

**WHO  
IS  
CHRIST**

**By**

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All scripture quotations from the King James Version of the Bible unless otherwise stated.

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# Contents

## **DEDICATED TO**

My loving wife Emogene,  
Her zealous love for Jesus Christ  
has been a constant inspiration

# INTRODUCTION

## *Who Is Christ?*

This is a simple question with a multitude of answers. Not that there are many Christs. No, there is but one Jesus Christ of Nazareth. But there are many men who answer the question, “Who is Christ?” from many different view points or understandings.

A vast group of people would answer the question “who is Christ?” for they know the historical man Jesus. They believe that He lived in history, but that he was just the son of Mary and Joseph the carpenter in Nazareth of Galilee. They see Him as just another man. These people will die and spend eternity in Hell believing that Jesus was just another historical man.

Others go beyond believing Jesus was just an historical man. They see His as a great teacher – one who had great wisdom for living. This is true; he was the greatest teacher who ever lived. But these people see Jesus as no greater than Plato, Socrates, or Gamaliel. Believing only this, they will die a spend eternity in Hell. Their present life will be better by practicing the teachings of Jesus Christ rather than living by their own feeble wisdom. Nevertheless, just living by His teachings will not produce eternal life.

Still others see Jesus as more than a mere man, more than a wise teacher; they see Him as a great example. They read the gospels knowing that His life and ministry proved Him to be more than an ordinary man. They study His teachings, not knowing that we can practice the principle and fall short of the loving manifestation of God. They see the example of His love and desire to be like Him. Yet they fall short of walking in the perfect law of love by imitating the life of Jesus out of their own strength. Of course, they are limited in how much they are able to imitate Him, in that, miracles cannot be imitated in our own strength. If we only see Jesus as an example, we will live His life with a measure of self-satisfaction, but will spend eternity in Hell.

There is yet another group of people who see Jesus as a prophet sent from God, for truly He was a prophet sent from God. They love His teachings; they love His life of love; they love His prophecies. Yet at the same time in the same way, they love Mary Baker Eddy, Joseph Smith, Confucius, Mohammed, and other false prophets who claim to be sent from God. If you only see Jesus as one of a number of prophets, you will spend eternity in Hell.

I thank God that the Holy Spirit is able to reveal to us, “who is Christ?” In Matthew 16:15 Jesus asked His disciple, “*But whom say ye that I am?*” Peter replied, “*Thou art the Christ, the Son of the living God.*” Whereupon Jesus said, “*flesh and blood hath not revealed it unto you, but my Father which is in heaven.*” (Verse 16, 17) The Father, by the Holy Spirit, opened Peter’s mind to understand that Jesus of Nazareth was the Christ of God.

In a similar scene in John, chapter 1, we see Jesus coming to His cousin (in the natural sense) John the Baptist to be baptized in the Jordan River. John the Baptist, seeing Jesus coming, says, “Behold the Lamb of God, which taketh away the sin of the world” (verse 29). I wonder what you or I would have said had we been John the Baptist.

“Behold my cousin....” (He saw Him only as a natural man, and historical man, Jesus of Nazareth.)

Or possibly: “Behold the Rabbi (teacher)....” seeing His only as a wise teacher.’

Or maybe: “Behold the prophet....” seeing Jesus only as a prophet.

In this day of revival many world say, “Behold the healer....” Because we have been healed or have seen others healed through trust in God.

How many of us would let the Holy Spirit open the eyes of our understanding and proclaim, “Behold the Lamb of God....” or “Thou art the Christ, the Son of the living God.”

So we address ourselves to the question “who Is Christ?” not “Who Is Jesus?” for we have come to see Jesus Christ of Nazareth to be The Christ of God. We have gone beyond the historical view of Jesus, beyond the philosophers view, and beyond the religionists’ view.

As we study the Bible, may the Holy Spirit teach us, “Who Is Christ?”

## **INTRODUCTION TO THE 2<sup>ND</sup> EDITION**

This second edition is being published 23 years after the first edition. Very little has been done to the first edition except for spelling and grammar corrections.

However, much has happened in the church in those 23 years. The church has entered into a spiritual battle that is possibly greater than any spiritual since the resurrection of Jesus Christ. This spiritual battle is reflected in the cultural and political battle manifest across the globe today. We must not forget the fundamental and greater battle is in the spiritual realm. This battle is designed to dethrone Jesus Christ as the “only begotten” son of God.

This book has been republished to help Christians reinforce their faith in Jesus Christ as the “only begotten” Son of God. It is intended to be a Biblical analysis of Jesus Christ. It is not intended to be an evangelical book to persuade unbelievers to except Jesus Christ as their personal Lord and Savior.

Hopefully, it will answer some of the questions unbelievers bring against Christians to defend their unbelief.



## Chapter 1

# THE NAME, CHRIST

The Greek word which has been translated Christ in the English is Christos in the Greek. It is used 659 times in the New Testament. The literal meaning of Christos is anointed. It is taken from the Greek word *chrío*, meaning to contact, smear, rub, consecrate or anoint.

So we see quite literally that Christ is the Anointed One of God. This reminds me of the anointing of Old Testament priests in Exodus, Chapters 28 and 29. The Hebrew word used there is *mashach*, meaning to rub with oil, consecrate, or anoint. From this comes the word Mashiyach, or Messiah (in English).

Thus, both the Greek and Hebrew references to Christ or Messiah, speak of Him as the Anointed One. Of course, the anointing oil speaks of the Holy Spirit. So, the title, Christ, is the name of the spiritual Son of God.

## ***Jesus Christ***

Out of 969 uses of Christ in the New Testament, 254 are in the combined name Jesus Christ, Christ Jesus or Lord Jesus Christ.

In our culture we think of Jesus as His given name and Christ as His last or family name. This is not true Biblically.

Biblically, He was Jesus of Nazareth, the son of Joseph the carpenter. This is how His family and friends knew Him. His title was Christ, but few recognized this until after His resurrection. However, the New Testament was written after His resurrection; the writers, under the inspiration of the Holy Spirit, referred to Him as Jesus Christ, Christ Jesus, Christ or Lord Jesus Christ.

The name of Jesus (in English) is *Iesous* in Greek. *Iesous* is the Greek form of the Hebrew *twhowshua*, literally meaning Jehovah-saves. We find the Old Testament name in the familiar Joshua.

Thus, the name Jesus Christ literally means Jehovah-saves, Anointed One. Thereby, His name and title define His eternal purpose.

## ***Other Names***

We find other names referring to this Jesus of Nazareth, the Christ of God, in the Bible.

In Matthew 1:23, for example, He is called Emmanuel, God with us. We find a multitude of other names and titles which describe His purpose and character:

ADVOCATE

ALMIGHTY

ALPHA and OMEGA

AMEN

I John 2:1

Revelation 1:8

Revelation 1:8

Revelation 3:14

APOSTLE and HIGH PRIEST	Hebrews 3:1
AUTHOR and FINISHER/FAITH	Hebrews 12:2
AUTHOR OF ETERNAL SALVATION	Hebrews 5:9
BELOVED SON	Matthew 3:17
BISHOP OF OUR SOULS	I Peter 2:25
BLESSED, ONLY POTENTATE	I Timothy 6:15
BRANCH	Zechariah 3:8
BRANCH OF RIGHTEOUSNESS	Jeremiah 33:15
BREAD FROM HEAVEN	John 6:32, 41
BREAD OF LIFE	John 6:35
CAPTAIN OF SALVATION	Hebrews 2:10
CARPENTER'S SON	Matthew 13:55
CHIEF CORNERSTONE	I Peter 2:6
CHIEF SHEPHERD	I Peter 5:4
CHOSEN OF GOD	Matthew 12:18
CHRIST JESUS	Hebrews 3:1
CHRIST OF GOD	Luke 9:20
CONSOLATION OF ISRAEL	Luke 2:25
COUNSELOR	Isaiah 9:6
AS CREATOR	John 1:3
DAY STAR	II Peter 1:19
DAYSPRING	Luke 1:78
DELIVERER	Romans 11:26
DESIRE OF ALL NATIONS	Haggai 2:7
DOOR	John 10:7
EMMANUEL	Matthew 1:23
EVERLASTING FATHER	Isaiah 9:6
FAITHFUL and TRUE	Revelation 19:11
FAITHFUL WITNESS	Revelation 1:5
FIRST and LAST	Revelation 1:17
FORERUNNER	Hebrews 6:20
FOUNDATION	I Corinthians 3:11
FRIEND OF SINNERS	Matthew 11:19
GIFT OF GOD	John 4:10
GLORY OF THE LORD	Isaiah 40:5
GOD IN THE FLESH	I Timothy 3:16
GOOD MASTER	Matthew 19:16
GOOD SHEPHERD	John 10:11

GOVERNOR	Matthew 2:6
GREAT HIGH PRIEST	Hebrews 4:14
HEAD OF EVERY MAN	I Corinthians 11:3
HEAD OF THE CHURCH	Colossians 1:18
HEIR OF ALL THINGS	Hebrews 1:2
HIGH PRIEST	Hebrews 3:1
HOLY CHILD	Acts 4:27
HOLY ONE and JUST	Acts 3:14
HOLY ONE OF GOD	Mark 1:24
HOLY ONE OF ISRAEL	Isaiah 41:14
HORN OF SALVATION	Luke 1:69
I AM	John 8:58
IMAGE OF GOD	II Corinthians 4:4
JESUS	Matthew 1:21
JESUS CHRIST THE RIGHTEOUS	I John 2:1
JESUS OF NAZARETH	Mark 1:24
JUDGE OF QUICK and DEAD	Acts 10:42
JUST MAN	Matthew 27:19
JUST ONE	Acts 7:52
KING	Matthew 21:5
KING OF AGES	I Timothy 1:17
KING OF ISRAEL	John 1:49
KING OF KINGS	I Timothy 6:15
KING OF SAINTS	Revelation 15:3
KING OF JEWS	Matthew 2:2
LAMB OF GOD	John 1:29
LAST ADAM	I Corinthians
15:45	
LAWGIVER	James 4:12
LIGHT OF THE WORLD	John 8:12
LION OF TRIBE OF JUDAH	Revelation 5:5
LORD OF GLORY	I Corinthians 2:8
LORD OF LORDS	Revelation 19:16
LORD OUR RIGHTEOUSNESS	Jeremiah 23:6
MAN OF SORROWS	Isaiah 53:3
MASTER	Matthew 23:10
MEDIATOR	I Timothy 2:5
MESSIAH	Daniel 9:25

MESSIAS	John 1:41
MIGHTY GOD	Isaiah 9:6
MORNING STAR	Revelation 2:28
NAZARENE	Matthew 2:23
ONLY BEGOTTEN SON	John 3:16
PASSOVER	I Corinthians 5:7
POWER OF GOD	I Corinthians 1:24
PRIEST FOREVER	Hebrews 5:6
PRINCE OF LIFE	Acts 3:15
PRINCE OF PEACE	Isaiah 9:6
PROPHET	John 7:40
RABBI	John 1:38
RABBONI	John 20:16
REDEEMER	Isaiah 49:26
RESURRECTION AND LIFE	John 11:25
ROCK	I Corinthians 10:4
ROOT OF DAVID	Revelation 22:16
ROSE OF SHARON	Song of Solomon
2:1	
SAVIOUR	Luke 2:11
SEED OF DAVID	II Timothy 2:8
SERVANT	Matthew 12:18
SHILOH	Genesis 49:10
SON OF DAVID	Matthew 9:27
SON OF GOD	Matthew 8:29
SON OF MAN	Matthew 16:28
SON OF THE BLESSED	Mark 14:61
SON OF THE FATHER	II John 1:3
SON OF THE HIGHEST	Luke 1:32
SUN OF RIGHTEOUSNESS	Malachi 4:2
TEACHER OF GOD	John 3:2
TRUE LIGHT	John 1:9
TRUE VINE	John 15:1
WAY, TRUTH AND LIFE	John 14:6
WITNESS, LEADER, COMMANDER	Isaiah 55:4
WORD	John 1:1, 14
WORD OF GOD	Revelation 19:13

## *Names of the Godhead*

At this point we should not fail to mention other names which apply more directly to the “Godhead, father” image rather than “Christ or Son of God” image. However, we mention them because the distinction between the members of the Trinity is not always easy for our finite minds to comprehend.

Jehovah is the English version of the Hebrew *Yahweh*. *Yahweh* is derived from *Yhwh* in the original manuscripts. The Hebrews saw the name of God to be so holy that they dare not speak openly His name. From *Yahweh*, we find the literal meaning; covenant keeper, grace giver, who dwells with His people.

*Jehovah* is used on several compound names giving us a more specific understanding of His character and purpose:

***Jehovah-Nissi*** (Exodus 17:15) means the Lord our Banner (or sail). It also means an altar in the desert. I see this to mean the Lord our sail in the desert. Now what would anyone want with a sail in the desert! Sails are for ships on water. That’s right. But if the Lord provides a sail in the desert, He will provide the water and the boat for the wind of the Spirit to take us to the other side.

***Jehovah-Shalom*** (Judges 6:24) is the Lord our Peace. This goes far beyond political peace or soul-realm peace. The Hebrew word *shalom* also means healthy, sound, in full number, secure, tranquil, a friend, wholeness, safety, soundness, health welfare to you, friendship and peace.

***Jehovah-Jireh*** (Genesis 22:14) means the Lord our Provider. It is used of God when Abraham was sacrificing Isaac; God provided a ram in the thicket. We often see this as God providing by some divine parachute (which He is well able to do). However, the word *jireh* means ”to see.” Therefore, *Jehovah-Jireh* means the Lord our seer, or shower. This could

be interpreted to mean the Lord sees our needs. Or, it could also mean, the Lord will show us our provision. I believe we have missed the most important meaning, the latter one, which gives to us the image that God will show us where we will find provision, in work, in ministry, investments, or wisdom to use other natural resources. I do not discount, however, that God is well able to send a divine parachute in a tough situation. He has done that for me many times. However, my primary provision comes by doing what God shows me to do and all that my hands touch will come to a prosperous conclusion (Psalm 1).

***Jehovah-Shammah*** (Exodus 48:35) means the Lord is there. He is present in every situation to show Himself strong in behalf of His people.

***Jehovah-Rapha*** (Exodus 15:26) means I am the Lord that healeth thee. The primary meaning of *rapha* is to sew rapidly. *Rapha* literally means to heal wounds by sewing them up rapidly. It also means to pardon, to comfort and restore to pristine felicity.

***Jehovah-Tsidkenu*** (Jeremiah 23:6) means the Lord our Righteousness. To me this means the righteousness which I have received as a gift through faith in the Lord Jesus Christ is God's righteousness. My own righteousness is as filthy rags the Bible tells us in Isaiah 64:6. Righteousness is our right standing with the Father. Righteousness is the character and quality of the new-born spirit within us. Both of these are God's righteousness, *Jehovah-Tsidkenu*. I like to remember *Tsidkenu* as a faithful guide in a pioneering journey, "Sid Canoe." (Ha, ha!)

***Jehovah-Rohi*** (Psalm 23:1) means the Lord our Shepherd. *Rohi* literally means to feed the flock, to govern or rule over, to delight in, and to have intimate intercourses with God.

***Jehovah-Mekaddishkem*** (Exodus 31:13) means the Lord our Sanctifier. In lists of names of God, we seldom see this one mentioned. However, it is very exciting and real. The root word in Hebrew, *kahdash*, means literally to be pure, clean, holy sanctified, or separated unto God. Jehovah is the one who sanctifies, or separates us unto Himself (as we yield to Him). Jehovah is our cleanness.

***Jehovah-Sabboath*** (I Samuel 1:3) means the Lord of Hosts. It is used 281 times in the Bible. *Tzahvah*, in the Hebrew, literally means a host, or an army going off to war. The Lord of Hosts is the captain of the army, the general of His creation, leading it forth to replenish the earth, to take dominion which was lost by Adam.

***Jehovah-Hoseenu*** (Psalm 95:6) means the Lord our Maker. The word *gahsah* in the Hebrew literally means to labor, to make, to produce, to fabricate, to manufacture, or to create.

Of course, in this listing of the names of God we cannot forget the following:

***Elohim***—Creator, Sustainer, mighty object of worship. (Plural masculine)

***El***—strength.

***Eloheenu***—our God.

***Eloheka***—thy God.

***Elohay***—my God.

***Adonai***—Lord, Master, Ruler, Bread provider.



## **Chapter 2**

# **ETERNAL CHRIST**

### **The Eternal Christ**

Hebrews 13:8, “Jesus Christ the same yesterday, and today, and forever.” This speaks of the eternal character of Christ of God before He took upon Himself the likeness of sinful flesh. John 1:1-3, “In the beginning was the Word, and Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.”

Christ was the Word that was God in the beginning of all things. John 1:14, “And 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 grace and truth.” The Word that was God and that was with God in the beginning took on the body of flesh and dwelt among us. We clearly see that the Christ (Word) was with the Father in the beginning.

Repeatedly, Jesus speaks of Himself as coming down from Heaven (the dwelling place of God) to give life unto the world, expressed in John, Chapter Six.

Hebrews 1:2, The Father “hath in these last days spoken unto us by His Son, whom hath appointed heir o all things, by whom

also he made the words,” and sat down at the right hand of the majesty on high. Then verse 10 continues, “and Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.” So we clearly see The Christ as participating in the creation with the Father. Therefore, He was with the Father from eternity past. He existed before He took upon Himself flesh to dwell among us.

Jesus confirms this again and again in His teachings: John 8:58, “Before Abraham was I am.” John 17:5, “and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” In Revelation 22:13, Christ says, “I am Alpha and Omega, the beginning and the end, the first and the last.”

So we see that Christ, in the preexistence, before He took on His body of flesh, participated in the work of creation. First Corinthians 8:6 reveals, “By whom are all things and we by him.” Ephesians 3:9, “. . . Who created all things by Jesus Christ.” Colossians 1:16-17, “. . . for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And He is before things, and by Him all things consist.”

## **Christ as the Angel of the Lord**

There are a number of references in the Old Testament to the “Angel of the Lord.” To us the word angel brings to mind a picture of a spiritual being with wings, a member of a heavenly host that does God’s bidding (without free moral agency as we humans possess). This is true in many references. However, the Hebrew word *mal’ak* literally means dispatched one or messenger. This is significantly different than our traditional image of an angel. Therefore, we read in many Old Testament references “the dispatched one (or messenger) of the Lord.”

## Moses Visited

Exodus 3:2-6, “And the angel of the Lord (a dispatched one of the Lord) appeared unto him in a flame of fire out of the midst of the bush . . . and when the Lord (*Jehovah*) saw that he turned aside to see, God (*Elohim*) called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I . . . he said, I am the God (*Elohim*) of thy Father, the God of Abraham, the god of Isaac, and the God of Jacob . . . .”

Here we see “the dispatched one,” “*Jehovah*”, and “*Elohim*”, all three referring to this one appearance. There were either three which appeared to Moses, or there was one that appeared to Moses who was called by three names. There is a bit of a mystery about this, even as there is a mystery about the Trinity. The point I want to make is this: the angel of the Lord in this appearance is the same as *Jehovah* and *Elohim*. The angel of the Lord in this scene is not a spiritual being with wings in the traditional image. Therefore, it is not out of line to conclude that this “angel of the Lord” could well be the Christ of God Who is the same yesterday, today, and forever—the One by Whom all things are made.

## Hagar Visited

Genesis 16:7-13, “And the angel of the Lord found her (Hagar) by a fountain of water in the wilderness, by the fountain in the way of Shur and the angel of the Lord said unto her . . . .and she called the name of the Lord (*Jehovah*) that spake unto her, Thou God (*El*, meaning strength) seest me. . . .”

Here again the “angel of the Lord” is equated with *Jehovah* and *El*.

## Abraham Visited

Genesis 22:11-16, “And the angel of the Lord called out of heaven, and said . . . . . and the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself I have sworn, saith the Lord (*Jehovah*) . . . .”

Here again the angel of the Lord is equated with the Lord (or *Jehovah*). Was it God the Father; was it the Son; or was it the Holy Spirit? Obviously, it was not the Holy Spirit, since it was a tangible manifestation of God. It was either the Father or the Son Who appeared to Abraham. I believe that it was the Son, the Christ of God, Who was the angel of the Lord.

## **Israelites Visited**

Judges 2:1, “and the Angel of the Lord came up from Gilgal to Bochim . . . and I said, I will never break my covenant with you.”

The angel of the Lord speaks of His covenant. It is God (*Elohim*)—the Lord (*Jehovah*)—Who has made a covenant with Israel, not a spirit-realm creature with wings, but God Himself. Therefore, the “Angel of the Lord” mentioned must be God or a member of the Triune Godhead who was dispatched from God, namely the Christ of God.

## **Gideon Visited**

Judges 6:11, “and there came an angel of the Lord, and sat under an oak which was in Ophrah . . . and the angel of the Lord appeared unto him (Gideon), and said unto him, The Lord (*Jehovah*) is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord . . . .”

Here again we see the angel of the Lord (the dispatched one) referred to as the Lord (*Jehovah*). Likewise, I conclude, as others do, the Lord in this verse is the Christ of God.

## Other Visited

In like manner, we see the Angel of the Lord appearing and speaking to the following:

Manoah's wife, mother of Samson	Judges 13:3
Manoah	Judges 13:13
David	II Samuel 24:16
Elijah	I Kings 19:7
Daniel	Daniel 8:16
Joseph	Matthew 1:20
Mary Magdalene	Matthew 28:2-7
Zacharias	Luke 1:11
Mary, mother of Jesus	Luke 1:26
The shepherds	Luke 2:8-12
Peter	Acts 5:19
Philip	Acts 8:26
Cornelius	Acts 10:3
Paul	Acts 27:23

## **Chapter 3**

# **IS JESUS THE SON OF GOD?**

## **Is Jesus the Son of God?**

Although this is not primarily a book to prove or discuss whether or not Jesus Christ of Nazareth is the Son of God, I take this space to present to you some simple facts which may help you to witness to some who do not believe that Jesus is the Son of God. I assure that the readers of this book have settled that issue in their hearts. (Keep in mind that this book primarily addresses itself to “who is Christ,” not to the issue of proving that Jesus is the Son of God.)

## **Jesus Said He Is the Son of God**

In John 10:36, Jesus Christ Himself clearly says, “I am the Son of God.” We must simply accept this as true or reject all of the current law based upon the Ten Commandments, and reject all religion which recognizes God in any way; for Jesus said He is the Son of God. Some may think they can get around this; they think they can know God without accepting Jesus Christ as His only begotten Son. You cannot reject Jesus Christ and know the Father, for Jesus said in John 14:6, “No man cometh unto the Father but by me.” In John, Chapter Six, Jesus repeatedly states that He was sent from the Farther. In John, Chapter 17, Jesus prays to the Father about Himself, “Glorify thy Son, that thy Son also may glorify thee.”

## **Jesus Christ’s Fame Grew out of Obscurity**

Jesus of Nazareth, the Christ of God, was raised in a small town in Galilee. There were no trains, planes, cars, newspapers, radios or televisions. For thirty years He was just another carpenter who had learned His trade from His earthly father, Joseph. Yet in just three years of ministry, His name became a household word throughout Israel and Judea. The healings and miracles made Him popular with the people, and His teaching made Him notorious with the scribes and Pharisees. Even after His death, burial, resurrection and ascension, the Heavenly Father sustained the influence of His life and ministry throughout the world.

## **Jesus Christ Taught with Authority**

In Matthew 7:29, the Bible tells us, “For he taught them as one having authority.” Likewise, in Luke 4:32, “And they were astonished at his doctrine: for his word was with power (authority).” As the soldiers came to arrest Him in the garden and Judas betrayed Him, He said to the soldiers, “I am.” There was such power with this statement that they fell backward to the ground (John 18:6).

## **Christ Operated in the Gifts of the Holy Spirit**

Although Jesus Christ is not reported to have spoken in the gift of tongues or interpretation, He certainly prophesied of the future operation of the church, Of His own second coming, the rapture of the church age (Matthew 24). He healed the sick and cast out demons (Matthew 8:16). He operated in the Word of Knowledge with the woman at the well in Samaria (John 4), and to Nathanael under the fig tree (John 1:48). Of course, we cannot overlook the miracles: changing water into wine, the loaves and fishes multiplied, tax money in the fish’s mouth, the raising of Lazarus from the dead, and many others. Through a

Word of Wisdom, Jesus forecast the fall of three cities: Capernaum, Chorazin and Bethsaida (Matthew 11:21-24). Through this same operation, He predicted the fall of Jerusalem within one generation (Luke 19:41-44). He also foretold the dispersion of the Jews (Luke 21:24). Christ prophesied the fall of Jerusalem (Luke 19:41-44) and the dispersion of the Jews (Luke 21:44).

## **The Bible Predicted Events of His Life**

The Messiah rejected	Isaiah 53:3	Jn 1:11
Betrayed by Judas	Psalms 41:9	Mk 14:10
Sold for 30 Pieces of silver	Zechariah 11:12	Mt 26:15
Silent before Accusers	Isaiah 53:7	Mt 26:62 Mt 26:63
Smitten and Spat upon	Isaiah 50:6	Mk 14:65
Healed the people	Isaiah 53:4	Mt 8:14
Mocked and taunted	Psalms 22:12	Mt 27:38
Hands and feet pierced	Psalms 22:16	Jn 20:27
Given gall and vinegar	Psalms 69:21	Jn 19:29
Side pierced	Zechariah 12:10	Jn 19:32
Lots cast for garments	Psalms 22:18	Mk 15:24
Buried with the rich	Isaiah 53:9	Mt 27:57
Sacrifice for sin	Isaiah 53:5	Jn 1:29
Raised from the dead	Psalms 16:10	Mt 28:9
Ascended to the right hand of God	Psalms 68:18	Lk 24:50
Come again	Daniel 7:15	Mt 24:30

## **Raised from the Dead with Power**

When the people asked for a sign, Jesus spoke of the sign of Jonas; “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” (Matthew 12:40) Read Matthew 16:4 and Matthew 27:40.



Not only did Jesus Christ come out of the grave by the power of God, but He was raised up with a new and glorified body. No man had ever done this. Those who had been raised from the dead were raised up with a mortal body—the Medianite soldier thrown upon Elisha’s bones, II Kings 13:21; Lazarus, John 11:44. Jesus Christ was raised with a new and glorified body as evidenced by His appearance to the disciples behind closed doors and windows. They felt His nail scars and thrust their hand into His open side. His voice was recognized by Mary in the garden. When He broke bread at Emmaus, He immediately disappeared from their sight. His disciples watched Him physically ascending unto the Father from the Mount of Olives.

## **Birthplace Prophesied**

Micah, writing 500 years before Jesus’ birth, said, “But thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel . . . .” (Micah 5:2)

The evidence of Jesus Christ as the Son of God is truly insurmountable. Although there has just been an outline of such evidence given here, books could not contain all of the fulfilled prophecies, and miracles He did as the Son of God during His earthly ministry, and since His ascension through the power of His name and authority and Holy Spirit.

## Chapter 4

# SON OF GOD, SON OF MAN

The Bible speaks of Jesus of Nazareth, Jesus Christ as both the Son of God and the Son of Man.

The title, Son of God, speaks of His deity, His divinity, His conception by the Holy Spirit in the virgin womb of Mary.

The title, Son of Man, speaks of His humanity, His royalty, His coming in the likeness of sinful flesh, yet living without sin.

We find both of these titles used in all four Gospels: Matthew, Mark, Luke and John. The following table shows the frequency of use of both titles by all four gospel writers and, therefore, gives some indication of their personal revelation that Jesus Christ really was:

<b>Title</b>	<b>Matt</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>	<b>Total</b>
<b>Son of God:</b>					
Number of uses	8	3	6	10	27
Percent of uses	22%	18%	20%	50%	
<b>Son of Man:</b>					
Number of uses	28	14	25	10	77
Percent of uses	78%	82%	80%	50%	

From these simple statistics, we see that John used the title, Son of God, about twice as often (50 percent as compared to approximately 20 percent) as Matthew, Mark and Luke. Since Jesus taught that out of the abundance of the heart the mouth speaks, these statistics may indicate that John had a greater understanding (even revelation) of Jesus Christ as the Son of God than did Matthew, (the tax collector); Mark, (John Mark, Peter’s first convert); or Luke, (the physician.)

We see further indications of these dual titles: Son of God, Son of Man, in the two genealogies listed in Matthew, Chapter One, and in Luke, Chapter Three.

There are several things which we must note concerning the genealogies. Although Matthew does not mention anyone prior to Abraham, and Luke mentions all from God through Abraham, we see the genealogies are identical through David.

Matthew continues from David with Solomon and the line of kings until Joseph, the step Father of Jesus of Nazareth. This is known as the royal line. Matthew uses the term “begotten,” which specifically states that each generation is the natural son of the previous generation. In this we see the image of Jesus of Nazareth as the Son of Man (King of Kings).

Luke, however, continues from David with Nathan until Joseph is named. Luke does not use the phrase “Son of,” which leaves room for Joseph to be named as the son of Heli (in fact, he was

the son-in-law.) Heli was the natural Father of Mary, the Mother of Jesus, and the father-in-law of Joseph. Note that Luke starts his genealogy with Joseph and names them in reverse order until he gets to Adam and God. Thus, we see Jesus of Nazareth as the Son of Mary, conceived by the Holy Spirit, and thereby the Son of God.

I have listed the two genealogies side by side so they can be directly compared.

<b>Mt</b>	<b>Lk</b>	<b>Mt</b>	<b>Lk</b>	<b>Mt</b>	<b>Lk</b>
	God	Phares	Phares		Er
	Adam	Esrom	Esrom		Elmodam
	Seth	Aram	Aram		Cosam
	Enos	Aminadab			Addi
	Cainan		Aminadab		Melchi
	Maleleel	Naasson	Naasson		Neri
	Jared	Salmon	Salmon	Salathiel	
	Enoch	Booz	Booz		Salathiel
	Mathusala	Obed	Obed	Zorobabel	
	Lamech	Jesse	Jesse		Zorobabel
	Noe	David	David	Abiud	Rhesa
	Sem	Solomon	Nathan	Eliakim	
	Arphaxad	Roboam	Mattatha		Joanna
	Cainan	Abia	Menan	Azor	Juda
	Sala	Asa	Melea	Sadoc	Joseph
	Heber	Josaphat	Eliakim	Achim	Semei
	Phalec	Joram	Jonan	Eliud	
	Ragau	Ozias	Joseph		Mattathias
	Saruch	Joatham	Juda	Eleazor	
	Nachor	Achaz	Simeon		Maath
	Thara	Ezekias	Levi	Matthan	
Abraham		Manasses			Nagge
	Abraham		Matthat	Jacob	Esli
Issac	Isaac	Amon	Jorim	Joseph	Naum
Jacob	Jacob	Josias	Eliezer		Amos
Judas	Juda	Jechonias			
			Jose		

<b>Mt</b>	<b>Lk</b>
	Mattathias
	Joesph
	Janna
	Melchi

<b>Mt</b>	<b>Lk</b>
	Levi
	Matthat
	Heli
	(Mary's father)

<b>Mt</b>	<b>Lk</b>
	Joseph
	(Son-in-law of Heli)

## Chapter 5

# SPIRIT, SOUL AND BODY

From this blessed Biblical truth of Jesus Christ as the Son of God and the Son of Man, we could assume that the Lord Jesus Christ had a dual nature rather than a triune nature. There is much truth in this, but we cannot be dogmatic about this and still hold a Biblical understanding of the nature of the Lord Jesus Christ. These two titles, Son of God and Son of Man, are titles from His dual origin and not necessarily statements of His dual nature. Adam was created from two sources: the dust of the ground and the breath of God. Yet, the interaction of the breath of God with the dust of the ground produced a living soul. Thus, Adam was created a three-part being: spirit, soul and body. In like manner, Jesus Christ shared two origins: man and God. But He became a three-part Being as a result of the Holy Spirit conceiving in the womb of Mary the body of Jesus Christ. Being the Son of God, Jesus Christ shared the spiritual character of God the Father—His righteousness. Being the Son of Man, He had a body in the likeness of sinful flesh, yet without sin. Nevertheless, Jesus Christ was more than spirit and body. He was, in fact, spirit, soul, and body.

We must look closely at the entire concept of spirit, soul, and body, to understand it thoroughly. We have received wonderful teaching on spirit, soul and body in recent years. This teaching has greatly enlarged our understanding of redemption.

However, I believe we have lost some truth in the over emphasis of the triune nature of Jesus Christ and man. As we study the character of spirit and soul, we will discover why Jesus truly appeared to be a two-part Being while He was, in fact, a three-part Being. If this sounds a bit mysterious, just read on as we examine the general concept of spirit, soul and body.

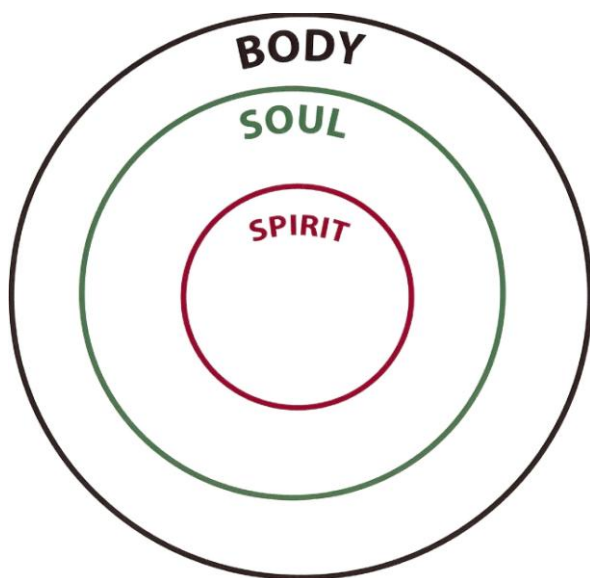


Fig. 1

Our basic understanding of spirit, soul and body comes from three primary scriptures:

- 1. God's creation of Adam**

2. Genesis 2:7, “And 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.”

## **2. Paul’s prayer**

I Thessalonians 5:23, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

## **3. Separable spirit and soul**

Hebrews 4:12, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart.”

From these three basic scriptures, we find basic principles. From Number One, we see that God breathed of Himself (John 4:24, He is Spirit.) into a clay body, and the result was Adam becoming a living soul (thus, Spirit activating soul in the body). This is reflected in the New Testament (see Number Two). The Greek text specifically states “spirit and the soul and the body” distinguishing between the three.

Since the Hebrew (the most probable original New Testament manuscripts) does not distinguish between spirit and soul as clearly as the Greek, many scholars interpret the spirit and the soul as one. But this is inconsistent with Hebrews 4:12, which clearly states that the “quick and powerful” Word of God can divide asunder the soul and spirit. Since they can be divided (even though only by the Word of God), spirit and soul must have distinguishable characteristics.

These three references are most frequently used when teaching about spirit, and soul and body. However, these are not only references to this distinction. The terms spirit, soul and body are used throughout the Bible, Old and New Testaments.



	<b>Spirit</b>	<b>Soul</b>	<b>Body</b>
Old Testament:	241 uses	415 uses	39 uses
New Testament:	253 uses	38 uses	134 uses

However, we cannot base our argument on the use of English words only, since the translators may have been biased (without knowing) to translate from the Greek or Hebrew into some other word than spirit or soul or body. In some instances the Hebrew word *n'shah-mah* has been translated spirit, and in other instances the same word has been translated soul. The wisdom of the translators obviously is influenced by their personal understanding of triune man (spirit, soul and body). The writing of the original manuscripts under the inspiration of the Holy Spirit, was flavored by the personality and understanding of the chosen writer. I simply mean to say that God's ideas may not have completely been understood by men, but interpreted in the light of man's present understanding. For this reason, we must not only look at how a word was used in the language of the day, but also the context of the use of the word by God through the whole Word of God.

Let us consider:

1. The English words: spirit, breathed, breath and soul;
2. The Hebrew words that English words are translated from; and
3. Other English words into which the Hebrew words have been translated.

English:	Spirit	Breathed	Breath	Soul
Hebrew:	<i>rooagh</i>	<i>nahphagh</i>	<i>n'shah-mah</i>	<i>nehphesh</i>
O. T. use:	353	12	24	679
Other English				
Words:	Air	blow	blast	any, lust
	Anger	breathe	breath	appetite
				man
	blast	give up	breatheth	beast, me
	breath	blown	inspiration	body

cool	lose life	soul	mind breath mortality
courage	snuff	spirit	creature myself
mind			dead one

English:	Spirit	Breathed	Breath	Soul
Hebrew:	<i>rooagh</i>	<i>nahphagh</i>	<i>n'shah-mah</i>	<i>nehphesh</i>
O. T. use:	353	12	24	679

Other English

Words:

quarters			deadly own
aide			desire person
spirit			discontented pleasure
spiritual			fish self
tempest			ghost slay
vain			greedy soul
whirlwind			hath life tablet
wind			he themselves
windy			heart they
mind			her thing
			herself thyself himself will

jeopardy  
yourselves  
life

Make note that both *rooagh* and *n'shah-mah* are translated spirit. Also, note that both *n'shah-mah* and *nephesh* are translated soul. Further, note that *n'shah-mah* is translated both spirit and soul. This is not surprising since only the Word of God, which is quick and powerful, can divide or distinguish between soul and spirit. The translators may not have properly translated *n'shah-mah* for two reasons. Possibly, they did not understand that Spirit and soul can be divided, or there may not be so great a difference between spirit and soul as others may believe.

Now let us examine with even greater detail Genesis 2:7: “And the Lord God (*Jehovah*, covenant keeper, grace giver who dwells with His people; *Elohim*: creator, sustainer, mighty object of worship) formed man (*adam*—small “a”) of the dust of the ground, and breathed (*nahphagh*—blow, breathe, give up) into his nostrils the breath (*n'shah-mah*: blast, breath, inspiration, spirit, soul) of life; and man (*adam*—small “a”) became a living soul (*nehphesh*—see the previous listing of 44 English words.)

God breathed of Himself (God is Spirit; John 4:24.) the breath (*n'shah-mah*) of life meaning soul or spirit. This is subject to interpretation. But, it seems apparent to me that since God breathed of Himself (who is Spirit) into *Adam* that the proper interpretation of *n'shah-mah* would be “spirit,” not soul (as seems to be an acceptable option). And man became a living *nephesh* (soul), which is never translated spirit. By this we see that *Adam* became a living soul by the action of the Spirit of God blowing into the dust-of-the-ground body of Adam. Thus, we see Spirit, soul and body in this creation scripture.

In the following chapters, a more specific definition will be given of the spirit, soul and body. In summary, we consider the following points:

1. Spirit, soul and body are clear Biblical concepts.
2. There is a clear distinction between spirit and soul as one might think at first glance.
3. There is a difference between the spirit and soul since the Word of God can divide them.
4. When the soul is in agreement with the Word of God, there is no difference between the spirit and soul. For this reason, Jesus Christ appeared to be a two-part Being.

## Chapter 6

# THE BODY REALM

Now that a Biblical foundation for spirit, soul and body (the triune being) has been established, we can proceed to a more detailed appreciation of this concept. Let us consider the familiar graphic representation of spirit, soul and body: the three circle diagram. This illustration is very helpful in building an image of the triune being. But, it also has some serious handicaps, as I will try to point out to you as we go along.

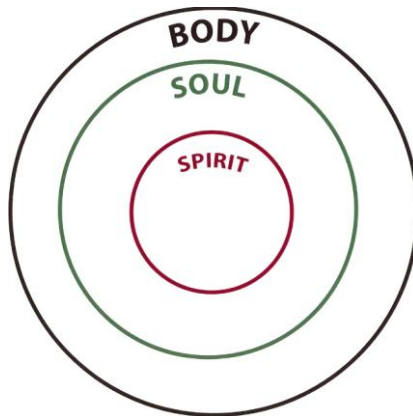


Fig. 1 (wic-fig1-pg26)

As you look at the diagram, the outer circle represents the body, the inner circle represents the soul, and the center circle

represents the spirit. Our body contains the inner man (or the soul) and the soul contains the spirit.

This is a basic diagram; it gives a basic image. The improper idea that it may suggest is that the spirit and soul are easily separated by a simple well-defined line. Likewise, it gives the idea that the soul and body are separated by a simple well-defined line. This is not actually the case. It is not quite so difficult to separate the body and soul, for the body can be measured, weighed, photographed and defined in many ways. However, the soul cannot be weighed, measured or photographed. The soul is defined by what and how we think, feel and decide. However, these things cannot be defined so easily as the body. They can be defined by what we say—by what comes out of our mouth. For you see, words are carriers of mental images (as well as spirit images). However difficult it may be to distinguish between body and soul, it is impossible to distinguish between soul and spirit, except by the Word of God (Hebrews 4:12).

## Body

Even more detailed elements of the body can help us to understand both the soul-realm functions and the spirit-realm functions.

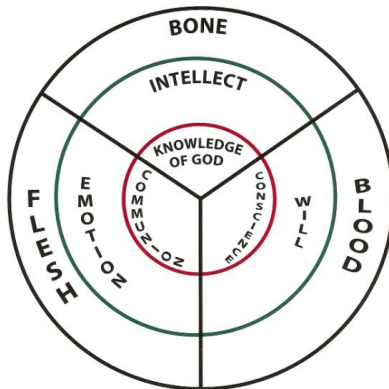


Fig. 2

The body is composed of three basic elements: bone, blood and flesh. Therefore, in our three circle diagram we can separate the body circle into three pie shaped areas: one, labeled “bone”; one, labeled “blood”; and one, labeled “flesh”. All three elements perform a vital function.

Bones give our body strength, form and structure. The Hebrew word for bone literally means binding together strong parts. Bones give us the same image that God has. We have a head (skull), arms, legs, fingers, hands and feet—like the Father—all formed and structured by bone. Without bones we would look like basketballs rolling down the aisles to the altar—feet flopping, ears flopping, hands flopping along as we roll over and over. This is not the image that God had in mind. He created us in His image (Genesis 1:26). The Bible speaks of God as having bodily parts: a head, feet, hands, fingers, arms, ears (to hear), a mouth (“God said. . .”), etc. just as He created us to have. These bodily parts are shaped by bone (with the possible exception of ears which are formed by cartilage). Bone gives man form and structure to be in the image of God.

Of course without flesh, our bones would only be skeletons hanging in the doctor’s office dripping with blood. Oh, how ugly; what a disgusting image!

## **Flesh**

But God, in His wisdom, designed us to have our bones wrapped in flesh. This flesh (muscle, skin) gives fullness and shape to the structure of our bones. Flesh (or muscle) gives our bones mobility. Muscle moves our bones; the skeleton becomes mobile. Without flesh, we would look like a skeleton, dripping with blood, hanging in the anatomy office. We would go nowhere. We would just hang around. That sound like some people I know. You ask them what they are doing, and they say, “I’m just hanging around.”

God did not create us to just hang around. He created us unto good works (Ephesians 2:10). Adam was commissioned to dress and keep the Garden of Eden (Genesis 2:15). We should not just hang around. Therefore, we have muscle and skin to mobilize our bone (skeleton).

## **Blood**

Without flesh, the blood would have not container. Without flesh, the skeleton in the anatomy office would need an eight-quart bucket to contain the blood. God designed the flesh so perfectly that we do not leak. If we leak (or bleed) it's unusual, even uncommon. If someone finds us leaking, sirens blow and medics run to help us, for the leaking must be stopped or death will set in. Everybody (there is a pun in that somewhere) knows that if the blood leaks out, we die. As a matter of fact Leviticus 17:11, 14 tells us that "the life of the flesh is in the blood."

The blood brings life to the flesh. It delivers oxygen and protein to the flesh and bone. The fluids (including blood) keep the flesh (skin, muscle) supple and movable. If all the blood leaks out, we die and rigor mortis (temporary rigidity of the muscles) sets in. thus, flesh cannot do its job of moving the bone. If the flesh called "heart" stops pumping the blood through the body, the blood solidifies (clots), oxygen and protein are not delivered, death occurs, and rigor mortis sets in.

A study of physical blood reveals many interesting things. It is produced in bone marrow and is contained in the flesh. It contains white corpuscles for oxygen transportation. It contains white for defense against the enemy, bacteria. It has fibrinogen that forms blood clots to prevent bleeding to death. It has plasma to carry protein and sugar to feed your body and carry away waste products. What a wonderful creation God made it to be! No wonder there is so much emphasis on the blood and its physical typology of spiritual truth.



## Summary

In closing this discussion of the body, let us consider the relationship between bone, flesh and blood; for these inter-relationships will help us later in the consideration of soul functions and spirit functions.

1. Bone produces blood.
2. Bone shaoes flesh
3. Flesh moves bone
4. Flesh contains Blood
5. Blood feed bone and flesh
6. Blood keeps flesh supple and mobile

## Chapter 7

# THE SOUL REALM

As we turn our attention from the body to the soul realm, we find the Word of God to be less specific about the three functions of the soul realm than it is about the three body-realm functions: bone, blood and flesh. The three functions of the soul realm are: emotions, intellect and will. Possibly more descriptive words for these three functions are: feeler, thinker and decider. In either case, the Bible does not use the word emotion (although it does speak of joy, peace, love, hatred, anger, etc.). The Bible does not use the word intellect although it makes extensive use of the words mind and think or thought. The bible does use the word will. However, in researching the word will, we must remember that it is mostly used as a helping verb and not used so much as the noun (which means to make a decision). It is the latter meaning which is a function of the soul realm.

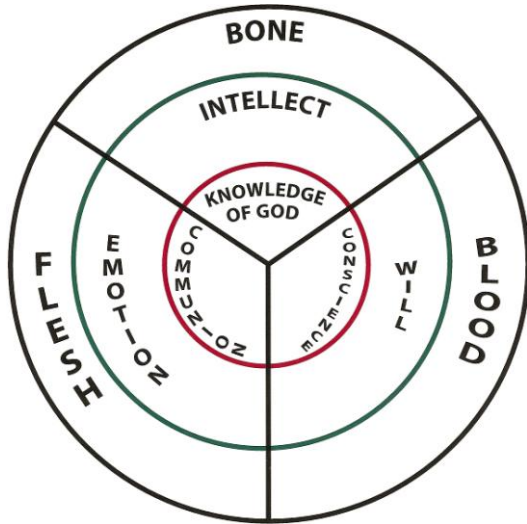


Fig. 3 (wic-fig3-pg38)

## Emotions

Space does not permit a complete analysis of all of the elements of soul (emotions, intellect and will) in this writing. Speaking of the emotions (or feelers), we find the positive definition of emotions in the fruit of the Spirit (as listed in Galatians 5:22, 23, “. . . love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”) Negative attributes of the emotions are also found in Galatians 5, as well as other scriptures, such as, hatred, emulations, wrath, strife, seditions, heresies, and envyings. The New International Version lists the negative attributes of the emotions as: “hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy.” (Verses 20, 21) We have just looked at the positive and negative Biblical words for emotions.

We have been told that emotions and emotionalism are undesirable. It is true. In and of themselves, emotions and emotionalism are self defeating. However, without these feelings, we can find no life; for in the emotions do we find the satisfactions of life. We do not go by feelings, but the positive emotions are given us by God to enjoy. As we will see, emotions have governed all of our lives before we were born again far more than we realize. Now that we are born again, we should be letting the Word of God govern our lives and enjoying the positive emotions of knowing god and Christ.

## Intellect

Defining the intellect of the mind is even more difficult from the Word of God since the Hebrew or Greek words of the Bible are not translated intellect. We must look to other words to define the intellect, such as, mind, thought, think, ponder, meditate, know, reason and others. To illustrate the complexity of the analysis of the intellect or mind, let us consider just three English words and the numerous Hebrew (Old Testament) and Greek (New Testament) words from which they are translated.

Starting with the English word, **mind**:

Hebrew Word	Usage	English	Usage	(Other English Words)
Yehtzer	9	mind	1	(Imagination, though)
Lehv	561	mind	12	(Heart)
Lehvahu	236	mind	4	(Heart, understanding, courage)
Nephesh	679	mind	11	(Soul, life, creature, persons, yourselves, the dead)
Peh	455	mind	1	(Mouth)
Rooagh	353	mind	5	(Spirit, anger, blast, breath, courage, tempest, vain, wind, whirlwind)

Greek Word	Usage	English	Usage	(Other English Words)
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Gnomee	31	mind	2	(Judgment, know, declare, advice, will, to wit)
Dianoia	13	mind	6	(Understanding, imagination)
Ennoia	2	mind	1	(Intents)
Noeema	6	mind	4	(Devices, thought)
Nous	24	mind	17	(Understanding)
Phroneema	4	mind	4	
Psukee	98	mind	3	(Soul, life, heart)
Mello	24	mind	1	(Come, will, should, Shall)
Phroneo	22	mind	12	
Sophroneo	6	mind	3	(Sober)

Next, the English word, **thought**:

Hebrew Word	Usage	English	Usage	(Other English Words)
Dahvahr	1327	thought	2	(Words, speech, discourse, promise, precept, edict, saying, sentence, Word of the Lord, counsel, rumor, report, thing done, a course)
Harhohr	1	thought	1	
Zimmah	29	thought		(Counsel, wickedness)
Ghehkek	2	thought	1	
Maddahg	6	thought	2	(Knowledge)
M'aimmah	19	thought	3	(Wicked devices)
Geshtohnohth	1	thought	1	
Sehagh	1	thought	1	
Rehg	2	thought	2	
Ragyohn	5	thought	4	

Greek Word	Usage	English	Usage	(Other English Words)
Dialogismos	14	thought	12	(Doubts)
Dianoeema	1	thought	1	
Enthumeesis	4	thought	3	
Epinoia	1	thought	1	
Logismos	2	thought	1	
Noeema	6	thought	1	

The next English word, **think**:

Hebrew Word	Usage	English	Usage	(Other English Words)
Ahmar	4762	think	3	(Answer, appoint, bid, call, certify, challenge, charge, command, commune, consider, declare, demand, desire, determine, expressly, give command, indeed, intend, name, plainly, report, requite, say, speak, still, suppose, talk, boast, tell, that is, think, use speech, utter, verily, yet, said, termed, avouch)
Been	170	think	0	(Understanding, diligently consider, perceived, dealt wisely, viewed, discern, mark, know, intelligence, instruct, regard, prudent, discreet)
Beenah	37	think	0	(Understanding, meaning)
Dahvar	971	think	0	(Speak, utter, command, promise, talk, pronounced)
Zahmam	13	think	3	(Thought, devised, considereth, purposed, imagined, plotteth )
Ghahshav	122	think	0	(Thought, devise, imagined, regardeth, esteemed, conceived, counteth, cunning, imputed, reckoned)
S'var	1	think	1	
Gasheeth	1	think	1	
Gahshath	2	think	1	(Shine)
Pahlal	83	think	2	(Judge, pray, thought)
Rahah	1193	think	0	(Advise self, appear, approve, behold, enjoy, take heed, look on, mark, meet, be near, perceive, present, provide)
Shah-gag	8	think		(Cry, delight, dandled, shut, cry out)
Gah-yin	900 +	think	4	(Your eyes, in sight)

Greek Word	Usage	English	Usage	(Other English Words)
Dialogizomai	16	think	1	(Reasoned, dispute, cast in mind, muse, thought, consider)

Dokeo	63	think	21 +	(Seemed, pleased, supposing)
Enthumeomai	3	think	3	
Heegeomai	28	think	2	(Govern, chief, esteem, supposed, count, judged, account)
Krino	109	think		(Determined, law, judge, condemned, avenged)
Logizomai	40	think	6	(Reasoned, conclude, reckoned, inputeth, account)
Noeo	14	think	1	(Understand, perceive)
Huponoeo	3	think	1	
Oiomai	2	think	1	(Supposing)
Phaino	31	think	1	(Appear, shine)
Phroneo	22	think	4	(Savourest, mind, regardeth, understood, like-minded, set affection)

Thus we see from the great number of words used in the Greek and Hebrew languages as well as the great variety of English words translated from them that the concept of thinking or reasoning is not a simple one in the Word of God, but it surely is significant as indicated by the volume of usage alone. As you read over the English words used, you will see that the intellect varies from cold logic to presumption, from worrying to pondering, from speaking to silence, from plotting to blessing, and many other shades of meaning. The mind is a wonderful thing as God created it; only now is modern science beginning to understand the wonder of the mind. Even the micro chips of computer technology have not approached the precision and sophistication of God's molecular circuitry.

## The Will

The will is our capacity to make decisions. It is a soul-realm function. The will draws facts from the intellect and the emotions to make a judgment of what we should do or what we want to do. Generally, the latter choice is made more often.

## **Example**

Let me give you an example of how emotions and the intellect affect the will. We look at a hot fudge sundae. Yes, a hot fudge sundae. Our emotions rejoice with, “You had one of those last week and it was really good,” as you remember the cold, sweet vanilla ice cream sliding across your tongue; the hot chocolaty sweet fudge dripping down your throat; the crunchy nuts and whipped cream. How delicious it was!

The intellect looks at this delicious morsel and says, “Hot fudge sundaes are full of calories. You are already fifty pounds over weight; you do not need any more calories. You cannot have that hot fudge sundae.”

Having received communication from the emotions and the intellect, the will goes into action and says, “Pass the spoon!” Yes, that is it. The emotions generally override our intellect to get its way. You say, “That’s not true. I am a much disciplined person. I make well thought-out decisions; emotions do not rule my will.” If that is the way you think, you could be very proud of your discipline, in which case your emotional pride is still ruling our decision making.

Then there is a case of rationalization—changing your reasoning to support your emotions. For example: “You have been sticking to your diet now for three wonderfully disciplined days. It’s time for a reward; you can have your hot fudge sundae.” This is called rationalization or self-justification.

## **Body and Soul**

This may all seem a little vague and ill-defined. If that is true it simply illustrates what I am trying to say (although I do not mean to make it vague). My point is that the body can be easily



defined, but the soul is more abstract in its definition. Therefore, the definition of the soul becomes a little more complex than and not as clear as the body definition. However, there are some parallels between body and soul that can clarify the definition of the soul.

## **Bone and Intellect**

As bone is to the body, defining shape and structure, so intellect is to the soul. Logical thinking gives shape and structure to the soul. The intellect is the backbone of the soul. It is very important since the Word of God says that “a double-minded man is unstable in all his ways.” (James 1:8) and it goes on to say in James 1:7, “for let not that man think that he shall receive any good thing of the Lord.” Therefore, it is important that we think the thoughts of God and put on the mind of Christ. Philippians 4:8 tells us to think on the following things: “whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things.” This kind of thinking will become the backbone to our soul. It will give shape and structure to our soul, our personality.

## **Flesh and Emotions**

As flesh is to the body, giving mobility and form to the bones, so the emotions are to the soul, giving activity to the thinking. Man has discovered that cutting off the front part of the brain, a frontal lobotomy, and cuts emotions out of our lives. People who have experienced this lobotomy become like robots. There is no emotion mixed with their thinking. They become mechanical servants in their nature. This is not God's desire for us. He wants our lives to be filled with the positive emotions of the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, faith, meekness, temperance (against which there is no law [Galatians 5:22, 23]). Emotions should be our servant to bring joy and life to our thinking, not our master.

## Blood and Will

As the blood is to the body—bringing life to flesh and bone, keeping the flesh supple and the bones fed—so our will is to our soul. A mature man of God once said, “We make decisions, then decisions make us.” How true this is! We decide who we will marry. As we live together through the years, we become more and more like the one we chose to marry—not because we are forced to, but because we love them and want to be like them. So it should be with Jesus Christ. We decide to ask Jesus into our hearts and lives. That decision, once made, should begin to make us—make us more like Jesus, make us more loving, make us more creative, make us more authoritative, make us prosperous, make us healthy and make us into the image of God.

As the blood feeds and removes waste from bone and flesh, our decisions feed our intellect and emotions. As we decide to read the Word, our mind is renewed. As we decide to read the newspaper, our intellect becomes programmed with things of the world. We partake of life or death by the decisions we make on a daily, moment-by-moment basis. We feed our emotions positive or negative images by deciding to partake of positive or negative images whether they are worldly or religious.

As the blood is fluid and, therefore, free to flow throughout our bodies to perform its functions, so God has made our will free from any dictatorial influence. We are free moral agents. It is necessary for us to operate in love, for the God-kind-of-love can only come forth from our own free will. We often jokingly say, “You have to love me anyway.” It makes a good joke but terrible truth. If we have to love someone, it is not the God-kind-of-love at all, but simply a determined decision you exercise—a benevolent attitude toward someone. This is not God’s way. Love must have a free will to operate effectively. It

is impossible to have agape love toward someone if we “have to.” This is contrary to the agape love of God. Agape love can come from a willing heart only.

## Summary, Body and Soul

Once again, let us look at the summary of the body-realm relationships and add a summary of soul-realm relationships in the parallel way:

### Body Realm

1. Bone produces blood.
2. Bone shapes the flesh.
3. The flesh moves bone.
4. Flesh contains blood
5. Blood feeds bone and flesh.
6. Blood keeps the flesh supple and mobile.

### Soul Realm

1. Intellect contributes to the will.
2. Intellect shapes the emotions.
3. Emotions vitalize the intellect.
4. The emotions influence the will.
5. The will feeds the intellect and the emotions.
6. The will keeps the emotions sensitive and vitally active.

Thus, from the apparent definitions and functions of the body, we find some help to define the more abstract and difficult to define soul-realm functions: intellect, emotions and will.

## Chapter 8

# THE SPIRIT REALM

We have defined the body realm in general terms. We have attempted to define the soul-realm functions in a similar way comparing the two realms for understanding. Now we attempt to help you with understanding the spirit realm of man.

Let me say at the outset that most theological differences stem from differences in understanding of the soul and the spirit. Therefore, I preface this section by saying that I do not intend to present all the truth of this spirit-realm definition, nor do I desire to be dogmatic about what I present. I especially do not want my presentation to be any source of division if I were to miss something or make definition contrary to your current understanding. Too much of this has already happened in the body of Christ. I merely want to get you started in some understanding that will help you to see WHO CHRIST IS and what He has done for us. As you read John, Chapter Three, you will see that Jesus Christ was somewhat perturbed with Nicodemus in that he called himself a ruler of the Jews; yet Nicodemus did not understand being born of the Spirit, seeing

the kingdom of God, or being born of the water and the Spirit to enter into the kingdom of God. Jesus expected Nicodemus to understand something about spirit. Therefore, understanding about spirit must be available through the Word of God. We have already presented a basic definition of spirit in a previous chapter. Now let us go on to take a closer look at the meaning of spirit.

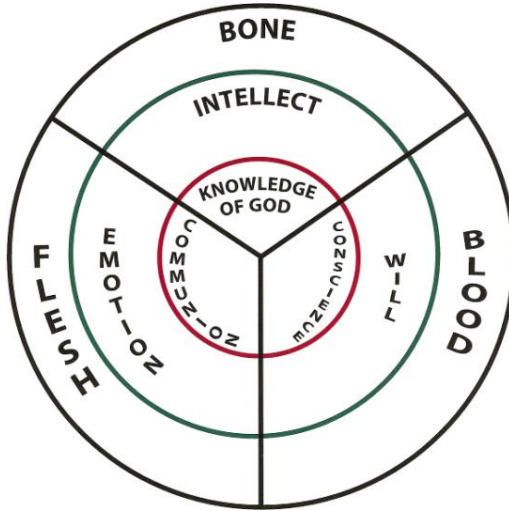


Fig. 4

There are three functions of the spirit, which is very similar to the three functions of the soul. (Remember that spirit and soul can only be divided by the Word of God; Hebrews 4:12.) These functions are:

1. knowledge of God,
2. communion with God, and
3. a functioning conscience.

They correspond similarly to the soul-realm functions:

1. the intellect,
2. emotions, and
3. will.

# Knowledge of God

The knowledge of God, a function of the spirit realm is not head knowledge of God that come from philosophy nor is it knowledge of Bible verses about god. It is that intuitive knowledge of God that comes to us when our spirit is alive toward God. When God created Adam, breathed into his clay body making Adam a living soul, he may have opened his eyes and said, “Hi, God.” Because he had God’s spirit in him, he had an intuitive knowledge of God. Although I use the word intuitive, I do not mean intuition as in woman’s intuition.

Woman’s intuition is a function of the soul realm or the subconscious. (Although some believe that the subconscious mind and the conscience [a function of the spirit man] are one in the same, I do not agree. The two may be related more closely than I fully understand, but they are not identical.) Woman’s intuition is born out of emotional sensitivity, a soul-realm function, which is a part of her maternal equipping—a great love capacity for her children. Intuitive knowledge of God is much more than woman’s intuition; it is a spirit-realm function.

Before we were born again of the Spirit, we had no knowledge of God. We may have had questions about the existence of God, even doubts of His existence at all. Some believe that there is a God but admit that they do not, or even cannot know Him. Once we are born again of the Spirit of God, we are like Adam, opening our eyes and saying, “Hi, God.” Somehow we know, that we know, that we know, that we know, that God is. We have that intuitive knowledge of God in our spirit man functioning.

Intuitive knowledge of God is to the spirit as the intellect is to the soul, even as bone is to the body. This knowledge of God is the backbone of our spirit. It gives strength and authority, form

and definition, to our spirit man. Second Peter 1:2, 3, tells us that “grace and peace” is multiplied unto us “through the knowledge of God, and of Jesus Christ our Lord, according as 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.” This intuitive knowledge of God initially comes to us by the Spirit; but after receiving it, we feed it by the living Word of God—by the words of Jesus Christ. (John 6:63: “The words that I speak unto you, they are spirit, and they are life.”)

It is the knowledge of God by the Spirit and by the Word that is the backbone of our spirit. This knowledge of God gives stability and authority to our spirit man. Without a knowledge of God (which comes only by being born again), our spirit is like the double-minded man receiving no good thing from God, having no spiritual backbone, just “rolling around without direction like spiritual basketball.”

## **Communion with God**

Communion with God is to the spirit as emotions are to the soul, even as flesh is to the body. We can have a spiritual knowledge of God; but unless we act on it by communing with God, that will be no vitality in our spirit. Jesus told the woman at the well, God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24) We must exercise our communion with God in prayer, praise and worship to clothe the bare bones of our intuitive knowledge of God—so that our knowledge of God will become mobile and vital with the muscle of communion; so that our spiritual intellect will be vitalized with the reality of spiritual emotions—love, joy and peace. This happens through communion with God in prayer, praise and worship. Through communion with God reality comes to our knowledge of God, an experiential confidence that God is and that He is a rewarder of them that diligently seek Him is intensified (Hebrews 11:6).

# Conscience

Conscience is to the spirit as the will is to the soul, even as the blood is to the body. The life of the flesh is in the blood. The life of the soul is in our will or decision making processes. The life of the spirit is in the conscience. Conscience is something that is part of our spirit, not our minds. It is the knowledge of good and evil that Adam partook of and thereby fell away from God. Adam ate of the tree of the knowledge of good and evil and took upon himself the knowledge of good and evil. In doing so, he lost his intuitive knowledge of God and his spirit-to-spirit communion with God. Adam, in his fallen state, and all who were born of woman after Adam, are born with a functioning conscience. It would lead us to Jesus Christ if we would follow it, but we do not all do so. We follow the senses and thereby ignore the conscience. In doing so, we defile (I Corinthians 8:7) or sear (I Timothy 4:2) our conscience, making it inoperable. Conscience is like a right tube and bucket called wrong. Anything that we do or experience that is right goes into the right tube, passing through without disturbing the operation of the conscience. Anything that we do or experience that is wrong, in God's sight, goes into the bucket called wrong filling it up and ultimately overflowing into our soul-realm thinking (emotions and decisions).

There is no way to cleanse the wrong bucket from sin (defilement, and searing) before we are born again. This can only be done by the shed blood of Jesus Christ. Only by faith in the shed blood of Jesus whereby we are born again can our conscience be cleansed "from dead works to serve the living God" (Hebrews 9:14). For this reason, I place the conscience in the spirit realm. Few would disagree that the conscience is a function of the spirit; however, they often continue to treat it as though it were a soul-realm function. (Keep in mind that there is little difference between spirit and soul so this point may not be of great significance.) Some teach us that our conscience



can be cleansed through repentance and restitution. They sincerely believe that we receive forgiveness from God only by receiving forgiveness from men and women whom we have wronged. Thereby, our conscience is cleansed by our own acts or repentance and restitution. Repentance and restitution are both good and desirable to God under the direction of the Holy Spirit. But there are some things that cannot be restored simply by an act of our will. If we murder someone years before we are born again, we cannot always (seldom, if at all) raise them from the dead in order to earn a clean conscience from God. No. Restitution is good but not always possible or wise. It is only by faith in the shed blood of Jesus that God will cleanse our conscience from dead works to serve the living God.

A clean, freely operating conscience is as important to our spirit as a freely operating will is to our soul; these compare to freely flowing blood that feeds and cleanses the body. Therefore, I John 1:9 is a great encouragement to us; “If we confess our sins (moral transgressions that produce spiritual separation, or conscience defilement), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (cleanse our conscience).” A clean conscience is to our spirit as right decision making is to our soul, even as clean blood is to our body.

## **Body, Soul and Spirit Summary**

### **Body Realm**

1.     one produces blood.
2.     Bone shapes flesh.
3.     Flesh moves bone.
4.     Flesh contains blood.
5.     Blood feeds bone and flesh.
6.     Blood keeps flesh supple and mobile.

### **Soul Realm**

1.     Intellect feeds will.

2. Intellect shapes emotions.
3. Emotions influence will.
4. Emotions influence will.
5. Will feeds intellect and emotions.
6. Will keeps emotions sensitive and vital.

### **Spirit Realm**

1. Intuitive knowledge feeds conscience.
2. Intuitive knowledge shapes communion.
3. Communion vitalizes intuitive knowledge.
4. Communion influences conscience.
5. Conscience guides intuitive knowledge and communion.
6. Conscience keeps communion alive and real.

## **Chapter 9**

# **THE BODY OF JESUS CHRIST**

Now that we have examined the general principles of body, soul and spirit, along with the nine elements and functions thereof; let us examine Jesus Christ in His body, soul and spirit.

We will define Jesus Christ first as the Son of Man, by looking at the scriptures that tell us of His Holy Spirit conception, virgin birth through Mary, His growth in wisdom and stature, His ministry as a man, physical crucifixion, and the last but certainly most significant physical evidence, the physical resurrection.

Read Matthew, Chapter One, and Roman 1:3-7. We have already considered the genealogy in the Book of Luke reflecting Christ as the Son of God. Now, reconsider the genealogy in Matthew which reflects Jesus Christ as the Son of Man. Matthew 1:18-25 goes on to record the details of His physical birth. Levi (Matthew, the tax collector) records the

event from an all-intensive, natural viewpoint. Mary was found with child of the Holy Spirit before coming together with Joseph. He acted righteously and did not have Mary publicly stoned but thought to put her away privately. Then, Joseph was visited by the “angel of the Lord” in a dream. Matthew gives no further identification to the angel but he could well have been Gabriel, who was the archangel or chief angelic messenger who visited Mary (Luke 1:26-35) concerning her selection by God. Contrast Matthew’s record and his “Son of Man” genealogy with Luke’s record and his “Son of God” genealogy. (Refer to Chapter Four of this book; Matthew 1; Luke 3.) Matthew recognized Mary as an unmarried virgin with child of the Holy Spirit. He give more emphasis to the natural.

Read Luke 1:26-38. Luke, on the other hand, goes into more detail especially about the spiritual elements. He records the conversation between Gabriel and Mary. Gabriel speaks of how “the Holy Ghost shall come upon thee.” He also records the virgin Mary’s response, “Behold the handmaid of the Lord; be it unto me according to thy word.” By Mary’s response God was able to use her to allow the Word to become flesh and dwell among us (John 1:14). Let us submit ourselves to the Lord as Mary did by saying, “Lord, be it unto me according to Thy Word.” In doing so, in every situation, we will see the glory of God.

## **The Virgin Birth**

Returning to Matthew’s account we see that he repeated Isaiah 7:14, “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Matthew 1:23)

The choice by God for a virgin birth to bring the Lord Jesus Christ to this earth has been a great stumbling block to natural man. The virgin birth has been somewhat of a mystery for theologians. There may be many reasons why God brought His

Son to us through a virgin. Some theological points applied to the virgin birth and Holy Spirit conception are:

- 1 .purity of the blood line;
2. “Every male that opens the womb shall be called holy to the Lord,” Luke 2:23; and
3. Others not dealt with here.

Think for a moment, all of the attributes of the Son of God that came through the fatherhood of God—Holy Spirit conception—could have been imparted just as well if Mary’s womb would have already born a child, that is if Jesus had had an older half-brother.

(Now do not let your present understanding resist this logic. I am not trying to destroy your understanding, but add to it. I am not attempting to destroy your belief in the virgin birth. I am not trying to deny or overlook a multitude of other reasons why God chose a virgin. Let me know go on after this brief personal defense.)

Why did God choose a virgin? One of the simple but often overlooked reasons is this: Who would believe that Jesus Christ—Emmanuel, God with us—was conceived by the Holy Spirit if Mary had been married to Joseph for ten years with nine children and suddenly conceives another child by the Holy Spirit? God chose a virgin to help us to believe that His only begotten Son was conceived by the Holy Spirit. Our carnal wisdom often thinks: God sent Jesus through a virgin (an act foreign to our understanding) to demand faith from us, looking beyond the natural impossibility and exercising faith toward God ( the spiritual unseen evidence). Let me tell you, it would take a lot more faith to believe that Jesus Christ was the Son of God conceived by the Holy Spirit if he had nine older half-brothers and sisters than if He had been born of a virgin. As it was with Mary being a virgin, the world thought Joseph was His father. They could not believe He was fathered by God through the Holy Spirit. God, in His mercy, gave us every

chance to believe that Jesus Christ was His Son by choosing to send Him through a virgin.

Read Luke 2:7-11. The body of Jesus, the Son of Man, was born in a stable, a house for sheep, and laid in a manger to confirm that He came to humble Himself as a servant, Savior, the Lamb of God, as a sheep dumb before the slaughter.

His body was born in Bethlehem, which means house of bread, since He was the Bread of Life (John 6:35). As such, He instructed us to eat broken bread to remember His death until He comes.

The shepherds were first to receive the announcement of Jesus' arrival to this earth since He was to be the Chief Shepherd (I Peter 2:25; 5:4).

Read Luke 2:21. On the eighth day, Mary and Joseph had the Son of Man circumcised and called Him Jesus, or Joshua (Savior). Circumcision was a sign of the covenant between Abraham and God (Genesis 17:12). So Jesus sustained the Abrahamic covenant through circumcision, although He was given by God to bring us a new and better covenant through His shed blood (Luke 22:20). Circumcision was to be on the eighth day by God's instruction. There are possibly many reasons for this, but modern medicine has recently found a very practical one. On the eighth day after birth, the blood has its maximum life potential and maximum clotting capacity.

## **Attack on “The Word”**

The Word became flesh and dwelt among us by the Holy Spirit conception and the virgin birth. The Father sowed “The Word” into a lost and dying world. Jesus taught in Mark, Chapter Four, verse 15, that when the Word was sown, “Satan cometh immediately, and taketh away” (or tries to take away) “the

word that was sown in their hearts.” Satan always opposes the sowing to the Word.

Matthew, Chapter Two, tells us of Satan using King Herod, who know of this Christ-child’s birth through the wise men. The King “was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.” But, Jesus’ life was not taken, because the angel of the Lord once again appeared to Joseph and warned him to “Arise, and take the young child and His mother, and flee into Egypt.” Satan failed in his attempt to stop or kill The Word, the child—Jesus Who was the “Word made flesh.” Joseph obeyed the instruction of the angel of the Lord thereby preserving The Word become flesh. Jesus Christ could now grow and wax strong.

The body of Jesus Christ “grew and waxed strong” and “increased in . . . stature.” (Luke 2:40, 52) He could not have been a frail man physically to labor as carpenter. He was strong in body without sickness. Yet, I believe that His was a natural body which aged and would have been subject to physical death at about age 120 years had He not been crucified. (This is a personal belief which is not significantly important.) It was His glorified, resurrected body which ascended and now lives at the right hand of the Father.

He demonstrated His wisdom when His body was aged twelve. You remember the scene. Mary and Joseph had been with Him in Jerusalem for the Passover (Luke 2:41-5)). They found that He was missing as they traveled toward Nazareth with the group. “After three days they found Him in the temple” hearing and asking questions of the doctors. “and all that heard Him were astonished at His understanding and answers.” This really has more to do with Jesus’ soul-realm development, but I mention it here in the body-realm section since it is the only report of His life from birth to His ministry at the age of approximately thirty years. In this scene His body was but

twelve years old, but His mind was well developed, advanced beyond His years.

## **His Baptism**

At about the age of thirty, Jesus entered into the ministry that the Father had sent Him to accomplish. (Read Matthew 3:15, 16; John 1:29-26.) Jesus was baptized by John the Baptist, His cousin, to fulfill all righteousness. Note that the Bible says “all righteousness.” Time and space do not permit a full treatment of the meaning of “all righteousness” here. But, I simply say this: water baptism, directed by God through John the Baptist was a bodily sign of a moral change of decision to follow God, a righteousness of thought and action. (We will later examine the spirit realm righteousness that comes to believers as a gift of God.) Jesus fulfilled or brought to pass the availability of “all righteousness,” spirit-realm righteousness (a gift from God), soul-realm righteousness (right thinking), body-realm righteousness (right, moral living), and social righteousness (a life of love.)

So Jesus was baptized by His cousin, John the Baptist, who came fulfilling prophecy from Isaiah 40:3; “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.”

## **His Ministry as a Man**

The day after Jesus was baptized, John sees Him again. “Again the next day after John stood, and the two of his disciples; and looking upon Jesus as he walked, he saith, Behold, the Lamb of God!” (John 1:35, 36) Note that John stood and Jesus walked that day. John had fulfilled his purpose. The baton was passed to Jesus Christ, the son of God, Emmanuel—God with us.

All of the miracles, healings and judgments of His ministry were done by Jesus physically to reveal spiritual truth to us.



For example, in John, Chapter Three, Jesus used a healing story example from Numbers 21:4-9: Moses lifted up the serpent in the wilderness, to explain spiritual new birth to Nicodemus. New birth is to the spirit as healing is to the body. I do not mean to discount the blessing of healing and miracles for the body's sake. God wants to bless our body with strength, health (healing) and miracles. However, Jesus Christ came to deliver us in body, soul and spirit.

As we have pointed out this parallelism between body, soul and spirit; likewise, there is a parallelism between the ministry of Jesus Christ to our body, soul and spirit. This is important for us to remember, for it will help us to understand the spiritual ministry that Jesus Christ brought to us through the Cross and the Resurrection.

## Chapter 10

# THE PHYSICAL CRUCIFIXION

As we leave the description of Jesus' physical (body-realm) ministry, our emphasis changes as we look at the physical crucifixion of Jesus. His physical-realm ministry shows us physical-realm blessings and judgments which are parallels of spiritual-realm blessings and judgments. The physical crucifixion is similar: Jesus' physical-realm crucifixion reflects His soul-realm crucifixion; His soul-realm crucifixion reflects His spirit-realm crucifixion. (Note carefully, I did not say death.) Remember: the virgin birth helps us believer in the Holy Spirit conception producing Jesus, the Son of God. Healing and miracles were given to us to understand spirit-realm crucifixion was given us for all the apparent reasons of redemption of the body, soul and spirit (but also, to show us truth concerning the spirit-realm work during the physical-realm crucifixion). This may seem somewhat mysterious to you now; but if you will continue with me in this teaching, I believe you will understand what I am trying to say even though you are free to disagree.

There is yet another truth to see in the three miracles of His virgin birth, His ministry of performing miracles, and His miraculous resurrection. The miracles of the Holy Spirit conception and virgin birth were given us so that we would believe that Jesus Christ is the Son of God, Emmanuel, God with us. The miracles of His ministry were to reveal to us the blessings that God had for us through the new birth and faith in God and Christ. The miracles of the crucifixion and resurrection were to make available to us cleansing and new birth so that we might receive all that God has for us, and so that we could walk as His sons and daughters on this earth.

The crucifixion and resurrections of Jesus Christ is of central importance in our faith. It is the Holy Spirit conception, the crucifixion, and the resurrection that distinguishes Jesus Christ as more than John the Baptist's cousin, or more than a teacher, or more than a prophet, and more than an example to us. He is the Lamb of God, the Son of God, Emmanuel—God with us. Therefore, we must understand and teach others the absolute, essential importance of the crucifixion and resurrection.

In this chapter we will give our attention only to the physical aspects of the crucifixion. In later chapters we will consider the soul- and spirit-realm implications. We find accounts of the crucifixion in all four Gospels: Matthew, Chapters 26, 27; Mark, Chapters 14, 15; Luke, Chapter 22, 23; and John, Chapters 18, 19. Read these passages before you continue reading this book.

Jesus Himself referred to the crucifixion some thirty times in the four Gospels:

Mt	Mk	Lk	Jn
17:22	9:12	9:22	2:19
17:12	9:31	9:44	10:17
16:21	10:33	17:25	12:32
20:18	10:34	18:32	12:23
21:42	10:45		16:10

26:61

14:27

16:19

26:2

14:41

14:58

Now let us turn our attention to some details surrounding the trial and crucifixion and resurrection in the physical realm (in particular, the sufferings of Jesus Christ). Throughout all of this, Jesus suffered several things as our substitute. Through faith in Jesus Christ, we need not suffer what He suffered for us. Some of these are obvious. On the other hand, some of the things Jesus suffered, we may not have thought of before. Perhaps some of these points have never been emphasized in teaching to you before now.

As I see them, they are as follows:

1. Loss of sleep or rest for more than 24 hours
2. Body exposed in nakedness and shame
3. Beaten and striped with a multiple whip
4. Crown of thorns placed upon His head
5. His hands pierced
6. His feet pierced
7. His side pierced
8. Finances lost
9. His being made a curse for us
10. No bones broken

## **The Last Supper**

At the Passover supper, Jesus gave instruction about foot washing as an act of forgiving. He also gave instruction to eat the broken bread and drink the cup to remember His death until He comes. John includes other discourses in Chapters 14, 15 and 16. After the Passover, they sang a hymn and went with Jesus to the Garden of Gethsemane to pray (Matthew 26:30).

## **In the Garden**

Luke, the physician, reports in Chapter 22, verse 44, that Jesus experienced such emotional trauma in the garden that He sweat drops of blood. His body was so tormented by the forthcoming ordeal that He literally sweat great drops of blood. Some believe that Jesus is the only One who ever sweat blood. But, medical science confirms that in rare cases of stress, men will sweat blood. Nevertheless, He prayed, “Not My will, but Thine, be done.”

## **The Trial**

It was in the garden where they came to arrest Jesus for His trial. Peter tried to defend Jesus by cutting off Malchus’ ear, which Jesus promptly healed (John 18:10; Luke 22:49-51). Even in this we find spiritual truth. How often in our carnal zeal to defend Jesus, we have used the “sword of the Spirit,” the Word of God, to cut off spiritual ears so men could not hear the Spirit-quickened Word. Jesus does not need to be defended. He came to seek and to save that which is lost. He came to love, not to condemn. We should do likewise. Use the sword, the Word, against the enemy. Use the love of God to seek and to save that which is lost.

For the garden, Jesus was arrested and taken to trial. Here especially, we want to consider only the things perpetrated to His body. He was tried by two groups, the Sanhedrin, the Jewish court, and by the procurator of the Roman, Pilate. Jesus was led first to Annas, father-in-law of Caiaphas, the high priest. Caiaphas gave counsel to the Jews that one man should die for the people. Although the Sanhedrin found Him guilty, the Jews could not pass the death sentence on Him without a judgment by the Roman governor, Pilate (John 18:13-14).

Therefore, Jesus was taken to Pilate. After questioning Jesus with no satisfactory answers, Pilate would have dismissed Him to the Jews again; but the Jews reminded Pilate that it was not

lawful for them to put Him to death (John 18:28-32). In order to challenge Pilate to judge Him, the Jews accused Jesus of claiming to be the King of Jews. Even then, Pilate told the Jews, "I find in Him no fault at all." (John 18:38) When he found that Jesus was a Galilean, Pilate knew that Jesus was under Herod's jurisdiction. Therefore, Pilate sent Him to Herod to be judged (Luke 23:6-12). There Jesus was mocked, draped with a fine robe, and sent back to Pilate. It was this second time before Pilate that the choice was made between Jesus and Barabbas. Which would be crucified? The mob chose Barabbas to be released, condemning Jesus to the cross. Pilate washed his hands of the matter signifying, "I am innocent of the blood of this just person: see ye to it." (Matthew 27:24)

It was then that Jesus was scourged, severely beaten with a multiple whip. He had been awake for 27 hours. He had been led around the city of Jerusalem for judgment by Annas, Caiaphas, Pilate and Herod, and then again to Pilate. He was mocked, then He was scourged before He was to be crucified. Roman law permitted 40 stripes, but the Jews reduced this to 39 stripes. Had they used a scourge with 12 strands (this was not uncommon), there would have been some 468 wounds upon His body, from head to feet. It was through this substitute suffering for us that we receive the gift of healing through faith. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." (I Peter 2:24) In this He fulfilled the prophecy of Isaiah 53:5, "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

## **The Crucifixion**

Then the soldiers of the governor took Him to the common hall. There they put a scarlet robe on Him, platted a crown of thorns and put it on His head. They put a reed in His hand as an

imitation scepter, and mocked Him as a king without a kingdom. From there He was led out to carry the cross to Golgotha. Simon, a Cyrenian, helped Him carry the cross when He fell from fatigue. There on Golgotha, His hands and feet were pierced as He was nailed to the cross. He was once again stripped naked before the people bleeding and dying between two thieves.

From the cross He spoke what we call the seven last words. The order of these last words cannot be precisely determined since they are not all listed in one gospel. However, I believe there is an order that is logical.

1. "Father, for give them for they know not what they do."  
(Luke 23:34)
2. "Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43)
3. "Woman, behold thy son! Then saith He to the disciple, Behold thy mother!" (John 19:26-27)
4. "I thirst." (John 19:28)
5. "My God, my God, why has thou forsaken me?"  
(Matthew 27:46; Mark 15:34; Psalm 22:1)
6. "It is finished." (John 19:30)
7. "Father, into Thy hand I commend my spirit." (Luke 23:46)

I will not go into a detailed explanation of these statements here, except to say, these expressions were part of His physical experience on the cross. Luke, Chapter 23, verse 46, records the following: "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit: and having said thus, He gave up the ghost."

The soldiers came to break His legs, but seeing that He was dead, did not do so. For you see, they would break the legs of those being crucified so they could not support their body weight, therefore, accelerate death by suffocation. In not breaking His legs, they fulfilled Psalm 34:20, which says, "He keepeth all His bones: not one of them is broken."

One of the soldiers thrust a spear into His side, “and forthwith came there out blood and water” (John 19:34). As we consider the blood and water coming out of His side, let us remind ourselves of other scriptures leading up to this event. Jesus turned the water into wine (John, Chapter Three).

Subsequently, he turned the wine into His blood at the last supper (Luke 22:20). His blood was shed from the scourging. Finally, we find the blood coming forth from His side. Yet the water was not done away with. Throughout the gospel of John, we find mention of the water. In John, Chapter One, Jesus is baptized by John in the Jordan. In John, Chapter Two, Jesus turns the water into wine at the marriage feast. In John, Chapter Three, He tells Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” IN John, Chapter Four, Jesus finds the woman at the well (of water). In John, Chapter Five, we find the pool of Bethesda. In John, Chapter Six, Jesus was walking on the sea of Galilee. In John, Chapter Seven, we find Jesus saying, “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.” In John, Chapter Nine, we have Jesus’ instruction to the blind man to “Go, wash in the pool of Siloam.” In John, Chapter Ten, we see Jesus return to the Jordan, the place where He was baptized by John. In John, Chapter Thirteen, Jesus washed the disciples’ feet and said to them, “If I then, your Lord and Master, have washed you feet; ye also ought to wash one another’s feet.” Finally, we see in John, Chapter Nineteen, Verse 34, that a soldier pierced Jesus’, our savior’s side and “came there out blood and water.” (I wish I had space to record all in these scriptures pertaining to water, but it would take the writing of another book to do so.)

His body was then laid in the tomb of Joseph of Arimathaea, wrapped in linen cloth. A great stone was rolled in front of the cave and guards set in from of it for fear that someone would steal His body and say that He had not died, or that He had been taken by God (Matthew 27:57).



From this synopsis of scripture, we find many blessings coming to us by His substitutionary sacrifice:

1. Through His lack of rest, we enter into the rest of faith (Hebrews 4).
2. Through His shameful exposure, those who believe on Him shall not be put to shame (Isaiah 54:4).
3. By the stripes Jesus took, we were healed (I Peter 2:24).
4. For the crown of thorns He took, we have the mind of Christ (I Corinthians 2:16).
5. For His pierced hands, all that our hands touch shall prosper (Psalm 1).
6. For His pierced feet, the path of the just shall shine more and more unto the perfect day (Proverbs 4:18).
7. For His pierced side; He was wounded for our transgressions; we are free from the burden of our transgressions (Isaiah 53:5).
8. Though He was rich, yet for our sakes He became poor so that we through His poverty might be rich (II Corinthians 8:9).
9. For His becoming a curse for us, we are redeemed from the curse and the blessing of Abraham is ours (Galatians 3:13).

## **What Do You Mean, Dead?**

It is necessary and appropriate for me to insert here a brief examination of what is meant by death. It is necessary for us to understand physical death if we are to understand what God is trying to teach us about the soul realm and the spirit realm through the physical type of death. Just as the virgin birth helps us to believe in spiritual conception, so we see the physical crucifixion helps us to understand the soul realm and the spirit realm. If we do not understand physical death, how will we see what God is showing us about the soul realm and the spirit realm!

Death is not disappearance. When a body dies, it does not disappear. If a body does disappear, we get the authorities involved thinking there has been foul play. People have been known to drag lakes and rivers for days to find missing bodies in order to prove that there was a death. No, bodies are still bodies, dead or alive. They do not disappear when they die.

Years ago, before medical science was so advanced as they are today, breathing was considered the indicator of life or death. The physician would place a cold mirror under the nostrils of the patient. If there was no moisture accumulation on the mirror, indicating breath, the patient was pronounced dead. Today, we know this is not a true test. People can be made to breathe again through resuscitation and artificial respiration. We now know that absence of breathing is not death.

For many years, we have used the pulse or heartbeat as an indicator of death. Now we find this is not true since the heart beat can be restored even after a period of time. When one's heart stops, it is not final. It may be started again.

Others would reason that when chemical action ceases in one's body, he is dead. This is not true. Chemical action continues, but it no longer brings reconstruction to the body's cells. The chemical action promotes decay. Chemical action continues when a body is dead.

Doctors are now considering brain waves as a test for life. This would be a valid measure if we really understood what causes brain waves. Yes, they do have to do with the nervous system and electrical impulses, but this is not an absolute test for death.

We can only define death as the absence of life. I can hear you now say, "This is a cop-out." It may sound like it, but I do not mean it to be so. The Bible says the life of the flesh is in the blood. But in the New Testament, we find "the Spirit is life because of righteousness." (Romans 8:10) Death is the absence

of the spirit of life. Jesus gave up the ghost, and in that He died.

Allow me to present one more very practical idea that may help. When a body is dead, it is unable to communicate with its environment. A body in a funeral home does not talk to the guests. It does not feel the guests. The body does not see the guests, nor does it hear the guests. Yet, the dead body is among the guests. It has not disappeared; it is not gone. These characteristics hold true, but the body is dead, unable to communicate with its environment.

When Jesus died on the cross:

1. He lost His blood. It was shed for the remission of sins.
2. He stopped breathing; the breath of life was gone.
3. Suffocation is the cause of death during crucifixion.
4. His heart stopped. As the spear was thrust into His side, it burst the heart sack and the water and blood came forth.
5. He gave up the ghost. The spirit of life left Him.
6. His body began to decay. Spices would have been applied to His body to retard the decaying process.
7. He could not communicate with those around Him. He was cut off from Mary, Mary Magdalene, Peter, James and the others. Yet, His body was there.

## Chapter 11

# THE BODILY RESURRECTION

Now that we have given an outline of the trial and crucifixion of Jesus Christ to help your basic understanding of this portion of His life and ministry, we turn to the most vital of all considerations—the bodily resurrection. The bodily resurrection is of crucial importance for salvation as Paul writes in Romans 10:9, 10; “That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Note that it is belief in the bodily resurrection that brings salvation (the new birth, peace, single-mindedness, righteous living, healing favor and prosperity). It is interesting that the Word of God does not direct the virgin birth, or His crucifixion for our salvation. The Word of God directs our belief toward bodily resurrection. As you remember, the virgin birth was given that we might believe that Jesus Christ is the Son of God. The crucifixion was given us so that we might believe the spiritual sacrifice for our spiritual sin. (We will examine the sacrifice in a later chapter.) The bodily resurrection of Jesus Christ is given us so that we

might believe that God has power over death and the grave. (I Corinthians 15:55)

Since death is the ultimate problem to us mortal beings, God was wanting to show us through the resurrection that He had power over death. God is asking us to believe in the resurrection of Jesus Christ (bodily) so that we might believe in His resurrection power over all things. In Romans 10:9, 10, the Word of God is telling us that we need to believe that God is greater than any problem by believing that God raised Jesus Christ from the grave. Here again, it was not necessary for God to raise Jesus Christ from the dead to accomplish His redemption for us. However, in His grace and mercy, God gave us the bodily resurrection that we might believe in a spiritual resurrection, not just for Jesus Christ, but for ourselves also. Yes, the bodily resurrection brings us body-realm promises, also. I do not mean to deny that. But the spirit-realm promises of eternal life are far more important than the body-realm promises of healing and prosperity. But, praise God, He wants to bless us in every realm through His Son, Jesus Christ.

## **Jesus Prophecies Resurrection**

We have abundant evidence to that bodily resurrection in the Word of God. Jesus prophesied many times of this impending resurrection:

Matthew	Mark	Luke	John
16:21	9:21	24:46	11:15
17:9	10:34		16:16-22
26:32			
27:63-64			

In these passages, Jesus repeatedly says, “I am the resurrection,” “I am raised,” “after three days he will rise again,” speaking of Himself.

# **The Reports of the Resurrection**

The reports of the bodily resurrection are given in Matthew, Chapter 28; Mark, Chapter 16; Luke, Chapter 24; and John, Chapter 20. Read those passages now before you continue in this book.

## **The First Evidence**

The first evidence of the resurrection was when His followers discovered it when they went to the garden tomb on the first day of the week (being Sunday in the Jewish calendar). They came for the purpose of opening the tomb and giving final preparation or embalming to the body of Jesus, for they could not finish this work on the Friday that He was crucified since sundown was imminent bringing them into the Sabbath. (Jewish law prevented them from handling a dead body on the Sabbath.) He was temporarily wrapped in linen cloth and placed in the tomb with a great stone rolled in front and Roman guards to secure the tomb. The empty tomb was discovered early in the morning of the first day of the week. There was Mary, the mother of James and Jesus; Mary Magdalene; Salome, wife of Zebedee and mother of James and John; Peter; and the disciple whom Jesus loved, John. Not all gospels report all of them, but all are reported to have been there by one gospel or another.

Peter and John came because of their love for Jesus, but also, I am sure, to help roll away the stone from the face of the tomb and carry some 150 pounds of spices to be used in the embalming process. Mary, Mary Magdalene and Salome came to do the work of embalming since this work was delegated to the women in those days. They came early in the morning looking for a dead Jesus, looking for the body.

By then, there had been a great earthquake, for the angel of the Lord descended from heaven and rolled back the stone from

the door and sat on it. His countenance was like lightening, and his raiment was white as snow. For the fear of him, the keepers did shake and become as dead men.

As this troop of believers walked into the garden to look at the body of Jesus, they walked into this scene: the open tomb with the angel of the Lord, whose countenance was as lightening, sitting on a stone. He quickly said, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as he said. Come; see the place where the Lord lay. And go quickly, and tell his disciples that He is risen from the dead: and behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." (Matthew's account)

John relates the resurrection of Jesus a little differently. I find no problem with these differences, and I trust that you will let the Holy Spirit minister this same understanding to you. John tells of Mary Magdalene proceeding first to find the empty tomb. Quickly she returns to find Peter and John. John says he outran Peter to the tomb, but Peter had the boldness to run right into the tomb. There was seen the linen clothes "and the napkin that was about his head, not lying with the linen clothes, but wrapped together (or folded neatly) in a place by itself." John then joined Peter in the tomb. They returned to their home not remembering the scripture that He must rise again from the dead. (John 20)

John report that Mary Magdalene remained in the garden area after John and Peter had gone home. She stooped down to look into the sepulcher and saw two angels through her tears, one sitting at the head and the other at the feet of where the body of Jesus had lain. "Why weepest thou?" they asked. She replied, "Because they have taken away my Lord, and I know not where they have laid him." She was still looking for the dead body of Jesus. She then turned and saw a man standing whom she thought to be the gardener, but He was the risen Christ. Is it any wonder that through her tears and anxiety, she did not recognize him! "Woman, why weepest thou? Whom seekest

thou?” Jesus asked. “Sir, if you have born him hence, tell me where thou hast laid him, and I will take him away.” Mary requests. Then the Master spoke her name, “Mary.” The sound of her name on His lips brought recognition. Her heart leaped within her. She wanted to shout and cry. She wanted to rejoice and fall before Him. Oh, when He speaks our name, all problems disappear, all sorrows cease, all loneliness leaves. How sweet it is to hear our name on the lips of the Master!

Mary turned and said, “Master.”

Immediately, Jesus said, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

“Touch me not,” He said. Jesus obviously had a need to ascend to be with the Father for reasons which we do not know and my never know. We can speculate, but without purpose. From Mary’s point of view; we can see that she was still body-realm oriented. She wanted to touch His body. She saw His body alive, yet, she only saw His body. As yet, she could not understand that there had been more accomplished than a bodily resurrection. There had been provision made for her and all others who believe in the resurrection to be born again—made new creatures in Christ Jesus with old things passed away and all things become new. This is the glory of the resurrection which they did not see as they beheld Jesus’ risen body. (John’s account)

## **The Second Evidence**

Later that morning, there were two walking on the road to Emmaus, Cleopas and his friend. As they walked together that Sunday morning, they talked of the good old days and their friend, Jesus, who had been so foolish as to allow Himself to be crucified. As they talked, Jesus joined the two, yet they knew



Him not. Jesus asked why they were sad. Cleopas was a little offended it seemed, replying with a defensive discourse about everybody else in Jerusalem knowing of this Jesus of Nazareth except him. Cleopas spoke of the “certain woman” speaking of Jesus being resurrected. Jesus replied, “O fools, and slow of heart to believe all that the prophets have spoken,” and He continued to speak of Moses and all the prophets concerning Himself. Cleopas invited this stranger to his house to break bread with them, and Jesus did so. As Jesus blessed the bread, brake it, and gave it to them, their eyes were opened; they knew Jesus. Then He vanished out of their sight.

The two quickly returned to Jerusalem to confirm the report of the “certain woman” who had come from the garden tomb earlier that day. (Luke 24:13-33)

## **The Third Evidence**

Cleopas and his friend returned quickly to the upper room where they found the eleven disciples together. They gave the good report of how Jesus appeared to them on the road to Emmaus. As they spoke, Jesus appeared unto the eleven. Jesus “got on their case” a little because they did not believe the report of those who had seen Him after the resurrection. Then, He showed them His hands and feet. He ate broiled fish and honeycomb to prove that He was not just a spirit, but in fact, that He had a body, even after the resurrection. (Luke 24:33-49)

Then He spoke to them, “Peace be unto you: as my Father hath sent me, even so send I you.” Then, He breathed on them and said, “Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John tells us that Thomas was not with them that night. (John 20:21-23)

## **The Fourth Evidence**

After eight days, the disciples were again in the upper room and Thomas was with them. Once again, Jesus came into their midst with the doors being shut. Then Jesus instructed Thomas, “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”

Thomas answered, “My Lord and my God.” Thomas believed because he had seen. Blessed are those who do not see yet they believe.

## **The Fifth Evidence**

Even after two wonderful times in the upper room with Jesus and seeing the empty tomb, Peter got discouraged. Oh, the wonderful lessons of mercy we can learn from Peter’s experience. He decided to go back to familiar ground—back to fishing, his professional life, and back to where he knew what was going to happen next. He persuaded the other disciples to go with Him to Galilee. All night long they caught nothing. Sitting in the boat, cold and naked, trying their old proven techniques, they caught nothing. That did not help Peter’s ego one bit. He was trying to find something to do to be satisfied. (Read this account, John 21.) Then a stranger—actually Jesus—shouted from the shore, “Children, have you any meat?” Peter was surely offended by the address “children.” He was a grown man, a professional fisherman. Nevertheless, the reply was, “No.” The stranger shouts, “Cast the net on the right side of the ship, and ye shall find.” They reluctantly followed instructions and were not able to draw for the multitude of fishes.

This mighty draught of fishes brought John to his senses, and he said to Peter, “It is the Lord.” Peter grabbed his fisher’s coat (for he was naked), put it on, and dived into the sea.

Oh, what we will do when we see Jesus!

## **The Sixth Evidence**

The risen Jesus Christ was seen of five hundred as is recorded in First Corinthians 15:6.

## **The Seventh Evidence**

Then, Jesus appeared to the eleven on the Mount of Olives where Jesus spoke His last words to them, The Great Commission, I sometimes think that as He spoke, He must have began to rise, shouting the last words, so He could be heard as He disappeared into the clouds.

“All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.” (Matthew 28:16-20)

And two men stood by the white apparel, saying “Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:10, 11)

## **Conclusion**

Faith, or belief, in the resurrection of the Lord Jesus Christ brings us salvation by the grace of God. Belief in no other thing or activity can bring us salvation. Our works will not bring salvation. Belief in any other doctrinal point will not bring us salvation. “We are directed by the Word of God to believe in the resurrection. Although this is not easy to do, the power of the Holy Spirit helps us and we can believe.

The man with the epileptic son came to Jesus and asked for help. Jesus said, "All things are possible to him that believeth." (Mark 9:21-23)

Mary and Martha wrote to Jesus when Lazarus was sick. Jesus arrived four days after Lazarus had died. Martha, the head of the Works Program, met Jesus with this exhortation, "Lord, if thou hadst been here, my brother had not died." She had seen Jesus heal the sick. She believed He could do healing works. Now it was too late; Lazarus was dead. Jesus said to her, "Thy brother shall rise again." Martha, knowing of the resurrection in the last day said, "I know that he shall rise again in the resurrection at the last day."

Jesus then replied, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

Jesus said, "I am the resurrection." He did not say, "I do resurrections, funerals and weddings." He said, "I AM THE RESURRECTION." The natural mind cannot comprehend this. It is beyond our experience. Yet God asks us to believe that Jesus Christ was raised from the dead. It is possible to believe. The Lord will help us from unbelief. All things are possible to them that believe. We will believe and see the glory of God. (John 11:1-27)

Not only did Jesus Christ come out of the grave, but Matthew accounts: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Hallelujah! Praise God! God knows how to raise the dead. Can you believe it? If you can and if you will, you will be saved. You will see the glory of God. You will prosper and be in health even as your soul prospers. You will live and move and have your being in Him. You will receive eternal life. Only believe. (Matthew 27:52, 53)



## Chapter 12

# THE SOUL REALM OF JESUS

God breathed His breath into the clay form and Adam became a living soul. In a like manner, when the Holy Spirit came upon Mary, conception took place in her physical womb; Jesus became a living soul. Jesus Christ, the Word made flesh, came in the likeness of sinful flesh (without sin) and was a living soul (John 1:14). His mind could reason, think, decide, and draw conclusions. He had emotions; He wept (John 11:35). He must have rejoiced when His disciples returned with the report of demons being subject to them in His name, I am sure. Surely He had peace, otherwise He would not have been able to impart His peace which passes understanding. Jesus also had an operating will. Although He said, “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” He still had His own will. He was not a robot from God, but a willing

servant of the Father. We especially see the will of Jesus Christ operative in the Garden of Gethsemane when He said, “Nevertheless, not my will, but thine, be done.” (Luke 22:42)

## **Jesus Christ Grew**

Let us now trace the development of Jesus’ soul realm through the gospels as they permit. We find no mention of the operation of the soul realm of Jesus Christ during the birth in Bethlehem. We should not expect to find it since the soul is revealed through what we speak and what we do. Jesus, being an infant, did nothing more than any other infant would. He had to be cared for and protected by Mary and Joseph. That is why the Father sent angels with messages to Joseph about this unusual birth and concerning the escape into Egypt. Even Mary and Joseph were not equipped to understand the importance of the child, the Son of God, Jesus Christ of Nazareth.

The Scripture tells us that Jesus Christ grew and waxed strong in Luke 2:40—a reference to His body realm. It goes on the way that He was “filled with wisdom.” This surely speaks of His soul realm and spirit. Luke 2:52 says, “And Jesus increased in wisdom and stature, and in favour with God and man.” As we examine the spirit realm we will see that as an infant Jesus was fully equipped in the spirit realm. However, in His soul realm, it was necessary for Him to advance although He was the Son of God. He had to learn. He learned to talk as other children do. I am sure He learned to talk earlier than many other children, but He still had to learn. He had to learn to read. He learned quickly, but He still had to learn. This learning takes place in the soul realm—the intellect, the emotions and the will.

In the soul realm as in the body realm, He had to experience just what every man or woman has to experience in life. His experience was without committing sin, but He did have to

experience life as we do. He advanced in wisdom, stature and favor with God and with man.

## **In the Temple**

In Luke 2:41-50, we find the story of Jesus in Jerusalem separated from Mary and Joseph for three days at the age of twelve. I am sure they had been with Jesus on the way to Jerusalem to celebrate Passover. But this time was different. He somehow found Himself talking with the doctors, elders, in the temple area. “All that heard him were astonished at his understanding and answers.” Apparently, Jesus said some things which people heard. From those things, they judged His wisdom. They were astonished. Now twelve-year-old boys are not always “astonishing” in their wisdom. Some are pretty bright. But, Jesus astonished these learned men. Apparently He was free from all the things that hinder us in our learning like emotional problems, discouragements, prejudices, laziness, etc.

When Mary and Joseph found Him, Mary said, “Son, why hast thou dealt with us? Behold, thy father and I have sought thee sorrowing.” His reply at the age of twelve was “How is it that ye have sought me? Wist thou not that I must be about my Father’s business?” They did not understand what He said. Yet He went back to Nazareth with them and was subject to them.

## **His Teaching Ministry**

The next event recorded of Jesus’ life is His entrance into the ministry by the baptism of John the Baptist. Jesus was about thirty years of age at this time according to Luke 3:23.

After being baptized by John the Baptist, Jesus went to the wilderness for forty days and nights of prayer and fasting. There Jesus was tempted by the devil in His body, soul and spirit.



He was tempted in His body to turn stones into bread. The devil said, "If thou be the Son of God, command that these stones be made bread." Jesus replied by His knowledge of the Word and an act of His will, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:3, 4)

The devil then tempted Jesus in His soul by saying, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus replied (out of His knowledge of the Word, and a determinate act of His will), "It is written again, Thou shalt not tempt the Lord thy God." He was tempted to use His soul-realm authority fruitlessly (Matthew 4:6, 7).

Again the devil tempted Jesus by saying, "All these things will I give thee, if thou wilt fall down and worship me." Jesus replied (out of His knowledge of the Word and a determinate act of His will), "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:8-10)

When Jesus was a child, the Father protected Him against the enemy, the devil. But now that Jesus Christ was of full maturity and knowledge of the Word of God, He was to protect Himself from the devil by the Word of God, by expressions out of His soul realm.

## **First Teaching**

One of the first recorded teachings of Jesus was when Nicodemus came to Him by night. Nicodemus said to Him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus discerned that Nicodemus was hungry for the things of God. Jesus answered in a way that seemed not to be

an answer to Nicodemus' statement. "Except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand. "How can I be born again when I am old?" Jesus replied a second time, attempting to get Nicodemus to understand. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nicodemus still could not understand. He said, "How can these things be?" (John 3:2-9)

By this time, Jesus was a little frustrated with Nicodemus not understanding His teaching. You see, Jesus was teaching about spirit-realm new birth, but Nicodemus could not understand. Jesus replied, "Art thou a master of the Jews and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jesus is basically saying "Listen to Me. I know something about being born of the Spirit. I am surprised that you do not understand these things, Nicodemus, for you do not believe; how can you possibly believe something I tell you about the spirit realm? For in the spirit realm, you cannot see, feel, taste, hear, and smell." (The Kaiser translation)

Then, for the third time, Jesus tries to explain to Nicodemus about being born again in the spirit realm. He tells Nicodemus a familiar story. Nicodemus should have studied the Pentateuch which contained the story of Moses and the fiery serpents (Numbers 21:9). Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15) In other words, Jesus was saying, Healing is to the body realm as the new birth is to the spirit realm.

Obviously, this was new teaching to Nicodemus. Jesus opened up and wisdom came forth. Jesus told stories about the natural

to explain truth about the spiritual. I am sure Nicodemus had his theology changed that night. We should be the same. Every time we open up the Word, our theology should change. Let your soul realm become more and more like Jesus Christ, who was the “Word made flesh,” the Son of God.

## **The Sermon on the Mount**

Possibly the greatest, certainly the most popular teaching of Jesus is the Sermon on the Mount. In Matthew, Chapter Five, we find Jesus starting with the beatitudes or blessings:

1. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
2. “Blessed are they that mourn: for they shall be comforted.”
3. “Blessed are the meek: for they shall inherit the earth.”
4. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”
5. “Blessed are the merciful: for they shall obtain mercy.”
6. “Blessed are the pure in heart: for they shall see God.”
7. “Blessed are the peacemakers: for they shall be called the children of God.”
8. “Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.”

As we examine these beatitudes, we find that they are not a random set of blessings; they have a specific order—the order of the spirit, soul and body.

The first blessing is for the poor in spirit, those not born again. They shall become part of the kingdom of God by being blessed or spiritually prospered into new birth.

The second beatitude deals with the soul realm—emotions. Blessed are they that mourn, for they shall be comforted by the Comforter, Who is the Holy Spirit.

The third beatitude: Blessed are the meek, for they shall inherit the earth. This speaks of a proper mental attitude about yourself—proper intellectual programming about yourself. People who have a right mental image of themselves will get their portion on the earth without competing for it.

The next beatitude: blessed are they who hunger and thirst after righteousness, speaks of right decision making—the proper exercise of the will (soul).

After that, Jesus taught about the outward application of spiritual new birth and soul-realm conversion.

The remainder of the Sermon on the Mount is an expansion of this truth with illustrations about each of the beatitudes.

I bring this to your attention to show you that Jesus taught about spirit, soul and body; even though He did not always say, “Now, I am going to teach you about spirit, soul and body.” He grew in wisdom to communicate to the people in terms they could understand. They could not understand direct teaching about spirit, soul and body; so He talked about healing, salt of the earth, light of the world, murder, divorce, and used material-realm stories to communicate spiritual truth.

One other point which I must make about the Sermon on the Mount is this. As He gave illustrations for the beatitudes (from Matthew 5:13 through Chapter Seven), He constantly said, “Ye have heard that it was said by them of old time . . . .” then He would quote the law. However, He would not stop with a quotation for the law. He would add to His statement by saying, “But I say unto you . . . .” then He would state something about the soul (the mind, the thinking process of man). “Thou shalt not kill . . . , but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment . . . .” (Matthew 5:21, 22) The law stated what was required by the outward performance. Jesus knew that the outward performance was determined by the

soul-realm thinking and feelings. Therefore, He saw that one could keep the law and be far from God; one could obey the statutes and commandments but have their hearts far from God. Jesus came to change that by providing for the new birth in the spirit man, and by providing soul-realm teaching for man to rule his own mind, emotions and will. By this, man would conduct his life on a far higher moral plane than the law demanded.

This soul realm conversion is not of secondary importance, for Jesus said at the close of the Sermon on the Mount, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out of devils? And in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:22, 23)

We all want to be known by Jesus in “that day.” Therefore, let us be born again, and receive and apply the teachings of the Sermon on the Mount. The two discourses I have mentioned here are among many that Jesus addressed to the soul realm. The following list of other teachings of Jesus is here for your convenience:

- |                              |                  |
|------------------------------|------------------|
| 1. Nicodemus                 | John 3:1-21      |
| 2. Woman at the well         | John 4:4-26      |
| 3. Christ and the Father     | John 5:17-47     |
| 4. Sermon on the Mount       | Matthew 5-7      |
| 5. Coming to the Father      | Matthew 11:25-30 |
| 6. Bread of Life             | John 6:22-71     |
| 7. Hypocrisy of the scribes  | Mark 7:1-23      |
| 8. Humility and Forgiveness  | Matthew 18       |
| 9. Light of the world        | John 8:12-20     |
| 10. Spiritual freedom        | John 8:31-59     |
| 11. The Good Shepherd        | John 10:1-21     |
| 12. Discourse on prayer      | Luke 11:1-13     |
| 13. Arraignment of Pharisees | Luke 11:15-54    |
| 14. Trusting in God          | Luke 12:1-59     |

15. The coming Kingdom	Luke 17:20-18:8
16. Arraignment of Pharisees	Mark 12:38-40
17. Coming events	Matthew 24-25
18. The Way, the Truth, the Life	John 14
19. The Vine and branches	John 15
20. The departures and return	John 16

## The Parables

In addition to His discourses, Jesus taught many times in parables. Outstanding ones are the Parable of the Sower and the Parable of the Seed (Mark 4). In these parables, Jesus is teaching about the Word of God. As He taught, He knew that He was the Word of God. He knew that He was talking about the Word of God, the Christ of God, coming to dwell in us. He knew that we would be born again of the incorruptible seed, the Word of God (I Peter 1:23). This parable teaches about the new birth of the spirit from a little different approach than Jesus used with Nicodemus.

Read Mark, Chapter Four. In it, we find what happens when we receive the Word of God. Satan comes immediately to steal the Word. In the Sermon on the Mount, Jesus is relating what the new birth does relative to the law. In the Parable of the Sower, Jesus is relating what the new birth does relative to Satan. Satan's effectiveness is directly dependent upon the type of soil (one's heart condition) the seed finds when it is planted. Here Jesus literally interprets the Parable to His disciples. I list the types of heart condition and Satan's effectiveness here for your convenience:

Heart Condition	Result
1. "Way side"	Satan has access to steal the Word.
2. "Stony ground"	Because of no root, afflictions and persecutions affect the Word.
3. "Among thorns"	Cares of the world, deceitfulness of riches, and lists of other things choke

- the Word—cause it to be unfruitful.
4. “Good ground”      The Word having been heard, received is fruitful: 30, 60, 100 fold return.

It appears that the Parable of the Sower and its interpretation stops with Mark 4:20. However, the Holy Spirit inspired Mark to write of subsequent experiences that reveal the practical application of this parable.

After several lesser parables in the balance of Mark, Chapter Four, that teach us how to receive the Word, how it grows, and what grows from the seed, we find these recorded experiences that reveal the practical outworking of the Parable of the Sower.

First, we find the foul weather (or should I say fowl weather!). Satan is the prince of the power of the air. He tried to steal the teaching of the Parable of the Sower from the disciples through fear of the storm. On the other side of the sea, the Gadarene demoniac was delivered as the Word took authority over the demons. Satan did not steal the Word; the Word stole Satan’s demons.

In Mark 5:20, we find affliction in the picture as Jairus’ daughter died during the delay, but Jesus raised her from the dead. Afflictions cannot steal the Word of God if we will have faith in Jesus. Persecutions came through this experience as the people laughed Jesus to scorn (Mark 5:40). He ignored them, put them out of the house, and raised Jairus’ daughter from the dead.

The cares of this world were tested as Jesus sent His disciples out two-by-two with power over unclean spirits. They were to take no scrip (wallet), no bread, and no money. Deceitfulness of riches enter the experiences in Mark 6:14, when the rich king, Herod (King of the Jews), became fearful of losing his kingdom through John the Baptist. He chose his riches by having John the Baptist beheaded.

We find the illustration for the good ground with 30-, 60- and 100-fold returning in Mark 6:20 through Mark, Chapter Seven—the stories of the multiplication of the loaves and the fishes. The problem there is the tradition stealing our multiplication as illustrated by the scribes and Pharisees. They objected to the multiplication of the loaves and fishes, because the people ate with unwashed hands (Mark 7:2).

This sequence in Mark of parables and experiences is not uncommon in the Word of God. Especially in Matthew, we find teaching then miracles; teaching then miracles; teaching then miracles; etc. The Holy Spirit is showing us this: The teaching of value unless we apply it to our outward life and ministry to others. Yet, we see from the Sermon on the Mount that outward obedience to the law is not sufficient. The heart and mind must be totally given over to God.

There are many other parables which we will not explore in this book. Nevertheless, I list them here for your convenience:

- |                         |               |
|-------------------------|---------------|
| 1. Two debtors          | Luke 7:41-50  |
| 2. The Sower            | Mark 4        |
| 3. The Seed             | Mark 4        |
| 4. The tares            | Matthew 13:24 |
| 5. The mustard seed     | Matthew 13:31 |
| 6. The leaven           | Matthew 13:33 |
| 7. The hidden treasure  | Matthew 13:44 |
| 8. The costly pearl     | Matthew 13:45 |
| 9. The dragnet          | Matthew 13:47 |
| 10. The wicked servant  | Matthew 18:23 |
| 11. The good Samaritan  | Luke 10:25    |
| 12. The rich fool       | Luke 12:16    |
| 13. The barren fig tree | Luke 13:6     |
| 14. The wedding guest   | Luke 14:7     |
| 15. the great supper    | Luke 14:15    |
| 16. Counting the cost   | Luke 14:25    |
| 17. The lost sheep      | Luke 15:1     |



18. The lost coin	Luke 15:8
19. The prodigal son	Luke 15:11
20. The unjust steward	Luke 16:1
21. The rich man and Lazarus	Luke 16:19
22. The unprofitable servant	Luke 17:5
23. The unjust judge	Luke 18:1
24. The Pharisee and publican	Luke 18:9
25. The laborers in vineyard	Matthew 20:1
26. The pounds	Luke 19:11
27. The two sons	Matthew 21:28
28. The vineyard	Matthew 21:33
29. The wedding feast	Matthew 22:1
30. The ten virgins	Matthew 25:1
31. The talents	Matthew 25:14

From this brief survey of the body-realm ministry and soul-realm teaching of Jesus Christ, we see in Hebrews 4:15, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Jesus Christ had a soul that grew in stature, in wisdom, and in favor with God and man. He had an intellect, emotions and decision-making power. He exercised His soul righteously throughout His entire life.

## **Chapter 13**

# **CHRIST'S SOUL AND THE CRUCIFIXION**

As the body of Jesus Christ was stricken, smitten of God and afflicted, in like manner there was a soul-realm suffering of Christ on the cross. “The chastisement (or disturbance) of our peace (soul realm) was upon him.” (Isaiah 53:5) The work of the cross was not limited to the body realm of Jesus Christ. There was also a soul-realm suffering of emotions, intellect and will. As His body was a substitute in death—a substitute for the death which we should have suffered through our sins—so His soul-realm suffering was a substitute for the soul-realm problems that we should suffer through our sins.

We can determine what happened to His soul realm (emotions, intellect and will) by examining what Jesus Christ spoke from the Garden of Gethsemane through His last words on the cross.

### **In the Garden of Gethsemane**

After Jesus and His disciples had celebrated the Passover supper, with foot washing, bread breaking, and drinking of the

juice of the vine, they sang a hymn and went to the Garden of Gethsemane. In Matthew 26:37, 38, “And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” Jesus Himself said that His emotions were sorrowful. The suffering was beginning.

The soul-realm trauma became so great that He sweat great drops of blood as we have pointed out in a previous chapter.

His intellect was challenged, for He said in Mark 14:36, “Abba, Father, all things are possible unto thee; take away this cup from me.” He was trying to persuade the Father to accomplish this work of redemption in some other manner than through His sufferings. But He went on, “Nevertheless not what I will, but what thou wilt.” Jesus Christ submitted His will to the Father even though His emotions and intellect were asking for a way out of the crucifixion. Yes, read it carefully. Jesus Christ was not some robot; He was not some plastic Savior who went through the motion of obedience with unwavering discipline. He was tempted like you and I are, but without sin. He wanted the Father to lead Him around the cross, although He was willing to go through it, if necessary; and it was.

## **The Arrest**

As Judas led the official to the Garden, he betrayed Jesus. Jesus asked, “Whom seek ye?” They answered Him, “Jesus of Nazareth.” Jesus Christ said to them, “I AM,” thereby, calling Himself after the name of God which was given to Moses from the burning bush. There was so much spiritual authority behind that statement that they all went backward and fell to the ground. They were all slain in the Spirit. The soul realm of Jesus Christ was still submitted to God, still following after His righteous spirit. His soul realm could still allow the release of

spiritual power through the words of His mouth in saying “I am” (which caused them to fall backward). That’s power (John 18:43-6).

## **The Trial**

As you read through the passages concerning the trial of Jesus Christ, not how He passes the accusing questions back to the examiners. They asked Him what He taught, and He told them to ask those who heard His teachings. They asked Him if He was the Son of God. Jesus answered, “Thou hast said.” My point is simply this: Jesus’ soul realm, although tempted and tested, continued to function in wisdom in accord with the Father. His intellect operated with wisdom. His emotions did not rule Him. His will was under control.

## **On the Cross**

Once again we come back to the cross to examine the soul realm of Jesus Christ. “How can we examine His soul realm?” you may ask. Jesus taught, “Out of the abundance of the heart the mouth speaks.” By listening to what came out of His mouth, we can hear the condition of His soul during the crucifixion. Once again let us examine the seven last words.

1. Luke 23:34, “Father, forgive them; for they know not what they do.” For Jesus Christ to be able to ask forgiveness for those who had scourged Him and nailed Him to the cross took quite a determinate act of His will. His intellect was still functioning in agreement with what He had learned from the Spirit and the Scripture. At this point, His soul realm is still flowing with God.

2. Luke 23:43, “Verily I say unto thee, Today shalt thou be with me in paradise.” Jesus was speaking to the penitent thief on the cross who was beside Him.

Many do not understand what Jesus was saying. They interpret this verse to say, “Verily, today, I say unto you, Thou shalt be with me in paradise.” There is strong evidence in the Greek to support this. It is not of critical importance how one translates this phrase. Jesus had power to forgive sin and He did so.

3. John 19:26, 27, “. . . Woman, behold thy son! Then saith he to the disciple, Behold thy mother! . . .” Jesus was in a manner saying good-bye to His mother. He was giving His mother over to the disciples for future care, for she was by now a widow. This is more evidence that His soul realm, His intellect, His emotions, and His will were functioning as God intended a soul should function.

4. John 19:28, “. . . I thirst. For the first time His soul realm gave recognition to what was happening to His body. This statement shows evidence that His soul realm was drawn away from the lordship of His spirit, and was beginning to walk after the body. You may think this is a harsh judgment on my part, but think of this. He had experienced much pain in the scourging, the crown of thorns, and the nails piercing His hands and feet; yet, He said nothing about it. He refused to allow His soul realm to confirm the pain or to give any value to the pain. He neither denied the pain, nor did He recognize it. He walked (or thought and felt) after the Spirit, not after the pain. But now, we find the first expression about His own body. I would have thought that His first expression should have been about the pain, but that would be too obvious. No, we do not depart from walking after the spirit with obvious decisions or expressions. We depart with little things that seem innocent and insignificant.

It is like driving down the expressway in the right-hand lane in busy traffic. We wake up too late to find out that the right-hand lane is “exit only.” The lane does not suddenly turn right. It gradually moves away from the main lanes of traffic that continue straight ahead. But we are forced to exit, because we chose to be in an exit lane far before we realized it was an exit

only lane. The smallest expressions about our body are the first sign of exiting from walking after the spirit.

5. Matthew 27:46, “. . . My God, my God, why hast thou forsaken me?” This is a direct quotation from Psalm 22, the Psalm of Crucifixion. Jesus had read it before. I believe He could have recited the entire Psalm from memory. Yet, there was not strength enough to do it. Or maybe, He only wanted to say what He said.

Some say He said that only to make sure that the prophecy had been fulfilled, thereby, implying that He had not really been forsaken of the Father.

Some imply that He quoted from Psalm 22 so that those standing, gazing at Him naked on the cross would know that He was being crucified. How ridiculous to think this! They could see He was being crucified with their eyes. They did not have to be spiritual at all to know that He was being crucified. They could see it. They did not need Jesus to interpret to them what they saw.

No. Jesus did not say this to fulfill prophecy, or because He came to that place in the script. He cried with a loud voice, “**MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?**” To make this emphasis, we would have to print letters ten foot high, underlined, in quotations, and in bold-face italics! He cried . . . He cried . . . He cried with a loud . . . loud . . . loud. . . loud . . . LOUD voice.

For the first time in eternity, Jesus felt (yes, felt) forsaken of the Father. The word, forsaken in the Hebrew literally means loosed, relinquished or permitted (Psalm 22). The word forsaken in the Greek literally means leave behind, remain over, deserted or abandoned (Matthew 27:46). It is difficult for our feelings to relate to that. For eternity, the Christ had known the Father spirit to spirit. When the Word became flesh, His soul realm began to manifest the character of the spirit to us.

He felt the presence of God through spiritual communion. His intellect knew God through spiritual intuitive knowledge of the Father. His conscience was clean and free to influence the will to walk after the spirit. All of this He had while He walked throughout Galilee and Judea. Now, suddenly, as if one turned off a light, all of that was gone. For the first time in eternity, Jesus Christ was forsaken of God. Not in theory only, but in fact, in reality. He was forsaken.

So He yielded to His feelings. Out of His mouth came this cry of emotional distress. For the first time in His existence, His emotions ruled Him, “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?”

Many have experienced being abandoned. Some may have experienced being homesick for Mom and Dad when off to summer camp. Others may have experienced their parents abandon them to an orphanage while yet in childhood. Still others may have seen their parents killed as they helplessly stood by as a child. Yet, none of us could have felt what Jesus Christ felt when He was forsaken of God on the cross. For you see, any fellowship we have had with parents or loved ones is pale compared to the fellowship of the Father with the son from eternity past. Through this, chastisement or disturbance of peace came upon Jesus Christ for you and me.

6. John 19:30, “. . . He said, It is finished. And he bowed his head and gave up the ghost.” The placement of this saying in the sequence does not have great significance as I understand it. Surely it belongs after the first three as I have listed them. It could be Number Five or Six. Nevertheless, what does He mean, “It is finished”? The apparent meaning is that the work of the cross was complete. Yet, He was not yet dead. He had not yet given up the ghost (given up His life). How could it be finished if He was not yet dead?

It could mean that because He had been forsaken of the Father, He was as good as dead, as we say. Although there may be

some truth in these interpretations, it is sloppy theology. God always says what He means and means what He says. When Jesus said, “It is finished,” truly something was finished.

What was it? Some teach that it was the end of the old covenant, the end of the law. This may be what Jesus meant. Others interpret this to mean the end of His ministry. Yet we know that His ministry continued; He took captivity captive; He breathed the spirit upon the disciples in the upper room. It could also mean all that was necessary to accomplish the substitutionary work for our redemption was complete.

7. Luke 23:46, “. . . He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost.” That is to say, He died willingly. I believe this truly is the last words spoken from the cross. He gave His spirit into the hands of God. This was His spirit, not the Holy Spirit which He received on the day John the Baptist baptized Him. Jesus gave up the spirit of Christ into God’s hands. When He did this, His spirit was subject to God’s disposition. God did not necessarily literally take Jesus’ spirit into His hands in heaven. I believe Jesus was saying with His last effort, “Father, it is up to You from now on what will happen to My spirit. I have no more control over it. If You do not deliver My spirit, it will not be delivered.” If we are dogmatic about God’s taking Jesus’ spirit into His hands, we miss some understanding about the spirit of Jesus. We will examine this as we review the spirit realm of Christ.

## **The Soul and Resurrection**

The cross is not the end of the soul of Jesus Christ. As He came out of the grave and was seen of the disciples, Mary, Mary Magdalene, Salome, Cleopas and His friend on the road to Emmaus, the five hundred and Thomas, we see His soul realm (His intellect, His emotions and His will) functioning completely.



In the upper room on the first day of the week, the resurrection day, He imparted peace (peace that passes understanding). I know that peace and all the other fruit of the Spirit have their spirit origin, but they are into the soul's realm Peace speaks of emotion. Jesus had peace in His soul realm, His emotions. He was not out to get the dirty guys who crucified Him or denied Him. He was not disturbed any longer. His peace was disturbed on the cross as He took the chastisement of our peace upon Himself as a substitutionary sacrifice. But, now He had peace once again—enough peace to pass along and give away, peace that the intellect cannot figure out. And with peace, I believe He also had all of the other positive emotional attributes of love and joy restored to Him through the glory of God in the resurrection.

We find also, Jesus' intellect was once again flowing with God. With the two on the road to Emmaus, He recalled all that Moses and the other patriarchs, prophets and judges had said about Him and the coming of Christ. He with Thomas in the upper room on the eighth day saying that a ghost does not eat fish and honey. He told them to touch Him to see that He had a body. He reasoned with Peter on the shore of Galilee after breakfast. He gave final instructions to the disciples as He ascended to sit at the right hand of the Father to make intercession for you and me. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20)

Obviously His will was once again flowing with the Father. He had no reason to despair. He need not ever again say, "Nevertheless, not as I will, but as thou wilt." He willingly appeared in the upper room. He willingly joined the two on the road to Emmaus. He willingly allowed Thomas to examine

Him. He willingly appeared on the shore of Galilee. He willingly ascended to be forever with the Father. It was expedient for Him to do so, that the Holy Spirit, even the Spirit of Christ, might come and dwell in us who believe (John 14:23).

## Chapter 14

# THE SPIRIT OF CHRIST

Now we come to the most important chapter in this book, the consideration of Christ as a spirit Being. Although we have referred to Him as Jesus, and as Jesus Christ in this writing, the title of this book is Who is Christ. As I pointed out in this introduction, the title is not “Who is Jesus,” although it is difficult to separate the two. Many chapters of groundwork have been laid that the reader may develop some understanding along the way. My purpose is to lead you as Jesus Christ Himself would—showing you body-realm truth and soul-realm truth—that you might see the parallelism to the spirit realm.

### **Holy Spirit Conception**

“In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us. . . .” (John 1:1, 14) How did the Word that was God in the beginning become flesh? God sent a message through His chief messenger, Gabriel, saying, “Fear not, Mary:

for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and shall 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: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

Mary said, “How shall this be, seeing I know not a man?”

The angel replied, "The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee: therefore also the holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:30-35)

After more discussion Mary replied, “. . . Be it unto me according to thy word” (Luke 1:38). Surely this is one of the great one-liners of the Bible. If we could just learn to say what Mary said in every situation, how blessed we would be!

Be it unto me according to thy Word of healing. Be it unto me according to thy Word of prosperity. Be it unto me according to thy Word of peace. Be it unto me according to thy Word of comfort. Be it unto me according to thy Word of authority over the devil. Be it unto me according to all of your Word, Lord. Oh how blessed, and happy, and prosperous, and profitable and fruitful in the ministry we would be!

Christ was not the Son of God because Joseph was Heli’s son-in-law. Christ was not the Son of God because Mary was His mother. Christ was the Son of God because He was conceived of the Holy Spirit. God sent Him through the purity of a virgin, so that we might believe that He was conceived in the purity of the Holy Spirit. God sent Him through the lineage of Joseph and Heli (Mary’s father), so that we might believe that He was descended from God.

The Holy Spirit, the third person of the Godhead, was the agent whereby spirit came into flesh, and Jesus of Nazareth became a

living soul. Yes, as God breathed of His breath into the clay and Adam became a living soul; likewise, the Spirit came into the flesh of Mary's womb, and Jesus Christ became a living soul.

## **Jesus Christ—Dual or Triune Nature**

Here we see Jesus Christ from two sources: from the Holy Spirit and from the flesh of Mary. For that reason, men have consistently considered Jesus Christ as a two-part Being. This will not give us a complete understanding of His nature. Men have considered Him to be only Son of God and Son of Man. But we see that two sources (Spirit and clay) produced Adam, a three-part man—spirit, soul and body—likewise, two sources (Spirit and flesh) produced our three-part Savior, Jesus Christ.

Yet we see Jesus Christ functioning as divinity and humanity throughout the gospels. The reason Jesus Christ appears to be a two-part Being, Son of God and Son of Man, Who is divinity and humanity is simply this. The spirit of Christ was imparted from the Holy Spirit of God in conception. Therefore, the “Christ spirit” was like the Father in every way. Jesus Christ was the righteousness of God (I John 2:1; I John 1:29). He was in right standing with God the Father from conception. He had been the Word with God in the beginning. He was right with God from the beginning. He did not lose that right standing with God as He, the Word, came into the womb of Mary.

Throughout His infancy and childhood, Jesus Christ lived under the constant influence of a spirit that was right with God. As Adam intuitively knew God, so Jesus knew God. As Adam had communion with God in the Garden of Eden before the Fall, so Jesus had communion with God while growing in stature, wisdom and favor with God and man. As Adam had knowledge of good and evil that came to him as a consequence of the Fall, so Jesus had knowledge of good and

evil even though He had not fallen. His spirit was from God. He had the nature of God in Him.

It was under the influence of this righteous spirit, a spirit like the Father, that the soul realm of Jesus Christ grew in wisdom and favor with God and man. For this reason, the soul realm of Jesus was like His spirit realm. Do you recall in previous chapters defining spirit, soul and body, that we emphasized little difference between the spirit and the soul? There is so little difference between the spirit and soul that only the Word of God (which is quick and powerful, and sharper than a two-edged sword) can pierce even to the dividing of soul and spirit. When the soul is in harmony with the Word of God, the soul is in harmony with the spirit; and there is nothing for the Word of God to divide between. Soul and spirit become one.

Since the soul of Jesus Christ grew up under the influence of His righteous spirit—a spirit that knew the Father, a spirit that communed with the Father, a spirit that had knowledge of good and evil—His soul was in harmony with the Spirit. The soul and spirit were one. Therefore, as Jesus read the Psalms, the “Christ spirit” within Him said, “That’s right.”

When Jesus read Psalm 22, His spirit said, “That is what you will experience on the cross, for I (the Christ spirit) inspired David to write this.”

When Jesus read Psalm 23, His spirit said within Him, “You are the Lord that is their shepherd.”

When Jesus read Psalm 24, the Christ spirit said, “You are the King of Glory.” The soul of Jesus accepted what He had been reading and grew up under the teaching of that righteous spirit.

That is why for all practical purposes, Jesus Christ was a two-part Being. That is why for all theological reasonings, Jesus Christ was a three-part Being. Nevertheless, we find that nature of Jesus Christ manifest on the cross as His soul, for the first

time in eternity, followed after the flesh revealing Him to be a three-part Being.

## **Ministry by the Spirit**

After growing up in stature and wisdom, Jesus was baptized by His cousin, John the Baptist. In this scene, we find the Father, the son and Holy Spirit in water by His cousin. The “heavens opened and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art my beloved Son, in Whom I am well pleased.” (Mark 1:10-11) The Father confirmed Jesus’ Sonship and the Holy Spirit came to dwell in Him. The same Holy Spirit, by which Mary conceived Him in her womb, in the spiritual image of God, now came to dwell in Him.

With the Holy Spirit dwelling in His righteous spirit and having a soul realm that was holy, the power of God was manifest through Jesus’ ministry. He healed the sick. He cast out demons. He caused the blind to see. He opened deaf ears. He raised the dead. He turned water into wine. He calmed the raging sea. He walked upon the water. He multiplied the loaves and fishes. He operated in the word of knowledge. He operated in discerning of spirits. He prophesied. He worked miracles. He worked the works of faith. All of this He did to reveal to us the spirit-realm new birth, so we would understand and receive it when He made it available to us through the Cross and Resurrection. All of this He did to show us what we could do in His name, being born again and baptized in the Holy Spirit.

## Chapter 15

# THE SPIRIT OF CHRIST AND THE CROSS

As we begin this examination of the spirit of Christ and the cross, let me make this perfectly clear. The new birth comes to us as we confess with our mouth the Lord Jesus and believe in our heart that God raised Him from the dead. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For the scripture says that whoever believes on Him shall not be ashamed (Romans 9:9-11). It is faith in His resurrection which brings new birth to the spirit of man. God does not require understanding of all of what His resurrection means for us before He makes us a new creature in Christ. One can be born again with little or no understanding of how it happens. God honors faith. Without faith it is impossible to please Him. We are not born again on the basis of our theological expertise. As a matter of fact, theology, whether it be good or bad, has kept many people from a faith commitment to God. Without faith in Jesus Christ and



what He did for us through the cross and resurrection, we cannot be born again.

However, Jesus did upbraid His disciples for their lack of understanding. Jesus said to Nicodemus, “Art thou a master (teacher) of Israel, and knowest not these things?” What things was Jesus talking about? He was talking about being born again. He was talking about spirit, soul and body. He was talking about being born again of the Spirit. Jesus expects leaders to understand the spirit realm and what it means to be born again of the Spirit.

Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are things which defile a man: but to eat with unwashen hands defileth not a man. Matthew 15: 16-20

Jesus considered understanding to be important. Jesus expected understanding, especially of leaders of God’s people.

You cannot be born again by understanding only but by faith. Once born again, understanding can bring wonderful dividends. That is why the Bible tells us to study to show ourselves “approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.” (II Timothy 2:15)

By examining the spirit-realm scriptures concerning the cross, I am not trying to set forth new conditions for being born again. I am not trying to say one must agree with my analysis to be born again. I am simply trying to examine some scriptures which we have overlooked, or possibly misinterpreted that understanding might come. My desire is that we understand as Jesus would have us to understand. My desire is that we not be

satisfied with traditional teaching. But, it is my desire for us to examine all to find the understanding that Jesus expected of Nicodemus and the disciples. Why increase our understanding? The answer is simple. Further understanding will increase the manifestation of Jesus Christ in and through our lives. Many saints are born again, but yet sick, poor, and defeated in their lives on this earth through lack of understanding. Jesus wants us to understand all that He has done for us through the cross and resurrection. Through His work on the cross and His resurrection, we not only can be born again in the spirit man, but we can be healthy and strong in body; we can be prosperous to evangelize the world; we can manifest that peace that passes understanding; we can teach others with understanding; and we can manifest our authority over the devil.

## **Jesus Christ, the Righteous**

We start our consideration by remembering that Jesus Christ was the righteousness of God. He was in right standing with God for eternity past. He did not lose that righteousness when He came in the likeness of sinful flesh, yet without sin, and dwelt among us. He was conceived in the virgin womb of Mary by the Holy Spirit, and thereby, retained His right standing relationship with God the Father. His spirit was righteous, having the very character and quality of God the Father. (I John 2:1, 29)

As the events of the Passover supper unfolded, His righteous spirit was not invaded. Jesus maintains His relationship with the heavenly Father. As He prayed in the Garden of Gethsemane, he communed with the Father through His righteous spirit. God heard His cry, yet gave Him direction to follow through with the crucifixion as the Father led Him by the Spirit. (Matthew 26:39, "Nevertheless not as I will, but as thou wilt.")

As they arrested Him in the Garden, we witness a manifestation of spiritual power as He declared “I AM,” in response to their search for Jesus. “I am” is what Jesus called Himself after the Father. There was such a release of the spirit through those words (remember He declared in John 6:63, “. . . The words that I speak unto you, they are spirit, and they are life.”) that all fell back. They were slain in the spirit. Apparently His righteous spirit was still right with God.

All through the trial of Jesus, there was no indication that He had lost His righteousness. During the scourging, there was no evidence that He lost His righteousness. As they placed the crown of thorns upon His head, there was no indication that He lost His righteousness. As He fell under the weight of the cross on the via dela Rosa, there was no indication that he lost His righteousness.

As they drove the nails through His hands and feet, there was no evidence of any spiritual impairment. As they thrust the cross into the socket on Golgotha, there was no expression of resentment or bitterness of unrighteousness. On the contrary, he maintained His clarity of mind. “Father, forgive them; for they know not what they do,” Jesus saith as He hung on the cross (Luke 23:34). He was still acting in the forgiveness of the agape love of the Father. He was still acting under the direction of the righteous spirit, forgiving His persecutors.

Jesus said to His mother, “Woman, behold thy son!” Then He said to His disciple, “Behold thy mother!” (John 19:26, 27) He was exercising loving concern for His mother, directing His disciple to care for her. He was still operating as the spirit of righteousness within Him would direct.

Jesus was properly discerning the penitent thief on the cross and said to him, “Verily I say unto thee, Today shalt thou be with me in paradise.” (Luke 23:43) He was still giving assurance to others despite His own circumstances. He could

only do this by the direction of the spirit that was in communion with God, by the spirit of righteousness.

As He said, “I thirst,” we find the first concern for His own body (John 19:28). This may be an indication that selflessness is waning, that selfishness is finding an opportunity. This had never before in His existence happened. Even through the trauma in the Garden of Gethsemane where He sweat great drops of blood, through the intense pain of being nailed to the cross, there was not one utterance of selfishness—not one recognition of pain. “He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.” (Acts 8:32; Isaiah 53:7, 8) The words, “I thirst,” would not be significant in themselves except for further words He spoke to support this conclusion.

Jesus quoted Psalm 22:1, saying, “My God, my God, why hast thou forsaken me?” (Matthew 27:46) Was this truly a selfish expression of God forsaking Him, or was Jesus just quoting Psalm 22:1, to fulfill prophecy? Was He saying this to confirm that Psalm 22 was the Crucifixion Psalm? I think not. As we have noted in Chapter 14 of this book, “He cried . . . . Cried . . . . CRIED . . . . with a loud . . . . Loud . . . . LOUD voice.” It was truly an expression of despair. It was an emotion-ruled, emotion-inspired, and emotionally delivered expression. Obviously, He cried this with a loud voice because he felt forsaken of God. He was going by His feelings, not by His spirit, which had controlled His expressions up to this point on the cross. Did the Father really forsake Him?

## Chapter 16

# WHAT DO YOU MEAN, FORSAKEN?

Jesus said as He hung on the cross, “My God, my God, why hast thou forsaken me?” (Matthew 27:46) Was Jesus Christ really forsaken by the Father? Some reject the ideas completely that Jesus Christ was forsaken of god. In doing this, one rejects the Word of God for it plainly says, “Why has thou forsaken me?”

But some may claim that Jesus was not forsaken by the Father, that He just felt forsaken by the Father. There is no doubt that forsakenness is a feeling. However, that feeling was allowed to enter His soul-realm emotions somehow. He had never expressed a feeling of rejection before, because He had never allowed the feeling of being forsaken to enter into His emotions. His emotions had always been subject to the spirit of righteousness and life within Him. Now, somehow, forsakenness enters into His emotions in a real way so that He cried with a loud voice the expression of that forsakenness.

No. It was not just a feeling of forsakenness. There was an actual forsaking by the Father. Many agree to that, knowing that the Bible is the inspired Word of God. They will accept it as truth from the Word of God. Yet, they insist that the forsaking was only a soul-realm forsakenness. This could not be since the relationship between the Son and the Father, between Jesus Christ and the Father, had never been a soul-realm to spirit-realm relationship. This relationship between the Son and the Father had always been a spirit-to-spirit relationship. Righteousness has always been a right-standing relationship between spirit and spirit. One can only relate to the Father, commune with the Father, and worship Father in spirit. For “God is a spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24)

The meaning of forsake from the Hebrew is loose, relinquish, permitted. The meaning of forsake from the Greek is remain over, desert, abandon. The relationship between the Father and the Son was spirit-to-spirit. Therefore, the forsaking done was a spirit-from-spirit separation.

The spirit of Jesus Christ was forsaken, loosed from, deserted by the Father. For the first time since eternity past, there was no spirit-to-spirit relationship between Jesus Christ and His heavenly Father. He was truly forsaken.

## **Why Was Christ Forsaken?**

Truly Jesus Christ was forsaken by God, spirit from spirit. Why was this done by God? Why was the spirit-to-spirit, right-standing relationship broken? Second Corinthians 5:21, reveals to us, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” On the cross, Jesus Christ took your sin and my sin upon Himself, that we might, through faith in the cross and resurrection of Jesus Christ, receive the gift of righteousness (Romans 5:17) and reign in life.

There are many problems that theologians have concerning this verse of Scripture. These center around a lack of understanding of sin, or what the Greek text means by sin in this passage.

## **Sin Offering**

Some theologians treat this passage as though it said, “For He hath made Him to be a “sin-offering” for us, who knew no sin; that we might be made the righteousness of God in Him.” Why do they treat it so? In the Hebrew, the word for sin and sin-offering miss or make offence. These theologians reason that the New Testament was originally written in Hebrew, then translated into the Greek texts which others consider to be the originals (or transcriptions for the originals). Therefore, the Hebrew idea of sin-offering should be carried over into this passage. This means that Jesus was just a fancy Lamb for us. It means that He did not become sin, as the Bible says, but that our sin was only imputed unto Him. If Jesus did only what the sacrifice lamb did in the Old Testament, He did not become sin, but was only a sin-offering. If this is the case, we are still in the old covenant, subject to the law, and Christ died in vain.

Other theologians treat this passage, Second Corinthians 5:21, as though it said, “For He hath made Him to be as though He had sinned for us, who knew no sin; that we might be the righteousness “as though” with the sin portion of this scripture, implication) into the righteousness portion of this scripture. Therefore, “For He was made to be as though He had sinned for us, who knew no sin; that we might be made as though we were the righteousness of God in Him.” Being born again is not “just as though” we were right with God. Some cleverly say the word “Justified” means “Just as if I did” not do it. That is clever, but not Scriptural. Either we are new creatures in Christ, according to Second Corinthians 5:17, or we are not. Either we are cleansed, or we are not.

You see, if God only tests us as though we were the righteousness of God in Him, when in fact we are not, He also must treat us as though we are born again when we are not; and God must treat us as though we had a spirit when, in fact, we do not—that is to say by their standards.

To avoid the labor of my logic, the point is simply this. If righteousness is a theory, then new birth, the spirit realm and God is just a theory. You see, God really is a Spirit according to John 4:24. Spiritual new birth is a real transformation. Righteousness is a real spirit-realm relationship with a real spirit-realm God. We most certainly can be made the righteousness of God in Him, because Jesus Christ was really made to be sin in the spirit realm—the One who knew no sin in the spirit realm.

To put it in the theological terms: If righteousness is only imputed in the new covenant, God is just a theory; Christ died in vain; and we are all dead in our sins—deceived to think we are cleansed by His shed blood.

## **Wrong Doing Sin**

Tradition molds our minds concerning certain words and meanings to blind us from seeing what we read. Some read Second Corinthians 5:21 thinking that it says, “For he hath made Him do wrong for us (since sin is wrong doing), who knew no wrong doing: that we might be made the right doers of god in Him.” God is all for right doing. I am all for right doing. But just because this scripture uses the word sin, it does not mean “wrong doing.” Just because this scripture uses the word righteousness, it does not mean it is talking about “right doing.”

If sin is not wrong doing, what is it? It is also wrong being. If righteousness is not right doing, what is it? It is also right being. Adam sinned by doing wrong. He sinned by doing what



God told him not to do. Yes, sin is wrong doing. As a result of wrong doing, Adam became a sinner. All generations after him are called sinners by the Bible. We are not sinners because we do wrong, or even because we sinned the same way Adam did. Read Romans 5:14-21. As sin came to all through one man, Adam, so the gift of righteousness came by grace to men through Jesus Christ. Adam became a sinner. That does not mean he became a repeat offender. He may have. He became a sinner, because his state-of-being changed. He lost his spirit-to-spirit relationship with God. His spiritual character changed. His spirit changed from a quality of righteousness to a quality of sin.

Jesus Christ was forsaken of God because He took upon Himself your and my spiritual character (like Adam's after the Fall) and was thereby cut off, forsaken of God; His experience was spirit from spirit.

I do not mean to imply that Jesus was not made to be as though He had sinned. Surely He did take upon Himself all of the consequences of our wrong doing. He willingly was "despised and rejected of men; a man of sorrows and acquainted with grief" (Isaiah 53:3). He willingly took pain and sickness. He willingly took the chastisement of our peace upon Himself. He willingly took all the consequences of our wrong doing upon Himself, as though He had done wrong.

We must also remember, Jesus could not have committed wrong-doing-sin on the cross, for He could not do anything on the cross but hang there. His hands and feet were nailed down. He could not and did not steal. He could not commit adultery. He could not and did not build any graven images. He could not do any wrong-doing-sin, because being nailed down, He could do nothing but hang there. No, it was not a sin to be crucified. It was a curse, as we see in Deuteronomy 21:23, ". . . He that is hanged is accursed of God . . ." also, in Galatians 3:13, we read, ". . . For it is written, Cursed is everyone that hangeth on a tree." A curse and sin are two different things. To

be cursed is the result of sinning. To do sin or to be sin produces a curse to the sinner.

Yes, Jesus took the consequences of your wrong-doing-sin and my wrong-doing-sin upon Himself. But Second Corinthians 5:21, does not say He became as though He had sinned. It does not say that He became a sin offering. Second Corinthians 5:21, does say, “For he hath made him . . . to be . . . to be . . . to be . . . TO BE sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

## **Spiritual Death**

The Bible does not say that Jesus Christ died spiritually. This is what men have said. The Bible says Jesus became sin. As we have just presented, I believe the Bible says that in being made sin for us, His spirit-realm character lost its righteousness. Therefore, He was forsaken of God. Does that mean he died spiritually? Some would refer to Isaiah 53:9; “And He made His grave with the wicked, and with the rich in His death(s); because He had done no violence, neither was any deceit in His mouth.” The word death used here is in the plural. Some believe it literally to mean physical death and spiritual death. Other Hebrew scholars point out that the plural is used in the Hebrew for emphasis. I must conclude that Isaiah 53:9 is not strong evidence for supporting the “Jesus died spiritually” doctrine. Because Jesus Christ was made to be sin in the spirit realm, some would say that He died spiritually.

If you use the term spiritual death, you should first define what the word death means. I have already done this in Chapter Ten regarding physical death. Even in the physical realm, death is not easy to define. In physical death the body does not disappear. The functions of the body (heart, lungs, etc.) can cease without the body being dead. The chemical action does not stop upon death, but reverses—from up-building to decaying. The only real definition of physical death is that the

body can no longer communicate with its physical environment.

Let us make the comparison between physical and spiritual activity. When Christ was made to be sin, His spirit did not cease to exist. When Christ was made to be sin, His spirit did not cease to function. When Christ was made to be sin, His spirit did not cease from spiritual activity. When Christ was made to be sin, His spirit was forsaken of God. He was cut off from God—spirit from spirit. Yet, the Bible does not call this spiritual death. The Bible calls it sin. Jesus Christ was made to be sin.

## **Jesus Foretells Second Corinthians 5:21**

In John 3:14, Jesus explains to Nicodemus about spiritual new birth by referring to Numbers 21:9, the story of Moses and the brass serpent in the wilderness. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” (John 3:14, 15) Moses lifted up the serpent. How did Moses lift up the serpent in the wilderness? Why did Moses lift up the serpent in the wilderness?

Read Numbers 21:9. Israel was in the wilderness after successfully crossing the Red Sea and escaping the bondage of Egypt. They began to murmur, because they were tired of the manna and quail God so faithfully sent them as a gift. Numbers 21:6, “And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Then the Lord gave Moses instructions; “Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live.” (Numbers 21:8) And Moses made a serpent of brass and set it upon a pole. And if the people who were bitten looked upon the serpent, they lived.

Jesus used the passage to explain the new birth to Nicodemus through this healing story. What a foolish thing to do, it seems. But, faith in an unseen God is also foolish (to the world). Yet, without faith it is impossible to please God; “for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him.” (Hebrews 11:6) As the serpent was on the pole, so Jesus was lifted up on the cross. Did Jesus become a serpent? No. he was still in the likeness of sinful flesh; He still had the body of a man in the physical realm. He is called the Lamb of God, yet He did not become a bleeding sheep on the cross either. No, there is a shadow of something here. The serpent represents sin. The serpent is not Satan. Yes, God made Satan to be a serpent in the Garden of Eden; but the serpent represents sin, not the personification of Satan. Jesus did not become Satan on the cross. He became sin on the cross as it plainly tells us in Second Corinthians 5:21. Those who will look to Jesus, those who will look to the work of the Cross in their behalf will not only be healed, but they will receive peace and be born again. It is foolish that men stumble on this truth. Even men who have been born again refuse the simplicity of this serpent on the tree account.

## **What About the Blood?**

The Bible clearly says in Hebrews 9:22, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

First, we must say that understanding of the shed blood is not required by God for us to be born again. As I emphasized at the opening of this chapter, we are born again (saved) by grace through faith, and not of ourselves; it is a gift of God (paraphrased by W. E. Kaiser, Ephesians 2:8). We are saved by confessing our faith in the Lord Jesus Christ and His resurrection (Romans 10:9, 10). We are not talking about what is necessary to be born again. I am examining how God does it. Without the shedding of blood, there is not remission.

Remission of what?

Sin, of course.

But the Bible does not say that.

Yes, that is true, but we can intelligently insert “of sin” because that is the context of Hebrews 9:22. We must continue to read with understanding, you see. We cannot get dogmatic to defend our tradition lest we also destroy our tradition.

From Hebrews 9:22, men insist that all that was necessary was for Jesus to shed His blood to cleanse us from sin. But we must also understand that only life of the flesh is in the blood. Yes, that is what the Bible says in Leviticus 17:11; “For the life of the flesh is in the blood . . . .” In Leviticus 17:14, we read, “For it is the life of all flesh; the blood of it is for the life thereof . . . . for the life of all flesh is the blood thereof . . . .” Tradition implies that the life of the Spirit is in the blood. Men have become confused over this point, because they did not see what the Bible says: “The life of the flesh is in the blood.”

Yes, the blood of Jesus Christ was shed on the cross; and through that shedding of blood, His physical life was given. Through His loss of physical life, many physical benefits of healing, strength, and long life come to us. If there was spiritual life in the physical blood, we would all need a transfusion to be born again. So, some believe that there is an unseen transfusion given us by the Spirit when we are born again. If this were true, medical science, at its present stage of expertise, would be able to measure the change of difference between sinners and born-again Christians. One day we may find such difference.

The Bible does tell us that the life of the Spirit is in righteousness in Romans 8:10; “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of

righteousness.” As Jesus Christ was made to be sin on the cross, He lost His right-standing relationship with the Father; He lost His righteousness and was forsaken of God. As He lost His righteousness, spiritual life was lost also; for the Spirit is life because of righteousness.

Yes, it was necessary for Jesus’ blood to be shed physically for the remission of the consequences of sin in our physical bodies. It was necessary for the life of His flesh to be poured out so that by grace, through faith physical life might come to our bodies.

Likewise, He gave up His righteousness (the life of the Spirit), and sin character came into His spirit realm. He became like you and I had been. He became like a serpent on a tree. He was made to be sin; that as we look on Him in faith, we are delivered from the curse. All the benefits of the cross become ours when we look to Jesus in faith.

How did God do it? He was crucified physically and shed His blood (in so doing, gave up the life of the flesh). He took the chastisement of our peace upon His soul realm, giving up the peace that passes understanding, so that we might receive the peace that passes understanding. He was made to be sin in His righteousness (His right standing with God), so that you and I could know God—so that we could be born again in the spirit; so that we might receive the gift of righteousness and be made to be new creatures in Christ.

As we will see, God did not stop there. He shed His blood, but Jesus was resurrected physically. He took the chastisement of our peace, but peace was restored to Him. He was forsaken of God, but His right standing with God was restored. He “was delivered for our offences and was raised again for our justification.” (Romans 4:25)

## Chapter 17

# RELEASING THE CAPTIVES

As the body of our crucified Savior, Jesus Christ, lay in the grave, His Spirit was active to release the captives. “Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)” (Ephesians 4:8-10) This verse is about Jesus ascending and taking those who were once captive with Him as He ascended.

Who were those who were once captive? “For Christ also hath once suffered for sins, that just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were days of Noah, while the ark was 1-preparing, wherein few that is, eight souls were saved by water.” (I Peter 3:18, 19) It was by the Spirit that Christ went unto the spirit in prison and preached unto them. I believe that these spirits in prison (referred to in I Peter 3) were

the captives which Jesus Christ led captive as He ascended on high as stated in Ephesians 4:8. We see physical evidence of their release in Matthew 27:52, 53: “and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” We’ve heard little about this miraculous even. What an exciting time that must have been? After the body of Jesus came out of the grave, may other graves opened and bodies of dead saints arose and were seen by many. Hallelujah.

There appear to be several problems related to this truth that men have not thought through. Let us examine some of them to set your mind at ease.

## **Did Christ Go to Hell?**

One of the objections that men have with this Biblical truth is that they cannot envision Jesus Christ going to Hell. What does the Bible say? In Acts 2:27, we read, “Because thou wilt not leave my soul in Hell (Hades), neither wilt thou suffer thine Holy One to see corruption.” This is a direct quotation of Psalm 16:10; “For thou wilt not leave my soul in Hell (sheol); neither wilt thou suffer thine Holy One to see corruption.” Please note the use of *Hades* in the New Testament and the use of *sheol* in the Old Testament. I will consider that in detail briefly.

I have heard this scripture quoted as “Thou wilt not leave my soul to see corruption,” attempting to justify from the Bible that Jesus Christ did not go to Hell. On the contrary, the Scripture says, “Thou wilt not leave my soul in Hell . . . .” If His soul was not left in Hell, it must have been there sometime. Yet, it was not left there. The latter half of that verse, “neither wilt thou suffer thine Holy One to see corruption,” refers to the body of Jesus; for the word corruption here means physical rot. We all believe that His body did not rot in the grave, yet none



of us were in the tomb to personally witness it. Why then do we have trouble believing that His soul was not left in Hell. We must use the same faith about His soul being in Hell and not left in Hell as we use concerning His body not rotting. It is in the Bible.

## **What do You Mean Hell?**

One of the major problems concerning the work of the Spirit of Christ while His body was in the tomb is simply this. People (even some preachers and teachers) do not understand this. The Hell that the Bible speaks of that existed before the physical resurrection of Jesus Christ is a different place than the Hell that exists after the physical resurrection of Jesus Christ.

*Qeber* is the Hebrew word used in all cases to denote the place where the dead body was laid. It is the physical place for the physically dead body.

*Sheol* is the Hebrew word used to denote the abode of the departed soul of the person. In some passages, it is translated grave such as Genesis 37:35. In other places, *sheol* is translated pit, for example: Numbers 16:33. Some thirty times the word *sheol* is translated Hell as it is in Psalm 16:10. This is the abode of the soul and spirit of the departed saints—both who died looking forward to the coming Messiah with faith and those who had no faith (died in un-repented sin).

*Hades* is the Greek equivalent of *sheol*. This is obviously true as one compares Psalm 16:10 with the quotation of that in Acts 2:27. Both are translated Hell in the King James Version, although the Hebrew is *sheol* and the Greek is *Hades*. So both *sheol* and *Hades* (translated Hell) refer to the universal abode of the dead (both those who died in faith toward the coming Messiah and those who died with un-repented sin).

*Gehenna* is the Greek word for the future abode of the wicked dead. This most assuredly is the Lake of Fire mentioned in Revelation, Chapter Twenty. Jesus refers to this in Matthew 10:28; “And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell (*gehenna*).”

*Tartarus* is the Greek word translated hell but refers to the special place for the incarcerated, fallen angels. “For if God spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into chains of darkness, to be reserved unto judgment . . .” (II Peter 2:4) This should not be confused with *sheol* and *Hades*. It is a special prison for the fallen angels.

*Ouranus* is the Greek word and *shameh* is the Hebrew word of the abode of God. They are both translated Heaven. This is where Christ ascended with the captives to be at the right hand of God.

From this we can see that those who died in faith, looking forward to the coming Messiah, were taken out of *sheol/Hades* when Christ came to them and preached the Good News. “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (I Peter 4:6) It was by this preaching to the captives in *sheol/Hades* that the righteous dead had the opportunity to exercise their faith and be taken out of their captivity of death (I Peter 3:18-20). According to Matthew 27:52, many of them came out of the graves, walked the streets of the holy city, and ascended up with Christ to reside with God and Christ in ouranus, Heaven.

Those who had no faith toward the preaching of Christ in captivity are abiding in *sheol/Hades* yet today. They will remain there until the end of the millennium when Satan and *sheol/Hades* will be cast into *gehenna*, the Lake of Fire. *Gehenna*, the Lake of Fire, has no occupants today. We often

speak of Hell as a place of fire, and many have had such visions. There may be fire in sheol/Hades, but it is nothing compared to what it will be for the wicked dead when they are cast into *gehenna* with Satan at the end of the millennium.

My point in this review about the abode of the dead is this. The Hell is which Jesus Christ preached, from which he set the captives free, was not what we imagine it to be today. Both the righteous and the wicked dead were there awaiting judgment. We preach about this as though it were Satan's prison. It was not. As I read the Bible, the dead were not captive to Satan, but captive to death. God would not allow the righteous dead to be directly under Satan's authority without any opportunity to exercise their free will when Christ would appear to them. I believe we have missed it here in our preaching of what authority Satan had in the abode of the dead where Jesus' soul was not left.

### Did Jesus Christ Have Authority in *Sheol/Hades*?

In preaching and teaching this truth about Jesus Christ descending into the lower parts to preach to the saints and set the captives free, men assume that He did so while yet forsaken of God. They object, "How could Jesus gain authority over Satan if He had become sin?" They are objecting to the truth that Jesus Christ became sin, as II Corinthians 5:21 tells us, and that he was forsaken of God, which we find in Matthew 27:46. We cannot erase scriptures to justify our carnal theology. Jesus became sin (whatever that means). He was forsaken of God (whatever that means). However, that does not mean that He was sent to Hell, because He was forsaken and because He became sin. He descended to take captivity captive. How could He do that if He was not in right standing with God? How could He do that if He was not the righteousness of God in Christ? I personally doubt that He could. Nevertheless, all things are possible to them that believe. God can do whatever He wants to do. However, God did choose to do it a certain way, and He has revealed much of the way to us in His Word.

We assume that because His body was still in the grave that He was still forsaken of God, that He was still sin, and that He was still forsaken of God, that He was still sin, and that He was still separated from God. We should not assume this. I find no Biblical justification that His spiritual experience had to directly coincide with His physical experience. He was forsaken of God before He gave up the ghost and physically died. Therefore, He could have been reconciled to the Father and re-established in righteousness before His physical resurrection. How long before His resurrection. How long before His resurrection was He re-established in righteousness? I do not know, and I find no help in the Bible about the timing of this. However, the Bible is quite clear that He was resurrected physically and re-established in righteousness spiritually.

Although the body was in the grave three days (not actually three 24-hour periods but touching three days), His spirit was not forsaken of God three days. His body was there during three days because the law would not permit touching of the dead on the Sabbath. It was there three days because that is what God wanted to do. This does not mean that His spirit was forsaken of God for three days. How long would Jesus Christ have had to be forsaken of God to satisfy the claims of Satan and fulfill the purpose of redemption for us? I believe an instant would have been sufficient. How long Jesus was forsaken, I do not know; and I find no direct help to the question from the Bible.

This I do know. We have assumed that Jesus was still sin and He was still forsaken of the Father when He went into *sheol/Hades* preaching to the saints and took captivity captive. This is a bad assumption. I believe He marched into that abode of the dead, taking dominion over death in all of His glorious righteousness, full of the power and glory of God, completely reconciled to God after a brief moment of being forsaken.

As we preach to inspire God's people, we need to be sure that we do not preach beyond what the Bible says. In preaching colorful descriptions, we must avoid painting a picture that is not Biblical.

In going to Hell, Jesus Christ "spoiled principalities and powers; he made a shew of them openly, triumphing over them in it." (Colossians 2:15)

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (Hades) and of death." (Revelation 1:18) Jesus Christ was once dead, but declares Himself to be alive in this verse. He also declares that He has the keys to Hades and death. We assume He got them from Satan when He went into Hades to take captivity captive. The Bible does not say directly that this is what happened. It seems quite logical. He does have the keys. Hallelujah. It would not cause me to shout any louder, "Hallelujah!" to know when and how He got them. The important thing is that He has the keys. Hallelujah. Even more important is that He is alive.

What About the Lazarus in Abraham's Bosom?

Whenever there is teaching about *sheol/Hades*, the abode of the dead before the resurrection, and on Hades and Heaven, the abodes of the dead after the resurrection, men ask the question: "What about Lazarus in Abraham' bosom?"

Read the story in Luke 16:19-31. There was a beggar, named Lazarus (not Mary and Martha's brother) who died and was carried by angels into Abraham's bosom. There was also an unrighteous rich man who died. In Hades the unrighteous rich man lifted up his eyes, being in torment and at a distance saw Lazarus, that he might dip and tip of his finger in water, and cool his tongue. The rich man was being tormented in flames. The Bible speaks of a great gulf fixed between the rich man and Lazarus in Abraham' bosom. Now, just because that was a great gulf in Hades does not mean there were two abodes of the

dead. There was one abode with a great gulf running through the middle of it. Like a river running through a major city. There is one city but two sides of the river.

I would think that Lazarus and Abraham both responded to the preaching of Jesus Christ, were taken captive by Him, being set free from the captivity of death. They probably walked the streets of the holy city as their bodies came out of the graves after the resurrection.

## Chapter 18

# QUICKENED IN THE SPIRIT

As Jesus Christ was resurrected from the grave physically, we find the Bible speaking of Christ being quickened by the Spirit (I Peter 3:18). For Christ also hath suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit. As the King James Version reads, it means that the flesh was quickened by the power of the Spirit. Truly His flesh, His body, was raised by the glory of God (Romans 6:4). And as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

However, some twelve other translations state I Peter 3:18 as saying quickened or made alive in the spirit. It is one thing for the spirit to be made alive, and quite another for the Spirit to make the flesh alive. Many authorities believe that this is true: Christ was quickened in the spirit, or made alive in the spirit.

Note the following translations of Revelation 1:5:

KJV: “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead . . . .”

Weymouth: “. . . The first of the dead to be born into renewed life . . . .”

Wade: “. . . The first of the dead to be born into renewed life . . . .”

Noli: “. . . The pioneer of the resurrection . . . .”

Twentieth Century: “. . . The first of the dead to be born again . . . .”

It sounds as though the forsaken spirit of Christ needed to be born. In fact, according to the Bible, His spirit was the first to be born again. Colossians 1:18 confirms this understanding: “And he is the head of the body, the church: who is the beginning the firstborn from the dead; that in all things he might have the preeminence.”

Does “firstborn from the dead” mean physically resurrected or spiritually born again? I favor the latter, since physical resurrection is referred to as being resurrected or raised from the dead. The word firstborn speaks of a new birth of the spirit man. Remember, Jesus spoke to Nicodemus of being born again, not of the flesh, but of the spirit. This new birth of the spirit was not a spiritual creation but a spiritual transformation from sin unto righteousness.

To me, this is not absolute proof of spiritual transformation, but it is indicating evidence. This I do know: He was forsaken, therefore, He had to be reconciled. He was made to be sin, therefore, He had to be transformed into righteousness again.

## **Conclusion**



Regardless of the accuracy of this analysis or whether you agree with it or not:

1. JESUS CHRIST IS LORD.
2. THE CROSS AND RESURRECTION OF JESUS CHRIST MUST REMAIN CENTRAL IN OUR FAITH.
3. WE ARE BORN AGAIN BY FAITH, NOT BY UNDERSTANDING.

The sole purpose of my writing this book is to lift up the cross of Jesus Christ. I have searched my heart and asked the Lord to allow me to express these ideas in love. In no way have I wanted to bring Christ down to a human level, but to elevate Christ into His proper place, seated at the right hand of the Father making intercession for you and for me.

Who is Jesus Christ?

- . . . The risen Savior.
- . . . The Son of God.
- . . . The Everlasting Father.
- . . . The Prince of Peace.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus. The grace of the Lord Jesus Christ be with you all. Amen.” (Revelation 22:20, 21)

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