 compare Ephesians 4:11-12). For other occurrences of the word see 1 Corinthians 2:6 - the idea is of being grown up spiritually, see 1 Corinthians 14:20.

One of the main reasons that they were given was so that the Scriptures may be made complete - it is these that mature the saints.

The Holy Spirit gifts were a Divine endowment of supernatural powers given to chosen members of the **first century ecclesias** with certain specific and limited objectives:

- **To evidence by miracle** the Divine origin of the Gospel of Christ - Mark 16:20; Acts 14:3
- **To prove** beyond doubt that God offers salvation, not by works of law, but obedience that stems from faith in Christ - Galatians 3:2-5
- **To bring** the saints to maturity to build up the body of Christ, by **establishing** true doctrine - Ephesians 4:11-15; 1 Corinthians 13:9-12
- **To testify** with the force of **Divine authority** against Jewish rejection of Christ and the offer of salvation by faith in him - John 16:7-11

How, why and when were they withdrawn?

The fact that they were to be withdrawn is clearly shown in 1 Corinthians 13. They were aids to the infant ecclesia to assist it to grow up. Tongues, knowledge and gifts of prophecy would cease. Why? Because the job for which they were originally given had been completed (see Ephesians 4:11-12).

When did this occur? History shows that the gifts were not available or in fact to be found at all, beyond about the middle of the second century A.D. By this time the Jewish state had been overthrown (A.D. 70) and the gospel firmly entrenched in the pagan world. The word of God was then to be the entire source of authority. The gifts had served their function.

How did this occur? As 1 Corinthians 13 shows, a time would come when the gifts would be removed Acts 8:18 shows that **only** the Apostles could pass on the Holy Spirit by the laying on of hands (even Philip the evangelist could not pass it on). When the last of the Apostles died around the end of the first century A.D. the ability to pass on the gift also ceased. This ability was not transferred to their 'successors' because it was not necessary that the gifts continue any longer. The result was that those who had received a gift, dwindle away in number to nothing during the second century.

Since the Holy Spirit Gifts were given for particular and limited purposes, God provided for the **withdrawal** of the Gifts **when those purposes had been accomplished**. The intended **cessation of the gifts** is announced in unambiguous terms:

1 Corinthians 13:

v8 "Whether (Gifts of - cf. 13:2) prophecies, **they shall fail**; whether tongues, **they shall cease**; whether knowledge, **it shall vanish away**"

v10 "That which is in part **shall be done away**"

v11 "When I became a man, I **put away** childish things"

The time for the cessation is when "THAT WHICH IS **PERFECT** IS COME". **PERFECT** is contrasted with **PART BY PART** 13:9-10, as adult is with childish 13:11.

God has pledged that "When the **PERFECT** is come, then **THAT FROM PARTS** will be done away" - 1 Corinthians 13:10

This defines **THE TIME** for the cessation of the Gifts.

- As **PART BY PART** describes a **fragmentary revelation**, so **PERFECT** describes a **complete and finished revelation** - consequently:

PERFECT means **finished**; cf. John 4:34; 5:36; 17:4; Acts 20:24

- As **PART BY PART** describes an **infant and immature condition** of the ecclesia of Christ, so **PERFECT** describes an **adult, full-grown condition** of the ecclesia of Christ -consequently:

PERFECT means **adult, full-grown**; cf. Hebrews 5:14; 1 Corinthians 14:20

- This means that "THE **PERFECT**" had come when the Bible was complete and the original ecclesias had been developed to maturity, cf. 1 Corinthians 2:6; Philippians 3:15; Colossians 1:28. Then **in the first century** the gifts began to **vanish**.

Are they available today?

The fact that there was such a gift as discerning of spirits is most significant. It shows that there were some claiming Holy Spirit power, and were probably supporting their claim with pseudo miracles e.g. healing see 1 John 4:1-3. The gift of discerning of spirits prevented the growth of charlatans and fakes. It restrained those who, possessing hypnotic power and being able to exert a magnetic influence on others, were deluded into imagining that what they did was by the Holy Spirit.

We do not deny the fact of modern 'faith healing' nor do we deny the power of prayer. But that is quite different from the gifts of the early Christian era. Most doctors acknowledge the need of 'faith' in effecting cures (e.g. the placebo).

Thus in the religious world there exists the spectacle of differing sects, antagonistic of each other, each accusing the other of being entirely erroneous (e.g. Catholics and Pentecostals), yet both claiming miraculous cures. God cannot be with both. Indeed, since none of them possess the **Truth** of the Scriptures, how could any of them possess the spirit gifts even if they were available?

What about the "miracles"? The answer is that they are not genuine miracles at all, but a phenomenon well known to science - mind over matter. For every claimed cure there are thousands of failures (naturally unrecorded). Natives can work their own 'miracles' e.g. voodoo and the Australian aborigines' pointed bone. These are not miracles but psychosomatic.

We must discriminate between the true and false. How? By testing the doctrine, see Acts 19:13; 2 Timothy 3:8.

Holy Spirit in Your Life

The principles that apply:

- a. The Gospel believed is God's power to salvation - Romans 1:16-17; 1 Corinthians 15:1-2; 2 Timothy 3:16-17; Acts 20:24,32
- b. The Bible was written under inspiration of the Holy Spirit - 2 Peter 1:21; John 6:63
- c. Bible Truth is what sanctifies disciples of Christ - John 15:3;17:16; Psalm 119:9,11; Ephesians 5:26
- d. Our spirit, or mind and heart, is what the Truth sanctifies - Ephesians 4:23; 6:18; Romans 1:9; 2:29; 7:6; 8:5-6; 1 Corinthians 6:20; 7:34
- e. As a result, the Bible frequently uses the expression "a Holy Spirit" to describe our hearts when cleansed by the word of God - Jude 20; Romans 9:1; 14:17; 1 Thessalonians 1:6; 2 Corinthians 6:6; Acts 7:55,59; Titus 3:5.

When will they be re-issued?

The powers will return when the Lord Jesus Christ returns. In Ephesians 1:13-14 they are described as having been given in the first century as a deposit or down payment until Christ's return. In Hebrews 6:4-7 they are described as '**the powers of the age to come**'. First century believers were merely given a foretaste of that which all saints would be given when the Kingdom is established on the earth.

THE TRUE MEANING OF THE SABBATH

God's Rest – Commencement of a Great New Work

- God worked six days in creating the present physical order on earth - Genesis 1:31
- On the seventh day He rested and sanctified it - Genesis 2:2-3
- Nonetheless God's work continued unabated throughout that and every subsequent Sabbath day - John 5:16-17
- But it was work of a different kind - He began the spiritual work of a new creation - Ephesians 4:24; 2 Corinthians 5:17
- So God calls on us to cease our own work and to turn to doing His work each day of the week without ceasing - Isaiah 58:6-14

The Sabbath First Revealed at the Exodus

- Sabbath imposed on Israel to memorialise rest from bondage in Egypt - Deuteronomy 5:15-16
- The original observance initiated under Moses - Exodus 16:5,23-30
- The Sabbath first made known at the time of Israel's exodus from Egypt - Nehemiah 9:14
- The punishment for disobedience to the Sabbath law unknown before the exodus - Numbers 15:32-36

The Sabbath Less in Importance than Circumcision and Animal Sacrifice

- Circumcision displaced the Sabbath when the two laws clashed - John 7:22-23. Ritual of sacrifice took precedence over the Sabbath each and every Sabbath day - Numbers 28:9; Matthew 12:2-8
- The Sabbath made for man and displaced by God when the needs of man require - Mark 2:27; Luke 6:5,9

Sabbath Observance Passed Away, Superseded by Christ

- The only things in the law “necessary” for Christians to observe exclude the Sabbath - Acts 15:28
- Christ did away with the Sabbath - Colossians 2:16. The term “Sabbaths” includes the seventh day Sabbath - Exodus 31:13-17

The Ten Commandments and the Rest of The Law Indivisible

- The sacrificial code was both Law of Moses **and** Law of God - 2 Chronicles 30:16; 31:3
- All the Law was “God’s law by the hand of Moses” - 2 Chronicles 34:14; 35:6; Leviticus 26:46
- The ten commandments are both “law” and “commandments” - Exodus 24:12
- The ten commandments are the “covenant” of God - Deuteronomy 4:13 and the “words of the covenant” which covenant was done away in Christ - Hebrews 9:1-4; Colossians 2:11-18; 2 Corinthians 3:6-11 because it was a ministration of death - 2 Corinthians 3:7
- The ten commandments were spoken by God in common with the rest of the law - Deuteronomy 5:22,31-33

How and Why the Sabbath Should be Kept?

Reading: Deuteronomy 5

Colossians 2:16-17 In Christ we have the reality; the law was but a shadow. v14 the handwriting was taken away. The Law of Moses made salvation impossible through law keeping. The only way to take the law from man was through the death of Christ. To save man it was necessary to get the law out of the way. v16 - Don't let anyone attempt to regulate your life or criticise your way of life in regard to these things that have been removed. Seventh Day Adventists say that it is not the weekly Sabbath because the word is plural. This is not a case because it is common in the New Testament to describe the weekly Sabbath in plural form. **Matthew 12:1-2, 5** (plural), v10 (plural - this time Pharisees speaking), v11 (he replies - Sabbath singular) v12. There is a progression of time in v16 - yearly, monthly, weekly. **Luke 6:2, 9** (same incident as Matthew 12 - v2,9 - the term is identical to Colossians 2:16 **Sabbaths** "days" not in original).

Acts 16:13 (Greek - the day of the Sabbaths). "The Sabbaths" was the normal Jewish term describing the seventh day of the week. **Acts 17:2** - yet obviously the normal weekly Sabbath (the word day not in original - so same as Colossians 2:16). **Matthew 28:1** Sabbaths - plural, as also **Luke 4:31**.

Now consider the Old Testament context and compare:

Exodus 20:8-11, although vv8-11 clearly is singular in Hebrew, compare **Leviticus 19:3-4** clearly referring to the commandments of Exodus 20. See **Exodus 31:13-17** (Sabbaths obviously the weekly Sabbath - the background is Exodus 20 cp. v11) Sabbaths (same in LXX as Colossians 2:16) for **IT** is a sign. So in the Old Testament they are used in the same way as in the New.

Perpetual does not mean unending without break - cp. Levitical priesthood **Exodus 40:15** (same word here translated everlasting). Cp. **Hebrews 7:12** because there is a change in the priesthood there must be a change in the Law. Ohlam - time is a length of time to be determined by context. **Exodus 31:17** - between God and **Israel** (and no one else) for the ohlam defined in **Hebrews 9:24-26** (note THE END OF THE AGE i.e. of the Law's duration, Greek AION = Hebrew OHLAM) and for which the Sabbath was instituted. The end of the Mosaic Age from the Exodus until the Roman overthrow. There is a contrast made between the covenant to be made at Christ's return.

Hebrews 8:13 - the shadow gives way to the object which casts it. The Seventh Day Adventist's main argument - two types of law - moral which remains and ceremonial which was done away. They say the 10 commandments are the moral and the rest was ceremonial. But the Sabbath is **not** essentially a **moral** commandment.

One can work to **save** on the Sabbath - that is moral. Compare **2 Chronicles 30:16** with **31:3-4** - shows that one cannot divide one as law of God and other as law of Moses (Passover therefore ceremonial says Seventh Day Adventists - but ch.31 says that law of Moses - ceremonial - is law of God).

The word of God doesn't make the same distinction as do the Seventh Day Adventists, **2 Chronicles 34:14** (the first 5 books). Moses was not its author but God, cp. **35:6**. **Leviticus 26:46** - obviously God's law is more than simply the 10 commandments.

Is there a difference between LAWS and COMMANDMENTS? **No, they** are the same thing, see **Exodus 24:12** (speaks of the 2 tables). Cp. **2 Corinthians 3:3, 6-7** (the new covenant, cp. also **Colossians 2:13-17**).

The law kills but what God writes on your hearts saves, **vv 8-9, 14-16** (cp. **Acts 15: 21**).

Deuteronomy 4:12-13 (two different Hebrew words are translated commandments - here Dabar = word/s). These **words** constituted a covenant, cp. **Exodus 34:28; 2 Corinthians 3:6 7**.

Mitzwah - used in Leviticus 21 of the 10 commandments. Compare **Galatians 4:9-11**. **Hebrews 8:6-13** the "fault" was that they condemned rather than saved. The new covenant is of righteousness, forgiveness and grace.

How not to use the Bible!

Deuteronomy 5:22 - Seventh Day Adventists say that since God stopped speaking and added no more - so these are special. But note **vv31-33** which shows that argument is obviously unsound. It was only on that time that he added no more. The greatest commandment of all "Thou shalt love the LORD thy God with all thy heart.." is not found in the 10 commandments, nor the second "Thou shalt love thy neighbour as thyself". They are in **Deuteronomy 6:4-5** and **Leviticus 19:18** (tucked away with a multitude of what is called by some "ceremonial" laws) yet **v30** - Sabbaths mentioned - moral? or ceremonial? The distinction between ceremonial and moral is **unscriptural**. A typical institution but beneficial when used right to work hard for God (cp. **Isaiah 58:6**) and as Jesus said compassion can be shown even if it means working hard - e.g. pull an animal out of a pit.

MORMONISM

“Authority in the ‘Church’”

2 Timothy 3

The fundamental authority rests with God alone and what He has written. **John 10:34-36** - what the Bible says cannot be contradicted.

2 Peter 3:14-16 - Two significant statements:

- (1) the wisdom of Paul was given, and
- (2) his writings are on the same plane as the other Scripture - Old and New Testaments.

2 Timothy 3:14-17 - the Scriptures that were available when Timothy was a child was the Old Testament from God's inspiration and able to enlighten for salvation. The teachings of the Old Testament on their own can save. The New Testament is an explanation of the substance of the Old Testament, compare Luke 24:13-27 (N.B. v27). Nothing since has altered the doctrine of the Old Testament because God hasn't changed nor made mistakes.

Acts 26:22 - Paul's words were only an explanation of the message of the prophets alone. Anything said in the name of God must accord with Old Testament teaching.

Revelation 22:18-19 announces the end of Divine revelation and determines any teaching not in accordance with Bible teaching stands accursed.

Deuteronomy 4:2 - The law given through Moses was fixed and finished when Moses died. Nobody can add quantitatively to the Scriptures - nor can anyone add a concept that the Scriptures don't support (2 Peter 3:16).

(1 Chronicles 29:29 - other writings have come from God - but they have not been included in the Bible because they were not necessary for salvation.)

The Old Testament canon was settled 3 centuries BC. “The Changing World of Mormonism” - Tanner - a consideration was made of a number of extracts. God makes no mistakes; only men make mistakes.

Hebrews 7:7-13 - to abolish the law and Aaronic priesthood Christ came - it was correct in itself. Galatians 3:16-19 - though the law came later it didn't change the promises. Vv23-25 the law had a specific purpose and a limited duration. Galatians 4:1-5 - the Levitical priests were mortal men - but in Christ there is an undying priest who cannot sin.

Examples of Doctrinal Contradictions: Within the Mormon Sacred Books and Between Them and The Bible

The Godhead

The Book of Mormon pronounces the Godhead to be One God, whereas Doctrine and Covenants declares it to consist of a vast number of Gods:

Mormon:

Alma 11: 26 “And Zeezrom said unto him: Thou sayest there is a true and living God. And Amulek said: Yea, there is a true and living God. Now Zeezrom said: Is there more than one God? And he answered, No. Now Zeezrom said unto him again: How knowest thou these things? And he said: An angel hath made them known unto me”.

But contrast: Doctrine and Covenants:

Sec. 132:19 “And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed... (132:20) Then shall they be gods, because they have no end; and therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them”.

Sec. 132:37 “Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods”.

The Bible's doctrine of the Godhead, however, is that there is BUT ONE GOD, THE FATHER, beside whom there is, and will be, no other:

John 17:1,3 "These words spake Jesus... and said, Father: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent".

1 Corinthians 8:4, 6 "There is none other God but one... For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him".

The Book of Mormon pronounces the Godhead to be unchangeable, as does Doctrine and Covenants, which then nonetheless goes on to declare doctrine that represents God as changeable. In addition, the Book of Abraham, printed in the Pearl of Great Price, asserts the existence of a number of Gods active in creation.

Mormon:

Moroni 8:18 "For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity".

Doctrine and Covenants:

Sec. 20:17 "By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God...

But contrast: Doctrine and Covenants:

Sec. 132:19 "And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed... (132:20) Then shall they be gods, because they have no end; and therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them."

And: Book of Abraham:

Sec. 3:15; 4:3,10, 25; 5:8

"And the Lord said unto me: Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words..." And they (the Gods) said: "Let there be light... And the Gods pronounced

the dry land, earth... And the Gods organised the earth to bring forth the beasts after their kind... And the Gods planted a garden in Eden...”

In refreshing contrast, the Bible is clear and emphatic that Yahweh, the God of Israel and Father of the Lord Jesus Christ, is omnipotent and supreme:

Isaiah 43:10-11 “Ye are my witnesses, saith the Lord ... that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Yahweh; and beside me there is no saviour.”

Isaiah 44:6 “Thus saith Yahweh the King of Israel, and his redeemer Yahweh of Hosts; I am the first, and I am the last; and beside me there is no God.”

The Book of Mormon pronounces the Godhead to be Almighty and Omnipotent, whereas Doctrine and Covenants exhibits it as limited, and able to be entered by men with whom the Deity must then share power and glory.

Mormon:

Mosiah 11:23 “...The Lord the Almighty God”.

But contrast: Doctrine and Covenants:

Sec. 132:19 “And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed... (132:20) Then shall they be gods, because they have no end; and therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.”

By contrast, the Bible teaches that God, the Father, is supreme in power and glory and is the only source of both:

Revelation 19:6 “Alleluia: for the Lord God omnipotent reigneth”.

Romans 13:1 “...For there is no power but of God: the powers that be are ordained of God”.

2 Corinthians 6:17-18 “...I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”.

Isaiah 48:11-13 “...I will not give my glory unto another. Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine

hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens.”

PAPACY

“That Wicked the Lawless One”

God warns in 2 Thessalonians 2:8 of the development of an ecclesiastical power which would assert its supremacy above all law, while also claiming to be the Church of Christ. This prediction has been amply fulfilled by the papacy, as history attests.

- “Innocent III laid down as a maxim that out of the plenitude of his power he might **lawfully dispense with the law**” (“The Middle Ages”, Henry Hallam, Vol. II, Page 209) Beginning of 13th Century, A.D.
- Paul II: “Thou bring us before the Judges? Wouldst thou know, that **all laws are placed in the repository of our breast**? ... I am Pontiff: and upon the pleasure of my mind it depends both to rescind, and approve the acts of others.” (“Eureka, an exposition of the Apocalypse”, J. Thomas, Volume II, Page 618) 1463 A.D.

Papal Claims of Divinity

“The Lord our God no longer reigns: **He has resigned all power to the Pope.**”

TETZEL, Vendor of Indulgences to obtain money for the repair of St. Peters Basilica: Cited in “THE HISTORY OF PROTESTANTISM”, Vol. I pages 255-260

“The Pope is not only the representative of Jesus Christ, but **he is Jesus Christ himself** hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks...”

Pope Pius X, when Archbishop of Venice; Quoted by “Catholique Nationale”, July 13, 1895

“It is certain that the Pontiff was called **a God** by the Pious Prince Constantine.”

Canon Law, published by Gratianus, 12th Century

“The Most Holy and Most Blessed One, who hath **Divine** Judgment, who is **Lord on Earth**, successor of Peter, the Lord’s Christ, **Lord of the Universe**, Father of Kings, **Light of the World**, the Chief Pontiff Pope Martin.”

Annunciation of Pope Martin at the Court of the Greek Emperor. 13th Century.

Man of Sin

The distinctive marks of the man of sin, identified in **2 Thessalonians 2:**

- **The Apostasy** - abandonment of truth. **2:3**
- **The Man Of Sin** - an individual apostate. **2:3**
- **The Man Of Sin** - a religious organisation continuing from Paul's time to Christ's return. **2:3 to 2:8**
- **Exalts Self Above All That Is Called God** - claim to be vicar and vice-regent of both God and Christ. **2:4**
- **Coming After The Working of Satan** – disguising Apostacy under forms of Christian religion. **2:9**
- **With All Power, Signs and Lying wonders** – claiming power of priesthood, mediatorship, secular and spiritual government, and miraculous signs and healings. **2:9**
- **Have Pleasure - In Unrighteousness** - profligate, licentious and immoral. **2:12**

The Meaning of Antichrist

- **Antichrist** is the Greek word “antichristos” transferred directly, and untranslated, into English.
- **Antichrist** has a meaning, translatable into English, which is “One **instead of** Christ”
- **Antichrist** is therefore someone who claims to be **in Christ's place**.
- **Antichrist** is identical in meaning to the Latin term: “**Vicarius Christi**” - “**Vicar of Christ**”
- **Vicar of Christ** is one of many evidences which identify **the papacy** and Roman Catholicism with **Antichrist**.
- At the close of the council of Rome in AD 495, the assembled bishops thrice shouted in honour of the pope Gelasius: “**Vicarium Christi** te Vedemus”! - “We see thou art **the Vicar of Christ**”!

This is the Real Antichrist

- In assuming the title **Vicar of Christ** the papacy has identified itself as the **Antichrist**.
- The pope was frequently addressed as Christ, and received the title as distinctively and only his due.
- “Consider that thou art the Vicar of Christ, the Christ of the Lord.” C12, S. Bernard to Pope Eugenius.
- “...Christ’s vicar, the successor of Peter, has the power of transferring the empire from the Germans to any others soever, if he will” A.D. 1303, Pope Boniface to the Emperor.
- “Thee, as the true vicar of Christ and God, the ruler of the whole Christian republic, we recognise, confess, profess obedience to and adore, in thy name adoring Christ, whose representative thou art.” A.D. 1514, Ambassador of the King of Portugal to Pope Leo X.
- “Every title which is in Scripture given to Christ, appertains also to the Pope.” A.D. 1580, Cardinal Bellarmine to Pope Gregory XIII (Bellarmine was first proponent of a future Antichrist!).

Authority – Roman Catholic Barriers

VATICAN COUNCIL, 4th Session, Ch. 4, held 18th July, 1870 “Itaque nos traditiones a fidei Christianae...”

“We, the Sacred Council approving, teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks ex cathedra - that is, when discharging the office of Pastor and Teacher of all Christians, by reason of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole Church - he, by the Divine assistance promised to him in Blessed Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals: and that therefore such definitions of the said Roman Pontiff are of themselves unalterable, and not from the consent of the Church.”

“Catholic Belief” J. F. Di Bruno, 5th edition, 1884

Burns, Oates & Washbourne, Ltd., London, U.K. Imprimatur, H.E. Cardinal Manning.

Creed of Pius 4 incorporating Acts of Council of TRENT - 1545-1563

1. Holy, Roman Catholic Church, Mother of all Churches.
2. God, a Trinity of Father, Son and Holy Ghost.
3. Submission to authority of Church, in faith and morals.
4. Interpret Holy Scriptures as authorised by Church.
5. Seven Sacraments, necessary for Salvation:-

i. Baptism	ii. Confirmation	iii. Eucharist
iv. Penance	v. Extreme Unction	vi. Orders
vii. Matrimony		
6. Original Sin and Justification from it.
7. A true propitiatory sacrifice offered in the mass.
8. Transubstantiation of Eucharistic bread and wine into real body, blood, soul and divinity of Christ.
9. Purgatory, for help of souls to heaven by prayers, et cetera, of faithful.
10. Saints now reigning in heaven with Christ intercede for devotees by prayers to God, and to be invoked.
11. Relics of Saints to be held in veneration.
12. Images of Christ, Mary and other Saints to be kept and due honour and veneration to be given them.
13. Mary, Mother of God, ever virgin.
14. Power of granting indulgences left by Christ in the Church; use of them most wholesome for Christians.
15. Embrace apostolical and ecclesiastical traditions and all other observances of the Church.
16. Promise true obedience to Bishop of Rome, successor of St. Peter, Prince of Apostles, Vicar of Jesus Christ.
17. Undoubtedly receive all delivered, defined and declared about supremacy and infallible teaching of the Roman Pontiff.

THE GENERAL COUNCIL OF TRENT WAS CONVENED IN 1545 - TO MEET THE ERRORS OF THE FIRST PROTESTANTS, WHICH WERE THEN SPREADING.

NOSTRADAMUS

Nostradamus – His “Prophecy” in Scriptural Perspective

- The first principle in interpreting Nostradamus - “Let the wish be father of the thought”!
- C II,51 –
“The blood of a just one at London will be lacking
Burnt by lightning of twenty three near six
The ancient lady shall fall from a high place
Many of the same sect shall be killed”.
- Erica Cheetham interprets this of the **Great Fire of London, 1666AD**.

Who was Michael de Nostredame?

- A medieval Jew, born 1503 A.C. in France, died 1566 A.D., at Salon in France
- A convert to **Catholicism**, accepting as truth the **Catholics Errors** of:

The trinity; immortality of the soul; a supernatural devil; the Kingdom of God, the church.

Rejecting as error the **Bible Truths**:

One God, the Father; man mortal; human nature, the devil; the Kingdom of God, the Kingdom of Israel restored by Christ.

- A claimant of prophetic powers who rejected the promises and prophecies of God -

Nostredame
“The world will be
destroyed”

God
“Abraham will inherit the
world for ever” Genesis 13:14-17

- The tainted source of Nostradamus -

“Inspiration” – “occult powers” derived from Jewish superstition and medieval Gentile ignorance -

“The wand in the hand is placed in the middle of the tripod’s legs. With water he sprinkles both the hem of his garment and his foot. A voice, fear; he trembles in his robes. **Divine** splendour; the **god** sits nearby”. C I, 2.

But God Forbids this Ignorant Superstition

Deuteronomy 18:9-14;

Acts 8:9-13,18

Acts 13:6-11;

Acts 19:18-20;

Isaiah 8:19-20

- How Erica “dredged up” Hitler, Mussolini and the Pope out of the Danube!

- C V, 29 -

“Liberty will not be recovered,

A black, proud, villainous one will occupy it:

When the matter of the bridge will be opened,

Of the Danube, the Republic of Venice vexed”.

- Erica Cheetham interprets “Pont” (bridge) as Pope, and “Hister” (Danube) as Hitler, and Black = Fascisti = Blackshirts!

GOD IN MANIFESTATION

GOD

How to Keep God Foremost in Our Life

The Most High, Most Holy God

Isaiah 40:21-22 "... He sits on the circle of the earth... the inhabitants thereof are as grasshoppers... He stretches out the heavens as a curtain... as a tent to dwell in".

1 Timothy 6:16 "... dwelling in light which no man can approach ... whom no man hath seen, nor can see".

Isaiah 57:15 "... the high and lofty One who inhabits eternity, whose name is Holy; I dwell in the high and holy place, **with him** also that is of a contrite and humble spirit".

Leviticus 10:3 "... I will be sanctified in those who come nigh me".

Are We Forgetful Hearers?

"But whoso looketh into the perfect law of liberty, and continueth therein, he **being not a forgetful hearer**, but a doer of the work, this man shall be blessed in his deed" James 1:25

"I declare unto you the gospel... by which also ye are saved **if ye keep in memory** what I preached unto you" 1 Corinthians 15:1-2

"**Ye have forgotten** the exhortation which speaketh unto you as to sons" - Hebrews 12:5

"He that lacketh these (virtues) is blind and cannot see afar off and **hath forgotten** that he was purged from his old sins" - 2 Peter 1:9

Who God is

God expounds himself in a name in Exodus 3:15 -

"... Y A H W E H - E L O H I M

he who will become - mighty ones - of your fathers, mighty ones of Abraham, mighty ones of Isaac, and mighty ones of Jacob... this is my **name** for ever, and this is my memorial unto all generations".

It is His **name** so that whenever we address Him we must for courtesy's sake use it.

As a **memorial** He intends it to be a constant **reminder** of Him.

By making it His **name** He has ensured it will be an unfailing and effective reminder.

But a **reminder** of what?

His Name and Exposition of Himself

He	God, the Father - source and centre of all (Romans 11:33-36)
will become	to indicate a God of purpose (Isaiah 55:10-11), bringing forth a family (Galatians 3:26)
mighty ones	a multitude of children of God made strong by faith (Romans 1:16; 1 John 5:1-5)
of Abraham, Isaac and Jacob	drawn from all nations by faith (Romans 4:11-12), selected according to God's grace (Romans 9:6-8)

The Real Meaning of Yahweh

Yahweh is third person, singular, future time of "Havah".

"Havah" is used in Genesis 27:29; Exodus 3:15; Job 37:6; Isaiah 16:4; Ecclesiastes 11:3; Nehemiah 6:6; Ecclesiastes 2:22.

"Havah" is the ancient form of "Hayah" meaning "**to become**" and so, "to be". It is used thousands of times with these meanings throughout the Old Testament.

As Yahweh is third person, singular, future time of "havah", so "EYEH" is first person, singular, future of "Hawah" and "Hayah".

"EYEH" - **I will become**, I will be note 2 Samuel 7:14 and compare with Hebrews 1:5.

The sense in which Yahweh **will become** is established in Genesis 18:18; 32:10; 48:19; Isaiah 60:22 - and note Exodus 2:10.

Yahweh the Eternal Memorial

“Thou Yahweh shalt endure for ever and thy memorial unto all generations” (Psalm 102:12; 135:13)

“Yahweh is His memorial” (Hosea 12:5)

“Many generations abundantly utter the memorial of thy great goodness” (Psalm 145:7)

“The desire of our soul is to thy name and to thy memorial” (Isaiah 26:8)

“Rejoice in Yahweh ye righteous; and give thanks for the memorial of His holiness” (Psalm 97:12)

“He has made His wonderful works a memorial” (Psalm 111:4)

“The righteous shall be an everlasting memorial” (Psalm 112:6)

The Name of God as a Way of Life for Us

- We are redeemed to show God’s virtues - 1 Peter 2:9
- Called to imitate God’s ways - Ephesians 5:1
- Recreated in God’s image - Ephesians 4:20-24; Colossians 3:8-10
- So Christ dwells in us - Ephesians 3:14-17
- Made one with God as Christ is - John 17:17-23
- Rewarded with Divine nature - 2 Peter 1:2-4

What God Do You Worship?

All we learn of the Truth of the Bible, all we learn of Jesus Christ, is intended to lead us **to God**, to show us what sort of person **He** is and how we can be brought into fellowship with Him, as members of His family.

This session is designed therefore to explain what the Bible reveals of God and of how we can become related to Him.

One God, The Father

God has always existed, and will always exist. Although we cannot **understand** how this can be, because our minds are finite so we can only understand finite things, we are nonetheless surrounded by infinity. We do not **understand** the infinity of space, but the fact of it is obvious and undeniable, so we all accept it despite our lack of understanding.

So with God, the evidence of His existence is all around us, and can be accepted by anyone who accepts facts, even though we do not understand **how** He exists eternally.

The Infinite Creator

Our God is revealed as the infinite creator in Isaiah 40:

“It is he... that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in” (verse 22)

This shows God not only as infinite, completely without limits, but greater than that, beyond infinity so He can, as it were, look at infinity from the outside. God numbers the illimitable stars and has named each, and sustains each orb in its existence by His great power:

“To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth” (verses 25-26)

And God himself is beyond weariness and weakness. Like His existence, His power is limitless:

“Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding” (verse 28)

This is the limitless, eternal God who reveals Himself to us in the Bible. He wishes to bring us close to Himself, to give us the power to become His children, so that first of all we can be morally strengthened to please Him, then physically transformed to life for ever with Him:

“He giveth power to the faint; and to them that have no might He increaseth strength... they that wait upon the LORD shall renew their strength” (verses 29,31)

Source of Life

God has life in Himself (John 5:26) as an inherent property of His nature. So He alone has underived immortality:

“The blest and only Potentate (sovereign of all), the King of Kings and Lord of Lords; who only hath immortality” (1 Timothy 6:15-16)

The Bible describes God’s physical nature as “spirit”:

“God is **spirit**: and they that worship him must worship him in spirit and in truth” (John 4:24)

By spirit, the Bible means the substance of God’s personal being, as distinct from flesh (the physical substance of mankind and animals - Isaiah 31:3).

Boundless Wisdom, Righteousness and Love

Spread through the whole breadth of the Bible is continuous exposition of the mental and moral “nature” of God. The great variety of narrative, history, doctrine, prophecy, warning and exhortation all display to us how God thinks and acts.

In two splendid epitomes God has summarised the two great facets of His mental and moral nature.

The first shows Him to be wise, and pure and righteous without the shadow of any foolishness or impurity:

“This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all” (1 John 1:5)

Light is a constant Bible metaphor for wisdom, purity and righteousness. It is used in contrast to the “darkness” of mankind’s ways, foolishness, sin, injustice. Compare the exposition of God’s wisdom and goodness in Romans 11:33-36.

By contrast to us, God's mental nature is unalloyed wisdom and justice. The second of these summaries shows God's moral nature dominated by love:

“We have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God and God in him” (1 John 4:16)

The emotion which has impelled God to offer to become a “Father” to us is love, which this passage shows to define His moral nature. By His love, He seeks to spark in us a response, so that we become drawn to Him by mutual affinity.

Since “light” and “love” define God's mental and moral nature they also define the qualities of mind essential in us to become His children.

The first essential in seeking the wisdom and love that unite us to God is to get to know Him - and to know Him as He really is.

The Father Alone is God

The truth about God has been lost to most of Christendom by the introduction of the doctrine of the Trinity into “Christianity” in the fourth century A.D. The Trinity is not a Bible doctrine. In fact it originated in Babylon some 2,000 years before Christ, and was grafted onto “Christianity” by the Catholic Church. Jesus Christ himself teaches that the Father is the only God and that neither Christ himself nor any other is part of the Godhead. In John 17 Jesus says:

“This is life eternal, that they (my disciples) might know thee (Father) the only true God, and Jesus Christ whom thou hast sent” (verse 3)

Jesus' words are emphatic and clear - though godhead may be claimed for others, even for himself, such claims are false - the Father is the only **true** God.

Consequently the Bible frequently shows the Father to be the God of the Lord Jesus Christ, just as to us. For example:

“I ascend unto my Father, and your Father; and to my God and your God” (John 20:17)

“Blessed by the God and Father of our Lord Jesus Christ” (Ephesians 1:3)

Again, the Father is distinguished from Jesus and all others as the only God in 1 Corinthians 8:

“We know that an idol is nothing in the world, and that there is none other God but **one**. For though there be that are **called** gods, whether in heaven or in earth (as there be gods many, and lords many),

“But to us there is but **one God, the Father**, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him”
(verses 4-6)

The force of this statement is that it is made as a refutation of assertions that there **are** other gods than the Father. It is therefore a deliberate exclusion of all others (including Jesus Christ and the holy spirit) from a part in the Godhead. We will consider Jesus Christ as a **manifestation** of God in the next section. The relationship of Christ to God is explained in 1 Timothy 2:

“There is **one God** and one mediator **between** God and man, the **man** Christ Jesus” verse 5)

Even now, in his position of highest exaltation in heaven, Jesus Christ is **man** and acts between God and man as mediator to God most holy.

What makes Mediatorship between God and man essential is the fact that the most holy and pure God cannot and will not allow sinful, unholy man into His presence. Consequently, if Jesus were himself part of the Godhead, he would be invalidated from being mediator. It is **only** because he is **man** and at the same time, sinless and holy, that he can be our mediator to God most holy.

We conclude that the Father is the only true God, the infinite creator and source of all existing things.

JESUS CHRIST, SON AND MANIFESTATION OF GOD

Jesus of Nazareth was:

“a **man** approved of God among you by miracles and wonders and signs, which God did by him in the midst of you” (Acts 2:22)

The Only Begotten Son

But he was more than merely man. He was God’s only begotten son. The angel of God showed this before his birth to Mary, his mother:

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great and shall be called the **Son of the Highest**: and the Lord God shall give unto him the throne of his father David ...

“Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost (Spirit) shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the **Son of God**” (Luke 1:31-35)

So Jesus is God’s son - not “God the Son”, a phrase nowhere found or hinted at in Scripture. As **son** of God, he is neither co-equal nor co-eternal with the Father. His existence began at his birth some 2,000 years ago.

But being son of God, the mental and moral family likeness to his Father is evident in Jesus, as we would expect.

“The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth” (John 1:14)

Mental and Moral Image of God

So close is and was this mental and moral likeness to his Father that Jesus is called:

“The image of the invisible God, the firstborn of every creature... For it pleased the Father that in him should all fulness dwell” (Colossians 1:15,19)

Being the image of God in character, it is clear he is not God, but a manifestation who shows us God’s thoughts and ways - which we could not otherwise see.

Jesus is shown to us as being in character in the **form** of God:

“Let this mind be in you, which was also in Christ Jesus: who, being in the **form** of God, thought it not robbery to be equal with God: (Better translated - Considered not equality with God a thing to be grasped - Revised version and Revised Standard Version) but made himself of no reputation... and became obedient unto death, even the death of the cross... Wherefore God also hath highly exalted him (Philippians 2:5-9)

This passage is the climax of an exhortation by the Apostle Paul for us to avoid an attitude of pride and selfishness. And to enforce the exhortation strongly, he illustrated that Jesus himself achieved his reward and exaltation by showing just such a character - humble and unselfish.

He was in the form of God, that is, he showed in his character all the virtues of God, yet he did not seek to usurp the reverence due to God - but rather emptied out pride and became humble as a servant (Philippians 2:7). And Jesus perfected his work of service in obeying God right up to death on the cross. Christ's relationship to God is clearly shown here - he was in God's form mentally and morally - that is a **copy** of God's character. And he was **obedient to** God as a servant and son.

Of One Mind with God

The likeness of Christ as son of God to his Father in character and virtue is illustrated in his own words in John 10:30-36:

“I and my Father are one” (verse 30)

The Jews misunderstood this. They thought he was claiming to be God, just as Trinitarians today misunderstand him (verses 31-33). So Jesus makes clear that the unity he means is a mental, moral unity, a likeness of character founded on his complete absorption of the word of God - and that a similar oneness of mind with God is for others beside him, at least in measure (verses 34-36).

So Christ shows the source of the doctrine and power he possessed to have been his Father (John 7:16; 8:28-29, 38, 42).

The Word Made Flesh

Christ's character and his whole way of life were formed by God's word. So complete was its effect on his mind that he is described as the "word made flesh" (John 1:14). This means that the mind of his Father exhibited in the Bible was so indelibly engraved in Jesus' heart that all his thoughts and actions were generated by his Father's will. The book of Hebrews confirms this:

"Lo, I come to do thy will, O God" (Hebrews 10:7)

God's will for Christ was that God should perfect in him an unblemished character by His word and strength and then Christ should lay down his life as a sacrifice, crucified to save all who believe in him.

Jesus espoused this purpose with all his heart, and in love for God and us, gave himself wholly to God to perform that work in him:

"Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9)

He is shown to be son and servant of God - not part of the Godhead - and to have given to God the obedience his position as son and servant required.

God Manifest in Flesh

This great Bible doctrine of God manifest (or shown forth) in flesh is summarised in **1 Timothy 3:**

"Without controversy great is the mystery (or secret) of Godliness: God was manifest in the flesh..." (verse 16)

Here is God's explanation of how Jesus' perfect life and character came to be. He was a man, human flesh, and subject to the same weakness and temptation as we are. But God showed himself in Jesus - he formed Jesus' character and virtues in him by the indwelling of His word.

This is said to us to show us how we may "know how we ought to behave ourselves in the house of God" (verse 15). In fact God seeks to manifest himself in us as he did in Christ.

The Relationship of Jesus To His Father

ON THOMAS' STATEMENT - John 20: 28

The basis of understanding this is in **John 10:27-36**.

A quote from **Psalms 82:6** is made by Jesus. The Psalm shows that the judges of Israel are called "gods" (Elohim) on the basis that the word of God came unto them.

Ephesians 1:3 God was the God of Jesus as well as his Father (cp. John 20:17).

John 17:1-3 v3 is the key to life eternal. THE FATHER IS THE ONLY TRUE GOD - Jesus excludes himself = he is the servant of God (e.g. Isaiah 52:13; 53:9-11).

1 Corinthians 8:4-6 - there is only one true God.

1 Timothy 2:3 - the reason for this title is in v4, note v5 this was written approximately A.D.65 - 30 years after Jesus had ascended to heaven. Jesus is still called man - therefore he is not God. But, further as a mediator he is drawn from mankind. He can only be a mediator if he is not God.

John 17:5 is to be understood that the Father's purpose of glory was known to the Father before the world was and He foresaw His son at the head of this glorified family, see **vv21-22**.

(Why we do not have a paid ministry:

Acts 20:28-34; 1 Peter 5:2-3; 2 Peter 2:1-3 (feigned = counterfeit) - i.e. they buy you and do it with counterfeit currency.)

Matthew 11:10; Luke 7:24; 9:52; James 2:25 - angels translated as messengers.

Homework: On God manifestation John 6:27-29,51,63 – read the whole chapter

John 3

John 3:2 - Nicodemus is implying that they could not understand what Jesus was saying.

John 3:3 - Jesus uses “see” in 2 senses.

John 3:4 - the problem was they took literally figures of speech and they took as figurative what he spoke literally.

John 3:13 - is one of the heavenly things - i.e. if you look at it from a human viewpoint you'll get it wrong. If you look at it from a Divine viewpoint you'll get it right. “The son of man” is the subject of the verse - he ascended, came down from and is in heaven. God speaks of all these things as having occurred because He has foreseen these things. Jesus' life was of spirit. His character developed by the Spirit and after resurrection changed to Spirit nature (cp. **2 Corinthians 3:17-18**).

(**John 20:21-28** Thomas convinced of the corporeal resurrection of Jesus; Mark 16:9-14 cp. Luke 24:13,29-31.)

Christ was in heaven in outlook cp. Ephesians 1:1-2,3. We too are to be in “heaven”, Ephesians 2:4-6; Colossians 3:1-4; Matthew 6:19-21 cp. Isaiah 55:8-11 conveys several of the ideas of John 3.

John 6

John 6:38 - Jesus is subject to the will of a greater One.

John 6:39 - His works are of the Father's will.

John 6:44 - Except you have an influence from heaven you will never understand me.

John 6:46 - Jesus has totally and clearly perceived the Father's character.

John 6:51 - Where was the flesh made? On earth of course. There it cannot mean the actual descent of a being from heaven, but the creation of a being upon earth.

John 6:60 - cp. John 3:13 see the Son of Man go back - as spirit the descent occurred he went back as a spirit man.

John 6:63 - Confirms that it is the spirit descending and giving life which is the vital point, not the flesh.

ONE GOD IN MANY SONS

God has declared from the beginning that it is His purpose to fill this earth with His glory (Numbers 14:21). The way He does this is by showing forth Himself in those who obey the gospel.

Re-created in God's Spiritual Likeness

In fact God redeems us in Christ so we can show forth His virtues:

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (correctly as in the margin – the virtues) of him who have called you out of darkness into his marvellous light” 1 Peter 2:9

God's virtues are not natural to us. We must learn them from His word, which re-create our minds in His likeness in a spiritual re-birth (1 Peter 1:23).

His exhortation to us is to become imitators of Him as children do their parents (Ephesians 5:1). We can do this by observing His ways of thought and action as the Bible shows us them, and then doing as we see Him do.

Both the letters to the Ephesians and the Colossians show that the effect of our belief in the gospel is to create in us a new mental and moral outlook, which forms our characters into the image of God's own: -

“Be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness” Ephesians 4:23-24

“Ye have put on the new man, which is renewed in knowledge after the image of him that created him” Colossians 3:10

This is what God wishes for us, so that He can adopt us as His own children, to save us from death and draw us into eternal happiness and fellowship with Himself and Christ.

Christ Dwells in Our Hearts

Christ is the manifestation of God to us, so God wants to see in our hearts the image of Christ. Paul prays that God may grant us:

“to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith...” Ephesians 3:16-17

This key Scriptural statement focuses attention on the only means by which the image of Christ and God may be formed in our hearts - by belief of the gospel.

By faith our ways of thought and action can be greatly changed so we behave as Christ did, and please God as he did.

The change will bring us close to God and create a unity of mind with him similar to that attained in Christ. Christ prayed for those who believe in him:

“that they all may be one; as thou Father, art in me, and I in thee, that they all may be one in us... and the glory which thou hast given me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one” John 17:21-23

This unity of mind, heart and character, imperfect as it may be in these days of weakness, gives us access to a source of strength, happiness and security that nothing else can offer, and no one can take away, if we remain faithful.

God is pleased to see in us His own image and will crown it with a fitting reward. He will endow those, whose lives have shown Him forth, with His own divine and immortal nature. The Apostle Peter says:

“His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might **be partakers of the divine nature**, having escaped the corruption that is in the world through lust” 2 Peter 1:3-4

The First Steps

Your first steps to realising this glorious destiny, offered through the grace of the loving God, are:

1. To accept His call made to you in the gospel,
2. Believe the gospel of the kingdom of God and the name of Jesus Christ,
3. Be baptised into Jesus Christ to obtain forgiveness of sins,
4. In a life of faith and obedience to God, let God show Himself in you in every thought and act.

Jesus Christ – The Son and Manifestation of God – Part 1

Reading: John 6:27-65

In natural things a father and son are alike in many ways but nonetheless are different individuals one being older than the other by very reason of their relationship as father and son. This is the relationship that exists between God - His son.

Philippians 2:6 Jesus is in the form of God as any son is in the form of his father, which presupposes the existence of the father before the son.

Luke 1:35 Jesus was both son of God and son of Mary. That which was born was human and dependent for its very existence upon a mother and father. There could be no existence before its conception. v32 “He shall be called the Son of the Highest” is suggestive that the fact needs proof. He was human which would otherwise be seen to be an impossibility but was revealed by God to be true.

John 1:15 “...preferred (Philippians 2:9 - exalted because he was death, v8) before me; for he was before me”.

V30 Talking about the **man** who was before him which is proof that it is not talking about a pre-existent part of the Godhead but that rather this was a part of God’s plan and was foreknown of Him, Romans 8: 2 9.

John 6 the exposition of John 1:15, 30.

v32 - he was the bread, which came from heaven; v38 he came down from heaven; v51 he equates the bread with his flesh - which he says came from heaven.

If therefore it is insisted that this preaches his pre-existence then he existed in flesh in heaven - this could not be because his flesh was the product of his conception in his mother’s womb. It is evident then that he meant other than his literal pre-existence in heaven.

Such passages are understood then that his existence prior to his conception was as a part of God’s plan and purpose - he pre-existed only in the foreknowledge of God and not in a literal existence before conception. See Romans 4:17

Jesus Christ – Son and Manifestation of God – Part 2

Reading: Colossians 1

The principle at the heart of this subject (1 Timothy 3:14-16) in a context of how the members of the household of God should behave. Note the correct punctuation in vv15-16

“...how thou oughtest to behave thyself in the house of God, which is the ecclesia of the living God. The pillar and ground of the truth and without controversy great is the mystery of godliness: God was manifest...”

Manifestation means showing forth. Jesus Christ in his life and behaviour showed the character of God.

Colossians 1:13 darkness - the ignorance that is in the world uninfluenced by God. v15 “image” means likeness in the same way that a photograph is the likeness of the person photographed. It is not the original.

Colossians 2:9 the Godhead was “dwelling” in Christ which in Greek language clearly indicates he was not himself a part of the Godhead. He was the “house” and not the “resident”. The word “Godhead” means the qualities of God - the qualities of God that dwell in Christ were those of character. When the Lord Jesus Christ was immortalised he possessed the spirit qualities bodily. This still differentiates between God and Jesus. The angels possess these qualities as will the immortalized saints, see Ephesians 3:19.

Things about Christ making it impossible:-

1 Peter 1:20	“foreordained” i.e. under God’s control
Romans 1:1-2	“Jesus promised before” ... Father had him in control - a time at which he didn’t exist
Luke 1:35	“conceived”
Galatians 4:4	“made of a woman”
Romans 1:3	“made of David’s seed”
Acts 10:38	given Holy Spirit by God
John 6:27	“sealed” by the Father
Matthew 28:18	“given all power” by God
1 Peter 2:4	chosen by God
Acts 2:24	“raised” from the dead
John 5:26	“given life” by God
Acts 2:33	“exalted” by God
Acts 3:13	“glorified” by God
1 Peter 1:21	“given glory” and honour by God
Philippians 2:9	given the name of God by God
Acts 4:11	made cornerstone
1 Corinthians 1:30	made by God wisdom...

John 1:1 A strange beginning - it must have been expected to be understood by the readers. The book was written for believers. The word “word” is “logos”. Its use will demonstrate its meaning:

Acts 15:7	“the word (logos) of the gospel”
Ephesians 1:13	“the word (logos) of the truth, the gospel”
Colossians 1:5	“the word (logos) of the truth, the gospel”
Titus 1:3	“manifest the word through preaching”

These are expressions that the reader would readily understand by the use of this word.

See Acts 8:4 “**preaching the word**”. “Preaching” means “preach the gospel” - thus the identity of the word and the gospel. Thus John 1:1 will be understood as ...

“In the beginning was the gospel”.

“The word was God” is a metaphor. Other examples of metaphor are John 1:8; 5:35; Jude 12, 13. John 1:1 - Whatever the word was... it was **with** God, two different things emphasized by its repetition in v2.

The Name of Manifestation

Reading: Exodus 3

Ephesians 4:1 - the call to be brethren of Christ, children of God, examples to the world of what God would have us to be, e.g. vv17-24 (v22 exhortation - put off the way we lived before we entered into Christ - old ways were corrupt simply because they were impelled by the lusts in our mind), **v23** be renewed in the disposition of our mind, **v24** a new way of behaviour - “after God” – “patterned on”, “like” (now no longer like Adam, but like God) - the new man has been recreated - they now have one name common to them all, Revelation 3:11-12, the family name - thy new name. Jesus’ old name was Yahoshua, his new name is Yahweh (Philippians 2:9, 11). It is his obedience to God that proves his sonship (Hebrews 5:8-9; John 1:14 the only begotten stands unique and alone, see v12; and relate to Revelation 14:1). The name describes for us a changed way of life.

Exodus 3:13 - they would ask what was God's name. What can you tell us that will show us what He is like? (is the idea) The nations' gods' names bespoke their identity, i.e. Baal = lord, Milchom = king etc,

v14 I AM THAT I AM (one statement of the name).

v15 THE LORD GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, THE GOD OF ISAAC, THE GOD OF JACOB (is a restatement of the name). "LORD" in capital letters is **YAHWEH** but only one word in this statement - three words making up the name, **YAHWEH ELOHIM** of **ABRAHAM, ISAAC AND JACOB** (elements). The rest of the Scriptures use each of the elements as abbreviations of the total name.

Yahweh = He will become; Elohim = mighty ones.

Abraham, Isaac (selected over Ishmael) and Jacob (selected over Esau). The name of God works by selecting from among mankind. "He will become mighty ones selected from Abraham's seed" (Romans 9 - selection).

Exodus 3:12 - "I will be" is wrongly translated "I am" in v14. "I will become who I will become" - this is a description of what God is like. As soon as they heard that they knew what God was like.

Genesis 18:16-18 - "Abraham shall become" - by having a son and becoming a father. Yahweh's name therefore indicates His intention to have a family. Genesis 32:10 "I have become" - a family now grown into two companies. Genesis 48:19 - "he also shall become a people... become a multitude of nations".

Exodus 2:9-10 - "became her son" by adoption (cp. John 1:12 a commentary on the name of Yahweh) . He takes that name because he is a father who has sons and daughters. We are to be mental and moral reflections of our Father - a family in His own likeness.

Colossians 3:7-10 (cp. Ephesians 4) "image" interprets the ideas of Ephesians 4. Jesus in his life, death and resurrection proved that the Father had a son. Both statements in Ephesians 4 and Colossians 3 are quoting Genesis 1:26-27, image - family likeness between God and His children.

1 John 4:8-16; 3:1,2 (there is a greater sonship to come). Galatians 3:7-9, 26-29 the importance of likeness, descendants described as seed (they come from it) cp. Genesis 1:11-12. Galatians 3:16 is the application of v29, Abraham's **SEED**. People of Abraham's kind by faith - of one kind of seed only that which is characterized by Christ (cp. Romans 4:11-18) Through His word we think the way God thinks, we live as God's children.

THE ANGELS – GOD’S INSTRUMENTS OF MANIFESTATION

Their nature, relationship to the Father and an indication of our hope.

Ephesians 3:14-16 - From the Father the **whole** family is named - in heaven as well as earth
cp. Job 38:7 - the angels are God’s sons, shining glorious people.

What are angels? The real meaning of the word ‘angel’ is shown in **James 2:25**
“messengers” = Gk angelos (usually rendered angels). So this is precisely what the word means. Same in the Old Testament.

1 Samuel 25:14 - Hebrew ‘messengers’ (Malak - cp. OLD TESTAMENT Book Malachi) - see **Malachi 3:1** cp. **Matthew 11:10**. The word therefore describes their work rather than what they are by nature. **Luke 7:24** – “messengers” of John (Gk angelos).

Jesus himself sent out angelos (human “messengers”) **Luke 9:52**. In **Luke 1:19** Gabriel was a messenger sent forth to speak to Zechariah, then to Mary, v26.

They are God’s messengers to us. We can be thankful that God has opened a means of contact for mankind. **Genesis 18:1-5** - they are in their form as men - that Abraham thought they were men is clear, as **Hebrews 13:1-2** establishes. Rather than they looking like us, we look like them, **Genesis 1:26-27** (God = Elohim and speaks of the angels). v26 is God in manifestation; v27 God as the author of the creative power. We are in the **form of God**, as the angels also (**James 3:9**).

God cannot be seen by man until he receives a change in nature, **1 Timothy 6:15-16**; **Revelation 21:1-4** - these verses have their fulfilment at the end of the Millennium. **Matthew 18:10** - angels do look upon their Father. Ultimately if we are faithful the same privilege will be ours, **Matthew 5:8**. There cannot be a greater blessing than this.

Their Function Described

Hebrews 1:4 - Christ is greater than the angels; **v5** they are sons of God in a similar sense to the way we become sons of God. Jesus is the ONLY BEGOTTEN SON; **v7** His angels are spirit beings - immortal, powerful, glorious; **v14** they are preparing us for the salvation God desires to bestow upon His children who are responding to His work.

See also **Psalm 103:20-21** - mighty in strength, doing according to His word in which they rejoice. **Psalm 104:3-4** ("wind" in v3 = spirit" v4) - the basis of Paul's comment in Hebrews 1. To minister in aid and **protect** (flame of fire) cp. **2 Kings 6:9-17** - a visible sign of their function as an army to protect Elisha.

Proverbs 15:3 - a description of the angels, cp. 2 Chronicles 16:7-9 show that angels are present as Yahweh's eyes. Truly God does have OMNISCIENT COGNISANCE but His angels are where his servants are. As messengers they engage also in communication to God as well. If your heart is toward God trouble may come upon you but will **NOT** overwhelm you. Psalm 34:1-9, 15, 19, 22 - progression of ideas, **v7** the principle. (Cp. Elisha's deliverance, 2 Kings 6). What God did to Sodom was just. God did it for Lot's sake, for Abraham's sake and for our sake.

Genesis 11:11-13, 24-29 - the angelic help Jacob received.

Genesis 32:1-2 - supported by seeing God's army camp and his own, v3 messengers (malak); v9 his prayer. God gave his answer in a contest. vv24-29 Jacob's changed name to Israel - if he prevails with angels need he fear men. **v30** God is seen in others who manifest Him - angels yes and ourselves if we will let Him, cp. **Hosea 12:4-6**.

Angels' names express:

- (1) their function, and
- (2) the aspect of God which they manifest.

Angels in Daniel

Daniel 3:19-25 (a son of the gods) - the angel of God had preserved His servants v28, (as in Psalm 34:7).

Daniel 6:19-22 - shows similarly an angel of God preserving Daniel. In serving God we will be saved if we are faithful - the angels work on our behalf if it is to our eternal benefit.

Another aspect of the work is shown in **Daniel 9:20-23**.

Daniel 10:2-3, 10-13 - shows that the angels - manipulate circumstances, v20-21

1 Timothy 6:15-16 - A principle which can and should be applied.

Genesis 32:30 - what Jacob saw was a manifestation of God – true of others as it is of angels, 1 John 1:1-2.

What God is, He has made His angelic children. **Exodus 33:17-23**. God is again showing Himself through an intermediary.

Genesis 18:17-22 - shows an angel revealing God. Also

Genesis 22:11-15 - the angel speaks in the name of Yahweh as a promise.

Where did the angels come from?

Genesis 3:22 tells us something of their origin. The angels have also been put in circumstances of trial. Before their immortality they were put to the test. But now they are beyond the power of death, **Luke 20:33-36**.

2 Peter 2:4 - these **cannot** be “the spirit beings, the angels of God”, as God’s angels are deathless, they cannot sin. There is an allusion to the mythology of Tartarus - a comparison with Numbers 16 shows it very likely to be Korah, Dathan and Abiram who by an earthquake were cast down alive into the pit, compare **Jude 6**.

Very shortly we will meet our angel, **Matthew 18:10-11**.

THE TRINITY UNSCRIPTURAL

The Only True God The Father

John 17:3:

“This in life eternal, that they know thee (Father) the only true God and Jesus Christ whom thou hast sent” (RSV)

“Only”: Denies Godhead to any but the Father

“True”: Categorises claims of Godhead for any beside the Father as being false

“And”: Implies Jesus is a distinct and separate being from God

“Sent”: Identifies Jesus Christ as servant (Isaiah 49:1-9) and son (2 Samuel 7:14), subordinate to God (1 Corinthians 15:24-28)

1 Corinthians 8:4-6:

“There is no God but one...

“For us (Christians) there is one God, the Father...

“And one Lord, Jesus Christ...” (RSV)

“No God but one”: There is only one God, “The Father”, in the Universe

“And”: Implies Jesus in a distinct and separate being from God

“One Lord”: Declares Jesus Christ to be the only master, beside God, whom Christians acknowledge

Jesus is “Lord”: Because -

God, His Father, raised him from death and made him “Lord” - Acts 2:31-36

This “Lord”, Master, Ruler:

- Was crucified - 1 Corinthians 2:8
- Died - 1 Corinthians 11:26
- Was raised by God - 1 Peter 1:3

Because of those things -

- He is “Lord” both of dead and living – Romans 14:9

Therefore:

- Jesus’ bearing the Father’s name is NOT evidence that he, the son, is God

Consequently:

- The Father remains God to Jesus - Ephesians 1:3
- Jesus received his Father’s name as his reward for obedience and sacrifice Philippians 2:8-9

So that:

- Worship addressed to Jesus glorifies the Father - Philippians 2: 10-11
- The Father’s name is to Jesus a new name - Revelation 3:12

Therefore:

- Jesus’ bearing the Father’s name is NOT evidence that he, the son, is God

Consequently:

- The Father always remains God to Jesus - 2 Corinthians 11:31
- Jesus came in his Father’s name - John 5:43
- Jesus revealed his Father’s name - John 17:6,26
- Jesus did his works in his Father’s name - John 10:25
- Jesus kept his disciples in his Fathers name - John 17:12

And Because:

- All the Father's family is named from him - Ephesians 3:14-15

Therefore:

- Jesus' bearing his Father's name is NOT evidence that he, the son, is God

Consequently:

- The Father always remains God to Jesus - John 20:17
- All God's family is named from him - Ephesians 3:14-15
- All believers are called to bear the Father's name - Acts 15:14-17
- All believers do bear the Father's name - Revelation 14:1
- Jesus keeps them in the Father's name - John 17:12

Then:

- Jesus shares the Father's name in common with many who are not God

Therefore:

- Jesus' bearing the Father's name is NOT evidence that he, the son, is God

Consequently:

- The Father always remains God to Jesus - Romans 15:5-7

The Word was God – What Word?

The word “WORD” is a **general** term.

Yet, without introduction or explanation, John opens his book by using it as a **particular** term, “**THE WORD**”.

This is only valid communication if the recipients of the book already knew the precise sense John intended for the term, and if subsequent users also have the information available to them which enables them to reach the same certainty. The NEW TESTAMENT makes clear that they did, and we also do.

Constant usage from Pentecost A.D. 33 onward settles what the apostles taught as the **particular** meaning of “**THE WORD**”.

“Many of those who heard THE WORD (of the gospel) believed” - Acts 4:4

“Give ourselves... to the ministry of THE WORD (of the gospel)” - Acts 6:4

“Those... went everywhere preaching THE WORD (of the gospel)” - Acts 8:4

“THE WORD (of the gospel) which God sent preaching peace” - Acts 10:36

“When they had preached THE WORD (of the gospel) in Perga” - Acts 14:25

“The gentiles should hear THE WORD OF THE GOSPEL and believe” - Acts 15:7

“If you hold fast THAT WORD (of the gospel) which I preached” - 1 Corinthians 15:1-2

“By THE WORD of the truth (of the gospel)” - 2 Corinthians 6:7

“You heard THE WORD of truth, THE GOSPEL of your salvation” - Ephesians 1:13

“Furtherance of THE GOSPEL... to speak THE WORD without fear” - Philippians 1:12,14

“You heard before in THE WORD of the truth of THE GOSPEL” - Colossians 1:5

“Having received THE WORD (of the gospel) and doctrine” - 1 Thessalonians 1:6

“Those who labour in THE WORD (of the gospel) and doctrine” - 1 Timothy 5:17

“Preach THE WORD (of the gospel) be ready” - 2 Timothy 4:2

“In due time manifested HIS WORD (the gospel) through preaching” – Titus 1:3

“He brought us forth by THE WORD of the truth (the gospel)” – James 1:18

“In the beginning was THE WORD (of the gospel)... with God” – John 1:1

Philippians Chapter 2 – The Vital Terms

“Morphe” Philippians 2:6 “the FORM of God”; Philippians 2:7 “the FORM of a slave”

Liddell & Scott, Greek-English lexicon:

“Form, shape... fine form, beautiful form or shape... figure... a person... fashion, appearance... the outward form or semblance, as opposed to the “Eidos” or true form... kind, sort... gesture... the mere form, outline”

The Bible itself:

Mark 16:12:

“After that he appeared in another form (Morphe) unto two of them, as they walked and went into the country”

Luke 24:15-16, 31:

“Jesus himself drew near and went with them. But **their eyes were kept** from recognising him... and **their eyes were opened** and they recognised him” (RSV)

Morphe has to do with the external features perceived by an observer, not with “inner reality” or the like.

In Philippians 2, Morphe refers to Jesus’ conduct and way of life, which were seen to be like God’s as regards holiness, love and such virtues, and like a slave’s in humility.

The Trinitarian definitions of “Morphe”: “Essence, true nature, inner reality” are not sustained by the evidence.

“**Huparcho**” Philippians 2:6 “BEING in the form of God”

Liddell & Scott, Greek-English lexicon:

“To begin, start, to make a beginning of... to begin to be, come into being, arise, spring up... to be there, be at hand, be ready... (simply) to be, to be (of a good natural disposition), there is, the fact, is that, to exist really (opposed to semblance - PHAINOMAI), to exist now (opposed to being or existing before PROGENESTHAI)... to be such, to be so and so... to be possible, to lie under, to be taken for granted... to belong to, be property of, to be on (one or other) side... (participle) (one’s) property, all that is at one’s command, present advantages, one’s means, the circumstances, natural parts, talents... to belong... to rule in subordination to another, be lieutenant (to someone)”.

From this comprehensive survey by Liddell & Scott, it is evident that the Trinitarian claim that “HUPARCHO” means “BEING ORIGINALLY (before birth, before the incarnation)”, is special reading.

The Biblical usage that follows confirms this.

“**Schema**” Philippians 2:8 “being found in FASHION as a man”

Liddell & Scott, Greek-English lexicon:

“Like Latin “HABITUS”, the form, shape, frame, outward appearance, the figure, person... form, figure (as opposed to the reality), a mere outside, a mere show, pretence... bearing, look, air, mein, stateliness, dignity, pomp, gestures... manner, way, conformation, posture, position... a character (assumed (Latin) “PERSONA”, “PARTES”)... the state, nature, constitution (of a thing)... species, kinds (of diseases)... (dancing) steps, a dance (in logic) the figure (of a syllogism)... sketch, outline, plan, scheme (a mathematical) form, diagram.”

The Bible itself:

1 Corinthians 7:31 - “For the form of this world is passing away”.

Where the “SCHEMA” is that “found” by an observer, it has to do with external features discernible by the senses. Here it refers to birth, development, wants and their satisfaction, experience of weariness and sickness, ageing and the like, which are characteristic of man, as distinct from God.

An Outline of the Bible's Answer to the Doctrine of the Trinity

PROPOSITION: JESUS IS **NOT** GOD

PROOF:

SUPPOSE: Jesus **is** God

THEREFORE: Attributes of God = Attributes of Jesus

AND SINCE: God is immortal (never dying) - 1 Timothy 6:16

THEREFORE: Jesus is immortal (never dying)

BUT: Jesus **DID** die - 1 Corinthians 15:3; Acts 2:23-24
Then **received** immortality - Acts 13:30, 34, 37;
Revelation 1:18; John 5:26

HENCE: The supposition is **INCORRECT**

THEREFORE: JESUS IS **NOT** GOD

PROPOSITION: JESUS IS **NOT** GOD

PROOF:

SUPPOSE: Jesus **is** God

THEREFORE: Attributes of God = Attributes of Jesus

AND SINCE: God is supreme, subject to none

THEREFORE: Jesus is supreme, equal with God

BUT: Jesus is subordinate to God
* In the past - John 14:28; 5:19,30
* Now - 1 Corinthians 11:3
* In the future - 1 Corinthians 15:28
i.e. - Jesus is **NEVER** equal with God

HENCE: The supposition is **INCORRECT**

THEREFORE: JESUS IS **NOT** GOD

PROPOSITION: JESUS IS **NOT** GOD

PROOF:

SUPPOSE: Jesus **is** God

THEREFORE: Attributes of God = Attributes of Jesus

AND SINCE: God cannot be tempted - James 1:13

THEREFORE: Jesus cannot be tempted

BUT: Jesus was tempted - Hebrews 4:14-15

HENCE: The supposition is **INCORRECT**

THEREFORE: JESUS IS **NOT** GOD

PROPOSITION: JESUS IS **NOT** GOD

PROOF:

SUPPOSE: Jesus **is** God

THEREFORE: Attributes of God = Attributes of Jesus

AND SINCE: God is omniscient - Romans 11:33-35

THEREFORE: Jesus is omniscient (all-knowing)

BUT: Jesus is **not** omniscient

- | | | |
|---------------|---------------------|------------------------|
| * Born | - a baby | |
| * Growing up | - developed wisdom | - Luke 2:52 |
| * Adult | - Mark 13:32 | |
| * Dead | - dead 3 days | - 1 Corinthians 15:3-4 |
| | - without knowledge | - Ecclesiastes 9:10 |
| * Resurrected | - lacking knowledge | - Acts 1:7 |
| * Ascended | - lacking knowledge | - Revelation 1:1 |

i.e. - Jesus is **NEVER** omniscient

HENCE: The supposition is **INCORRECT**

THEREFORE: JESUS IS **NOT** GOD

PROPOSITION: JESUS IS **NOT** GOD

PROOF:

SUPPOSE: Jesus **is** God

THEREFORE: Attributes of God = Attributed of Jesus

AND SINCE: God cannot be seen of men – 1 Timothy 6:16; John 1:18

THEREFORE: Jesus cannot be seen by men

BUT: Jesus was seen and will be seen by men

* Mortal life – Mark 9:14, 15, et cetera

* Resurrected – John 21:14 ; 1 Corinthians 15:5,7

* Ascended – Acts 9:17, 27

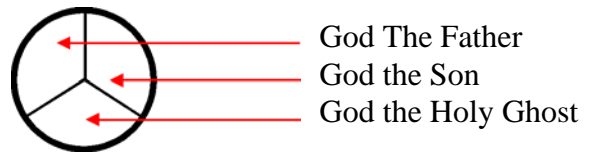
* Returned – Revelation 1:7

HENCE: The supposition is **INCORRECT**

THEREFORE: JESUS IS **NOT** GOD

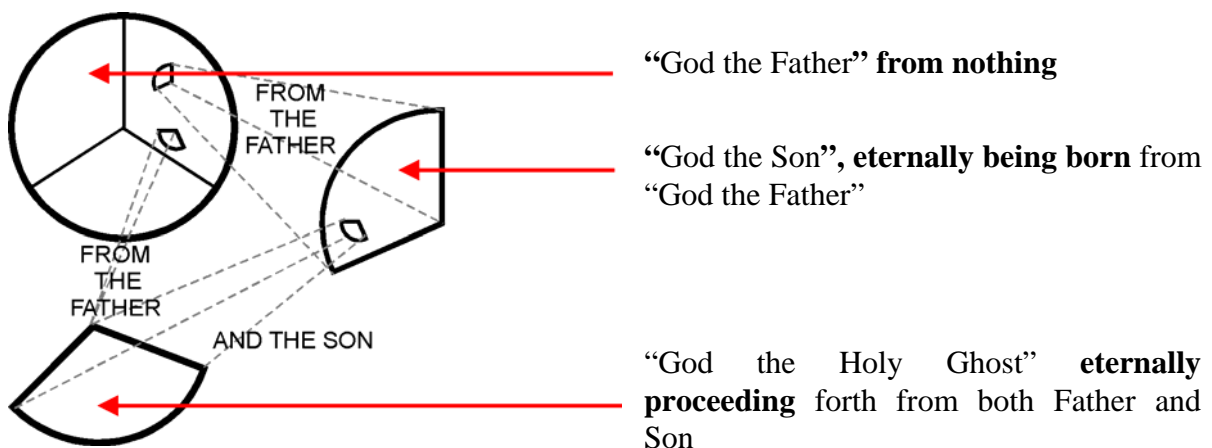
The Triune God Unscriptural

- The unscriptural triune God is one of the Roman Catholic Church's mysteries (see Revelation 17:5; 2 Thessalonians 2:7) which Catholic and Protestant Churches of almost all denominations have blindly adopted.
- Unknown to the Bible, the trinity was formulated in the 4th and 5th centuries after Christ. Its final form, the Athanasian Creed, dated from the 5th century A.D. It is in fact a revival of a pagan doctrine originated in Babylon, and grafted onto Catholic doctrine as a result of acceptance into that Church of pagan philosophical reasoning.
- The triune God is said to consist of three persons, each of which is in all respects coequal, and coeternal to the other two persons.



Trinitarian Concepts

- The **ETERNAL GENERATION** of the Son
- The **ETERNAL PROCESSION** of the Holy Ghost



- To be born is an **event** completed at a particular instant in time. It **cannot be eternal**.
- To proceed forth is an **act** begun at a particular instant of time. It **cannot be eternal**.

The “Athanasian” Creed

3. But the Catholic faith is this, that we worship on God in **trinity**: and trinity in unity
4. Neither confounding the persons nor dividing the substance.
5. There is one **person** of the Father: another of the Son, another of the Holy Spirit.
6. But Father, Son and Holy Spirit **are one godhead: equal** in glory **coeternal** in majesty.
7. Such as the Father is, so is the Son; such is the Holy Spirit.
8. The Father increate, the Son increate; the Holy Spirit increate.

Clauses 9 to 19 pronounce **each of the 3 persons**: “infinite”, “eternal”, “omnipotent”, “God”, “Lord”, but prohibit concluding that therefore there are three infinities, eternals, omnipotents, Gods or Lords.

20. **The Father** is made from nothing: neither created nor born.
21. **The Son** is from the Father alone: not made nor created but born.
22. **The Holy Spirit** is from the Father and the Son: not made, nor created, nor born, but **proceeding**.
23. There is therefore one Father not three Fathers; one Son not three Sons, one Holy Spirit not three Holy Spirits.
24. And in this trinity none is before or after: none greater or less. But all three persons are **coeternal** and **coequal** to each other.
25. Thus as everywhere so now it is affirmed above: both unity in trinity and trinity in unity is to be worshipped.
26. Whoever therefore wishes to be saved: this should think of the trinity.

The error of “**the trinity**” is **nowhere taught in the Bible**. It is the lowest point of the apostasy predicted by Paul – 2 Thessalonians 2:3. Its laboured confusion and contradiction contrast totally with the simple clarity of Christ.

“This is life eternal, that they might know Thee (the Father) **the only true God...**”

John 17:3

THE NATURE OF MAN

MAN IS WHOLLY MORTAL

The General Principle

- a) When man is created or born he becomes a LIVING SOUL (Genesis 2:7)
- b) When man dies he decays into dust and knows nothing (Genesis 3:19; Psalm 146:4)

The Original Words ‘Nephesh’ and ‘Psuche’ Translated Soul

In the Old Testament

The Hebrew word ‘NEPHEESH’ occurs over 700 times. It is translated in various ways VIZ. soul 428 times (e.g. Genesis 2:7); life and living 119 times (e.g. Proverbs 12:10); person 30 times (e.g. Genesis 14:21); mind 15 times (e.g. Genesis 23:8); creature 9 times (e.g. Genesis. 1:20); body 7 times (e.g. Haggai 2:13).

In the New Testament

The Greek word ‘PSUCHE’ occurs 105 times. It is translated in various ways VIZ. soul 58 times (e.g. Acts 2:27); life 40 times (e.g. Matthew 16:25); mind 3 times (e.g. Philippians 1:27); heart 1 time (e.g. Ephesians 6:6); heartily 1 time (e.g. Colossians 3:23); us 1 time; you 1 time.

Man’s Life Cycle

Souls are born	Genesis 46:15,18
Souls breathe	Joshua 11:11
Souls expire	Job 31:39 (mg.)
Souls die	Job 7:15
Souls go to grave	Psalms 89:48
Souls may be raised from grave	Psalms 49:15

Souls Possess

blood	Jeremiah 2:34; Revelation 6:9-10
hands	Leviticus 4:2-4
lips	Leviticus 5:4

Souls Function

Eat	Leviticus 7 : 20
touch	Leviticus 5:2
fast	Psalms 35: 13
faint	Psalms 107:5
sin	Leviticus 18:29
can be fettered	Psalms 105:18 (mg.)
can be slain	Revelation 6:9-10
can be beheaded	Revelation 20:4
can be burnt	Isaiah 47:14 (mg.)

Souls Die

Ezekiel 18:4; Psalms 78:50; Isaiah 53:12; Revelation 16:3; Psalms 89:48; Joshua 10:28,30,32,35; Job 7:15; Psalms 33:19; Ezekiel 13:19; James 5:20.

Animals Have Souls

Numbers 31:28; Genesis 1:21,24; Genesis 2:19; Genesis 9:10 (creature is 'NEPHESH' in these Genesis quotes).

Souls are Never Described as Immortal

Souls are not once described as 'immortal' neither are the adjectives 'immortal' or 'deathless' ever linked to the word soul'. The phrase 'immortal soul' never occurs in Scripture.

Immortality is Something

to be sought	Romans 2:7
of which we are in hope	Titus 1:2
to be reaped	Galatians 6:8
promised	1 John 2:25
to be bestowed in coming age	Mark 10:30

Resurrection – Man's Only Hope of Life After Death

1 Corinthians 15:16-18
1 Corinthians 15:32

MAN'S STATE IN DEATH

What is your life?

Did God endow you with an “eternal spark” of life that cannot die? Only the Bible’s evidence can settle this question. Mankind’s speculation about the alleged “immortal soul” is baseless and worthless. It is merely ‘the wish, the father of the thought’.

What does the Bible say about your life?

- It is even a vapour, that appeareth for a little time, and then vanished away” (James 4:14)
- “Man is like to vanity: his days are like a shadow that passeth away” (Psalm 144:4)
- “For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more (Psalm 103:14-16)
- “Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes” (Genesis. 18:27)

What is Man?

- A living “soul” = a natural body (Genesis 2:7 cp. 1 Corinthians 15:42-49) “soul” = any breathing creation; Genesis 1:20,24; 2:19; 9:10; Numbers 31:28 in death as well as in life (Numbers 6:6,11; Numbers 9:6,7,10,13; 19:13).
- Death attacks and destroys the man. (Ezekiel 18:4; Psalm 78:50; Psalm 89:48; 22:29; Ecclesiastes 3:18-21)
- In death man is unconscious. (Psalm 146:2-4; 6:4-5; Isaiah 38:17-18; Ecclesiastes 9:3-6,10)
- Without Christ the dead perish. (John 3:14-17; 1 Corinthians 15:18)

The Reality of Death

- “As a hidden untimely birth I had not been; as infants which never saw light” (Job 3:16)
- “Oh that I had given up the spirit and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave’ (Job 10:18-19)
- “O spare me, that I may recover strength, before I go hence, and be no more” (Psalm 39:13)
- “While I live will I praise the LORD: I will sing praises unto my God while I have any being” (Psalm 146:2)
- “They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish” (Isaiah 26:14)

Immortality a Hope and a Promise

1. Immortality brought to light by Christ through the gospel (2 Timothy 1:10)
2. Immortality obtained through obedience (Romans 2:6-10)
3. Immortality promised by God, but not yet possessed (1 John 2:25; Titus 1:2; James 1:12; 2 Timothy 1:1)
4. Immortality our hope (Titus 1:2; 3:7)

MAN MORTAL – REDEEMED BY CHRIST

Man Mortal

By experience we know that our present existence will end in death, but it is from the Bible that we know what death really means. God says:

“The living know that they shall die, but the dead know not anything”
(Ecclesiastes 9:5)

“In death there is no remembrance of thee: in the grave who shall give thee thanks?” (Psalm 6:4-5)

The only possible conclusion from these statements is that when a man dies his consciousness is extinguished.

This is in keeping with the way the Bible elsewhere speaks of death. For instance, Ecclesiastes 3:18-21, where Solomon shows death to be the same for man as for beasts, and wishes:

“...That they might see that they themselves are beasts.”

“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath... All go unto one place; all are of the dust, and all turn to dust again.”

God gives this same warning in Psalm 49:

“Man being in honour abideth not: he is like the beasts that perish” (v12)

“Like sheep they are laid in the grave; death shall feed on them” (v14)

“He (the rich) shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.” (vv 19-20)

We must conclude from these Scriptures that man perishes when he dies - and, unless he understands God, he is extinguished forever by death. As we discovered in our previous discussion, even faithful disciples of Christ depend on Christ to resurrect them. Without resurrection they too would perish like the rest. (1 Corinthians 15:18)

The “Soul” Mortal

Is it not clear, then, that the “soul” of man is mortal NOT immortal? To understand this let us be clear on what the “soul” of man is.

When God created man at the beginning, he became a “living soul”, as God said:

“The Lord God formed **man** of the dust of the ground, and breathed into his nostrils the breath of life; and **man became** a living soul.” (Genesis 2:7)

Reading this just as it is written, it says that whatever man is, was made from the dust of the ground - and it is **man**, the man made of dust, that is a “soul”. When life-giving breath was breathed into his nostrils, man, who had till then been a nonliving soul, became a living soul.

It is the body, made from the dust of the ground, that God is here calling a “soul”, and that is how the New Testament interprets it. In 1 Corinthians 15:44-45 the Apostle Paul writes of men who die:

“It is sown (into the grave) a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living **soul**; the last Adam was made a quickening spirit.”

Here God interprets the word “soul” to mean “**natural body**”. So it is clear that the Bible shows man’s soul to be his natural body and to be mortal.

These facts made understandable God’s sentence on Adam:

“In the sweat of thy face shalt **thou** eat bread, till **thou** return unto the ground; for out of it wast **thou** taken: for dust **thou** art, and unto dust shalt **thou** return.” (Genesis 3:19)

So death is the opposite of life. As life is existence, consciousness, so death is a return to non-existence, unconsciousness.

You will find further proof for this in Job 34:14; Psalm 146:4; James 4:14.

But God wishes to rescue us from that fate. He gave Christ, his only begotten son that:

“Whosoever believeth in him should not perish, but have everlasting life.” (John 3:15-16)

Immortality – A Hope and a Promise

Since we are mortal we depend on God to rescue us from death, and so He will, if we satisfy His conditions, for by Jesus Christ, God:

“Hath abolished death, and brought life and immortality to light through the gospel.” (1 Timothy 1:10)

Not having immortality otherwise, we can gain title to it only by believing the Gospel. (see Mark 16:15-16)

Immortality is held out to us as a promise, not a present possession; for instance:

“This is the promise that He hath promised us, even eternal life.” (1 John 2:25)

To us at present it is not our present experience, but a blessing we hope for:

“...We should be made heirs according to the hope of eternal life.” (Titus 3:7; see also 1:2)

When we receive eternal life (which we will if we believe and obey the gospel) it will be God’s gift to us then. (Rom 6:23)

God will bestow eternal life only on those who do believe and obey the gospel. Rom 2:6-10 makes this clear.

When will God bestow on us His gift of immortality?

- When Christ returns (Colossians 3:3-4; Philippians 3:20-21).

The Real Hell – The Grave

Consistent Bible usage establishes the real meaning of the Hebrew OLD TESTAMENT word SHEOL.

Where context prevented the translators from following theological bias, they rendered SHEOL into English by its proper equivalent - “**the grave**”.

“Like sheep they are laid in **the grave**” - Psalm 49:14

“Then shall ye bring down my gray hairs with sorrow to **the grave**” - Genesis 42:38

“God will redeem my soul from the power of **the grave**” - Psalm 49:15

“Our bones are scattered at **the grave’s** mouth” - Psalm 141:7

“They are gone down **to hell** with their weapons of war” - Ezekiel 32:27

“Though they dig into **hell**” - Amos 9:2

Where theological bias could gain an advantage the translators have rendered SHEOL by a different English word - “**hell**”.

Although “**hell**” properly means only a **covered place** (cf. ‘helmet’ = head covering), it has been shrouded with theological overtones, so “**hell**” now suggests an infernal region of flame ruled by ‘the devil’ in which wicked souls are perpetually tormented.

“**A fire** is kindled... and shall burn unto the lowest hell...” - Deuteronomy 32:22

“**The wicked** shall be turned into **hell**” - Psalm 9:17

“Thou wilt not leave my **soul** in **hell**” - Psalm 16:10

“Hell from beneath **is moved** for thee” - Isaiah 14:9

“The strong among the mighty shall **speak** to him out of the midst of **hell**” - Ezekiel 32:21

The Lake of Fire

When Sodom and Gomorrah were steeped in lust and wickedness, God rained on them the destruction of brimstone and **fire**, then buried them under the waters of the Dead Sea - Genesis 19:24

This holocaust burnt apparently for some days and was visible from the Judaeen hills - Genesis 19:28, and was not extinguished when the cities were reduced to ashes - 2 Peter 2:6.

God interprets this brief burning and total destruction as “suffering the vengeance of **eternal fire**” - Jude 7. **Hence:** God is using “eternal” to describe the **everlasting effect (permanent destruction)**, not the everlasting duration, of the fire.

The New Testament uses the overthrow of Sodom and Gomorrah in the fire and the Dead Sea as the basis of the symbol - “the lake of fire burning with brimstone” - which represents Europe in the process of being subdued by Christ in the war of Armageddon - Revelation 19:20.

THE OLD SERPENT, THE DEVIL AND SATAN

Introduction

There is a need to distinguish between ‘devil’ and ‘satan’. Both terms in the New Testament are used exclusively of men. ‘Devil’ is a New Testament word.

There is a very clear distinction between devil and satan. Devil is not used in Old Testament Hebrew, nor any similar word to it. There is no Old Testament counterpart of the devil - 4000 years of history presents no devil. Devil and satan are therefore quite distinct.

The Bounds of Fundamental Doctrine

Every subject of fundamental doctrinal importance in Scripture is given by God its broad definitions and strict bounds in an array of clear and emphatic generalisations.

To ignore these statements of principle, or to exceed their limits, is a mark of the “carnal mind” that is not subject to the law of God, nor indeed can be. It is a sobering thought that the majority of expositions of the subject of the Devil and Satan extant in the world religious resist the plain sense of Scripture, especially the major, definitive and clearest divine statements on the subject.

These declarations of principle are our protection from error and will be the focal centre and touchstone of the expositions to be featured in this study.

The Seven Declarations of Principle – The Devil and Satan

1. THE SOLE SOURCE OF TEMPTATION IS THE LUSTS OF MAN - James 1:12-17
2. ALL LUSTS ARE ORIGINATED BY THE WORLD - 1 John 2:15-17
3. THE SOLE SOURCE OF SIN IS THE PASSIONS OF MAN’S FLESH - Romans 7:5-25
4. THE THINKING OF MAN’S FLESH IS THE ENEMY OF GOD - Romans 8:7
5. THE HEART OF MAN IS THE SOURCE OF ALL WICKEDNESS - Mark 7:18-23
6. MAN’S HEART IS THE MOST DECEITFUL OF ALL THINGS – Jeremiah 17:5-11
7. THE DEVIL HAS BEEN CANCELLED OUT THROUGH CHRIST’S DEATH - Hebrews 2:14

As we examine these, their universality and exclusiveness will become clear, as will their prime position as statements of fundamental principle.

They are the first things a reverent student of the Bible seeks in seeking to find God and to understand the Gospel He has graciously given to save us.

To these, throughout the effort, we give paramount weight, and use them to guide and limit our interpretations of all else said on this topic, especially such passages as contain figurative, symbolical, parabolic or ironical language, as many on this subject do.

Christendom has arrived at its extraordinary caricature of Bible doctrine by ignoring the Bible's statements of principle, by wresting many passages out of their immediate context and the general context of Scripture and failing to distinguish literal from figurative language.

That being the process by which the theologians have reached their erroneous conceptions of the subject, we need to reverse the process to arrive at a clear and Scripturally true comprehension of what God does mean by the titles: "THE DEVIL" and "THE SATAN", and this we will do, if God permit.

The Human Heart – Our Real Problem

In **Jeremiah 17:1, 5, 9, 10** the emphasis is on the heart of man. V5 identifies the problem - it is not anyone other than man.

Jeremiah 17:9 the heart speaks of the innermost things. The heart is more deceitful than anything God knows.

Isaiah 40:4 same word as "deceitful" in Jeremiah - the heart is crooked, bent.

Hosea 6:8 mg (cunning) - same as "deceitful".

Jeremiah 9:4 "utterly supplant" - one who pulls down and takes the place of another, supplanter. See Genesis 27:36 (related word) A cunning, crooked, supplanter - always supplants God. No work left for the devil of Christendom.

Jeremiah 17:9 - who then can ever get to the bottom of the human heart - there is nothing to match it.

"wicked" - cp. Jeremiah 15:18; 30:12,15. "Incurable" - Micah 1:9 Job 34:6 ("incurably sick"). "Very sick" - 2 Samuel 12:15. "Desperate or desperately sick" - Isaiah 17:11. The human heart is incurable. The only thing that can cure the human heart is to change its nature.

Jeremiah 17:10 - when God sees evil he goes into the heart that produced it - to find its source and get the right culprit. The devil then is human kind. V11 God does not as an unrightful possessor hang on to his ill-gotten gains. The heart will be changed in immortality.

Mark 7:2 - the subject is the source of defilement. V15 nothing external to a man can defile him. Vv18-23 he chides the disciples for not understanding how true defilement occurs. V21 there is **only one place of origin of all sin**.

Mark 7 speaks of the evil of the human heart. **Matthew 6:13** “the evil” or “the evil one” speaks of the human race.

James 1:12 “temptation” = trial; “tried” = Proven. Vv13-14 it not God but you (v16 make no mistake I’ve told you the whole story) - it’s not God, but us. V17 excludes all other possibilities of a tempter’s origin. Sin doesn’t come from heaven. God only fathers light. Maybe now he’s Father of lights, but what of the past - v17 answers - there has been no change with the Father.

The Devil

The Devil is a title, which means: “The Transgressor”, which God has chosen to describe the source of all transgression against Him, that is, mankind’s own innate propensity to sin, “the passions of sins”, Romans 7:5. This same title is then used to describe people and human governments, which are dominated by that propensity to sin, John 6:70; 1 Peter 5:8.

God charges all the World with being His enemy, 1 John 2:16. He identifies the “passions”, Romans 7: 5-25, and “lusts”, James 1:13-17, which are in men, as the force that generates all the sins men commit, Mark 7:20-23.

It is this “thinking of the flesh” which He condemns as the source of the World’s enmity to Him, Romans 8:7.

It is these innate propensities to sin which God identifies as “The Devil”, Hebrews 2:14, which it was Christ’s work to destroy. This he did in his own case two thousand years ago, and will do for us who believe in his Truth when, very soon now, he returns from heaven, Hebrews 9:24-28; Matthew 25:31.

“The Devil invented by Catholic and Protestant theology is a perversion of this doctrine, which misuses unrelated Bible passages, regardless of their general or particular context.

To speak of a Devil who is a rebel angel is to deny the supremacy of God and invalidate the Lord’s prayer: “Thy will be done in earth, as it is in heaven”, Matthew 6:10.

To speak of a Devil who is immortal is to deny the justice and truthfulness of God, who says; “The wages of sin is death” Romans 6:23; Ezekiel 18:4, 20.

To speak of a Devil who is a rebel, sinful angel; who is spirit, and yet can die; is to deny both the worth of our own hope of salvation and the express teaching of Scripture that angels cannot die, Luke 20:36.

What Christadelphians Believe on the Devil

We believe that a correct understanding of the devil as outlined in God's word is very important, in helping us to understand clearly God's plan of salvation.

In Hebrews 2:14-15 it shows us the object of Christ's mission - to destroy the devil which had the power of death. Christ partook of human nature and died in order to do this, and in so doing deliver others from the power of the devil and of death.

When we look at some other scripture we see that Christ came to destroy SIN :-

- | | |
|--------------------|--------------------------------------------------|
| Hebrews 9:26 | - "He put away SIN by the sacrifice of himself". |
| 1 Corinthians 15:3 | - "Christ died for our SINS." |
| 1 Peter 2:24 | - "His own self bare our SINS on the tree." |
| 1 John 3:5 | - "He was manifested to take away our SINS." |

We also see that SIN was the original cause of DEATH :-

- | | |
|---------------------|-------------------------------------------------------|
| Romans 6:23 | - "The wages of SIN is DEATH." |
| Romans 5:12 | - "By one man SIN entered the world and DEATH by SIN" |
| 1 Corinthians 15:56 | - "The sting of DEATH is SIN." |

From this it is obvious that Christ came to DESTROY SIN and also that the power of DEATH is in SIN. The Devil is therefore a synonym (or a word with the same meaning) for SIN. What then is SIN? From Romans 7 we see that sin and human nature are closely related.

- | | |
|-----|------------------------------------------------------------------------------------------------------|
| v17 | - "SIN which dwelleth in me" |
| v23 | - "the law of SIN which is in my members" |
| v18 | - "I know that in me dwelleth no good thing, I will what is right but how to perform it I find not." |

Paul found himself constantly exposed to a mental conflict, he wanted to do the will of God, but HIS OWN desires were so strong that he found himself succumbing to them.

- | | |
|---------|-----------------------------------------------------------|
| Vv19-24 | - He blames his failings on the weakness of human nature. |
|---------|-----------------------------------------------------------|

In Mark 7:15-23 we see that sin is from internal thoughts and not from external influences.

Galatians 5:17-21 describes the works of the flesh, they can be aligned in 1 John 3:8-10 with the works of the Devil.

James 1:14-15 "Every man is tempted when he is drawn away of HIS OWN lusts."

If we look at the word “Devil” itself from the Greek, it is the word “Diabolos” which signifies a false accuser, or a slanderer. In 1 Timothy 3:11 we see it correctly translated as slanderer. 2 Timothy 3:3 translated false accusers and Titus 2:3 also false accusers.

We see from this that the word Devil basically relates to human nature. Human nature can be shown forth in various forms e.g. a government can become a political manifestation of the flesh if it stands in opposition to the ways of God. Look at 1 Peter 5:8. In this verse the Christians were being persecuted by civil authorities who likened to a roaring lion because of their ferociousness (cp. with Paul in 2 Timothy 4:17 he was delivered out of the mouth of the lion when he escaped imprisonment). Christ also referred to civil authorities as the devil in Revelation 2:10.

In 1 John 3:8 we see that right from the beginning of time it has been the lusts of the flesh that have driven men to sin – Christ came to destroy the works of the devil (he came to destroy sin and did so by opening a way for forgiveness and salvation).

So how do we overcome the devil – By following Christ’s example and conquering the flesh of the Glory of God. (Acts 2:38 Baptism, 1 John 1:9 Forgiveness).

The Satan

“The Satan” and “The Devil” are not identical. New Testament use of the word “Satan” is grounded historically in Old Testament precedent, and must be viewed in this light in order to be understood.

“The Satan” is a title: which means “The Opponent”, “The Adversary”; which God has chosen to describe people or bodies of people who, posing as worshippers of God, have abandoned His truth and turned to opposing it and those who espouse it, Matthew 12:26; Revelation 2:9; 20:2. It is particular, in its reference to religious opposition to God, His truth, or His faithful worshippers, not general, like “diabolos”, which by contrast refers broadly to sin and sinners.

In the expositions that will, God willing, comprise the Effort, the distinct themes to be found discriminating these two subjects in Bible teaching will be pointed out, and the great illumination that they cast on the meaning of individual contexts will be given rightful prominence.

Satan is a Hebrew word, meaning an adversary, or opponent.

The New Testament use of SATAN is special in two clear ways:

1. Transferring into Greek letters, but untranslated, the Hebrew OLD TESTAMENT noun “Satan”, to stand out as an intruder into the Greek context, to direct us to apply its OLD TESTAMENT meaning in every NEW TESTAMENT context where Satan appears.
2. Quoting directly from Job chapters 1 and 2 and Zechariah chapter 3 (with its background of Ezra chapters 4 to 6) the definite form “THE SATAN”, which is unique to those passages, to compel us to bring them to bear on every NEW TESTAMENT context where also the expression “The SATAN” appears.

Two Key Old Testament Passages

Zechariah 3:1 - Satan, noun; “to resist” - verb; both in same verse (note mg references). Why did they put satan there rather than adversary? (1) A theological reason and (2) because THE SATAN - definite article is used. “The satan” - a particular adversary that the Jews of Zechariah’s time were suffering. The historical background is found in **Ezra 4:1-3** adversaries (tzar - another word), v3 they were refused, vv4-5 their response, v6 accusation (sitnah - an abstract noun formed from satan).

Zechariah 3:2 refers very clearly to Ezra 4. The issue was Jerusalem. Jesus takes this use of satan and makes it New Testament use, cp. Matthew 12:22-26. Beelzebub - **2 Kings 1:2**. The god of Ekron - Philistine city. Lord of the flies - because they believed flies were good for healing. Jews changed it to Baalzebul - Lord of shame or the dung heap. He firstly proves that it is impossible for Beelzebub to be the source of power if he did make them sick he wouldn’t give another power to heal. **V26** the definite article “If the Satan cast out the Satan”. If you wish to know what is meant by “the Satan” you will have to go to a Hebrew scripture to find it out. If I am not the one opposing God, he is the Joshua therefore those opposing him were the Satan of Zechariah 3. Cp. 1 Thessalonians 2:14-18 - he had sought to return but the Jews prevented him (the Satan).

There is an equivalent Greek idea for a religious opponent, cp. **1 Peter 5:8** adversary = ANTIKIEMENOS - one who lies down in front as an adversary. Another occurrence is in **Jude v9** (devil = diabolos). Here there is some common ground between Satan and devil. Matthew 5:25 **adversary** (Antidikos - an opponent at law) - cp. Psalm 109:6,20,29; Zechariah 3:4. A wicked judge and an accuser they will be judged with the same basis used against me.

If there are Greek equivalents why transliterate into New Testament? There is no Greek word that can draw the basis of the Hebrew, in particular the context of Zechariah 3, into the New Testament.

So applied, the expression “The SATAN” always signifies:-

Apostate Religionists, Who Oppose the Truth of God

The Satan is identified in the NEW TESTAMENT with three main bodies of apostates:

1. The Leaders of the Jews who opposed Christ - Matthew 12:26
2. False brethren who oppose Christ’s true saints Revelation 2:9
3. The Apostate Churches of Christendom, which oppose Christ’s true Ecclesia - Revelation 20:2

The second of these, especially, has a solemn warning for us: there have been in the past, brethren of Christ who have fallen so far into apostasy that they have been counted to be “The SATAN”, so can we! This calls for humility, reverence and care in study of the Scriptures, to ensure we do not follow in such footsteps.

Each New Testament instance of THE SATAN draws on the Old Testament precedents in Job 1 and 2 and Zechariah 3 to invest the expression THE SATAN with the meaning:

APOSTATE RELIGIONISTS, WHO OPPOSE THE-TRUTH OF GOD

The historical features of THE SATAN establish this:

FEATURES OF ‘THE SATAN’	JOB CHAPTERS 1 & 2	ZECHARIAH CHAPTER 3	EZRA CHAPTERS 4 to 6
FALSE WORSHIPPERS OF GOD	1:6-7	3:1	4:1-2 2 Kings 17:24
OPPONENTS OF GOD’S WORK	1:9-11 2:4-7	3:1	4:4-5
FALSE ACCUSERS OF GOD’S SERVANTS	1:11	3:1,2	4:6-16
VIOLENTLY STOP THE WORK OF THE TRUTH	1:11-22 2:7	3:1	4:17-24
BUT GOD REVIVES HIS WORK AND VINDICATES HIS SAINTS	42:10-16 42:7-9	3:2,7-8 3:4,9	5:1-5 6:1-12; 6:13-15

This historical origin of THE SATAN imported into the NEW TESTAMENT by quotation, designates the NEW TESTAMENT SATAN to be:

DEVOTEES OF FALSE RELIGION, WHO ARE ADVERSARIES OF THE TRUE.

Other Important Old Testament Passages

Numbers 22:22 - adversary = satan This angel is called Satan, but he is doing good for God as an adversary towards an evil man. (See v32 also “withstand”).

1 Kings 5:4 - no satan (adversary) at this time - i.e. no political opponent, plague, famine or sickness.

1 Kings 11:14,23,25 (all references to Satan) – political opponents who arose after Solomon turned to idolatry.

Outside of these normal type Hebrew occurrences there are special references, such as:-

A Brief Consideration of Some Difficult Passages

Isaiah 14:1-4 - the subject outlined, v6 a ruler of the nations, vv10-11 he is brought to the grave, v12 on is therefore quite clear. “A fall from heaven” - cp. ch.34:2-6 judgments on earthly nation called Edom (here the government of Idumea) i.e. a fall from government (cp. 14:5-6); **vv13-14** a nation that set itself to rule Israel, vv15-16 a man brought low.

Ezekiel 28:2 “thou art a man not God”, v3 onwards generates great sarcasm, vv11-12 great exaggeration, v13 Tyre as a city was on the west coast of geographical Eden. All of Eden was fruitful, v14 the Cherub was a word used to describe the nation in whom God was manifest. The High Priest’s breastplate is referred to as the “stones of fire”. Tyre was a proselyte nation in the days of Solomon (Hiram). Cherub = a nation with whom God is prepared to dwell. V15 from the time of their embracing the Truth.

“Perfect” does not convey the idea that the English word does upright or unsullied. Both Isaiah 14 and Ezekiel 28 find themselves in the midst of historical chapters.

2 Corinthians 11:12-15 transforming themselves shows they are false - “for the Satan himself is transformed into an angel of light” a problem people have is because of the use of angel – a messenger of light - the Pharisees claimed to be proclaiming the truth of God’s word.

Demons Defined

What are they? The churches have developed a doctrine of demons that bears no resemblance either to the original pagan ideas or to the prevailing public view at the time of the Lord Jesus Christ.

“DEMONS” ARE OF GREEK ORIGIN (Liddell & Scott, pp 270-271).

Daimon = God, Goddess; specially, the gods **as a power**, the deity.
Whereas theos = a particular god, in person.

Daimon = one’s demon or genius, i.e. attendant tutelary **spirit**
allotted to each at birth, hence ‘fortune’.

DAIMON, in Hesiod OP.121 (800 BC) = **souls** of men of golden age*, acting as tutelary deities; connecting link between gods and man. So also of deified Darius (Aeschulus) (480 BC).

DAIMONION = the divine essence or power, the divinity in plural form =
inferior race of divine beings, demons.

So Liddell & Scott clearly point out the pagan Greek view as to the origin of demons.

- The Golden Age in Greek mythology referred to the time when there were no ills or death, i.e. before Pandora opened the box given her by the gods. It is the pagan myth to explain death that came by Adam (Genesis 3). These demons (the souls of those who died in that golden age) became the connecting link between the gods and men - Olympus and men. Hence Aeschulus uses a demon to describe the deified Darius.

DAIMON is rarely, if ever, used in an evil sense in Classical Greek of early times, but by New Testament times this predominated.

Distinguish from DIABOLOS and DAIMON:-

the noun DAIMONION and the verb DAIMONIZOMAI.

DAIMONION means THE DIVINE ESSENCE or POWER. Like Daimon it is a Pagan Greek mythological idea, merely a product of superstition.

In Greek usage **Daimonia** were:-

- An inferior race Of Divine beings, or demons (Plato, Xenophon)
- The “Genius” or spirit that dwells within man (Socrates).

In Greek usage **Daimonizomai** meant:-

- To appoint one’s fate (Philemon)
- To be deified (Sophocles)

In Classical Greek the bad sense developed gradually.

Immortality of the Soul - It was an idea of Egypt and Babylon that the Greeks adopted. Consider 1 Corinthians 10:14, 19-22, context idolatry. In this passage idol and demon are parallel thoughts. **V19** Is an idol real? No - but the Gentiles think that it is a real deity. Not to confuse word with DIABOLOS, not related to DAIMON. Use of DIABOLOS 34x devil, also liar, slander, e.g., see Titus 2:3, false accusers.

V20 of 1 Corinthians 10 is a quote from Deuteronomy 32:17, see vv 15-18. **V17** devils Hebrew “shedim” = destroyers and is translated 300 B.C. in the Septuagint as “daimonion”, i.e. demons = false gods as opposed to Deos the true God.

As to what idols are, see Psalm 96:5; 106:37-38 (the demons of Canaan) & Psalm 115:3-8.

Therefore Acts 17:18 Paul charged with teaching about false demons (AV gods) because he taught Jesus (to them a male demon) and Anastasus (resurrection - to them a female demon).

V22 to Paul the Greeks were “very religious” (AV too superstitious) because **v23** they believed in idols.

Wherever one goes in the NEW TESTAMENT the prevailing view was the Greek idea - not the Bible idea since **nowhere in the OLD TESTAMENT is there any doctrine of demon possession**.

Matthew 12:22 - clear evidence of the Greek idea among the Jews – “possessed with a devil” = Gk demonised **V24** Beelzebub compare 2 Kings 1:2 - a Philistine view mingled now with Greek superstition. The god of Ekron was an idol associated with flies - the lord of the dung heap. The Pharisees therefore had imposed heathen superstition on their view of the OLD TESTAMENT Casting out sickness to them equalled casting out a demon. In their view Jesus was in cahoots with a heathen deity (v24).

V22 to Jesus it was healing; to them it was casting out demons (who in their mind were the gods of the heathen) Psalm 106:35-37 - idols of the nations are demons. Cp. Also Jeremiah 19:4-5 - Hebrew “bosheth” - shame substituted for pagan view of Molech “king”.

1 Timothy 4:1-3 - the Bible gives a special warning for our days that “doctrines of devils (demons)” constitutes a departure from the faith; i.e. to believe that demons are real is astray from the faith, cp. also Revelation 9:20.

What are the spirits of 1 Timothy 4? Spirits are doctrines or teachings and speak of false prophets as a convertible term, compare 1 John 4:1-2.

Matthew 8:16-17 establishes the modern medical view that “demon possessed” = “sick”.

Matthew 8:28-32 incident on Legion. **V29** “to torment us” – classical view as put by Hesiod that while demons were without a body they could be in pain or torment; and so, according to classical theory, they would not want to be disembodied. But look at what happened - **if they were really demons** they would not cause the swine to be destroyed because according to popular views this would have caused them great pain. So Jesus shows but what happened that demons were not real.

Why the didn't Jesus just say that to the men? The reason he made them sane first before straightening them out on doctrine. There is no point in reasoning with one who is “not in his right mind.”

Cp. Luke 8:26-31, 35 (abyss = “deep”) AV again elements of classical view in this parallel passage. But we notice Luke says that the man cured was restored to “his right mind”.

In Matthew 17:14-18 we have a boy with severe epilepsy. Jesus rebuked the “demon”. Does this mean that it was a real personal entity? No more the wind that he rebuked, Luke 8:24-25. Why? So that his **authority** may be known. **V15** “Lunatick” = lit. struck by the moon, Gk. seleni metal selenium) for moon. Even in Jesus' day they used lunacy as we do today as a figure of speech.

Hence, although in the New Testament one finds that Hellenistic views had influenced Judaism, in no way does the Bible support these pagan views, but simply it shows that they had affected the public and religious views.

So far as the Bible is concerned, Demons as idols are non-entities.

Mark 3

11. AND **Unclean spirits**, ¹when they saw him, ^{1.} Did the spirits fall down? No! the sick person fell down.
fell down before him, and cried, saying ^{2.} And believed this was the Son of God and he could be healed
Thou ²**art the son of God.** Isaiah 61:1; 35:5-6.

Matthew 17

15. LORD, have mercy on my son: for he is ¹ ^{1.} “MOONSTRUCK” still used today but not as a literal meaning, it simply refers
lunatick, and sore ²**vexed** for oftentimes he ^{2.} “diseases” of the mind and senses.
falleth into the fire and oft into the water. Cp. Mark 9:14-27, Luke 9:37-49
EPILEPSY caused by brain disorder and not a demon or devil
as it can be controlled by drugs.
18. And ¹**Jesus rebuked the devil**: and he ^{1.} Other versions – rebuked HIM
departed out of him: and the child was cured (i.e. the boy) and (he was cured).
from that very hour.

Reincarnation: The Bible Denies it!

The Suppositions underlying belief in Reincarnation:

1. Life is inherent in man and continues independent of the body after death
2. Man's personality survives death
3. Man receives successive opportunities (by successive incarnations) to achieve perfection
4. Resurrection is not essential as the only means by which man may survive death
5. The sacrifice of Christ was not necessary to secure life for man
6. The sacrifice of Christ was not sufficient to bring man to perfection.

THE **BIBLE** DENIES EACH OF THESE ERRORS AND WARNS OF THE **MORTALITY** OF MAN, THE **BREVITY** OF LIFE AND BOTH THE **NEED AND SUFFICIENCY** OF CHRIST'S **SACRIFICE AND RESURRECTION**.

- Man is **mortal** – Psalm 49:12, 19-20, his life brief and **irrecoverable** when lost – Isaiah 26:14; James 4:14; Psalm 103:14-16, his personality then **non-existent** – Ecclesiastes 9:4-6; Psalm 6:5; Isaiah 38:18; Psalm 146:3-4.
- God gives but one lifetime to each of us – Psalm 78:39, and one death, and after this our judgment – Hebrews 9:27, meanwhile the dead in Christ “sleep” 1 Corinthians 15:51; 1 Thessalonians 4:14.
- **Resurrection** is the only way to life for the dead – 1 Corinthians 15:16-18; Isaiah 26:19; John 5:28-29.
- **Only** by Christ's sacrificial death can men regain life – John 3:16; Hebrews 10:12; Acts 4:12.
- Christ's death was sufficient to cleanse us from all sins – Titus 2:14; Romans 5:15-21; and to be the sole and sufficient sacrifice to perfect us for ever – Hebrews 7:24-25; 10:12,14.

THE ATONEMENT

The Fall from Innocence – Part 1

Reading: Psalm 17

Isaiah 45:18 reveals God's purpose in creation - that man should LIVE - "He formed it to be inhabited". Death **temporarily** has changed this. But God's plan of restoration will overcome this difficulty.

Another passage, **Revelation 4:11**, says that we were created "for God's pleasure" - therefore sin and death must be removed that God may rejoice in His creation.

God made man in a condition that he **need not have sinned**. It must be our endeavour to give God the pleasure that Adam and Eve did not give him.

Genesis 1:26 expresses God's **intent** in making man through his angels (the "us" and "our") - that man should be in God's **image and like-ness**; v27 tells us what was actually done.

Image - cp. **Genesis 9:1-4** God reserves full control over life – we eat by God's permission but not a right; v5 life is God's alone to give and take; v6 the reason - it was never God's intent that man's life be lost - therefore God's work is to restore the way of life that has been lost.

Colossians 3:1-4 contrast with vv5-9, the reason being stated in v10 that in Christ there is a restoration, a renewal - i.e. new conscience, or mind.

Returning to **Genesis 1:26** "image and likeness" - man was in every respect created in God's image and a likeness of that image was real. Cp. **Ephesians 4:17-24** image is readily used of mental and moral matters. There is then to be a restoration to what was after the pattern of God.

Adam was a natural creature, "very good" (but not perfect). In the new creation there is a bringing back to what man once was. See **Psalm 17:15** - only the pure in heart shall see God; they will be given a mind of righteousness (a mind fitted for righteousness a restoration of God's likeness).

Consider **James 1:12-13** God doesn't tempt; He neither suffers temptation nor is the cause of it. How is this possible? Only if God did not make man with sinfully inclined lusts; vv14-16 an explanation of what is the experience of man; v17 What did man receive from God? GOOD GIFTS. Qualities that were completely formed without defect. What is light is that which comes from God; it is clear then that man was made without the qualities lustfulness that now characterises mankind. V18 tells us that what God achieves in us is what was intended for Adam.

James 3 contrasts what qualities have come from the earth verses 14-16, with God's endowments verses 17-18.

The origin of the evil in man is from man; but that which in good is from God.

Passages to Consider:

Ecclesiastes 7:29 “devices” – inventions, word only used twice in the Bible, here and in 2 Chronicles 26:15 engines.

Peter 1:4; Romans 8:3; Genesis 3:1-11 the deceitfulness of sin; Genesis 2:23-25; 2 Corinthians 11:3; 1 Timothy 2:13; 1 Corinthians 11:7-11; Romans 8:20-25; 1 Corinthians 15:49; Hebrews 10:22.

The Fall from Innocence – Part 2

Two great forces are at work in the world: (1) God, and (2) His enemy – human nature. Even when we want to do right there are in us emotions that want to sin.

Ecclesiastes 7:25 Wisdom that finds out matters; v26 moral consequences involved why does she do this? V27 counted out examples one by one; v28 I looked to find people who could resist emotions. He says I found one man, but I didn't find a woman. A woman is a softer, more emotional person than a man. All women are vulnerable to emotion and most men also are. V29 “this only I found” is better because he is describing an historical fact.

See **Genesis 2:7** - 3 statements: (1) formed of ground, (2) breathed into nostrils, and (3) became a loving soul.

“The upright” of Ecclesiastes 7 therefore describes the mental make-up of Adam. A balanced mental and moral condition. They (i.e. Adam firstly and the human race since) have sought out ways that deviate from God. They have become bent because emotion has entered and taken control.

“Inventions” cp. “engines” 2 Chronicles 26:15 – catapults for war; for use against the enemy. Man uses them against God and fellow man. Why have all fallen into this trap? Remember God had no involvement in the spoiling of the human race. How then did it happen? Genesis 3.

The real marvel is not a talking snake - budgerigars.

Intelligence is not so strange. How many people are there? Man was made by God intelligent; therefore if God for a reason made an intelligent animal such as the snake is not so strange.

Genesis 3:1 “subtil” = cunning, observant. People suggest Satan may have used the snake. To know God does not leave room for a malevolent rebel. But additional to this, consider **2 Corinthians 11:3** - the serpent beguiled Eve through its shrewdness, its cunning. He warns of a model of a problem being duplicated. Eve’s simplicity contrasted the serpent’s cunning. The serpent was pitting his intelligence against Eve’s. The snake and Eve had the same set of facts before them. Eve’s interpretation was uncomplicated - what God said was true. The serpent juggled the facts. We don’t know how long their probationary period lasted.

It took a suggestion from outside before there could be any deceit - this could not come from within Adam and Eve. **Genesis 3:1 cp. 2:16** - God speaks in generosity, the snake speaks negatively. **V2** the woman states the positive - there’s only 1 tree forbidden. She is educating the snake, but unaware of his resources. **Vv2-3** the tree at this stage had no appeal to Eve. **V4** the serpent scoffs. **V5** you’ll be as angels (Gods - Elohim). He has misinterpreted facts as the snake didn’t know how they had gotten immortality. **V6** she now saw what she had **never looked at before**. “Pleasant” = “desire”; 2x in verse desire is used - she has begun to absorb the lie and she now has “awakened desire”. She took it because being deceived she believed she could get away with it. After she had taken the fruit she was alive with desire - this she took to Adam - he was not deceived. **See 1 Timothy 2:11-14**. Eve believed it would have good consequences; but not deceived, Adam still proceeded. Why?

2 Peter 1:4 Corruption introduced into the world by Adam. **Compare Romans 5:12** Adam chose to have his wife rather than God. Emotion does not have same power over men as it does over women (**1 Timothy 2:11-14**).

Genesis 3:7 The serpent's lie awakened Eve's desires that became powerful in her. After transgression desire was aroused in realms not related to original desire. Their desire for each other **was** not out of control. Emotions in us are not only there but they **are** out of control. That's where God's enemy is - the uncontrolled emotions in us. **Cp. Ephesians 4:22** - in us there are desires that deceive us into sinning. An exposition of this is found in **Romans 7:8-11**. Concupiscence = lust (same word v7). V11 lust deceives us and bring us into sin. Emotional power can rationalise (wrongly) the word of God. **Hebrews 3:13** Lusts are called by the name of what they cause - "sin which is deceitful". Adam and Eve themselves caused the bias that we now have.

Is God the cause of sin? No. Because God made man upright. Did Adam have to follow Eve? No. **Genesis 2:21-22** a sign of death for his bride. Adam had to expect to sacrifice himself for his wife. Adam was to go to God and then to die for her and then be raised again. Adam would so have turned away the course of sin from the world, see **1 Corinthians 15:44-45**; **Romans 5:14** as happened in Christ. When Adam sinned he then spoiled the figure.

The enemy of God is here within us. **Romans 8:5-8** mind = to think. But we thank God that through his word he will enlighten us, **vv9-11** (see also **Romans 7:22-25**). The need was then for God to bring a "new man" to conquer sin.

Why did Christ have to Die?

Reading: Romans 8:1-10

If you had a son the last thing on earth you would permit would be his death if it could be helped. **Romans 8:31-32**; **5:6-8** - God's motivation was love – **John 3:16** He loved us enough to want to save us. The necessity of Christ's death was the destruction of God's enemy by Christ dying. None, not even Christ himself, could come to life until the enemy was overcome.

Romans 8:4 - we are both a person, and a person with a body which has inclinations.

Verses 5-6 - the flesh causes people to think fleshly thoughts the emotional basis of sin. The consequences of natural thought processes is death; but if you think the way the Scriptures teach it leads to life.

Verse 7 - we automatically think in a way that is opposed to God. There is no way to make the thinking of the flesh subject to God's law. Carnal thoughts must be fought. For this reason, although a sinner may turn and repudiate his sins - the flesh, the real culprit, must be destroyed. But here is a dilemma for us, for in killing the flesh the person dies also.

A man possessing our promptings but never yielding to sin and yet dying provides the answer to the dilemma, **Romans 8:1-3**. How the Truth is believed can free us from the inevitable consequence of sin which brings death. The weakness of the law was in breaking the linkage between sin and death - its weakness was in flesh's inability to keep it; the emotions in us from time to time overthrow the law and bring sin.

God did it by sending His own son. How did he break the linkage? By being God's son he was equipped by God to derive from the Bible to conquer sin; the same power, but a wider channel for operation, than exists for us. God sent His son in "a likeness of sin's flesh" (the flesh in which sin operates). The idea is of sameness; cp. **Romans 5:14** - same word in Greek, similitude. Likeness = identicalness.

Jesus lived a lifetime free from sin and yet died a special death that spoke of "a condemnation". When put in a grave it seemed that the condemnation stuck. It implied to many that he was a sinner. But his resurrection showed that he personally was not condemned but flesh - the real culprit was condemned. When his body was changed from flesh to spirit the emotions which lead to sin were expunged from his being and he was given immortality (**Romans 7:5, 18-20**).

God prevented the processes of Jesus' corruption for the three days in which the enemy of death would not triumph, **1 Corinthians 15:54-55**.

Hebrews 2:14 – the children of Adam share human nature in the same war that Jesus did. The devil is "the law of sin and death" of **Romans 8:3**. The devil has the power of death, cp. **Romans 5:12; 6:23**. Human nature is the great transgressor and hence must be destroyed; that is, the force having the power of death can only possibly be destroyed by the death of the individual if it is part of the one dying. The devil is destroyed by death in each one of us.

Where does the Mercy of God Come From?

Reading: Psalm 62

Romans 2:1 The sort Of Person God Most dislikes.

Romans 2:2 Judgment based upon what a man does.

People behave like that for 2 reasons:

vv 3-4

(a) Because they feel they can escape the judgment of God (cp. Psalm 62:11-12, a foundation from which Romans 2 is based);

or

(b) They despise God's goodness.

v6 cites Psalm 62.

If God renders according to deeds then what place has repentance (v4)? The answer is in Psalm 62:12 (a universal and invariable rule i.e. a principle) - a "cause and effect" relationship. Because God gives according to a man's deeds - God's response is related to what we do, i.e. the merciful receives mercy cp. Matthew 6:12 (vv14-15 expound the principle). God's mercy is an expression of His Justice.

James 2:12-13 mercy boasts against judgment **not** Justice.

Matthew 18:23-35 illustrates that God's mercy is of greater proportion than the forgiveness that we are required to show upon others - it is a likeness of deed, not proportion.

Psalm 18:20-26 (froward = perverse)

Zechariah 1:3 Before we turn to God there is the overture of reconciliation - Thus says God (1); our response (2); God's response (3).

(Romans 5:8-10; 2 Corinthians 5:18-19 - the reconciliation is not completed until we have responded vv20-21; 1 John 4:7-11 the man who follows God's example receives from God that which he shows to others - love, mercy).

Proverbs 24:11-12 If you see someone on the way to death and do nothing about it - you will receive in kind. Jude vv21-23; Proverbs 24:17-18 If we don't give compassion God might show mercy despite us.

Psalm 130:1-3 None would stand v4 forgiveness in order (a Psalm of Hezekiah - a Song of Degrees) that thou mayest be feared (cp. Isaiah 38:1-17 the history from which the Psalm is drawn vv1-5 God changed His purpose in response to Hezekiah's deeds; v17 the gift showed that God put away his sins because of his way of life). God doesn't forgive if we don't, cp. 1 Kings 8:37-40. Romans 2:4 God is good, forbearing and longsuffering; v7 God bears long

awaiting a response that He might show mercy. In seeking glory, honour and immortality we are seeking and following God.

Christ's Death, Our Ransom from Death

What we have seen is that unless God had intervened, as he has our behalf, after man had introduced sin, then our position would have been hopeless - bound to die and return to dust, and extinction. But God loved the world and "gave" Christ as a sacrifice to redeem us from death (John 3:14-16).

The reason we are bound to die is that we are mortal by inheritance from Adam and, as well, we also sin (Romans 5:12; 6:23), so God Himself sentences us to death.

The great marvel of God's purpose to save us is that He has solved the dilemma our sins pose:

How **can** the Holy God, who Himself condemned us to death because of our sins, save us from death without condoning our sins, which He who is "of purer eyes than to behold iniquity" cannot do?

There are three possible alternatives, two of which the Bible makes plain are utterly unacceptable to God.

1. The first would require God to **waive the sentence**, and simply condone sins. He will not do this. To do so would be to abdicate from all authority over mankind and forfeit all honour and respect. He certainly did not choose this.
2. Secondly, a **substitute** could have been sought, who would die instead of sinners. This would require a man who was righteous, offering to die instead of those rightly guilty and would require God to accept the substitution.

This contemptible expedient would present God in the light, of a vindictive enemy only, concerned with retribution, whose wrath must be placated by blood, with no concern for whose blood; because there is no justice in the death of the righteous so the guilty can go scot-free.

Our God **is** just and has Himself sought our salvation because of His love for the world - so substitution is impossible. He did not choose this alternative.

3. God chose to save us by means of a **representative sacrifice**. Jesus Christ was crucified and died on our behalf (**not** instead of us) to bring about forgiveness of our sins.

This is the only alternative in which God could Himself remain righteous, while saving us by making us righteous. (Romans 3:26)

A Representative Sacrifice

God is a Great King over all His universe. Having decreed that men who sin must die, He will not lift that sentence. We who disobey are guilty and will die – but in His goodness God has established the means of rescuing us from death, the results of that sentence.

His chosen means is Christ Jesus, who died as a sacrificial representative of mankind to save all who believe in Him.

So that Jesus can be a fitting representative of us whom he came to save, he was born of our nature. He is the **man** Christ Jesus (1 Timothy 2:5), who shared our nature in all respects – Hebrews 2:14:

“Forasmuch as (we) the children are partakers of the flesh and blood, **he also himself likewise** took part of the **same**...”

He experienced all the temptations to sin which our nature generates (yet he conquered them all and was sinless - Hebrews 4:15)

It is these facts that made Jesus the fit person he is to be both our representative and the sacrifice to save us.

The Source of Sin Condemned

Because he was a sinless man it was not Jesus, but sin, that was condemned when he died. (Romans 8:3) In the lusts to sin which he by nature experienced he was identical to us. These are the source of sin (Romans 7:5, 8, 11, 13) and were condemned and put to death in his death.

Our Lord Jesus Christ is therefore a representative to us of what God’s sentence is on sins, so we should see in him what is due to us because of our sins. God’s means of saving us centres round this recognition.

Since we who believe the gospel of Christ are baptised into Christ to acknowledge and confess to God our sins and accept God’s sentence on us because of them, God **forgives** us those sins.

It is because we **accept** the justice of God’s condemnation on our disobedience, as He has expressed it in Christ’s death, that He is prepared to forgive the offences and reckon us to be righteous - without sin. (Romans 5:15-19)

In fact, on account of our faith and acceptance of His sentence, God reckons **us to have died with Christ**, so that the just punishment of our sins has been discharged. (Romans 6:1-7)

Consequently He counts us to be entitled to rise with Christ from death. (Romans 6:4-5) So Jesus represents us in his death and in his resurrection. Therefore, should we die before Christ returns (and have believed the Gospel), he will resurrect us from death at his coming. (John 11:25)

The Bible always exhibits Christ's sacrifice of himself as representative of those he saves. (Colossians 1:19-22; 1 Peter 2:21-25)

Only by dying with Christ, as we do in baptism, can we be forgiven our sins, and be rescued from death:

“Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38)

There is **no other way** that God accepts:

“Neither is there salvation in any other: for there is no other name under heaven given among men whereby we must be saved” (Acts 4:12)

A New Way of Life

Christ loved us and gave his life for us. In baptism into his death we acknowledge that the way of sacrifice is the only way to life.

The rest of our life until we die or he comes, as he soon will, is to be a daily expression of that principle. We should put to death each day all the evil propensities of our bodies (Colossians 3:1-5).

“If any man will come after me, let him deny himself and **take up his cross** and follow me. For whosoever will save his life shall lose it: and **whosoever will lose his life for my sake shall find it**. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the son of man shall come in the glory of his Father with his angels; and **then he shall reward every man** according to his works.” (Matthew 16:24-27)

Saving Sinners: The Solution from the Holy God

Since God is righteous and loves righteousness, Psalm 11:7, His chosen means of salvation is in keeping with this –

Humanly speaking, there are 3 possibilities:

- (1) To **waive** the sentence of death for sin – IMPOSSIBLE! Since by this God would abdicate all authority.
- (2) To **substitute** an innocent victim and allow the guilty sinner to go free – IMPOSSIBLE! Since by this God would become both unrighteous and vindictive.
- (3) To provide a sinless man who offers himself as a **representative sacrifice** – GOD’S CHOICE! Since by this God remains righteous, His sentence is upheld, while He forgives repentant sinners.

A Representative Sacrifice

- All men have sinned - Romans 3:23
- So, all condemned to die - Romans 6:23
- God, who is righteous, **will not lift that sentence** – Romans 6:7
- Hence, two Divine principles:
 - Only by death can we be saved from death
 - Only by sacrificing life can we gain life
- Although He will not lift the sentence, “death for sin”, God will **rescue from death** those who submit to that sentence in belief or the gospel and baptism
- The only acceptable means for us to submit to God’s sentence is by:

A Representative Sacrifice in whom we die and revive

The Qualification for the Representative

1. Of the **nature** of sinners - Hebrews 2:14
2. **Tempted** like sinners - Hebrews 4:15
3. Yet **without sin**, so in his death sin itself was condemned and cancelled - Romans 8:1-4

A focus for us to identify with and acknowledge God's sentence just - Romans 6:1-7

4. **Resurrected**, and rescued from death, **so we can be** rescued with him - Romans 6:5
5. And so, God is **righteous while forgiving** sinners - Romans 3:23-26

Why Temptation?

Because it is part of a process of trial to test our faith -

- Our faith is rendered valuable by the testing of our obedience - 1 Peter 1:7; James 1:2-3
- Two elements are necessary for this test:
 1. A law from God, defining and prohibiting sin Romans 7:7-11
 2. A prompting and inducement to disobey - Genesis 3:4-6; James 1:14
- We are victors when we recognise the prompting as evil in opposing God's law, and reject it
- We become transgressors when we are deceived by the prompting into disobeying God's law - Genesis 3:13; Ephesians 4:22

The Source of Temptation

The First Temptation and its Results:

- When man was “very good” as created (Genesis 1:31), his desires not yet inflamed into lusts as a result of sin – so an **external deceiver** was necessary **to prompt** disobedience – Genesis 3:2-3
- By its lies, the **serpent** persuaded Eve that disobedience would not be punished (3:4) and the results of sin would be enlightening and elevating – 3:5
- Eve was **deceived** into **desiring** to disobey, believing all the results would be good – 3:6
- The consequence of this was that mild desires were **inflamed** into **lusts** – 3:7
- These **lusts** are now the **deceiver** – Romans 7:7-8, 11, so that the **source of temptation** is now **within** us – James 1:14; Romans 8:7; 7:23; Ephesians 2:3

Lust of the Flesh the Source of Sin

Lusts, being now the **deceiving and tempting** agency, they perform the part taken at the first by the serpent; so **lusts** may be called “**the serpent in the flesh**” cf. Ephesians 4:22

- Lusts are part of the nature of flesh - Ephesians 2:3
- It is the flesh that lusts - Galatians 5:16-17
- And the lusts are what bring forth sin - James 1:15
- Hence sins come from the flesh - Colossians 2:11
- And lusts are a “law of sin” residing in our members - Romans 7:23
- Consequently, “the thinking of the flesh is enmity against God” - Romans 8:6-7

Figuratively, therefore, God calls **sinner**s by the name of **serpents** - Matthew 23:33 and uses **serpent** as symbol of **human nature**, Numbers 21:4-9, and in particular, as symbol of **human nature** borne by his own **sinless** son - John 3:14-15.

This is to emphasise that **flesh** is so ineradicably **sinful** that “flesh and blood cannot inherit the kingdom” - 1 Corinthians 15:50

Why was Sin Condemned in the Flesh

A governing and indispensable element in God's scheme of atonement is that God "might be just, and the justifier of him which believeth in Jesus" - Romans 3:26.

God's righteousness in the atonement could only be established by founding atonement on **condemning** sin.

However, condemning sin does not **justify** the sinner, but rather **condemns** him also, and necessitates that he must die.

There remains then this problem, that:

WHAT JUSTIFIES GOD CONDEMNS THE SINNER

And this intractable conflict remains for **every** sin and **every** sinner. In fact, this conflict holds true in **every** circumstance, **except one**. There is **one** possible circumstance in which:

WHAT JUSTIFIES GOD ALSO JUSTIFIES SINNERS

It is: Where SIN is condemned in THE FLESH.

Sin can be condemned in the flesh **only** in unique and special circumstances:

1. In the case of **a righteous man** –
because in this case only will the condemnation fall on sin, NOT on the man.
2. By the **death** of the righteous man –
because in this case only can sin actually be condemned **IN** flesh.
3. And by the **resurrection** of the righteous man –
because only by the revival of the righteous man could it be demonstrated that his death was not a condemnation of him, but of sin - Romans 1:4; 3:25.

What is Sin in the Flesh?

Being by definition **lawlessness** (1 John 3:4) **unrighteousness** (1 John 5:17) and **failure to attain the glory of God's character** (Romans 3:23). SIN is necessarily an abstract term, an intangible.

Consequently SIN cannot have an independent, continuous existence anywhere, whether **in the flesh or elsewhere** -

This means that when the Bible uses the expression SIN IN THE FLESH it is using **a figure of speech**.

Since SIN is the product of:

the passions in our members – Romans 7:5
the lusts of our flesh – Ephesians 2:3
our **body of sin** – Romans 6:6; Colossians 2:11

Therefore God has branded those **passions and lusts** with the name of their evil product, so Scripture calls these “SIN” - Romans 7:8, 9, 11, 13, 17, 20, 23; 8:2, 3.

How was Sin Condemned in the Flesh

Romans 8:1-4 presents the most crucial statement in the Bible of how and why Christ's atoning sacrifice brings forgiveness for us who are guilty of sins:

It's main substance is contained in the contrast between v1 and 3

- “There is now therefore NO CONDEMNATION to those who are in Christ Jesus..” (8:1)
- “For... God... CONDEMNED sin in the flesh” (8:3)

There are two great protagonists, whose work and results are contrasted:

- THE LAW, whose function was to condemn **guilty sinners** (2 Corinthians 3:9) (8:3)
- GOD, whose work was to condemn **sin** (8:3)

The law was imposed in order to condemn transgressions (Galatians 3:19; Romans 4:15); and this it did with great efficiency - condemning sin **in sinners** - Romans 3:19-20. In this it was IRRESISTIBLY STRONG!

Since the law was given for the purpose of **condemning sin**, how is it that it could not condemn sin IN THE FLESH? (8:3)

- Notwithstanding that the law was irresistibly strong in condemning SIN in SINNERS,
- It was nonetheless **too weak** to condemn SIN IN THE FLESH because it had to operate **through the flesh** (8:3)
- Within which the PASSIONS OF SINS lever themselves into action by the very means of the law's prohibition - Romans 7:5, 8, 11, 13
- Forcing the law always to condemn sin NOT IN THE FLESH, but instead, IN SINNERS
- So, salvation is **impossible** by the law!

What was needed was **a man specially equipped** to be a channel of **strength from God** (8:3) who would blot out the law with its entrenched antagonism to us – Colossians 2:14.

God provided His only begotten son, equipping him by means of his paternity to be THE CHANNEL OF STRENGTH FROM GOD required.

- **God** intervened to provide strength since the law was unable to do so (8:3)
- **Sending His own son** begotten by God from a virgin, to equip him by this means to be a **channel of Divine strength** equal to the task of total conquest of sin Romans 1:4; Psalm 80:15, 17
- **The power** provided was the **word of God** – Romans 1:16; 1 Corinthians 1:18
- **In a likeness** (cf. Romans 5:14 – another individual of the same kind) **of flesh of sin** (so called because flesh originates sin Colossians 2:11; Romans 7:17-18, 20, 23; 8:7-8) so that Jesus' experience of temptation was identical to ours Hebrews 4:15; as was his experience of human nature Hebrews 2:14, except for sins.

- The power of the **word of God** working in Christ held the working of **the passions of sins** down, confining them **in the flesh** (7:5) which is their source and home (Ephesians 2:3)
- So, in Christ's case, SIN never emerged to appear in Christ's conscience as the **guilt of sins committed** (John 8:46)
- Therefore, when Christ DIED, he died a **righteous** man, and, by God, UNCONDEMNED. Yet, DEATH is itself the supreme mark of CONDEMNATION (Romans 5:15-16)!
- Since he was uncondemned, his DEATH had the necessary consequence that it **condemned sin** - and condemned it not in his CONSCIENCE, but in his FLESH where it had been held imprisoned.

- **BY THIS MEANS, SIN WAS CONDEMNED IN THE FLESH** -

Jesus Christ – Unique Channel of Divine Strength

In both the manner and effect of his begetting, Christ was unique - by it he was made the channel of Divine strength sufficient for the total conquest of sin.

- | | |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Romans 1:4 | - Son of God in power as to spirit of holiness |
| Romans 8:3 | - What the law was powerless to do, God did, sending His own son to condemn sin in the flesh |
| Psalm 80:15, 17 | - Visit this VINE... THE BRANCH Thou madest strong for Thyself
... the man of Thy right hand... the son of man whom Thou madest strong for Thyself.
THE VINE is by nature fit for no work - Ezekiel 15:2-5 I am the vine - John 15:1, 5 I can of mine own self do nothing John 5:19, 30 |
| 2 Corinthians 13:4 | - Jesus was crucified out of, by reason of, weakness; but lives out of, by reason of, power of God. God's power was the reason he attained life, whereas human weakness was the reason he was crucified. |

To Fill up the Sufferings of Christ

- We were reconciled **in the body of his** (Christ's) **flesh** so that we should **fill up** what is **lacking of the afflictions of Christ** in our flesh - Colossians 1:21-24
- That we may know Christ, the power of his resurrection, and the **fellowship of his sufferings, being conformed to his death** - Philippians 3:10
- As the **sufferings of Christ** abound **in us**, so our consolation also abounds by Christ... as you are **partakers of the sufferings**, so also of the comfort 2 Corinthians 1:5,7
- Rejoice, inasmuch as you are **partakers of Christ's sufferings**, that when his glory shall be revealed, you may be **glad** also **with exceeding joy** – 1 Peter 4:13

EXCEEDING GREAT AND PRECIOUS PROMISES

A SUMMARY

God's Plan for Eternal Life

In these notes we will, in a brief way, come to grips with some of the vital teachings of the Bible. The notes have been designed only to provide you with an outline of some of the important aspects of these teachings and are in no way a comprehensive covering of all the Bible tells us of these.

We would ask you to read them carefully, to look up the scriptural quotations given and examine them for yourselves, like the Bereans did (Acts 17:11). Used in this way these notes will serve as a '**key**' for your own efforts to understand God's Word.

God's Promise of Eternal Life

"For God so loved the world that He gave His only begotten son that **WHOSOEVER BELIEVETH IN HIM** should not perish, but have everlasting life" (John 3:16)

"Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me" (John 5:39)

- God's promise is to those who know and understand Him and His son:

"THIS IS LIFE ETERNAL THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD AND JESUS CHRIST WHOM THOU HAST SENT" (John 17:3)

Only those who know God and Jesus can believe in them. It is by a searching of the Bible that one can know them and believe on them. Eternal life is the promise held out to **WHOEVER** will obey God's Word.

"And being made perfect he (Jesus) became the **author of eternal salvation unto all them THAT OBEY HIM**" (Hebrews 5:9)

- We must earnestly seek the promise God has made:

"To them who by patient continuance in well doing **SEEK FOR** glory honour and immortality, **ETERNAL LIFE**" will be given by God (Romans 2:7)

- Eternal life is a hope (Titus 3:7). Peter speaks of "**EXCEEDING GREAT AND PRECIOUS PROMISES**" which to know offers one the hope of "being a partaker of the Divine nature."

Having seen the importance of knowing these promises, let us turn to the Scriptures that we may also know the substance of the hope that it contains.

The Gospel of The Kingdom Preached by Christ and the Apostles

Luke 8:1	“preaching and showing the glad tidings of the Kingdom of God ”
Matthew 4:23	“preaching the gospel of the kingdom ” (Same Greek word as Luke 8:1).
Genesis 13:14-17	A tract of land, Israel, promised to Abraham forever .
Romans 4:13	Indicates that in an extended form the promise will eventually embrace the earth, “ heir of the world ”
Genesis 13:15	Abraham’s descendants (seed) to share the blessing , counted on the basis of faith.

God’s Promises to Abraham - Genesis 13:14-17

Third promise

And Yahweh said unto Abraham

- Look from the place where thou art, NORTHWARD, SOUTHWARD, EASTWARD AND WESTWARD
- **All the land** which thou seest TO THEE will I give it and TO THY SEED **forever**
- I will make THY SEED as the dust of the earth, so that if a man can number the dust... then shall THY SEED also BE NUMBERED
- Arise, walk through THE LAND in the length of it and in the breadth of it; for I will give IT unto thee.

What are the meanings and implications of a promise such as this of **eternal possession** of the hub of the globe by ABRAHAM AND AN INNUMBERABLE POSTERITY?

Interpretation

Look from the **place** where thou art **northward**... 13:14

Walk through **the land** in the length... **breadth**... 13:17

All the **land** which thou **seest**... I will give... 13:15

- Hebrews 11:9 - By faith he **sojourned** in the **land** of promise
- Acts 7:4-5 - **This land** wherein ye now dwell... He promised that He would give **it** to him.
- Romans 4:13 - The promise that he would be the heir **of the world**.

- Proverbs 11:31 - The righteous shall be recompensed **in the earth**
- Matthew 5:5 - Blessed are the meek for they shall inherit **the earth**.
- Revelation 5:10- We shall reign **on the earth**
- Psalm 37:22 - Those blessed of him shall inherit **the earth**.
- Psalm 37:29 - ...and **dwelt therein** forever.

Excursion into the Future

- Isaiah 11:1-5 - The King equipped perfectly by God.
- Isaiah 11:6-9 - The conditions of the Kingdom
- Isaiah 11:12-14 - An eternal and beneficent Monarch (Psalm 72:1 - the King)
- Psalm 72:15 - The attitude of his subjects
- Isaiah 2:2-4 - Humanity's direction in the future will be changed

God is offering us the Blessings of the Seed of Abraham

- Galatians 3:6-9 - Faith is the key to our association with the promises.
- Galatians 3:16, 26-29 - Association with Christ through faith and baptism into him establishes us as "seed" and therefore "heirs" of Abraham's promise
- Revelation 5:6-8 - The saints portrayed
- Revelation 5:9-10 - Their song "**kings and priests, we shall reign on the earth**"
- Acts 3:19-21 - "the times of refreshing... the **restoration of all things which God has spoken through... prophets since the world began**"

REPENT = TURN AROUND AND CHANGE YOUR DIRECTION AND WAY OF LIFE

Christ will bring refreshing to those who have prepared for it.

Promises to David

About 1020 BC David came to the throne of Israel. David had a great desire to build a **house** of worship (or a temple) for God. God did not allow David to build this temple; this was left to Solomon, David's son (2 Samuel 7:1-10)

Instead God sent the prophet Nathan to David telling him that God would build a house (household or family) for David. David was concerned with a physical dwelling in which God might be worshipped, but God was to do something far greater for David in establishing his family, and guaranteeing a king to rule over his house for ever (2 Samuel 7:11, 12-16)

The promise that God made to David is outlined in 2 Samuel 7:11-16.

Note the following points:

- (i) God will make a household for David
- (ii) the terms of this promise are **to apply after David is dead** (when thy days be fulfilled) **and buried** (thou shalt **sleep** with thy fathers)
- (iii) David's "**seed**", i.e. a descendant, was spoken of
- (iv) this **one** would build a **house** (temple) for God's name
- (v) because of this God would establish "**the throne of his kingdom forever**"
- (vi) this **one** would be God's son
- (vii) most importantly, to David personally, he would **see the fulfilment** of these promises, which means **he must be resurrected from the dead** (see Acts 2:29-34).

David realised that a great deal of time was to elapse before this would be fulfilled (2 Samuel 7:19 – "thou hast spoken of thy servant's house for a great while to come")

Fulfilled in Christ

“The book of the generations of **Jesus Christ, the son of David, the son of Abraham**” so commences the New Testament (Matthew 1:1).

The New Testament closely relates the work of Jesus Christ to the promises God made to faithful Abraham and David:

“Jesus Christ was a minister of the circumcision for the truth of God, to **confirm the promises made unto the fathers**” (Romans 15:8). See also Luke 1:68-76.

Peter addressed the Jews of his day with these words:

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed” (Acts 3:25)

He explains in v.26 that the “blessing” relates to sins being forgiven by accepting Jesus Christ who was the “**seed of Abraham**” (the one the promise pointed to):

“Unto you first God, having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.”

Of all the passages of the New Testament Galatians 3 show clearly the relationship of these promises to Jesus Christ:

“And the Scripture, foreseeing that God would justify the heathen (nations) through faith, preached the gospel to Abraham, saying, In thee shall all nations be blessed” (v.8)

“That the blessing of Abraham might come on the Gentiles **through Jesus Christ**; that we might receive the promise of the Spirit through faith” (v14)

Although the promise referred to a multitude of descendants, it had particular reference to an individual “the son of Abraham”:

“Now to Abraham and his seed were the promises made. He (God) saith not, And to **seeds** (plural) as of many, but as of **one** (singular, an individual), **And to thy seed, which is Christ**”.

The promise had a particular fulfilment in Jesus Christ, as the means by which others through faith would be heirs of the same promise (see v.26-29)

“For ye are all the **children of God by faith in Christ Jesus**” (v.26)

“For as many of you as have **been baptised into Christ have put on Christ**” (v.27)

“And **if ye be Christ’s**, then are ye **Abraham’s seed and heirs according to the promise**” (v.29)

Before the Lord Jesus Christ was born Isaiah prophesied (Isaiah 9:6-7):

“Unto us a son is born... of the increase of his government and peace there shall be no end, **upon the throne of David and upon his kingdom**, to order it, and to establish it with judgment and with justice from henceforth even for ever”.

This aspect of the promise to David was announced to Mary by the angel Gabriel:

“...thou shalt conceive in thy womb, and **bring forth a son**, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest (cp. 2 Samuel 7:14); and the Lord God **shall give unto him the throne of his father David**; and he shall reign over the house of Jacob for ever” (Luke 1:31-33)

Clearly then both the promises to Abraham and David find their fulfilment in Jesus Christ.

Fulfilled in the Kingdom of God

Summarising the promises, we see that the promises to Abraham relate to:

- a seed
- a land

whereas the promise to David spoke of a **king**.

The land of Israel was clearly spoken of and Abraham was told that he and his seed would **inherit it forever**. He died without receiving his inheritance (Acts 7:5; Hebrews 11:13). But we are told that those who are baptised into Christ become joint-heirs with Abraham and Christ (Galatians 3:27-29). In other words, they will inherit it at the same time as Abraham (see Hebrews 11:39-40).

Abraham is dead (Hebrews 11:13)! If he is to receive the promise **he must be resurrected**. Jesus taught that Abraham would be raised from the dead (Matthew 22:30-32). He said to others “Ye shall see Abraham... in the Kingdom of God and you yourselves thrust out” (Luke 13:28).

David is dead. If his throne is to be established **before him** (i.e. in his presence) **David must also be resurrected**.

Psalms 16:9-10 states

“...**My flesh also shall rest in hope**”.

The hope of resurrection - v.10

“For thou wilt not leave **my soul** in hell; neither wilt thou suffer **thine Holy One** to see corruption”.

Two resurrections are spoken of: Jesus (God’s Holy One) and David’s own resurrection.

When will the promises be completely fulfilled? Not until Jesus Christ reigns on earth as king on the throne of David.

This is referred to in the Scriptures as **the restored kingdom of Israel** (see Acts 1:6). Jesus will come again (Acts 1:11) to fulfill all the promises God has made (Acts 3:19-21).

CHRIST IS COMING TO REIGN ON EARTH

Christ Will Return Literally and Visibly to the Earth

(a) Old Testament passages

Psalms 110:1, Jeremiah 3:17; Zechariah 14:4; Job 19:25; Psalm 102:16

(b) New Testament passages

Acts 1:11; Acts 3:20-21; Hebrews 9:28; 2 Timothy 4:1; Matthew 25:31; Revelation 1:7; 1 Thessalonians 1:10; 2:19; 4:15,16; 5:2, 23; 2 Thessalonians 1:7, 10; 2:2.

Christ is Coming to Re-Establish God’s Kingdom On Earth

Isaiah 2:2-4; 11:4-11; Psalm 72; Daniel 2:44; Acts 1:6; 15:16; Revelation 11:15

Christ Will Come as a Thief

1 Thessalonians 5:2	Christ comes as a thief
1 Thessalonians 4:15-16	Resurrection and gathering together to him.
2 Thessalonians 2:1	
2 Thessalonians 1:10	Comes to be glorified in his saints.

Christ Comes as a Thief Before the Battle of Armageddon

Revelation 16:15-16

At the Battle of Armageddon Christ Will be Revealed to the World

Revelation 1:7; Zechariah 14:9

Details of His Revelation

Zechariah 14:2	Armageddon
:3	Divine intervention
:4	Great earthquake as Christ and saints come to Mount of Olives.
:9	The ultimate result.

Christ is Going to Establish World Government at Jerusalem

Micah 4:1	House of Prayer to be established at Jerusalem (Matthew 21:13)
:2	World government - one religion - Christ's throne to be there
:3	World-wide government - peace on earth.
:4	Family life to be restored
Matthew 5:35	Jerusalem to become city of Great King.

The Basis of the Establishment of this World-Wide Kingdom will be the Return of the Jews to the Land of Israel

Ezekiel 37:21	Regathering
:22	One nation
:23	Turn to God (Zechariah 12:10; Romans 11:26)
:24	Christ to be king (David means beloved)
:25	Dwell forever in land
:26	Have peace
:26, 27, 28	Temple to be built.

World-Wide Pilgrimage of People to Worship at Temple

Isaiah 2:3-4; Jeremiah 3:17; Zechariah 8:20-23; Zechariah 14:16

RESURRECTION AND JUDGEMENT

Gather Together My Saints to Me!

God intends to resurrect the dead and gather them together with the living, so as to bring all who are amenable to judgment before Christ to dispense justice:

- | | |
|----------------------|-------------------------------------------------|
| 1 Thessalonians 4:15 | - Dead and living together meet Christ. |
| 2 Thessalonians 2:1 | - Gathered together to Christ |
| Psalms 50:1-5 | - Saints gathered by one and same call |
| Matthew 25:32 | - “All nations” gathered together before Christ |
| Luke 17:24-37 | - Gathering within one 24 hour period. |
| Romans 14:10-12 | - One judgement seat before which all bow. |
| Hebrews 11:39 | - Dead and living perfected at one time. |

The First Resurrection

Hebrews 6:2 - FOUNDATION FIRST PRINCIPLE

Resurrection “anastasis” = “a standing again” of the dead, alive and vigorous. “Anistemi” shows this = “stand up” Acts 1:15; 10:26; 11:28; 13:16; 14:10; Mark 14:60; Luke 4:16; 10:25

THERE SHALL BE A RESURRECTION of the righteous Acts 24:15 As pledged by promises to Abraham (Matthew 22:30-32) in which some surely obtain immortality (Luke 20:35-38). Christ himself preached it. (Matthew 22:30-32, Mark 12:25-26; Luke 20:35) So did the apostles (Acts 4:2; 17:18; 23:6; 24:21; 1 Corinthians 15:3-4, 11-12)

Denial of the Aionion Resurrection is Error

This denies fundamental truth (1 Corinthians 15:12-18), which testifies to ignorance (Matthew 22:29). Claim it is past will overthrow faith (2 Timothy 2:18)

God Demonstrated in Christ Both Resurrection and His Power:

Christ raised dead girl by touch (Mark 5:41)
Christ raised dead man by word alone (Luke 7:14, John 11:43)
God raised Christ in evidence of might (Ephesians.1:19-20)
Christ first to rise, as prophets and apostles testify (Acts 26:22-23)
Christ firstfruits, implying harvest (1 Corinthians 15:20; Colossians 1:18, Revelation 1:5)
God's dead awakened (Isaiah 26:19)
Former bodily existence restored (Job 19:25-27)

Reasons for the Resurrection of Those Sleeping in Christ

Ransomed in foretaste of death's own destruction (Hosea 13:14)
Their dead reckoned sleep (1 Thessalonians 4:16)
Made alive because in Christ (1 Corinthians 15:20-22)
Made alive forever because of faith (John 11:25-26)
Given life because they have done good (John 5:28-29)
Raised to receive recompense (Luke 14:14)

Both just and unjust raised (Daniel 12:2; John 5:29; Acts 24:15)
Resurrection object of desire to faithful (Philippians 3:10-11)
Is bettered by suffering (Hebrews 11:35)
This resurrection at Christ's coming (1 Corinthians.15:23)
At last day (John 11:23-26; 6:39, 40, 44, 54)
This is the "first resurrection" (Revelation 20:5-6)

God, the Judge of All

A judgement of all responsible to obey Gospel, will take place immediately before millennium begins. This is fundamental of Gospel (Hebrews 6:2)

God Himself is Judge of All

He will judge world in righteousness (Psalm 9:7-8; 96:10; 1 Samuel 2:10, 1 Chronicles 16:33, Hebrews 12:23)

God has Appointed Christ to Judge over Men

In day when world judged by him (Acts 17:31)
To son of Man all judgement given (John 5:22,27)
As judge of living and dead (Acts 10:42, 2 Timothy 4:1)
To expose secrets of hearts (1 Corinthians 4:5; Romans 2:16)
We all stand before Christ's judgment (Romans 14:10; 2 Corinthians 5:10)
This judgment integral to preaching Gospel (Romans 2:16)

The Time of Judgement

All who have undergone probation, or known Truth from creation to 2nd advent are related to AIONION Judgment (Hebrews 6:2), so called because it will determine who enters Aionion blessings, and because it immediately precedes Millennial AION.

Time of Aionion Judgement Fixed as:

At Christ's 2nd advent (Matthew 24:42-51; Luke 12:42-46; 1 Corinthians 4:5; Jude 14; 2 Timothy 4:1; Matthew 25:1-13; 19-30; Luke 13:24-30; Matthew 7:21-23; 13:24-29; 22:1-14; Luke 19:12-26; Matthew 16:24-27) At the last days (John 12:48)

When the dead are raised (Acts 17:31; John 5:25-29; Revelation 11:18)

When righteous are rewarded (Matthew 7:22; 24:50; Luke 12:46; John 12:48; Acts 17:31-32; Romans 2:5-16; 2 Peter 2:9; 3:7; Jude 6,14)

The day of Christ (1 Corinthians 1:8)

Those Who are to be Judged

Both living and dead, both obedient and disobedient participate jointly:-

Both living and dead to be judged (Acts 10:42; 2 Timothy 4:1; 1 Peter 4:5) jointly (Acts 24:15; Luke 13:27-30)

Righteous and Wicked Appear Together:

Virgins converse together (Matthew 25:1-13)

Good and wicked servants examined in sight of each other, and before Christ (Matthew 25:19-30; Luke 19:12-26)

"Sheep" and "Goats" separated out of one company (Matthew 25:31-46)

Well-doers and evil-doers judged in one "day" (Romans 2:15-16; Luke 10:12-14; 11:31-32; Jude 15)

Wicked protest as righteous enter kingdom (Matthew 22:1-14)

Both "just" and "unjust" judged at 2nd advent (Matthew 12:36-42)

All Responsible by Knowledge are Arraigned:

God, a great king, whose commands are law to all (1 Timothy 6:15) Gospel message command to obey (Acts 17:30, 1 Peter 4:5; Psalm 105:7-9)

Refusal to obey Gospel in repentance and baptism is sin-

Unrepentant Romans 2:1-5

Disobey Gospel 2 Thessalonians 1:7-9

Unbelievers condemned Mark 16:15-16

Sin manifest John 15:21-24

Caiaphas raised Mark 14:62

Baptism commanded Acts 10:48

Felix trembled Acts 24:25

Rejecters judged John 12:48

Sin remains John 9:39-41

Caiaphas raised Matthew 26:64

Unrepentant judged Acts 17:30-32

What God Will Bring into Judgement

We will be judged for deeds, good or bad - Romans 2:1-11; John 5:25-29; Matthew 25:19-30; 25:31-46; 7:21-23; 13:24-42; Matthew 19:12-26; 24:42-51; Jude 6,15; Luke 12:40-46; Ecclesiastes 12:13-14

Judged for belief or rejection of Word of God - John 12:42-48; Matthew 12:36-42; Luke 10:12-14; 11:13-32; John 5:22-24; 2 Thessalonians 1:6-10; Mark 8:38; Luke 9:26; 8:16-18.

Judged for repentance or refusal to repent - Acts 17:30-32; Romans 2:4-5; Matthew 12:41; Luke 10:12-13; 11:32

Judged for our words - Matthew 12:36-37; 2 Timothy 2:17; James 1:22-26; Luke 12:1-3; 2 Peter 2:1-3,9.

By judgment secrets brought to light - 1 Corinthians 4:5; Romans 2:5-16; 1 Timothy 5:24-25; Luke 8:16-18; 12:1-3; Ecclesiastes 12:13-14

We will exact give an account of our deeds - 1 Peter 1:5; Romans 14:12; Matthew 12:36; Hebrews 13:7; Luke 16:2; Matthew 25:19-30; Luke 19:12-26

Children of Christadelphian Parents

Reckoned “holy” 1 Corinthians 7:14

In both 1st Exodus (Exodus 12:37) and 2nd (Isaiah 49:22; 60:4) children accompany parents to judgment. So in Christ’s exodus (Luke 9:31) of which 1st exodus is model (1 Corinthians 10:6,11; Hebrews 12:18-25)

Principles of God’s care of our children - not condemned for parents’ sins (Deuteronomy 24:12-22; Ezekiel 18:1-4,20) unless children also hate God (Deuteronomy 5:9)

Yah cares for children of rebel parents Numbers 14:29-31; Deuteronomy 1:39

Children of rebel Israelites perish only when they refuse to flee from parents to Yah (Numbers 16:23-33; Ezekiel 9:6 cf. 18:1-4,20,23; 2 Chronicles 36:14-17; Ezra 9:6-9; Nehemiah 9:30-35; Isaiah 9:13-17)

Children of rebel parents who flee to Yah are saved (Numbers 16:23-33; 26:9-11)

Yah is father to fatherless Psalm 68:5; 10:14 and their protector Psalm 72:4; 146:9, commanding Israel to protect them Exodus 22:22; Deuteronomy 10:18; 14:29; 16:11,14; 24:17,19,20,21; 27:19; Psalm 82:3

Able to do above all we ask or think Ephesians 3:20

CHRIST'S RETURN AND OUR RESPONSIBILITY

The Second Coming of Christ

There are literally hundreds of references in the Bible to the second coming of Jesus Christ. This shows that it is a vital part of God's plan which we cannot overlook.

After Christ's resurrection, he was seen by the disciples for "forty days and was speaking of the things pertaining of the kingdom of God" (Acts 1:5)

They asked him in v.6: "Lord, wilt thou **at this time** restore the kingdom to Israel?"

They hadn't grasped that he was to go into heaven in order to **receive title to the kingdom and then return**. He therefore tells them in v.7. that only God knows the time for the establishment of the kingdom.

They then watched him being taken from their sight into heaven. Though they did not know how long he would be away, two angels assured them of his return:

"Ye men of Galilee, why stand ye gazing up into heaven, **This same Jesus**, which is taken up from you into heaven, **SHALL SO COME** in like manner as ye have seen him go into heaven" (Acts 1:11)

The last book of the Bible confirms his return:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him..." (Revelation 1:7)

Peter declared:

"...the times of refreshing shall come from the presence of the Lord; **and he shall send Jesus Christ** ...whom the heaven must receive **UNTIL** the times of restitution of all things" (i.e. the kingdom of God) (Acts 3:19-21)

In 1 Thessalonians 4:15-17 we see that when Christ returns he will firstly raise the dead in Christ.

Resurrection the Gateway to Life

Jesus Christ died, was buried and rose again the third day (1 Corinthians 15:3-4). He declares:

“I am he that liveth, and was dead; and behold, I am **alive for evermore** and have the keys of death and hell”
(Revelation 1:18)

All men sin and die and were it not for Jesus Christ they would remain forever dead without hope (read 1 Corinthians 15:16-21). There is an order of resurrection:

(i) Christ

(ii) those who are Christ's at his coming (1 Corinthians 15:23)

The doctrine of the resurrection is clearly taught in both Testaments. The prophet Daniel states:

“**Many** of them that sleep in the dust of the earth **shall awake**, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2)

Also look at Isaiah 26:14 and contrast it with v.19. Resurrection for some is clearly taught.

Jesus spoke of a coming day of resurrection:

“The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live...all that are in the graves shall hear his voice, and **shall come forth**; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:25,28,29)

Resurrection was the hope of both Abraham and David, and will be the only way they can receive the promise God made to them. In John 11 we have a moving account of the resurrection of Lazarus. In vv11;13 Lazarus is spoken of “as sleeping” - this is the Scriptural term for those who die having the hope of resurrection. Martha, a sister of Lazarus, confesses her faith in Jesus (vv21-22). Jesus tells her Lazarus will rise again (v23). Her response is a confession of her understanding of the resurrection “at the last day” (v25). Jesus tells Martha (vv25-26) **that HE IS THE RESURRECTION AND THE LIFE** - those who die believing in him will not remain dead eternally. As a demonstration of this he raised Lazarus from death (vv43-44). Truly he holds “The keys of death and hell” (Revelation 1:18).

Judgement and Reward

When Christ returns he firstly raises the **responsible dead** and judges them. (2 Timothy 4:1-2)

We already saw in Isaiah 26 and Daniel 12 that **not all** the dead are raised. Those who are responsible (i.e. **answerable**) to God's judgment are raised. (see Romans 2:6-16) Verse 16 points out they are **judged according to the gospel**. Both 1 Corinthians 15 and 1 Thessalonians 4 speak of "the dead in Christ" being raised. Why?

God will not judge someone as being unworthy of something he knew nothing about. That judgment is on the basis of the gospel, is again clearly shown in John 12:47-48 - they will be **judged according to the word**.

Christ is the Judge (John 5:22) because being son of man he knows that which tempts man (John 2:25).

There will be a bar of judgement before which the accountable must stand. The secrets of their hearts will be revealed (Romans 2:16, see also 1 Timothy 5:24). We must give a personal account before the Judge. (Romans 14:12)

Having been bodily raised (there is no other type of resurrection) they will **receive through the body** ("in body" 2 Corinthians 5:10) according to their deeds. (2 Corinthians 5:10; Romans 2:2,6) This means that sentence, or acquittal, will be the result.

The reward for the acquitted is eternal life. (Romans 6:23; 1 Corinthians 15:52-54; 2 Timothy 4:6-8) These will be united with the Lord Jesus Christ. (Revelation 19:7)

The rejected will be sent from the presence of Jesus Christ **in anguish** ("weeping and gnashing of teeth" - see Luke 13:28). For them is reserved the second death. (Revelation 20:6)

All of these passages relate to a personal judgement, but God will also judge the world because of its wickedness:

"God has appointed a day in which he will **judge the world in righteousness** by that man whom he has ordained, whereof he has given assurance unto all men in that he has raised him from the dead." (Acts 17:31)

"...for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9)

This global judgement will follow the personal judgement. Peter says:

"Judgement must begin at the house of God." (1 Peter 4:17-19)

The Kingdom of God

God's purpose with the earth is to fill it with His glory. (Numbers 14:21) The return of Jesus Christ is essential to achieve this result.

He is to be the King on the throne of David. (Luke 1:32; Isaiah 9:7) Those judged worthy will rule with him. (Matthew 19:28; Revelation 5:9-10)

The nations, unaware of his return (1 Thessalonians 5:2-3), prepare for war. (Joel 3:9) The Bible speaks of Russia's moves for world conquest in Ezekiel 38. The great battle of Armageddon will be God's means of disciplining the nations. (Revelation 16:14-16)

The ownership of Jerusalem will be a key factor in initiating this war. (Zechariah 12:2-3) All nations will be drawn into the land of Israel to settle the issue. (Zechariah 14:2) The result will be the outpouring of God's fury (Ezekiel 38:18) and his exaltation in the eyes of the nations. (Ezekiel 38:16,25; Revelation 19:15)

God will **destroy those who would destroy the earth** (read carefully Revelation 11:18). This is described as a sacrifice in which the justice of God in His vengeance upon the nations is acknowledged. (Ezekiel 39:17,19)

Daniel spoke of the overthrow of a great image by a stone as representing the overthrow of the kingdoms of men by the kingdom of God:

“In the days... shall the God of heaven **set up a kingdom which shall never be destroyed...** it shall... consume all these kingdoms, and it shall stand for ever.” (Daniel 2:44)

“The kingdoms of this world are become the kingdoms of our Lord, and His Christ.” (Revelation 11:15)

The duration of the kingdom is spoken of as a thousand years. (Revelation 20:4,6) Jerusalem will be the governmental centre of the world. (Micah 4:2)

A temple will be built at Jerusalem for the nations to worship there (“a house of prayer for all people” - Isaiah 56:7) and the nations will be called to come up and worship. (Zechariah 14:16) If they do not respond to this decree they will be punished. (Zechariah 14:17-19) Most will willingly respond:

“Come let us go up ... to the house of the God of Jacob; and **He will teach us of His ways**, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” (Micah 4:2)

The economies of the nations will be adjusted to a rural basis

“They shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Micah 4:3-4)

In that day God will remove the ignorance of the nations.(Isaiah 25:7-9) The same prophet tells us that **wisdom and knowledge shall be the stability of his times**. (Isaiah 33:6)

The scriptures abound with a picture of the conditions that will exist in the kingdom. Note the following points:

- (i) a rejoicing in Jerusalem and being joyful in the Jews (Isaiah 65:18)
- (ii) a just and equitable rule for all classes of society (Psalm 72:2,12,13)
- (iii) lasting and true peace (Psalm 72:3,7)
- (iv) increased life expectancy (Isaiah 65:20)
- (v) a secure inheritance (Isaiah 65:21-22; Micah 4:4)
- (vi) an abundance of food (Psalm 72:16)
- (vii) godly reverence and continual prayer (Psalm 72:5,16)
- (viii) these conditions are summarised **as all nations being blessed in Christ** (Psalm 72:17)
- (ix) the result is the purpose for which the kingdom was established - “the earth filled with God’s glory.” (Psalm 72:19)

A glorious picture of the results of the kingdom is seen in Revelation 21. Just a few of its expressions are listed below:

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow or crying, neither shall there be any more pain: for the former things are passed away.” (Revelation 21:4, read also vv23-27)

What a glorious hope the Scriptures offer! What a wonderful privilege to inherit the Kingdom with Abraham’s and David’s seed, even the Lord Jesus Christ!

The Kingdom Restored

The Kingdom of God was established in the past in Israel - and will be established again in fulfillment of God’s promise to David, 2 Samuel 7:10-16.

This promise guarantees:

To establish both kingdom and throne of David and his “seed” for ever
(vv 12,13,16)

Bible testimony is clear that the Kingdom of God existed in the past on this earth. In fact, the Kingdom of Israel was the Kingdom of God:

- David says that God “hath chosen Solomon my son to sit on the throne of the Kingdom of the Lord **over Israel**” - 1 Chronicles 28:5; 29:23
- God warns Zedekiah, King of Judah, “Thou profane wicked prince of Israel... remove the diadem, and take off the crown... exalt him that is low, and abase him that is high... I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him” - Ezekiel 21:25-27
- Jesus “shewed himself alive... speaking of the things pertaining to the Kingdom of God... the apostles... asked of him, saying, Lord wilt thou at this time **restore again the Kingdom to Israel?**” - Acts 1:3,6

When Christ returns and restores the Kingdom of God:

- Immortalised disciples of Christ reign as King-Priests with Christ - Revelation 5:9-10; 2 Timothy 2:12
- Christ blesses all nations - Psalm 72; Isaiah 65:16-25; Galatians 3:8
- All mankind willingly serves God - Micah 4:1-4; Zechariah 8:20-23
- The objective of Kingdom to bring all mankind to God - 1 Corinthians 15:22-28, will be achieved, so that -
- After the millennium, God dwells with men - Revelation 21:1-5

It is clear that Christ's coming Kingdom is on this earth because:

- God pledges Himself to establish for ever **David's throne and Kingdom of Israel** in the hands of a descendant of David who is **also son of God** - 2 Samuel 7:10-16
- **Jesus Christ** is that descendant of David and son of God Luke 1:30-35

As a result of the establishing of the Kingdom of God by Christ:

- In the last days, all nations will worship at the Temple of God **in Jerusalem** and receive God's law and word from there - Micah 4:1-4
- The inhabitants of many cities and strong nations **will go up to Jerusalem** to pray, and will ally with Israel, God's people - Zechariah 8:20-23
- The kingdoms of this world become the Kingdom of God and Christ - Revelation 11:15 "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed... and it shall stand for ever" - Daniel 2:44
- In these ways, the Bible constantly emphasises that God's Kingdom is in the future to be located here on this earth, just as it was in the past.

The Condition of Mankind in the New World Order under Christ

Isaiah 65:16-25 describes the blessings of mankind under Christ:

- v16 Former troubles forgotten
- vv17-19 A new world order centred on Jerusalem a source of happiness to all
- v20 **Sickness and death** held at bay
- vv21-23 **War and rapine** will not rob God's people of God's blessings
- v24 God will hasten to respond to His people's **appeals for help**
- v25 All nature **will be pacified**. Hurt and destruction will cease.

Christ's Return and Your Responsibility

Mankind perplexed, in anguish, with no way out - death - Luke 21:25-36

Christ will return to punish wickedness and rescue the world from itself - Acts 1:11; Revelation 1:7; Acts 17:31

This hope comforts true disciples of Christ - 1 Thessalonians 4:15-17; 1 Thessalonians 1:10; 2:19; 3:13; 5:2, 23. 2 Thessalonians 1:7; 2:1,8; 3:5

Summary of Judgement

Christ will raise his disciples from death - John 5:25,28; John 11:23-26; Daniel 12:1-3; 1 Corinthians 15:22-23; 1 Thessalonians 4:15-17

All, good and bad, disciples judged by Christ - 2 Corinthians 5:10; Romans 14:12; 1 Timothy 5:24-25; Romans 2:6-16

Faithful rewarded eternal life; wicked punished with eternal death - Daniel 12:2; Romans 2:6-10; Matthew 25:31-46

God Shall Judge in Righteousness

God the judge of all - Hebrews 12:23

Christ, judge of men appointed by God - Acts 17:31; John 5:27

The criterion for assessment of behaviour - the Word of God - John 12:48. The ecclesia first to be judged - 1 Peter 4:17. All responsible, both living and resurrected, are judged - Romans 2:6-16; 1 Thessalonians 4:16. Both righteous and wicked are arraigned - Matthew 25:31.

All give a personal account of their deeds - Romans 14:12.

Secret thoughts and deeds are then brought to light - Romans 2:16; 1 Timothy 5:24; 1 Corinthians 4:5. Christ judges according to our deeds - 2 Corinthians 5:10; Romans 2:2,6. Rewards and retribution affect us bodily - 2 Corinthians 5:10.

The righteous rewarded with eternal life - Romans 2:7; Matthew 25:46. The disobedient rejected and cast back into the world Matthew 25:44-46; 22:13 to perish in World War III then raging - Matthew 25:41 cf. Revelation 19:20.

The likely place of Christ's judgment seat - Sinai – Habakkuk 3:3; Deuteronomy 33:2; Psalm 68:17. A specific place appointed - Romans 14:10. Concealed from the world - Isaiah 26:20.

Believers are not to judge each other - Romans 14:10; Matthew 7:1. But, each believer should judge himself - 1 Corinthians 11:31-32.

The Kingdom of God is Among You:

Does the Bible support the view that the Kingdom of God is not geopolitical, but “spiritual” or in believers’ hearts?

- Luke 17:21 says that “**The Kingdom of God is within you**” and is cited at times to suggest that the Kingdom of God **is** within believers’ hearts

BUT CONSIDER:

- The margin: The Kingdom of God is among you
- The people addressed were Pharisees (17:20), of whom Jesus said: “**WITHIN** ye are full of hypocrisy and iniquity” Matthew 23:28
- As being the king, nucleus and founder of the kingdom, Jesus is himself referred to as the kingdom that has come nigh Luke 11:20. Compare Mark 11:9,10 with Luke 19:38
- The kingdom is a geopolitical realm on this earth, over which Christ will rule Daniel 7:27

Christ Will Return from Heaven Personally – Bodily - Visibly

- “While they (the apostles) **beheld**, he (Jesus) was **taken up** and a cloud received him out of their sight... ye men of Galilee, why stand ye gazing **up into heaven**? This **same** Jesus, which is taken up from you into heaven, shall **so** come **in like manner** as ye have **seen** him go into heaven” - Acts 1:9-11
- Behold, he (Jesus Christ) **cometh** with clouds; and **every eye shall see him**, and they also which pierced him: and all kindreds of the earth shall wail because of him Revelation 1:7

Christ’s Return and the Kingdom of God

- Immortalised disciples reign as king-priests with Christ - Revelation 5:9-10; 2 Timothy 2:12
- Christ blesses all nations - Psalm 72; Isaiah 65:16-25
- All mankind willingly serves God - Micah 4:1-4; Zechariah 8:20-23
- Objective of kingdom to bring all mankind to God - 1 Corinthians 15:22-28
- After Millennium, God dwells with men - Revelation 21:1-5

Our Hope, but not Our Home, in Heaven

- John 3:13 No man hath ascended up to heaven, but... the Son of Man ...
- Acts 2:34 David (a man after God's own heart - Acts 13:22) is not ascended into the heavens
- Psalms 115:16 The heaven, even the heavens, are Yahweh's: but the earth hath He given to the children of men
- John 13:33 Whither I (Jesus) go, ye cannot come... and if I go... I will come again... that where I am, there ye may be also - John 14:3-4
- Great is your reward **in heaven** - Matthew 5:12 - the son of Man shall come... **then shall he reward every man** - Matthew 16:27
 - An inheritance incorruptible... reserved **in heaven** for you - 1 Peter 1:4 - ...ready to be **revealed in the last time** - 1:5 ... at the **appearing of Christ** - 1:7
 - Our conversation (citizenship) is **in heaven; from whence** also we look for the Saviour... who shall **change our vile bodies** - Philippians 3:20

The Essential Steps to Salvation

God's call by the gospel - 2 Thessalonians 2:13-14

Belief of the gospel - Romans 1:16-17

Baptism into Christ - Mark 16:15-16

A life of faithful obedience - Romans 6:1,11-19

Gracious bestowal by God of immortality on all whom Christ judges to have fulfilled the first four steps - 2 Peter 1:2-11

Personal Responsibility

The God who calls us is our Creator, Owner and Master - 1 Timothy 6:15. His command is law and absolutely binding on us - 2 Peter 2:21; Psalm 105:7-10; Acts 17:30. God's command is to believe the Gospel and be baptised - Mark 16:15-16; Acts 10:47-48.

Any who do not believe will be held guilty and condemned - Mark 16:16; John 12:47-49; Romans 2:1-5,12; John 9:39-41; John 15:22,24; Amos 3:2; Luke 12:47-48; Acts 24:24-25.

Any who understand the Gospel yet refuse to obey it will be resurrected to face Christ's judgment - John 12:48; Romans 2:1-5,12-16.

But those obedient to the Gospel will be rewarded with far exceeding blessing - Romans 2:6-7, 2 Corinthians 4:17-18.

God richly blesses us with strength to obey, persevere and overcome - Philippians 2:12-13 Ephesians 3:14-20; Romans 8:31-39.

Believing the Gospel

We were created to please God - Revelation 4:11

We please Him by hearing and obeying His Word - 1 Samuel 15:22-23

So belief of the Gospel is an indispensable condition for salvation - Romans 1:15-17; Hebrews 11:6; 1 Corinthians 15:1-2

Baptism is the Essential Consequence of Faith

Mark 16:15-16; Acts 8:12; 2:38-41; 10:48; 8:38; 1 Peter 3:21

Baptism introduces us into Christ - Matthew 28:19; Galatians 3:27

By it our sins are "washed away" - Acts 22:16

Baptism is essential to righteousness - Matthew 3:15

The form of baptism is immersion - John 13:26; Luke 16:24

Hence it depends on "much water" - John 3:23

Baptism signifies death, burial and resurrection to a new way of life - Romans 6:1-7 And it demands a change in all who believe Ephesians 4:21-24

BAPTISM

What is Baptism?

- (a) an act of obedience for remission of sins (Acts 2:38)
- (b) complete immersion in water (Acts 8:36-38; John 3:23)
- (c) an act essential for salvation (Mark 16:16; John 3:3-5)

The Word 'Baptise'

- (a) The Greek word '**BAPTO**' means "to dip or plunge". It never means to sprinkle or to pour. The Greek word signifies not just immersion, but also a dyeing - the changing of the colour of a garment.
- (b) The first essential to a true baptism is an acceptance of the first principles of God's revelation. (cp. Acts 8:36-37; John 3:16; 11:25; 17:3)

Baptism – A Symbol of Sacrifice

- (a) Baptism is a symbol of sacrifice. As Jesus gave up his life upon the cross, the true believer, by submitting to baptism, publicly declares that he will figuratively "crucify the flesh, with the affections and lusts." (Galatians 5:24)

The Lord Jesus Christ was himself baptised. (Matthew 3:13-15) His baptism prefigured His coming sacrifice on the cross, which he described as 'a baptism' (Luke 12:50)

- (b) Baptism a symbol of death, burial and resurrection.

(i) ROMANS 6

6:3 Baptised into Jesus Christ	-	6:3 Baptised into his death
6:6 Crucified with Him	-	6:6 Body of sin destroyed
6:4 Christ raised from dead	-	6:4 Walk in newness of life
6:5 In the likeness of His death	-	6:5 In the likeness of his resurrection
6:11 Dead unto sin	-	6:11 Alive unto God

(ii) COLOSSIANS 2

2:12 Buried with him in baptism - 2:12 Risen with him

Baptism – an Outward Symbol of Inward Washing

Ephesians 5:26

Baptism

- (a) Constitutes us as being ‘in Christ’ (Galatians 3:26-27)
- (b) Provides for the covering of our sins in Christ (Galatians 3:27)
- (c) Constitutes us as “Abraham’s seed and heirs according to the promise” (Galatians 3:29)
- (d) Is a symbolic sacrificial death (Romans 6:6)

An Unbaptised Person

Is not in Christ (Ephesians 2:12-13; John 3:3-5)

Steps to Salvation

The commission of Christ to his disciples in Matthew 28:19-20 was

- (i) Teach the people
- (ii) Baptise them
- (iii) Ensure obedience to the commandments

The Christadelphian and the State

“Christianity was in its earliest days entirely unpolitical. The best representatives of the primitive tradition in our times are the Christadelphians, who believe the end of the world to be imminent and refuse to have any part or lot in secular affairs.”

(Bertrand Russell: ‘POWER, a New Social Analysis’ 1938)

Christadelphians are Pilgrims here - Hebrews 11:13

- Citizens of God’s Kingdom to come - John 18:36
- Obeying God rather than man where there is a conflict of laws - Acts 5:29; 4:19
- Serving God not mammon - Luke 16:13
- Realising Christ will abrogate all human government - Daniel 2:44

Disciples of Christ are Harmless as Doves - Matthew 10:16

- Resist not evil - Matthew 5:39; 1 Thessalonians 5:15
- Love your enemies - Matthew 5:43-45; James 2:8
- Avenge not yourselves - Romans 12:19
- He who takes “the sword will perish by it” - Matthew 26:52
- Servants of Christ may not now war - John 18:36
- Judge not that ye be not judged - Matthew 7:1-5; 1 Corinthians 5:12
- Recompense no man evil for evil - Romans 12:17
- Do not go to law - 1 Corinthians 6:1-8
- Do not take an oath - Matthew 5:33-37; James 5:12

Christ’s Example - 1 Peter 2:21-23

- He came to save not to destroy lives - Luke 9:56
- Did no violence - Isaiah 53:9
- Holy, harmless, undefiled - Hebrews 7:26
- Not a judge or divider in this age - Luke 12:13-14

Hence Christadelphians, because of conscience toward God, abstain from occupation as:

soldiers, non-combatant auxiliaries to military forces, civil defence, judges, magistrates, justices of the peace, jurors, prison warders, police, lawyers; and employment in munitions manufacture or military-related occupations.

Life in Christ

We exist for God's pleasure - Revelation 4:11

Because God is love - 1 John 4:8

Reflecting God's love commends us to God - 1 John 4:16

By Christ we receive authority to become sons of God - John 1:12-13

Born of incorruptible seed to reflect God's virtues - 1 Peter 1:22 - 2:10

Remade in God's moral image – Colossians 3:9-17

By dwelling on God's virtues - Philippians 4:8-9

So we imitate God's ways - Ephesians 5:1-16

God has given us the means to keep Him at the forefront of our minds

His Name of Purpose - Exodus 3:13-15

Our probation carried on amid trouble - Acts 14:22

To develop perseverance - Romans 5:3, and hope - Romans 8:16-25

God brings us close to Himself in prayer for encouragement - Hebrews 10:14-23

God Himself strengthens us to overcome sin - Ephesians 3:14-21

And to do His will and proclaim His Truth - Philippians 2:12-16

Being not forgetful hearers - James 1:22-25

Being constant preachers of the Word - 2 Timothy 4:1-5

And walking in the Truth till Christ comes - 3 John 1-4

THE HOPE OF ISRAEL

Promises to Abraham

As those seeking God we look unto Abraham, the friend of God (Isaiah 41:8). He is a pattern of one who pleased God and was therefore blessed by God.

Abraham is styled in the Scriptures “the Father of the Faithful” (Galatians 3:7; Romans 4:16).

Look at Galatians 3:8-9:

“And the Scripture, foreseeing that God would justify (declare as righteous) the heathen (or nations) through faith, **preached before the gospel unto Abraham**, saying, In thee shall all nations be blessed. **So then they which be of faith are blessed with faithful Abraham**”

The gospel, the means of being blessed by God, was preached to Abraham (Genesis 17:4-6). So vital then is it that we examine the promises God made to Abraham.

Abraham was the father of the Jewish nation and several other Arab nations. He was called to leave the pagan and idolatrous city of Ur where he lived and to journey, in faith (Hebrews 11:8), to the promised land.

The first promise God made to Abraham is given in Genesis 12:1-3.
Note the following points:

- (i) it concerned **a land** that God would show him (v1) - Israel (Genesis 17:8)
- (ii) it spoke of him fathering a great nation - the Jews (v2)
- (iii) Abraham personally to be blessed by God (v2)
- (iv) God would deal with others, as they had dealt with Abraham and his seed (v3)
- (v) Abraham would be the means of blessing finally coming upon all nations (v3)

The promise is expanded in Genesis 12:7:

“Unto thy seed **will I give this land**”.

And further in Genesis 13:14-17:

“**All the land** which thou seest, **to thee will I give it**, and to thy seed forever... arise, **walk through the land... for I will give it unto thee**”.

Emphasis in these promises is on:

- a land God would give to Abraham and his descendants for an everlasting possession
- a multitude of descendants (Genesis 15:5).

The promises definitely relate to the land of Israel and the Jews, and are an important aspect of Bible teaching (see also Deuteronomy 30:20 and 2 Chronicles 20:7). They also clearly have a wider application.

Genesis 13:14-17:

And Yahweh said unto Abraham:

- Look from the place where thou art, NORTHWARD, SOUTWARD, EASTWARD AND WESTWARD
- **All the land** which thou seest TO THEE will give it, and TO THY SEED **for ever**
- I will make THY SEED as the dust of the earth, so that if a man can number the dust... then shall THY SEED also BE NUMBERED
- Arise, walk through THE LAND in the length of it and in the breadth of it; for I will give IT unto thee.

What are the meanings and implications of a promise such as this of **eternal possession** of the hub of the globe by ABRAHAM AND AN INNUMERABLE POSTERITY?

Interpretation

Look from the place where thou art northward ...	13:14
Walk through the land in the length... breadth ...	13:17
All the land which thou seest ... I will give...	13:15

- Hebrews 11:9 By faith he **sojourned** in the **land** of promise
- Acts 7:4-5 **This land** wherein ye now dwell... He promised that He would give **it** to him
- Romans 4:13 The promise that he would be the **heir the world**...
- Proverbs 11:31 The righteous shall be recompensed **in the earth**
- Matthew 5:5 Blessed are the meek, for they shall inherit **the earth**
- Revelation 5:10 We shall reign on **the earth**
- Psalm 37:22 Those blessed of him shall inherit **the earth**...
- Psalm 37:29 and **dwell therein** for ever

The Abrahamic Promise not yet Fulfilled

Israel's partial and temporary occupation of the Land of Canaan did not fulfil the promise of eternal possession of it given to Abraham -

JOSHUA led in the 12 tribes of Israel and established them and testified:

- 21:43 Yahweh gave unto Israel all the land which He swore to give to their fathers; and they possessed it and dwelt therein
- 21:45 There failed not ought of any good thing which Yahweh had spoken unto the house of Israel; all came to pass
- 23:14 Not one thing hath failed of all the good things which Yahweh your God spake concerning you; all are come to pass to you, and not one thing hath failed thereof.

These statements of Joshua's are sometimes cited as evidence that the ABRAHAMIC LAND PROMISE has already been fulfilled - **IS THAT** what they say?

The Abrahamic land promise was not, and could not be, fulfilled by Israel's partial and temporary occupation of the Land of Canaan in the past - because:

- The territory promised was from the River (Hebrew = NAHAR) of Egypt, i.e. the Nile, to the River Euphrates - Genesis 15:18
- But the largest territory ever occupied (under Solomon) was from the Wadi (Hebrew = NACHAL) of Egypt, 180 miles east of the Nile, 2 Kings 24:7, which was the eastern border of Egypt - 2 Chronicles 9:26 - to the River Euphrates
- To both ABRAHAM and HIS SEED God promised possession of Canaan **for ever** - Genesis 13:15; 17:8
- But this has not yet been fulfilled to Abraham - Acts 7:5; Hebrews 11:8,13 - Nor to his seed, since the work of Joshua failed to give Israel that eternal rest promised - Hebrews 4:8-9
- The promise to the Fathers referred to in Joshua 21:43 was that of Deuteronomy 11:23-25 to the FATHERS WHO COMPRISED THE EXODUS GENERATION, as interpreted by Josh 1:3

Israel's Regathering – Sure Sign of Christ's Imminent Return

- Do you understand **the meaning** of these times? Christ's disciples must - Matthew 16:1-3
- The source of this knowledge, **the Bible** - Amos 3:7 Israel's **future** history charted at the **birth** of the nation - Deuteronomy 28:25,32-34,37,41,43,49-57,63-64,65-66; 30:1-5,6-9
- Israel to be regathered from world-wide dispersion **in the latter days** - Jeremiah 30:10-16; 31:7-12,27-34; Ezekiel 28:24-26
- God guarantees Israel an **eternal** future - Jeremiah 31:35-37; Jeremiah 33:20-21,25-26; 30:11
- **Israel's regathering** - prelude to Christ's second coming - Ezekiel 38:1-23; Zechariah 14:1-9; Luke 21:22-31

Ezekiel 38: A Prophetic Miracle

- | | |
|----------------|-------------------------------------------------------------------------------------------------|
| V 1-7 | Rise of Russia to dominance over Europe and North Africa |
| V8-12
14-17 | Russian invasion of Israel , at time of Israel's regathering from long dispersion |
| V13 | Opposition to Russian invasion, from Britain America, British Commonwealth and Arabs |
| V18-23 | Intervention of Christ to overthrow Russia and rescue Israel |

Luke 21: Prophecy Certain of Fulfillment – 21:33

- V22-24 Divine vengeance on rebellious Israel - **dispersion and captivity**
- V24 **Jews regain Jerusalem**, when times of gentiles end
- V25-28 World-wide distress at end of gentile times – **followed by Christ's return** and our redemption
- V29-32 Israel and many gentile powers regain national independence **then**, God's kingdom is near
- V34-37 So, **take heed** not to be caught unprepared for Christ at that time

Psalm 102

A prophecy of David, for a far future day, to encourage the generation of the time of Christ's return **with the great sign of his coming: Israel's latter day revival**

- V12 Yahweh lives for ever, so Israel's future is secure in His hands
- V13 God has determined A SET TIME to favour "Zion" and **regather Israel** there. Then, manifested in Christ, He arises to help them
- V16 When Israel returns to Zion, then is the **set time for Christ to return**
- V18 This is written for **a far future age**, and for gentiles

The Kingdom of God

Reading: 2 Samuel 7

2 Timothy 4:1-2, 7-8 outlines the hope that sustained the Apostle Paul in the face of death. N.B. the judging of the living and dead will occur when Christ reappears to establish his Kingdom. When he comes he gives out the rewards of a king to those who have served him.

The Bible centres around the promise to Abraham and the promise to David as a hope. Genesis 13:14-17 cp. Psalm 37:11 “the meek shall inherit the earth”.

Matthew 5:5 - the whole world will be their inheritance.

2 Samuel 7:8-9 Although David was considered to be a nobody, God elevated him to kingship. v10 a prophecy of things yet to come - a destiny and security for Israel for ever. V11 the house was to be the family of David and can incorporate us. V12 an actual blood descendant (cp. vv28-29) established by God.

V13 an eternal kingdom, cp. the interpretation God gives. Luke 1:30-33 it is doubled so that there can be no mistake.

2 Samuel 7:14 tells us who the one to be was - SON OF GOD therefore through a female descendant of David (Luke 1:32 “the Son of the Highest”, v35 “the Son of God”). V13 speaks of the “throne of David”, cp. Psalm 132:11-12 excluding all other of David’s children other than the Lord Jesus Christ. David’s posterity did not fulfil the requirement of Psalm 132:12 until Christ (v13 the city of Jerusalem was David’s throne they go together v14, v17. The power of David will be made to grow anew in Jerusalem). **Matthew 3:1-2** cp. 4:17 - Jesus makes the same comment. Jesus commands “repentance” because the kingdom was near. Why could it be said that it was near? Because the future king was in their midst. When he went away the kingdom would be distant, since his coming brought it near. 2 Timothy 4:1 establishes this beyond doubt (cp. Hebrews 9:28), **Matthew 6:9-13** (N.B. it is not yet done in earth because the kingdom has not yet come). When the kingdom of God comes its power is irresistible, Daniel 2:44 (cp. vv34-35) and without competitor.

The Kingdom of God, Past, Present and Future

Reading: Revelation 11:15-19

The Christadelphians are unique in their understanding of this doctrine. Revelation 11:15 summarises the doctrine - (1) It is “the kingdoms of this world” that become the “kingdom of Christ” (not a kingdom in the heart of individuals); (2) that he shall reign for the thousand years and beyond. Its sequel in vv16-17 - they are thankful that God is in control, when the kingdom is established by God’s great power (certainly the kingdom could NOT have been established at Pentecost AD 33 as 60 years later these prophetic words are uttered). V18 is a comprehensive catalogue of what will happen at the same time as the kingdom is established.

Daniel 7:9-10 is a pictorial representation of the words of Revelation 11. Vv11-12 - the destruction of the 4th beast is of significance in this epoch. Vv13-14 glory comes when he is acknowledged in the earth and obeying his commands. V18 “take the kingdom” - but dispossessing those now in control of “the kingdoms of this world”. V22 the high courts of the world depopulated. They don’t now “possess it” - but the saints soon will. Vv26-27 they possess it when they exercise power in the earth (not in heaven) - there will be no competing kingdom; words like “given” all express a sudden change (cp. Revelation 16:17-18 here styled “a great earthquake” - as well as this symbolic earthquake there will be a literal earthquake at this time, Zechariah 14:1-4).

Isaiah 60:1-3 Israel will then be honoured and glorified in the world. V11 the wealth of the nations will be brought to Israel. V12 Israel will be honoured as a nation. We must be humble now to be exalted when the Kingdom comes. 1 Peter 5:1-4 - until the Chief Shepherd comes there is no glory, vv5-6.

Matthew 6:9-10 (the kingdom has not yet come) when it comes the result is “God’s will is to be done in earth” (ideas from Daniel 7). Now is a time totally incompatible with the kingdom of God. 2 Timothy 2:8-12 now is the time of suffering - different from the time of reigning. The Kingdom cannot be the church as the foregoing shows. In addition consider **1 Corinthians 4:19-20** and his ironic words of vv8-9. Our relationship to the kingdom now is that we are its heirs, James 2:5; Romans 8:16-17 (even Christ is now an heir). Revelation 3:20-21 now he sits on his Father’s throne but soon he will assume his own throne (cp. Matthew 19:28).

Israel – God’s Key to World History

Reading: Ezekiel 37

Acts 28:19-20 - The issue as they saw it was that he preached Christ - as he saw it, it was that Christ was the hope of Israel. Acts 26:6-7, in the preaching of Christ was the substance of what God had promised. In Christ alone is there forgiveness of sins. There must then be hope for Israel. Romans 15:8 “a servant of Israel” for the truth of God; **v9** also for the benefit of Gentiles, if they associated with the promises that God had made.

Romans 11 points out that the Gentiles depend on the Jews for their salvation and that the Jews depend on the Gentiles for their salvation - and both depend on God.

- V1** since God will scatter them, is He finished with them? Certainly not.
- V2** what God did in the scattering was a temporary affair.
- V4** God’s reply to Elijah was that He was not finished with Israel.
- V5** Even now there are Jews being saved by God.
- V7** There are a few Jews saved and the great numbers that weren’t as the words of vv8-9 prophesied.
- V11** Is what has happened to them intended to be their final end? No, He did that to provide a means for salvation to Gentiles, and by this means to bring back Jews by reconsidering their position because of envy (Galatians 2:15). Because the Gentile sinners did what the Jews would not - turned to God.
- V12** How much more would their fulness be a richness for the world.
- V16** an example from agriculture - the fathers Abraham, Isaac and Jacob - there will be a harvest of Jews.
- V17** the root holds up any and all of the branches. God’s salvation does not depend on any of us. All that is necessary to save Jew or Gentile has already been done. If the wild branches don’t produce fruit they have less right to be there than the native branches.
- V22** Severity came on those that fell because they didn’t stay with God’s goodness.
- V26** The time will come when all the Jews left alive will be saved when they have all hope taken away - then they will cry to God. They will be saved by the hope of Israel.
- V31** The Jewish unbelief provided a precedent for saving Gentiles to allow him to extend the same mercy to Jews.
- V32** He chose this method, so
- Vv33-36** God is praised for His wisdom.

1 Corinthians 1:24 - power and wisdom. Paul now comments on this, vv25-31.

Jeremiah 33:19-26 - He hasn’t cast off His people. He says powerfully “I will save Israel”.

The Kingdom will see one world saved by the Hope of Israel.

Who are God's Chosen People – The Arabs or Israel

Enmity between Races

Between Arab and Israeli has now grown up an inveterate hatred as also existed in the past - Nehemiah 2:19; 4:7.

The contention is over who has the right to possess "Palestine", now renamed "Israel".

God's Solution

God will resolve this according to His promises that Abraham and Israel his seed will possess that land forever - Genesis 13:14-17.

He will punish the Arabs for their hatred of Israel (Psalm 83) and will glorify Israel over the Arabs and all other Gentiles when Christ comes - Isaiah 60:1-12.

The Reason

Not because Israel is better (Deuteronomy 7:7-8; 10:14-15) for they are not Ezekiel 36:17-24.

But because God chose to do so as Possessor of the Universe and Sovereign over it Genesis 14:19,22; Jeremiah 27:5.

God's Right of Choice

He has exercised this same unfettered right of choice in rejecting Israel for the present in favour of both Jew and Gentile who believe the Gospel - Romans 9:1-29.

Each of these actions of God's choice has been working to a generous and glorious end - to use the defection of Israel as justification for choosing Gentiles to hear the Gospel and to use the calling of the Gentiles out of sin as justification for a new redemption of Israel out of sin - Romans 11:17-36.

Christ's Future Work

So when Christ comes he will redeem Israel (Romans 11:25-27) and regenerate the Arabs Genesis 17:20; Isaiah 21:13-15.

It's Personal Significance

Even now He will join Jew and Gentile together in one "Hope of Israel" by faith in Christ - Ephesians 2:11-22.

“The Things of the Kingdom and the Things of the Name”

“Even so, come, Lord Jesus.”
Revelation 22:20