

**GOD and
His Plan
with
Humanity**

by E. Frank

Foreword

The purpose of this brochure is to outline briefly the plan of God with humanity from the Old and the New Testament. Of course, we have to deal mainly, although in point-form, with the subject of the Godhead. Only a few Scripture references can be used for each of the specific topics. From there every reader has the possibility to search thoroughly for himself in the Holy Scriptures until the Truth and needed clarity is received.

The majority of Jews did not recognize God's plan of salvation, set forth in the prophetic Word. Its knowledge was also lost in the establishment of Christianity. More and more Christianity became a recognized religion. Since the third century, it turned away from the foundation laid by the apostles who were Jews. In fact, the Christians then accused the Jews generally of killing the Messiah, their Redeemer, not realizing that this was part of God's plan. The Jews also did not permit themselves to be Christianized by force. About the time Christianity drew itself away from Judaism, Christians also turned away from the Old Testament and thereby forsook the actual foundation of faith, laid by the prophets. The fact that the New Testament cannot be understood without the Old, neither can it be separated from it, was also lost. Consequently, Christianity merged into strange, conglomerated but unfounded theology. This state exists even today world-wide in the denominations found within the Christian religion.

After seeing that, it's impossible to be silent any longer. Everyone, who sincerely searches for the Truth, has a right to know the same and convince himself of what God says in His Word. In everything, the Lord Jesus referred to the Old Testament Scripture, and He opened the understanding of His disciples to comprehend its fulfilment (Luke 24). The apostles also exclusively referred to the Old Testament. In fact, the New Testament was not written at the time of the apostles. To understand God and His plan, we must walk across the bridge set forth by prophecy from the Old to the New Testament.

Whoever writes about the Godhead is dealing with a very delicate matter. The variations are commonly known. Some believe that God is one person, others that He exists in two, and again some believe, that He exists as a three-person being. We shall not try to involve all the many other imaginations existing about the Godhead. A look at the pictures should make clear to us, how human the views about the Godhead are.

During the times of the prophets and later in the days of the apostles, there was not one speculation about God. There simply is a vast difference between revelation and speculation. Only after the biblical foundation was forsaken, human thoughts prevailed and the guidance of the Holy Spirit was lost. The "stone of offence" was CHRIST and is still today. The Unitar-

ians believe in one God, but deny the deity of Jesus Christ. The opposite to that is the doctrine of the trinity which teaches God in three persons. Regrettably, those who were involved in the developments of God's kingdom since the reformation became renowned with other doctrines, but did not tackle this most important theme. Right up to our time, the traditional but unscriptural views were handed down and accepted by every denomination. How important their knowledge about God became to some, is seen in the way they defend it.

For better understanding of the original significance, the Hebrew words ELOHIM, YAHWEH and YAHSHUA are used a few times. Names have always expressed the meaning. Of course, true clarity will not come by knowing Hebrew or Greek but only through the same Spirit, which rested upon the prophets and apostles and inspired them. That is the only way for us to see what they saw, and hear what they heard, and understand how they understood.

Some give the warning, "Prove the spirits!" and only think about others. Everyone must apply it personally. In this case, all should avail himself of the opportunity to compare the inherited traditional teachings with the Word of God. Those who minister and the ones who are listening are not aware of the fact that interpretations of the Word are being preached and not the original Word itself. Men sent and commissioned by God brought us the Word; theologians are responsible for all the different interpretations. Nobody should feel hurt by this exposition. The only aim is to serve and to help the church of the living God.

May all readers be richly blessed.

Krefeld, April 1986

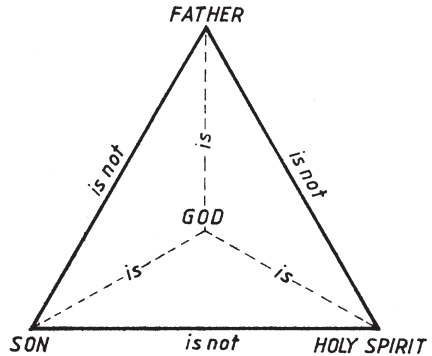
The Editor



The picture above is supposed to portray the Father with the sceptre, the Son with the cross, and the Holy Spirit as a dove hovering over them.

What do you see on those pictures? — one God or three gods?

The three persons below are to make one God. How can this be?



Also mathematically God cannot be explained or pictured.



The Trimurti. A depiction of the Hindu Trinity: Brahma the Creator, Vishnu the Preserver and Mahesh the Destroyer

To some it may be a surprise to see the ancient drawing of the Hindu Trinity. The human conceptions about God go back to the time of Nimrod and Babylon. It is inconceivable how these ideas were later adopted by Christendom. Whosoever really recognizes what the pictures doctrinally express will appreciate the clarification from the Scriptures, which is most urgently needed.

The Godhead

The Jewish, the Christian and the Mohammedan religion are referred to as “monotheistic”, that is to say, they believe in the existence of one God. But they did come to completely different results about God. Their teachings and their expectations are opposing one another totally.

How can one explain the various developments, if the place of origin was the same? Did God not make Himself plain enough? Have the Jews as the chosen carrier of His testimony not recognized the manifestation of Himself? Did the Christians misinterpret the same? And did the Moslems completely ignore it, being confused by the former law? God has given an all-sufficient testimony of Himself, but we must distinguish between His own witness contained in His Word, given in complete harmony through all His prophets, and between the scribes and what they made of it. The one who truly believes, values only what God said in His own Word. What men say about Him and His Word is irrelevant, but it was the actual cause of bringing the various denominations and religions into existence. The Lord wishes to introduce Himself the way He is, not the way we make Him.

Through the prophet Isaiah He states, *“Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he; before me there was NO GOD formed, neither shall there be after me. I, even I, am THE LORD, and beside me there is NO SAVIOUR.”* (chapter 43: 10-11). A true witness must have seen and have heard something, he must have been present as the occurring event, before he can give testimony. The Word came to the prophets. God used them to testify to the things they have seen, heard and experienced. The people of Israel are collectively called “the servants” and “the witnesses”. Through Abraham, Isaac and Jacob, they were chosen to carry the most holy testimony of God Himself. The commission of the church is to testify to God’s self-manifestation, which is the actual realization of the greatest mystery ever known.

Of John the Baptist we read, *“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.”* (John 1: 6-8). The most trustworthy witness was the Lord Himself, who said, *“He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set his seal to this, that God is true.”* (John 3: 31-33). Paul writes, *“Let God be true, but every man a liar.”* (Romans 3: 4). Almost the same wording as it is found in Isaiah 43 was addressed to the eye and

ear witnesses of that day, “the apostles”, who experienced all what had happened with the Messiah, “... *and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*” (Acts 1: 8b).

The apostles also have testified separately to this. John writes, “*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ... that which we have seen and heard declare we unto you ...*” (I John 1: 1-3). Peter gave his testimony, “*For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.*” (II Peter 1: 16).

The harmony of the Old and the New Testament and the total coinciding of the prophets and the apostles should be overwhelming to everyone. For ever the same God speaks and acts. John writes, “... *who bore witness of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.*” (Rev. 1: 2). The prophets and the apostles never said, “I think so”, “maybe”, “perhaps” or “it could be”. In their words and testimonies lies the absolute certainty, because they heard, they saw, they experienced.

In this exposition we are neither going to involve ourselves with the ideas of the many scholars and theologians, nor with what they write or explain. We shall exclusively stay with the Holy Scriptures, which is the measuring rod and only foundation. Nobody is able to understand the deep Bible mysteries; that is true. Because what is written in I Corinthians 2: 14 will reveal itself right to the end, “*But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*”

Paul also writes about the things, which eye has not seen, ear has not heard, etc., but have made known, “*But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.*” (I Corinthians 2: 10). Through the Word of God we come to know the mysterious hidden but also manifested wisdom of the Almighty (I Corinthians 2: 7) .

The genuine believers are led into all the Truth of the Word according to John 16: 13, “... *when he, the Spirit of truth, is come, he will guide you into all truth.*” The statement of Romans 8: 14 is still true: “*For as many as are led by the Spirit of God, they are the sons of God.*” The spirit of man has no access to that supernatural dimension.

God is from eternity: He is a being in spirit-form (John 4: 24). He was hidden in His own majesty until He came forth. In I Timothy 6: 16, we read of Him, “... *who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be*

honour and power everlasting Amen.” Eternity never began, and therefore, it can never end. When God stepped out of eternity, time began. The Bible describes that moment as “the beginning”. In the beginning, God, the unknown and unseen, emerged from His fullness of majesty and appeared in a visible form, in a theophany, which is a spiritual body.

In Genesis 1: 1, we read, “*In the beginning God created the heaven and the earth.*” That “beginning” was not the endless eternity but points out the commencing of time, when God started to act out His great plan. John writes about that moment of God in action, “*In the beginning was the Word, and the Word was with God, and the Word was God.*” (John 1: 1). Firstly, God created heaven and all that is therein, then He created the earth and the sea and all therein. This planet, called “the earth”, was formless and void; there was no light and no life on earth. Darkness was upon the face of the deep. Then God spoke, “*Let there be light: and there was light.*” (Genesis 1: 3). Everything came into existence by the power of His spoken Word. His Word has creative power within itself (Hebrews 11: 3). The majestic creation of the universe testifies to the majesty of the Creator.

No one should try to comprehend God with his intellectual knowledge, nor should anyone endeavour to explain Him through theological terminologies. He is above all comprehension and above every knowledge that will ever exist, as it is written, “... *Behold, the heaven and heaven of heavens cannot contain thee.*” (I Kings 8: 27). In Isaiah 66: 1, we read, “*Thus saith the Lord: The heaven is my throne, and the earth is my footstool.*” The Almighty fills everything; He is infinite and omnipotent. He did not remain the unknown, hidden God without name or shape—He has made Himself known in various ways since time began.

One God—Many Names

In the Old Testament we first find the Hebrew word *Elohim*, which is translated in our Bibles as “God”. The word *Elohim* appears in the plural, as it contains in itself the various attributes, in which God revealed Himself — as Creator, Sustainer, Saviour, etc. We find the words *El*, *Elah* and *Elohim* every time GOD is meant. The compound names constitute the fullness of God. In Genesis 14: 18, God revealed Himself as *El Elyon* which means “Most High”. To Abraham the Lord God appeared as *El Shaddai*, which means “Almighty God” (Genesis 17: 1). This shows God as the One who cares, who gives strength, who is the all-sufficient One. The wording *El Shaddai* is found in the book of Job over thirty times.

In Genesis 21: 33, we find the Hebrew word *El Olam*, which simply means “Everlasting God”. In Isaiah 9: 6, we read about *El Gibbor*, which means “Mighty God”. This description is of very special importance, because

it is given in reference to the promised Redeemer. This in itself proves His deity. We shall read the context, “*For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God* (Hebr.: *El Gibbor*), *The Everlasting Father, The Prince of Peace.*” (Isaiah 9: 6). As we shall see, the testimony of God and His prophets are the same, speaking of the fact that He was to come Himself as the “Immanuel”, which means “God with us” (Isaiah 7: 14; Matthew 1: 22-23).

In connection with *Elohim*, the word *Yahweh* (original: YHWH) is being used. *Yahweh* simply means “The Eternal within Himself Existing One”. In our Bibles it was translated as “Lord”. Genesis, chapter 1, only records the word *Elohim*. There God made man in His own image, which was in a spiritual body. In Genesis 2: 4, we find for the first time the combination of the two words “Lord God” (*Elohim Yahweh*). This is in connection with man, created from the dust of the earth, being put into the body of flesh.

The significance of the name *Yahweh* God made known in the time of Moses, when He became a Saviour. Therefore we read, “*And God spoke unto Moses, and said unto him, I am YAHWEH (the Lord); and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai (God Almighty), but by my name ELOHIM YAHWEH I was not known to them.*” (Exodus 6: 2-3). The prophet Moses knew that *Yahweh* was the visible appearance of *Elohim*. When the Torah was written — the five books of Moses — always the right name in a certain connection was chosen.

According to the promise God gave Abraham in Genesis 15:13-16, the people of Israel were to be saved. The account of their deliverance can be read in Exodus 6-13. The name *Yahweh* is used in that connection, because with it the Lord appeared to Moses, who was to lead the exodus under God. *Yahweh* became therefore the covenant-name of God in the Old Testament. In this name, Israel was to be blessed (Numbers 6: 22-27).

The Seven Compound Names

In the same way as *Elohim* is being used in the respective connection, it is also the case with the name *Yahweh*. Everything required was expressed through that name. *Yahweh-jireh* — “the Lord will provide” (Genesis 22: 7-14); *Yahweh-rapha* — “the Lord who healeth” (Exodus 16: 26); *Yahweh-nissi* — “the Lord my banner” (Exodus 17: 8-15); *Yahweh-shalom* — “the Lord our peace” (Judges 6: 24); *Yahweh-tsidkenu* — “the Lord our righteousness” (Jeremiah 23: 6); *Yahweh-shammah* — “the Lord is present” (Ezek. 48: 35); *Yahweh Sabaoth* — “Lord of hosts” (I Samuel 1: 3). Those names expressed all His attributes. He is everything.

The Jews use the names *Adonai* and *Elohim* in their prayers. Perhaps because they don't want to speak out the name, as it is cautioned in Amos 6: 10, "... *Hold thy tongue; for we may not make mention of the name of the Lord.*" The word *Adonai* means "Lord and Master". This word is also being used repeatedly for Christ, as found in John 13: 13; Luke 6: 46, etc. There is no combination attached with the word *Adonai*, as there is with *Elohim* and *Yahweh*. In Exodus 4: 10, we read, "*Moses said unto Yahweh (the Lord), O Adonai (my Lord), I am not eloquent ... I am slow of speech, and of a slow tongue.*" Moses was aware that God had called him for a specific service. Therefore, he called the Lord by the name of *Adonai*. It simply describes the relation between the Lord and Master and the one who must obey His commission as a servant.

It was not *Yahweh* who revealed Himself as *Elohim*; it was *Elohim* who made Himself known as *Yahweh*. In eternity, there was only *Elohim*. Then He appeared as *Yahweh*. So manifested, He spoke and acted throughout the Old Testament period. God the Almighty meets us as Lord — two names, two manifestations, but always one and the same person. This is very significant for His Self-manifestation in the New Testament. The Son did not reveal Himself as Father, but the Father manifested Himself in the Son. That is the revelation of God.

There was no prophet or apostle who believed in a plurality of persons in the Godhead. On the contrary: the emphasis was on the fact that there is only one God. Through Moses, the Lord gave testimony of Himself, "*Hear, o Israel. The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*" (Deuteronomy 6: 4-5). That has to be eternally true, because the Eternal said it Himself. In Deuteronomy 4: 35-39, we read, "*Unto thee it was shown, that thou mightest know that the Lord, he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee, and upon earth he showed thee His great fire, and thou heardest His words out of the midst of the fire ... Know therefore this day, and consider it in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath; THERE IS NONE ELSE.*"

There is only one God, but He can reveal Himself at the same time in heaven and on earth in different ways. His voice can appear from above, while He is present on earth, for instance on Mount Sinai. Thus, we read in Neh. 9: 13, "*Thou camest down also on Mount Sinai and didst speak with them from heaven, and gavest them right ordinances, and true laws, good statutes and commandments.*" The reference is to the great event of the law-giving. The Lord came down upon the mountain in the supernatural fire, but spoke from heaven with a mighty voice while being on earth. Those who were present became eye and ear witnesses of the event and

were afraid. *“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they moved, and stood far off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.”* (Exodus 20: 18-19).

The Angel of the Lord

Moses informs us that the Angel of the Lord appeared to him as a flame of fire, which he saw in the burning bush (Exodus 3: 2-6). In verse 4, we read, *“And when the Lord (Yahweh) 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. And he said, Draw not near here: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”*

Very strange, but in this account we read, “... the Lord saw ...”, “... God called ...”, also about the “Angel of the Lord” appearing. Who was there? Surely not three persons, but one and the same person being described in three different terms. The Angel of the Lord is simply the visible appearance of God in the shape of an angel. That is the way He walked as Yahweh in the garden of Eden and spoke to Adam: that’s the way He met Abraham. According to Genesis 18, He came to him accompanied by two angels, who later went to Sodom. There we read, *“And the Lord appeared unto him by the oaks of Mamre: and he sat in the tent door in the heat of the day.”* (Genesis 18: 1). Abraham even asked for the feet of the heavenly visitors to be washed. He also had a meal prepared for them. The other two angels were also in the shape of a man; in fact so much that those demon-possessed homosexuals in Sodom tried to get hold of them. The Lord remained with Abraham and had quite a long conversation with him. The shape of an angel, in which the Lord appeared, was precisely the shape of a man. God made man in His own image!

In Exodus 33: 11, we read, *“And the Lord spoke unto Moses face to face, as a man speaketh unto his friend.”* Moses expressed his special desire asking the Lord to go with him. *“And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up from here.”* (Exodus 33: 13-15). Surely, Moses did not doubt the promise given to him, but he wished to have it reconfirmed, because in Exodus 23: 20-21 the Lord had already given him the assurance with the following words, *“Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware*

of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." It was a personal manifestation of the Lord.

There are other scriptural references which talk about such a visible form of the appearance. In Isaiah 63: 9, we read, *"In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bore them, and carried them all the days of old."* The Lord was present in the form of an angel. He is the One who delivered Israel; He was the One they were waiting for. In Malachi 3: 1 it says, *"... and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant ..."*

The word "angel" and "messenger" is the same. In Acts 7: 38 we read about the law-giving, Moses, and the angel who spoke to him, *"This is he that was in the church in the wilderness with the angel who spoke to him in Mount Sinai, and with our fathers, who received the living oracles to give unto us."* We all know that God did not send an angel, but the Lord Himself came down and gave the commandments to Moses. He simply appeared in the visible shape of an angel.

His manifestation in a visible shape in the Old Testament is very important for His personal revelation in the bodily form of man. We shall call upon Jacob as a witness. Of him we read, *"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spoke with us — even the LORD GOD OF HOSTS; the Lord is his memorial."* (Hosea 12: 4-5). Whether the Lord of hosts or God is mentioned, it is always the same One, who reveals Himself in various ways, but remains the same for ever.

Jacob's experience with the Lord is already recorded in Genesis 32, from verse 24, *"And Jacob was left alone; and there wrestled a man with him until the breaking of the day ... And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed ... And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."*

This experience cannot be easily imagined. God Almighty, who dwells in His own majesty, being present everywhere, can still manifest Himself in the shape of a man, with whom Jacob could wrestle. Before Jacob died, he blessed the sons of Joseph, crossed his arms and said, *"God, before whom my fathers, Abraham and Isaac, did walk, the God who fed me all my life long unto this day, an angel who redeemed me from all evil, bless the lads ..."* (Gen. 48: 15-16).

The invisible God could appear in a visible form of appearance. In Exodus 24, from verse 9, we read, *"Then went up Moses, and Aaron, Nadab, and*

Abihu, and seventy of the elders of Israel; and they saw the God of Israel ... also they saw God, and did eat and drink.”

Who can imagine that anyone could appear before God Almighty and eat and drink in His presence? We believe it to be true, because it is recorded in His holy Word. No one could see God, when He was in the fullness of His glory, in Spirit form in eternity. He was only seen from the beginning, after He manifested Himself in a spiritual body. The seventy elders and those, who were with Moses, saw the Lord God in His glory. God is a reality. He can speak, He can hear, He can write, etc.

The prophet Ezekiel also recorded one of his experiences, *“And above the firmament that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was the likeness of the appearance of a man above upon it.”* (Ezekiel 1: 26). Not at any time did anyone see two or three persons on the throne. The wording “triune God”, “trinity” are not found in the Holy Scriptures. Not one prophet nor any of the apostles ever interpreted a scripture as to more persons within the Godhead. We only find the various manifestations of this one God.

Clarification

Because of the wrong interpretation and concept that were propagated for so long, it is necessary to clarify to whom God spoke at the creation, when He said, *“Let us make man in our image ...”* (Genesis 1: 26). We don’t want the explanation of this statement, we need the unmistakable answer from God’s Word itself. Here the world-wide challenge is given: When and where did one prophet or apostle read or explain a plurality of persons within this text?

In Job 38, from verse 4-7, the Lord asked His servant, *“Where wast thou when I (not: we) laid the foundations of the earth? Declare, if thou hast understanding Who hath laid the measures of it, if thou knowest? Or who hath stretched the line upon it? Whereupon are its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?”* This can be understood by everybody. When God created the earth, all the heavenly hosts were present and shouted for joy. God was not alone, neither was He existing in more than one person. He certainly did not speak to Himself nor to another God, who doesn’t exist. He spoke to the angels, referred to as sons of God, who were present with Him.

In Genesis 11: 7, the Lord spoke again in the plural, *“Come, let us go down, and there confound their language, that they may not understand one another’s speech.”* Again the Lord spoke to those who were around Him.

Verse 5 clearly states, “*And the Lord came down to see the city ...*” Over and again He was seen surrounded by the heavenly hosts. The prophet Michah gives a very overwhelming testimony. He states, “*I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left.*” (II Chron. 18: 18). Also in this case, it is very clear to whom the Lord spoke. He could only talk to those heavenly beings who were standing in His presence.

The prophet Isaiah records one of his supernatural experiences, “*I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim ... And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.*” (Isaiah 6: 1-3). Such accounts need no further explanation. They are very enlightening. We also see the difference between the angels, who have the shape of a man, and the cherubim and seraphim. These are supernatural beings with wings, praising the Lord at all times. The angels stand before Him; they are ministering spirits (Hebrews 1: 14). They were the ones to whom He spoke in Isaiah 6: 8, “*Whom shall I send, and who will go for us?*” The “us” never was in any connection to any other persons in the Godhead. That is absolutely impossible; even the thought, that God exists in three persons is nothing short of blaspheming His majesty. He is not three beings but one, and He is also not one being with three heads. Neither is He an “economic trinity”, as modern theologians put it.

God revealed Himself to those who believed in Him. They received His promises and were not left in the darkness about Him. Whether the prophets in the Old Testament or the apostles in the New, not one of them ever had a discussion about God. This started in the third century after Christ, when Greek philosophies and Roman ideas about their gods were brought into apostate Christianity. So-called “scholars” have tried to explain the Godhead according to their traditional imaginations. That is how the trinity-doctrine came into existence. Sad but true, the theology in the churches is based upon what men thought, and not, as generally believed, on the original testimony of the prophets and apostles. The wrong teaching about the Godhead is commonly accepted as the right, and the true knowledge of God is looked upon as being wrong. God is not the way we try to make Him, He simply is as He is. Men make gods, but the Lord remains God, the same, yesterday, today and for ever (Psalms 102: 27; Isaiah 48: 12; Hebrews 13: 8).

God did not multiply Himself, neither did He change. No real Jew could ever accept the idea of a trinity. That is absolutely impossible, because such a thing does not exist in the Holy Scriptures. God only manifests Himself in different ways, according to His great plan.

The Bridge

As to the doctrine of the Godhead, people misunderstand the New Testament much more than the Old. This simply results from the theological teachings, which we inherited up to this day. But they are totally unscriptural. Even at the Nicene Council (325) there was no discussion about a trinity. Every church historian would know that the main argument centred around the deity of Jesus Christ, which Athanasius defended in opposition to Arius, who taught that Christ was created. The formulations about a trinity started from then on. They are the product of human reasonings — a total misunderstanding of the Scriptures. The words of the prophets and of the apostles were not considered. This doctrine originates from that philosophical, theological thinking. Men tried to command their own mind to believe in three persons as one God. But they did not see one, they saw three. And the turning away from monotheism to triunism was complete. They are not three, who make one —it is One, who manifests Himself as Father, Son and Holy Spirit. God above us, with us, and in us.

In view of God's great plan of salvation we acknowledge that the one God began to act. In eternity He had not manifested Himself in any way. But in the beginning He stepped forth as the "logos" — the Word, the acting part of God. Then He manifested Himself in a body of flesh (John 1: 1). God spoke through the prophets, but His speaking in the Son was no longer a prediction, it was the answer, the result itself. We are dealing with the greatest revelation of God Himself. The One, who is from eternity, stepped into time and made history. The Word which was at the beginning was made flesh and dwelled among us (John 1:14). Light broke forth, a new day dawned — the day of salvation (Isaiah 49: 8). The sun rose with righteousness under its wings. New spiritual life came forth.

God began to act out His plan within humanity. We have to see that He and His manifestation are the same, despite their difference. Only is it true, that God was in Christ or can it also be true, that He reconciled Himself with us (II Cor. 5: 19)? One of the church historians referred to a statement made by Athanasius, who again referred to Irenaeus. The historian wrote these words: "For Athanasius the thought was decisive that in Jesus God Himself appeared unto us; God made Himself known to us and redeemed us; in Him we have the Father Himself."

Martin Luther said, "The Redeemer must be God Himself, because no one else could redeem us from our terrible fall into sin and eternal death. There was not another means to save us, except through an eternal person who has power over sin and death to take the same away and bring forth righteousness and eternal life. This could not be an angel nor any creature, it had to be God Himself." The unscriptural doctrine about a trinity

became the biggest stumbling block for Jews, Moslems and all the others. Instead of looking upon the manifestation of God as Father, Son and Holy Ghost in their successive order, the human mind has set them up as three persons, sitting next to each other.

Every God-fearing person should believe that Old and New Testament must agree totally. There cannot be a single contradiction. Prophecy and its fulfilment must match, and they do! The Old Testament speaks of the fact that He would come, the New confirms that He entered into the form of man.

According to Genesis 1: 26-28, Adam was created in the image of God, which was in a spiritual body. At that time God had not yet appeared in a body of flesh. Later, in Genesis 2: 7, the Lord God made man from the dust of the earth. Thereafter, Eve was taken out of Adam. Because man fell in the fleshly body, God had to come down into the same body, in order to be able to redeem us. Christ was the second Adam. On Calvary His side was opened, and through the blood His bride appeared, redeemed. She is flesh of His flesh, and bone of His bone (Eph. 5: 30). We, as human beings, were to be brought back into the divine order. Therefore, God had to come to us in the flesh. But at the same time, He still remained God in the Spirit. He was as Father in Heaven and as Son on earth. This had to be in order to bridge heaven and earth, God and man.

The New Testament does testify about one God, as well as the Old. The manifestation as Father, Son and Holy Ghost did not multiply the one God. *“And Jesus answered him, The first of all the commandments is: Hear, o Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”* (Mark 12: 29-30). How can anyone imagine that the Lord would say something contrary to the Word of God? The apostle Paul testifies in Rom. 3: 30, *“Seeing it is one God, who shall justify the circumcision by faith, and uncircumcision through faith.”* This is also a very plain statement what Jude writes, *“To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”* (verse 25).

Before we shall deal with the various manifestations, we like to emphasize once more on His deity, as also stressed in the New Testament. In Romans 9: 4-5, the apostle writes, *“... who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.”* Who could deny such a statement! The apostle John expresses it like this, *“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him*

that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (I John 5: 20).

God can reveal Himself as Father, Son and Holy Ghost and still remain the same one God. Paul gives the overwhelming testimony, *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory."* (I Timothy 3: 16). The testimony of the prophets and the apostles should be heard and accepted by all who believe. The deity of Jesus Christ is the absolute foundation for our faith. In Colossians 2: 2, Paul writes, *"That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hidden all the treasures of wisdom and knowledge."* Only if we receive the true revelation of Jesus Christ, we shall have access to all these hidden treasures.

The Creator

What is being ascribed to God in the Old Testament is also done to the Lord Jesus in the New. We read in both about the Redeemer, the King, the Shepherd, the Judge and so on. We know that God is the Creator. It also should be clear that only one is responsible for the creation. In John 1: 10, we read, *"... the world was made by him, and the world knew him not."* This statement refers to the Lord Jesus Christ. The one in Colossians 1: 16-17 does also pertain to Him, *"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 all things, and by him all things consist."* Can we reconcile such statements with all the other accounts referring to the creation?

In I Corinthians 8: 6, we read, *"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."* Here are two things emphasized: firstly, that there is one God, who is the Father, and we are told that all things were made by Him; then it says, there is only one Lord, that is Jesus Christ, and all things were made by Him. Through whom then was the work of creation done? Do we have two creators? Certainly not. There is only one. He is God, and as Father was manifested in the Son. And the Son is Lord, and as Lord He is God.

In the prophetic book of the New Testament we read again about the Lord God in chapter 4: 11, *"Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure*

they are and were created.” We see that it is necessary to take different references pertaining to one subject, in order to get a clear picture.

I AM

In John 8: 24, our Lord testified, *“I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.”* If we don’t believe that the I AM redeemed us, we shall die in our sins. Already in the days of Moses the I AM spoke. *“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”* (Exodus 3: 13-14).

Repeatedly, our Lord used the same wording of the Old Testament in the New Testament. He said, *“I AM the Way, the Truth and the Life. I AM the Resurrection. I AM the Bread of Life. I AM the Light of the world”* and so on. In John 8: 57-58, we read, *“Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.”* The I AM was the same Lord who spoke to Abraham and to Moses.

In Isaiah 44: 6b, the Lord said, *“I AM the first, and I AM the last, and beside me there is no God.”* A similar wording is found in Isaiah 48: 12b, *“I AM he; I AM the first, I also AM the last.”* In the Old Testament, the Lord God was speaking of Himself to be the first and the last, besides whom there is no God. In the New Testament, our Lord said in Revelation 1: 17-18, *“Fear not; I AM the first and the last; I AM he that liveth, and was dead; and, behold, I am alive for evermore.”*

In the Old Testament, the Lord God — *Yahweh* said, *“I AM the first and the last”*, in the New Testament the Lord Jesus says, *“I AM the first and the last”*. If they are two different persons, we would need to know who the first and the last really is. In Revelation 1: 8, it’s beautifully put together like this, *“I AM Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty.”* Very strange that the Lord Jesus would refer to Himself as being the Almighty. No, it would be strange if He would have done otherwise! It is marvellous to follow right through the Word and have things revealed by the Holy Spirit. *Yahweh* of the Old Testament is Jesus of the New. He remains the same for ever. We should believe His own testimony as found in the Scripture. God will never have another Bible written. He would say today what He ever said. He doesn’t need to correct Himself at all. We are the ones who need correction.

The King

Every Bible reader knows that in the Old Testament the Lord God is referred to as King. David prayed, *“Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.”* (Psalms 5: 2). The prophet Jeremiah said, *“But the Lord is the true God, he is the living God, and an everlasting King”* (Chapter 10: 10). The prophet Isaiah expresses it like this, *“Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts”* (Chapter 44: 6).

In Zechariah 9: 9, we find the promise for the Redeemer, *“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation ...”* In the New Testament, the fulfilment of this prediction is found in Matthew 21: 1-4. The multitude realized that their King was entering the City of Jerusalem. Their hearts were full of joy, they tried to express it in a practical way, decorating the road and shouting. *“Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!”*

When the Redeemer was born, the wise men came to Jerusalem asking, *“Where is He that is born King of the Jews?”* (Matthew 2: 2). When our Lord stood before Pilate, He was asked, *“Art thou the King of the Jews?”* (John 18: 33). Pilate asked again, *“Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.”* (verse 37).

In the same way, as the Lord God was called *King* in the Old Testament, Jesus Christ is called *King* in the New. Paul summarizes it in a most beautiful way with these words, *“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”* (I Timothy 1: 17). Oh, what depth of wisdom and knowledge of God! But still it takes more than just lining up Scriptures. It takes divine revelation to know God. It is necessary for us to believe that God revealed Himself through Christ. Only in such a case shall we be able to recognize all the Scriptures in their proper context.

The announced Kingdom will soon be upon the earth. It was foretold in the prophetic Scripture. In Psalms 47: 6-8, we read, *“Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth; sing ye praises with understanding God reigneth over the nations; God sitteth upon the throne of his holiness.”* God is a great King, and His Kingdom will be upon all the earth. Psalms 96: 9-10 says, *“Oh, worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the nations that the Lord reigneth. The world also shall be es-*

tablished that it shall not be moved; he shall judge the peoples righteously.” The whole creation is waiting for that great moment.

In Revelation 11: 17, the proclamation is made, *“We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.”* We do see again that sometimes the King is being spoken of to be God and also to be the Lord Jesus Christ, and we know there is only one King and one Kingdom. In Matthew 25: 31-32, we read, *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all the nations.”* Again we could ask who would be the one to sit upon the throne. In Zechariah 14: 9, it says, *“And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one.”* Into this connection belongs also the announcement found in Revelation 15: 3, *“Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”* We could continue to give scriptural references on this subject. Both, the Lord God and the Lord Jesus Christ, are being referred to as the King. If it is not true that *Yahweh* of the Old Testament is Jesus of the New, if it is not true that the Lord is God, then we would have two different Kings. That of course, is impossible.

The Judge

Many Scriptures testify about God being Judge; in the same we find the Lord being referred to as Judge. Psalms 50: 6 says, *“... for God is judge himself”*, Psalms 58: 11, *“... He is a God that judgeth in the earth.”* The prophet Isaiah wrote in chapter 33: 22, *“For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.”* The same One who gave the law will judge according to His law. In the New Testament James expresses it like this, *“There is one lawgiver, who is able to save and to destroy.”* (Chapter 4: 12). The prophet Jeremiah also speaks of the Lord as judge: *“O Lord of hosts, who judgest righteously ...”* (Chapter 11: 20). At the end of his life, Paul could say, *“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”* (II Timothy 4: 8). In John 5: 22 it says, *“For the Father judgeth no man, but hath committed all judgment unto the Son.”*

In Acts 10, while Peter was preaching in the house of Cornelius, he made the statement that Jesus Christ is the Judge of the living and the dead. Compare this with Hebrew 12: 23, where God is being referred to as the Judge, *“... and to God, the Judge of all ...”* Again one could ask, who will then be the Judge. Certainly there will only be one judge, as there was only one lawgiver. Whether we read about God, about the Lord, about

the Father or the Son, it makes no difference. Every time the same One is meant. We must comprehend for ever that we are dealing with only one God, whom we see in various manifestations.

The Interruption

Very sad but true, humanity has not been able to understand God and the way He accomplishes His plan. It was God's purpose to have sons and daughters eternally with Him. Man was ordained right from the beginning to have fellowship with God and to live for ever. Adam was the masterpiece created with a free will. To him, responsibility was given over everything on the earth. He certainly was not an automatic device. We can feel, love, decide, etc., but obedience was required for perfect fellowship with God. Man was to rule the earth, but submit himself to the Lordship of the Almighty. Then came the moment in which a decision had to be made, and the Lord gave a commandment which could have been easily kept (Gen. 2: 17). We would rather believe that Adam and Eve would have obeyed the Word of the Lord. Yet it shows the trend of man to give it a try and see the outcome, and thereby they lost their fellowship with God. The harmony between the Creator and the creation was destroyed, a separation took place.

We are not told about the space of time wherein Adam and Eve lived in undisturbed fellowship with God. Before the fall there was no sin, no sickness, no pain, no tears, no death. Because we are ordained to live eternally, God made a way to bring us back into the original state.

The first one to act against God was the angelic being called Lucifer. In Isaiah 14: 12, we read, *"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, who didst weaken the nations!"* In Ezekiel 28 from verse 13 the same being is described, *"Thou hast been in Eden, the garden of God..."*, *"Thou art the anointed cherub..."*, *"Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee."*

This being is the arch-fiend of God. He was not satisfied with the God-ordained place, he wanted to lift himself up. Since he separated from God, his only aim is to separate humanity from God as well. Because Satan is a spirit being, he could not deceive the human race without entering into the serpent. This specie at that time was not a reptile, which it became after the curse (Gen. 3: 14). It was possible for the serpent to have a detailed discussion with Eve, according to Gen. 3. Eve was drawn into the arguments, which always have a question mark. God meant what He said, and said what He meant. But the serpent argued, "Ye shall not surely die." Eve began to doubt God's Word. That is the way Satan starts with each

and everyone of us. It is actually a direct evil inspiration to doubt God's holy Word.

God gave Adam the solemn warning, "*But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.*" (Gen. 2: 17). Satan said exactly the opposite through the serpent to Eve, "*Ye shall not surely die.*" (Genesis 3: 4). Now the decision had to be made what and whom to believe. Eve was being paralysed, and then she was deceived. Subsequently, she also pulled Adam into the transgression, and the fellowship between God and man was destroyed.

Since then, the whole human race is separated from God and under the influence of Satan. Everyone born into this world is a child of death. Nothing in life is as certain as death.

After the transgression, the Lord had to drive Adam and Eve from the garden, so they would not eat from the tree of life and then live eternally in sin. It was necessary to redeem us first, before we could receive eternal life. God Himself has dressed Adam and Eve into skins; so blood was shed, showing forth that reconciliation will come only by the shedding of blood. There was a great day of atonement. While Christ was dying, He answered the one who called upon him, "*Verily I say unto thee, Today shalt thou be with me in paradise.*" (Luke 23: 43). Since that day on Calvary, everyone can enter paradise again through believing in the atonement made by Jesus Christ.

Everyone born into this world is separated from God. We all would have acted as Adam and Eve did; therefore, we are all guilty in front of God and we all are in need of redemption. Religious activities, which are being practised, have nothing to do with our salvation. They can be compared with the fig-leaves Adam and Eve have put around themselves. Just as the Lord found the first two of the human race after they trespassed against His Word, in the same way He finds everybody since then, for we have all transgressed His commandments and are guilty.

During the first two thousand years, there were only a few whom the Lord had revealed Himself to, like Enoch, Noah, Abraham. Humanity went astray in their own ways and practised idolatry. During the time of Moses, God chose Israel to be His people. The commandments were given and everything was set in order, as the Lord required it during that time. The sacrifices could not give final redemption; the sins were only covered. They spoke of the great sacrifice of the Lamb of God that would come to take away the sins of the world. He would do away that which separated us from God. The law was necessary, because only through it we can be convicted of sin (Roman 3: 20) and then recognize the need to be saved. The Spirit of God convinces us on the basis of the given commandments.

We repentfully confess that we were not able to keep them and admit to be guilty. Then one sees the necessity for redemption.

The timely interruption through man's disobedience cannot annihilate the eternal plan of God with humanity. Through the transgression, we were separated from God, but through reconciliation, we are brought back into the fellowship again. God did not give up. He made a way to bring us back. He redeemed us; He conquered death and hell and gave us eternal life. We had no way to approach God. He had to come to us and make a way, so we could go to Him. Everybody should know the prophecy of 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.*" In verses 9 + 10 we read, "*O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him.*" In chapter 35: 4 we read, "*Say to those who are of a fearful heart, Be strong, fear not; behold, your God ... he will come and save you.*" In chapter 52: 10 it says, "*The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*"

The redeemer was to be God Himself. It's very clear from all the Old Testament Scriptures. Not at one time do we find a Father speaking to a Son in Heaven throughout the space of 4,000 years. As a Spirit being, He could not taste death. Therefore, He had to appear in a body of flesh. This was the only possibility to redeem us and to bring us back into the original state we had before the fall.

Creation of God

God made the beginning of a new creation through begetting. The human race started through creation. God's race starts through begetting. A relationship of Father-Son between God and man had to be established. This He could not do through Abraham, Moses or any other prophet, because they were all born into this world by natural conception. Therefore, they were part of the fallen creation. By supernatural conception, God made the beginning of a new creation. This happened through the only begotten Son. God created the germ of life in the virgin Mary. She was only the carrier of the child. Mary said, "*Behold the handmaid of the Lord; be it unto me according to thy word.*" (Luke 1: 38). No prophet and no apostle and the Holy Scripture itself does not know anything about a "Mother of God". Since when should God have a mother? God is eternal and was never born. Jesus Himself didn't once call Mary "Mother", but every time "woman".

Christ became the first-born among many brethren (Romans 8: 29). Adam was God's son by creation, Christ was God's Son by supernatural conception. Only through Him can we receive our new birth and become part of God's race on earth. It is written, *"For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like gold, or silver, or stone"* (Acts 17: 28b-29).

In view of the fact that God has started a new creation, we understand Rev. 3: 14 much better, *"These things saith the Amen, the faithful and true witness, the beginning of the creation of God."* This does not refer to the creation of the universe, this is in reference to the origin of the new creation by divine conception. As Mary received the promised Word and was overshadowed by the Holy Ghost, so all sons and daughters of God must receive the promised Word, and then the Holy Spirit comes upon them to bring forth new life. The Lord said very clearly, *"Except a man be born again, he cannot see the kingdom of God."* (John 3: 3). We are also told in the same chapter how the spiritual birth takes place. Certainly not by a religious function. The divine seed, which is the Word, must first be placed into our soul. Without the divine seed there cannot be a new birth neither spiritual life. All the church rituals are nothing short of false pretence. They are all in vain and the biggest hindrance for the people. Our Saviour had to be God and man at the same time, but this was misunderstood.

In John 10, from verse 33, the Jews accused our Lord of blasphemy and said, *"... because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"* In the Old Testament, the Word of the Lord came to the prophets. Because of this divine substance — the Word which they received — they were called gods. From God only something divine can come forth. Thus, the Word that comes from God has to be the divine seed (Luke 8: 11), through which we become the children of God. James writes in chapter 1: 18, *"Of his own will begot he us with the word of truth, that we should be a kind of first fruits of his creatures."*

The apostle Peter has emphasized this same fact with these words, *"... being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."* (I Peter 1: 23). This should not be a teaching only; it has to be a personal experience. It certainly is not enough to make a decision and join a church.

Now coming back to our main subject about the Godhead. During the period of approximately four thousand years of the Old Testament, the prophets did not address God as "Heavenly Father". We also don't know a

single account where they turned to a Son. It simply does not exist. To know this is very important. The promises are found in the Old Testament, but the fulfilment is in the New Testament. The transition from the Old to the New was absolutely necessary for our salvation. With the new covenant, a new manifestation was connected, and because we were to be made sons, it had to be in the Son. At the same time, we recognize, the same Lord Yahweh from the Old is the Son, the Lord Jesus, in the New.

The invisible God — *Elohim* has manifested Himself through the Old Testament period visible as Lord — *Yahweh*. The same God is the Father, who manifested Himself in the Son in a visible human body. The word “Jesus” — *Yahshua* in the original means “Yahweh–Saviour”. Every name of God must be left precisely in the connection it belongs to. If the word “Father” is being used, you can never replace it with the word “Son”. If the word “Son” is spoken of, you can never use the word “Father” instead. Everything has its precise place and order, like Creator, Saviour, King, Judge and so forth. The various manifestations of God cannot be interchanged.

The one God, who is many things, became our heavenly Father, since He manifested Himself on earth in the Son. As Father He was never born and He never died. As Son He was born, He suffered, He died and then rose again. God was concerned with us; therefore, it became necessary for Him to make us part of His plan through redemption. In Rom. 6: 5 it says, “*For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*” As certain as God revealed Himself in Christ, Christ will reveal Himself in the believers, and as certain as He rose from the dead, those who belong to Him will also be part of the first resurrection. “*And God hath both raised up the Lord, and will also raise up us by his own power.*” (I Cor. 6: 14).

It would also be advisable to note the fact that not at one time in all the Scriptures is the wording “eternal Son” or “heavenly Son” found. But we do find “everlasting God” and “heavenly Father”. We must consider all this very carefully. For instance, nobody said, “I saw God, and therefore I saw the Lord”, but all who saw the Lord could say, “I have seen God.” The Father could not say, “Whosoever sees Me, seeth the Son”, but the Son could say, “*Whosoever sees me, has seen the Father.*” (John 14: 9). It is only by divine revelation, that we come to know God. We don’t stop at His various manifestations, we trace them back to the One they originate with. In Luke 10: 22 we are told, “*... no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*”

God planned all things before the foundation of the world. His glory was already there in eternity to be revealed through Jesus Christ. By His foreknowledge He could also choose those who would become His sons and daughters before the foundation of the world (Eph. 1: 4-5). He could write

their names into the Lamb's book of life before time began (Rev. 13: 8). There is a real predestination. Christ was foreordained to be the Redeemer, and His bride was foreordained to be redeemed. Because of His foreknowledge God could know those who would accept His Word and salvation. Therefore, He could predestinate them accordingly to eternal life. By His foreknowledge, He has included us into His great plan (Rom. 8: 29-30).

Being Precise

In today's Christianity, you might hear the clergy say the benediction, "May the blessings of God the Father, of God the Son, and of God the Holy Ghost be with you." But we have to realize that such a terminology was not used a single time by any prophet or apostle. Certainly God is our Father, but again you don't find the statement "God the Son", but rather THE SON OF GOD. The same applies to the Holy Spirit. Not one time do we find in the Scriptures somebody saying, "God the Holy Ghost". It was not "God the Holy Ghost" who moved upon the waters, but the SPIRIT OF GOD (Gen. 1: 2)

It is hard to understand why everything was tampered with and put upside down. It was not "God the Holy Spirit" who came down upon the Messiah, when He was baptised, but simply the SPIRIT OF GOD (Matthew 3: 16). It was not "God the Holy Ghost" who overshadowed Mary, but, as it is written, "*The HOLY SPIRIT shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the SON OF GOD.*" (Luke 1: 35). The word "God" is found to be used only when addressing the Father, for instance, "Blessed be the God and Father ...", but never with the Son or the Spirit. Would the Holy Spirit be a separate person, then the child should have been called "Son of the Holy Spirit", because the Holy Spirit overshadowed Mary. The Holy Spirit simply is the Spirit of God, and the Son of God is the visible manifestation of the Father Himself.

In Joel 2: 28, God said, "*I will pour out my Spirit upon all flesh.*" The fulfilment thereof is recorded in Acts 2. God did not pour out another person, He simply poured out His Spirit, as He said He would. In Acts 1: 4-8, Jesus spoke about the promise of the Father. But it was the promise to receive the Holy Spirit. He did not only say that He would send the Holy Spirit (John 16: 7), but He promised to come back Himself (John 14: 18). Both is true. On the day of Pentecost, He indwelled the believers through the Spirit. Now Christ is in us in Spirit form, the hope of glory (Col. 1: 27).

In his first sermon, Peter referred to that great event (Acts 2: 33), "*Therefore, being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this,*

which ye now see and hear.” It is all very simple, only the theologians have made things so complicated. John the Baptist already announced this experience with the following words, *“He shall baptize you with the Holy Spirit.”* (Matthew 3: 11). The true apostolic teaching is, that in Christ God was with us, and through the Holy Spirit He dwells in us. In John 4: 24, the Lord said, *“God is a Spirit.”* So He poured out of His Spirit. In II Cor. 3: 17 Paul writes, *“The Lord is that Spirit.”* What do you say now? God is the Spirit, the Lord is the Spirit, the Holy Ghost is the Spirit. But there is only one Spirit — and that is the Spirit of God.

Whether the Scripture says “the Spirit of God”, “the spirit of the Lord” or “the Holy Spirit”, the same One is meant. Whether we read about the Father, Son or Holy Ghost, if we trace things back to its origin, we always arrive at the same fountain, which is God Almighty. The Son and the Holy Ghost cannot be separated from God. In the Son, God re-established the fellowship with us; through the Spirit we have fellowship with Him. The Son said, *“I came forth from the Father.”* (John 16: 28). The same is said of the Holy Spirit, *“... the Spirit of truth, who proceedeth from the Father ...”* (John 16: 26). So the Son and the Spirit were not sitting left and right to the Father, but they came forth from the Father. That is absolute Bible Truth!

The Sonship

In Psalms 2: 7, we read, *“I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee.”* The word “this day” or, as some translations put, “today” has no connection to eternity. It speaks of time. In the Old Testament it was already a promise of what was to happen in the future. Now we look back and see the same fulfilled. The whole plan of salvation was laid down in the prophetic Word in the Old Testament; but the fulfilment of every promise takes place in the New. In Psalms 2: 8, we read about the Son, *“Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.”* In verses 7 and 8, we hear about the Son and that all nations would be given to Him as an inheritance. It must be clear to all that nobody can be saved by simply believing in the existence of God, because the devil also believes in Him and trembles (James 2:19). The redeeming, the saving faith is to believe that the one true God has reconciled us unto Himself through the Son. If somebody does not believe in the direct manifestation of God in Christ, he simply is lost. The Scripture still is valid, *“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”* (Acts 16: 31). The Son became our Saviour; therefore, we must believe in Him, in order to get saved.

In Psalms 2: 12, more light is being shed upon the subject. We find the statement, "*Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they who put their trust in Him.*" We cannot bypass this Word lightly. Many speak about God, about the loving heavenly Father, but don't recognize that the Father became our Saviour through the Son. Thus, the true belief in the Father begins with believing in the Son, because in the Son our redemption happened. The only valid faith in God is the faith in the Lord Jesus Christ. For only in Him, God met personally with humanity, and in Him, we can meet God and see God and be saved. We have to believe in Him in the way He was revealed for our sake.

Because of us, He had to establish a Father–Son relationship. We were to become sons and daughters of God. In II Samuel 7: 14, we find the prophetic announcement, "*I will be his father, and he shall be my son.*" But it doesn't stop there. God includes all His sons and daughters into His big programme. In Hosea 1: 10b, we read, "*Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*" This became possible through Jesus Christ. Paul states in II Cor. 6: 18, "*... and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*" All true sons and daughters of God will be obedient and prove themselves to be faithful.

In Eph. 1: 5, the apostle Paul emphasizes God's plan with us, expressing it as follows, "*... having predestinated us unto the adoption of sons by Jesus Christ to himself, according to the good pleasure of his will ...*" We are speaking about God and His plan with humanity. There are people on earth who realize what it means to be part of God's plan. They were chosen in Christ, they are in Him. Therefore, no charge is being put against them. They have received total justification through redemption. They are pleasing God, having been placed as sons and daughters.

In reference to the relationship of Father and Son, we read in Psalms 89, verse 26-27, "*He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make Him my first-born, higher than the kings of the earth.*" It was prophecy in the Old Testament, but we see the fulfilment thereof through Jesus Christ, our Lord. In the body of flesh, He suffered and died as the only begotten Son, taking the place of all the sons and daughters of God. Through His resurrection, His body was changed from mortality into immortality. In this fact, our resurrection and the changing of our bodies is guaranteed.

We don't deal with a teaching only, about which people may like to discuss. We are referring to the realization of God's plan of salvation, who takes the children of man and makes them children of God. Not only our sin had to be taken from us, but we also had to be redeemed from death

and delivered from hell. In Psalms 68: 19-20, we read, *“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He who is our God is the God of salvation; and unto God, the Lord, belong the issues from death.”*

Not one who was born into this world had power over death. On the contrary; everybody was taken by death except Enoch and Elijah. We have many cemeteries around us. It is a coming and going. But the Lord said, *“I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; o grave, I will be thy destruction; repentance shall be hidden from mine eyes.”* (Hosea 13: 14).

This was a promise in the Old Testament — it’s a reality now. We know the One who conquered death, Satan and hell for our sake. In Zechariah 9: 11, we read, *“As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit in which is no water.”* We know of Lazarus and the rich man, who was crying for water.

The atonement was also for those who had waited for the Messiah to come. They went into paradise, but when Christ rose, those of the Old Testament period, which should have part in the first resurrection, came forth with Him from the grave (Matthew 27, from verse 51). In Eph. 4: 8, we read, *“Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.”*

The new covenant was already promised in the Old Testament. We are dealing with divinely confirmed reality. The prophet Jeremiah wrote in chapter 31: 31-34, *“Behold, the days come, saith the Lord, that I will make a new covenant ... not according to the covenant that I made with their fathers ... But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.”*

The Lord God also gave the following promise and made it possible, *“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.”* (Ezek. 36: 26-27).

We now look back to the great day of atonement, knowing He forgave our iniquities and remembers our sin no more. When our Saviour died, the new covenant was established. He Himself testified about it, before it actually happened, in Matthew 26: 28, *“... For this is my blood of the new testament, which is shed for many for the remission of sins.”* The Gospels

contain the record of what has taken place when our Saviour died. There were also the witnesses who saw Him after His resurrection. It is not a story, it is Truth. He came forth as the mighty Conqueror.

The apostle Peter writes about this great event, “... *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but made alive by the Spirit*” (I Peter 3: 18). We are bought with a precious price. We are redeemed, we are delivered. Death and hell have lost their claims on us. We simply believe what God says in His Word, “*Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.*” (Hebrews 2: 14-15). He finished the work of redemption, as He rose on the third day. Then He stayed with His disciples for forty days, speaking to them about the things pertaining to the Kingdom of God. Later He was taken up to heaven before the eyes of His disciples (Luke 24: 50-51). The respective Scriptures are known to all of us.

The overwhelming part is that all things were predicted and foretold in the Old Testament and then witnessed and experienced in the New. In Psalms 68: 18, it says, “*Thou hast ascended on high, thou hast led captivity captive.*” A similar prediction is found in Psalms 47: 5, “*God is gone up with a shout, the Lord with the sound of a trumpet.*” We all know that Jesus Christ went up, but we also realize that He was God, manifested in the flesh. Therefore it is true, that God ascended with shouting. God’s plan with humanity became a reality. In Eph. 4: 10, we read, “*He that descended is the same also that ascended up far above all heavens, that he might fill all things.*”

We could continue to give many more Scriptures relevant to the subject. We conclude this chapter with the following statement, “*For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present time, but some are fallen asleep. After that, he was seen of James; then, of all the apostles. And last of all He was seen of me also, as of one born out of due time.*” (I Cor. 15: 3-8).

The Humanity of Christ

Now we shall deal with the humanity of Christ. Besides God, He is shown as Son of God, Son of Man, Son of David, Lamb of God, Mediator,

Advocate, Prophet and so on. We read of Him, "... *but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.*" (Phil. 2: 7-8).

The Lord of glory became a servant; *Yahweh* appeared as *Yahshua* and was born into this world, just as every other child (Luke 2: 7). To be able to redeem us, the Logos — the Word — had to be made flesh (John 1: 14). He was one hundred percent human being. As a child He was circumcised according to the law, "*And when eight days were accomplished for the circumcising of the child, his name was called Jesus, who was so named by the angel before he was conceived in the womb.*" (Luke 2: 21).

Of course, this might be above what we can comprehend. But by faith we accept whatever is part of His great plan. When the birth of Christ was announced, the angel said, "... *And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.*" (Matthew 1: 21). This child was also dedicated to God, as we can read in Luke 2: 22-23, "... *they brought him to Jerusalem, to present him to the Lord, as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.*" He was also the first-born in the natural, as Mary later had more sons and daughters by Joseph (Matthew 13: 55-56).

There is no point in trying to understand this great mystery; we simply believe. In one place we read, "*For unto you is born this day in the city of David a saviour, who is Christ the Lord.*" (Luke 2: 11), on the other hand we are told that the child was presented to the Lord and was dedicated as the first-born. It is so very important to look upon the things, which happened in the New Testament, from the Old Testament Scriptures. As *Yahweh* was the visible form of appearance in the spiritual body, so *Jesus* was the visible appearance in the body of flesh.

He had to be one hundred percent human being in order to understand and redeem humanity. It was not pretension, it was reality. He suffered and wept, and was found in every way as we are, yet without sin. In order to die, He had to be a human being. In order to conquer death, hell and Satan, He had to be God. In His humanity He was eating and drinking, He was tired and slept, He prayed like we pray — He was man in every way.

In Hebr. 2: 17, we are told, "*Wherefore, in all things it behooved him to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*"

Every time we see our dear Lord, we see Him besides God in His humanity. Jesus Christ was the begotten Son of God, born into this world. We were to be deified and partaker of the divine nature (II Pet. 1: 4). Therefore, His blood, His thoughts, His life — everything was totally holy and sin-

less. Death had no claim on Him, neither did hell nor Satan. But He took our place, and everything which had come upon us, He took upon Himself. The four Gospels describe the Messiah from His birth to His ascension to heaven in His humanity. He showed total obedience and was baptized by John, as the rest of the people were. Thus, we read in Luke 3: 21-22, *“Now when all the people were baptized, it came to pass, that Jesus, also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”*

We are not only concerned with any great event, we must understand the application for all sons and daughters of God. Everyone who truly comes to belief will be obedient to God’s Word and let himself be baptized biblically. As the heaven opened over the Son of God and the Spirit came upon Him, so all sons and daughters of God see the heaven open and the Holy Spirit comes upon them in the same way as on the day of Pentecost. In water baptism, we show forth that we have accepted Christ; in the baptism of the Spirit, God explains that He has accepted us. This supernatural power is necessary, so we can lead a life pleasing God as His sons and daughters.

The Servant

In His humanity, Christ is spoken of as the servant. As such, He came to do the perfect will of God. Isaiah 42: 1 reads: *“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth, I have put my Spirit upon him; he shall bring forth justice to the nations.”* This was a promise and a prediction in the Old Testament and became a fulfilled reality in the New. All sons and daughters of God were made acceptable to the heavenly Father by Jesus Christ, the Son.

After the Spirit of God came upon Christ, He was the anointed Messiah and began His ministry. In Luke 4, from verse 18, He read the prophecy pertaining to Him of Isaiah 61: 1-2, *“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set a liberty them that are bruised, to preach the acceptable year of the Lord.”*

The God-ordained plan and purpose is being fulfilled. Because Christ rose from the dead and lives in the redeemed, He continues His ministry through them. The lost are saved, those who are bound are made free, the sick are being healed, for Jesus Christ is the same, yesterday, today and for ever. We are a part of the covenant God made through Jesus Christ. In Isaiah 42: 6-7, it says, *“I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of*

the people, for a light of the nations, to open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness out of the prison house.” We know that this prophecy has become a fact. The fulfilment can be read in Matthew 12: 17-21, “... *that it might be fulfilled which was spoken by Isaiah, the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show justice to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth justice and victory. And in his name shall the Gentiles trust.*”

The prophet Isaiah describes the Redeemer as a servant in His sufferings in chapter 52, from verse 13, through chapter 53: 12. The prophets have foreseen His road to Gethsemane and up to Calvary by divine revelation. Isaiah wrote, “... *when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed.*” (chapter 53: 2b-5).

In Psalms 129: 3, His sufferings were also foretold, “*The plowers plowed upon my back; they made long their furrows.*” We might wonder why He had to go through all the sufferings, but we understand that he had to take our chastisement. We were the guilty ones. In Isaiah 50: 6, a similar thought is being expressed, “*I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*” Every Bible reader knows, how our Lord and Saviour was mocked, beaten, spit at and so on. Everything the prophets foretold, was fulfilled.

As a servant, the Messiah was humiliated in a way that perhaps no other person was at any time. He was treated as though He was the most guilty criminal on earth. In Mark 14: 65, we read, “*And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy. And the guards did strike Him with the palms of their hands.*” Who can comprehend that the Lord of glory became the man of sorrows, tears, and agony? In Mark 15, we can read about the crown of thorns, which was put upon His head, how the scoffers made fun of Him. In verse 28, the explanation is given, “*And the scripture was fulfilled, which saith, And He was numbered with the transgressors.*”

In His sufferings we don't see Him as King in His beauty; we see Him as a servant, taking all the human burden upon Him. The prophet Isaiah has also foretold what the fruit of His sufferings would be, “*He shall see*

of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (chapter 53: 11). He was Lord, but had to act as a servant. We were the guilty ones who deserved death, but are justified by faith. We were forsaken by God, but then He took our place while dying on the cross, and cried with a loud voice, *"My God, my God, why hast thou forsaken me?"* That was the moment, the sins of all the world were placed upon Him. God cannot tolerate sin, so He withdrew at that point, but the next moment the spear was put into His side, the holy blood was shed for our redemption, and we were reconciled with God.

In Psalms 22: 1, David had prophesied by divine inspiration that this would happen. In verse 7, we read, *"All they who see me laugh me to scorn; they shoot out the lip, they shake the head"*. We know from the account they have done it. David further states in verse 16-18, *"For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may count all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture."*

Do we actually realize, how perfectly more than one hundred prophecies, given in the Old Testament, were fulfilled at the first coming of Christ? Everything from His birth to His going up to heaven was predicted and became truth. The apostle Peter makes the following statement, *"... receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ who was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow."* (I Peter 1: 9-11).

As the Spirit of God revealed to the prophets what would happen, we now look back and see by the revelation of the same Holy Spirit that it took place for our sake. Paul expresses it so beautifully in Eph. 2: 13-16, *"But now in Christ Jesus ye who once were far off are made near by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of two one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you who were afar off, and to them that were near. For through him we both have access by one Spirit unto the Father."*

We are the beneficiaries, recognizing by faith that we are what God made us to be through Jesus Christ, our Saviour. We are no longer what Satan made of us through disobedience and sin. We recognize our total redemption being placed back again into the position of sons and daughters of God, having obtained eternal life.

To think that our Lord had to walk this way because of us, we feel very little. His amazing grace was bestowed upon us, His love was manifested towards us. He, the Lord and Master (John 13: 13), refused to be called so, when He was acting out His role as servant. *“And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, except one, that is, God.”* (Luke 18: 18-19).

When we see Him in His humanity, He did not even take any honour or glory from anyone. He said in John 5: 41, *“I receive not honour from anyone.”* In verse 44, He said, *“How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?”* It shows His role as servant. As such He came to do the will of God and accomplish the redemption work. In this respect He said, *“And he that sent me is with me. The Father hath not left me alone; for I do always those things that please him.”* (John 8: 29). As a servant, He came to minister. Therefore, we read in Matthew 20: 28, *“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”*

In His outward appearance, the Messiah was a servant, but inwardly He still was the Lord of glory. It was only necessary for Him to become everything, so the great plan of salvation could be fulfilled.

The Prophet

The apostle Peter made reference to the Messiah of being the Prophet promised in Deut. 18: 18. He states in Acts 3: 22-23, *“For Moses truly said unto the fathers, A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatever he shall say unto you. And it shall come to pass that every soul, who will not hear that prophet, shall be destroyed from among the people.”* The Lord also had to fulfil the office as a Prophet. Therefore, the admonition was given, that every soul which will not hear that Prophet shall be destroyed. We must hear and believe Him, in order to hear and believe God and have eternal life.

On the Mountain of Transfiguration, the voice was heard from the supernatural cloud, *“This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were very much afraid.”* (Matthew 17: 5-6). Only if the fear of God comes upon us, we will have the right attitude towards the Lord, His Word, and to what He does. If we see Jesus Christ glorified, we shall take heed to the words, *“Hear ye him!”* We have no obligation to hear any institution, clergy, or spiritual authority; we are told to only hear and obey Him.

He was the Lord, acting as a Prophet, declaring the perfect will of God through the perfect Word of God. John the Baptist was being asked, “Art thou that Prophet?” And he answered, “No.” (John 1: 21). John was the greatest prophet, because he bridged the Old to the New Testament, and introduced the Messiah as the Lamb of God, but he was not that Prophet of whom Moses spoke. This was the Messiah. Through Him, the prophetic part of the plan of salvation was made known and confirmed by His ministry. In John 6:14, we read, *“Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”*

There had to be a part of the ministry of the Messiah which was to be prophetic. Every Scripture needs to be fulfilled. If He is spoken of as a Prophet, He had to claim to be sent as all the prophets were sent by a divine commission. This was one of the offices He held, while being manifested as the Son. Therefore, we read in John 5: 19, *“Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for whatever things he doeth, these also doeth the Son in the same manner.”*

As the Son of Man, He manifested His humanity in the same way as the prophets did. Here was not a helpless God, speaking to a mighty God, but the Son of Man, Jesus Christ, in His prophetic office was speaking to God. The prophets the Lord had sent were seers; by divine inspiration of the Spirit they saw visions, and the will of God was made known unto them. Here we see the Son of Man, taking the place as a prophet, a seer, to fulfil the Scripture. He spoke that which He saw and heard.

Also the Old Testament Scripture written in Psalms 40: 7-8 referred to Him, as recorded in Hebr. 10: 7-9, *“Then said I, Lo, I come ... to do thy will, O God.”* The prophets and many of the righteous desired to do the will of God, but somewhere they failed. Here is the One who couldn’t fail, He didn’t only intend to do it, but had the power to do it. In Hebr. 10: 10, it says, *“... by which will we are sanctified through the offering of the body of Jesus Christ once for all.”* He was the perfect Lamb — the perfect sacrifice, through Him we have perfect redemption.

As the begotten Son of God He took away the disobedience of the first Adam and established total obedience towards God. Because He could do and accomplish the perfect will of God here on earth, we are now set into the position of also doing the perfect will of God. According to Col. 2: 13, we have received total forgiveness, *“And you, being dead in your sins and the uncircumcision of your flesh, hath he made alive together with him, having forgiven you all trespasses.”* We all know, Christ had to be a prophet, but He was more than a prophet. He was the great I AM who spoke through

all the prophets. He was the One who could say, *“Before Abraham was, I AM.”* (John 8: 58).

The Lamb Of God

During the Old Testament, the lamb was looked upon as the innocent sacrifice, portraying the perfect Lamb of God that would come to die for the guilty human race. When John the Baptist saw the Messiah coming, he pointed towards Him and said, *“Behold the Lamb of God, who taketh away the sin of the world.”* (John 1: 29). Peter wrote, *“Forasmuch as ye know that ye were not redeemed with corruptible things, like silver and gold, from your vain manner of life received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot”* (I Peter 1: 18-19).

Those who are part of the church of the living God were perfectly redeemed through the godly blood (Acts 20: 28). In Romans 3: 25-26, the apostle expresses this thought, *“... whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus.”* What a marvellous Truth is being presented to us through the Gospel of Jesus Christ! We have Christ, the answer to all our questions. Through faith those who believe are justified, even sanctified for ever, as He also sanctified Himself for us (John 17: 19).

The Priest

The Messiah also had to be the high priest of our confession. In Hebr. 9: 14, we read, *“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”* As Priest we see Him to be the One to offer the sacrifice. At the same time He was the Lamb, the sacrifice Himself. During His earthly days He prayed. This was not a show, this was human necessity.

In Hebr. 5, from 7, we read, *“... who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he*

feared, though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him, called of God an high priest after the order of Melchizedek." In the body of flesh He was a man; He suffered; He was totally obedient. All that was part of the great plan of redemption. He came to our rescue, because we could not help ourselves.

We read about this mysterious Melchizedek in Gen. 14: 18, "*And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, who hath delivered thine enemies into thy hand. And he gave him tithes of all.*" If someone only reads this Scripture, he might think there was a king in Jerusalem, who also held the office of a priest.

In Hebr. 7, this king and priest is being described a little closer, "*... to whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.*" (verses 2-3).

There is only one who can be called "the King of Righteousness" and "the King of Peace". He is the King of kings. In the days of Abraham He had not yet come into the body of flesh; so He had no beginning. That's why it says in that connection, He had no father and no mother. But since He came into the flesh, he was born a Son; therefore, He had to have a father and a mother.

Every king or priest on earth has a father and a mother, but Melchizedek, the King of peace, did not have one. That is again an overwhelming proof that the Lord, who came to Abraham as a priest, came later into this world as the Son. As a Priest He came with bread and wine to Abraham, which symbolizes the Lord's supper. After the battle over the enemies was won, the supper took place. It will be the same with the redeemed. After the spiritual battle is over, those who had obtained the victory, shall be taken to the great supper with the Lord.

In the Old Testament, the high priest could only enter the holiest of holies once a year at the great day of atonement (Hebr. 9: 7). But Christ entered with His own blood as the High Priest once for all, and thereby completed our redemption. His blood was not soaked up by the dust of this earth, it was shed upon this earth, but according to the Scripture, He went into the holiest with His own blood and put it down on the mercy seat.

Since that day, God's mercy is available for all who wish to receive it. The blood still speaks for us today. It's the blood of the new covenant, which is applicable for all who believe during the time of grace. This reminds

us of the prophecy Isaiah gave in chapter 53: 10, *“Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”*

Mediator and Advocate

Atonement and reconciliation refer to a mediator or an advocate. Job was the one in the Old Testament who emphasized this thought very specifically. *“If there be an angel with him, a mediator, one among a thousand, to show unto man his uprightness, then he is gracious unto him and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child’s; he shall return to the DAYS OF HIS YOUTH. He shall pray unto God, and he will be favourable unto him, and shall see his face with joy; for he will render unto man his righteousness.”* (Job 33: 23-26).

This has exactly happened to those who believe. The price was paid, we are redeemed, sinless and spotless in the presence of God. At the second coming of Christ those who belong to Him will be changed in their bodies and return to a perfect youth again and, as predicted in Job, remain that way for all eternity. Amen.

Already the prophets and sages in the Old Testament were waiting for the redemption to take place. Job cried out by faith in all his trials and hopeless situation, *“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my heart be consumed within me.”* (Job 19: 25-27).

We see the Messiah manifested in all the various attributes besides God. In view of this, Paul has written in I Tim. 2: 5, *“For there is one God, and one mediator between God and men, the man, Christ Jesus.”* Not two Gods, not two persons within the deity, but one God and one mediator: the man, Christ Jesus. We have to understand once for all, that He had to be man in order to redeem mankind and to be able to die and shed His blood for a ransom of the church.

In Heb. 12: 24, it says that we have come *“to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”* We have to believe everything, before it can become effective in our own spiritual lives. Already in the Old Testament the mediator was spoken plainly of in the person of the prophet Moses, who stood between God and the people. In the New Testament, he is referred to in Acts 7: 38 with the following words, *“This is he that was in the church in*

the wilderness with the angel who spoke to him in Mount Sinai, and with our fathers, who received the living oracles to give unto us.” God did the speaking, and Moses was the one to deliver the words he received to the people. He acted as a mediator.

Also the ministry of an advocate is necessary. John speaks of those who believe, *“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father; Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”* Again we see Christ next to God, but not as another person, but in one of the necessary offices pertaining to the church and the plan of salvation. He now sits to the right hand and power to the majesty on high. That was prophesied in Psalms 110: 1, *“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”* There He remains until time ends, and all things are put under His feet (Heb. 1: 13) .

Summary

Throughout the period of the New Testament, Jesus Christ is seen besides God; although never as a second person of God, but always in one of the offices of ministries He had to fulfil, for instance as Son of Man. When Stephen looked up towards heaven, he said, *“Behold, I see the heavens opened, and the SON OF MAN standing on the right hand of God.”* (Acts 8: 56). Jesus Christ had to be many things: the Lamb of God, the High Priest, the Son of Man and so forth, as we have expounded. Every time He was seen besides God, He was shown in action, according to the necessities of the great plan of salvation.

He had to become all these things for the sake of our redemption. In Hebr. 12: 2, we read, *“... looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*

The same One who was seen by Stephen as the Son of Man, John saw walking in the midst of the seven golden candlesticks (Rev. 1: 12-20). Stephen saw Him in heaven, John saw Him on earth in the church. The same one is the High Priest who can be touched by the feelings of our infirmities (Hebr. 4: 15). He is the Advocate who makes intercessions for us at the mercy seat.

He could also appear in the bright shining light to Saul on his way to Damascus, as recorded in Acts 9: 3-6. When Saul asked, *“Who art thou, Lord?”*, He answered, *“I am Jesus, whom thou persecutest ...”* So, who is He? What is He? Where is He? One sees Him as the Son of Man next to God on the throne; the other sees Him at the mercy seat as High Priest,

making intercessions for us. The next one sees Him walking in the midst of the seven golden candlesticks. And again, He was seen in the supernatural light which blinded the eyes of Saul.

This is not all: John records, while on the isle of Patmos, that he saw Him as the Lion of the tribe of Judah that prevailed. Then he saw Him as a Lamb which was slain. We could continue referring to His manifestations. In spite of them, He remains the same. These were different roles He had to act out. But if we come to the essence of the whole matter, the trace leads back to the Lord God eternal. We do not stop at His necessary manifestations, we also know that one day, when everything comes to completion, we will see Him as He is. The Lord can reveal Himself as He pleases, and will ask no one's permission to do so.

Sons of God

We are dealing with the most essential Truth, that God accomplishes His own plan with humanity. He had to establish the relationship to us; therefore, He appeared to the children of men as the Son of Man. In Hebr. 2: 6-9, we read, *“What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man.”* This all happened because of us. He had to take the body in which we were, in order to be able to suffer, die, and raise from the dead, and go into glory. Thereby, He made the way for us.

In Hebr. 2: 10-11, it says, *“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren.”* After His resurrection the Lord spoke to the women at the tomb, *“Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.”* (Matth. 28: 10).

What a wonderful thought! The One who sanctifies and those who are being sanctified have the same Father. Thereby, God's purpose is being accomplished to bring us back unto Himself as His sons and daughters through Jesus Christ. The same thought is found confirmed in John 20: 17, *“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father.*

But go to my brethren, and say unto them, I ascend to my Father and your Father and to my God and your God."

In completion it will be revealed that all sons and daughters of God are changed and will appear in the very likeness of our Lord Jesus. John writes, *"Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."* (I John 3: 2). As certain as it is written, it will take place. The eternal council of God shall stand and those who truly believe will see the final realization thereof.

In Psalms 22: 22, it says, *"I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."* His Name is not made known to each and everyone, but as it is written, He makes Himself known to His brethren. They are the ones who rightfully address God as their heavenly Father. Everything is given to us by God through Jesus Christ, our Lord. *"For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, who is the head of all principality and power"* (Col. 2: 9-10). This is also true and will be manifested in the sons and daughters of God.

We see our Lord in His humaneness, as He takes care of all the various aspects in connection with the work of redemption. Like an actor must play different roles, so He has to play every role necessary in regards to our salvation. If we search the Scriptures, as we are told to do, we find Him described in every aspect. In the Old Testament, the Scripture testified of what He would be. In the New Testament, it shows that He was just the fulfilment thereof. For those, who claim to have eternal life and believe to be truly born again, it will be easy to understand by divine revelation that Christ is shown in all the various manifestations and ministries.

In John 17: 3, a very important statement is found. Jesus said, *"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."* As we have shown, Christ is not seen as another God besides the One, but He is the direct manifestation, as stated in Hebr. 1: 3a, *"... who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power ..."*. In John 6: 40, He says, *"And this is the will of him that sent me, that everyone who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."* How important the belief that God revealed Himself in the Son is, can be seen from the following words: *"He that believeth on the Son hath everlasting life; and he that believeth not he Son shall not see life"* (John 3: 36).

The Lord has been introduced to us. Finally we look behind the human veil and confess with Thomas, when we see Jesus as the great Conqueror, *"My Lord and my God!"* (John 20: 28). According to the testimony of the

Apostle Paul, only those who truly have the Holy Spirit are able to confess Jesus Christ as Lord. Of course, as Lord He is God (I Cor. 12: 3).

As the good Shepherd, He gave His life for His sheep. As the Lamb of God, He shed His blood for our redemption. As the High Priest, He went into the holiest of holies. As the Advocate, He makes intercessions for us, etc., etc. He is also the Chief Cornerstone upon which His spiritual house, His church, is built (I Peter 2: 4-10). When the church is completed, He will be the headstone. He is Alpha and Omega, the First and the Last. As Son of Man, He was the Prophet; as Son of David, He will be the King, as Son of God, He was the Redeemer.

Whosoever sees the Lord in all the many descriptions besides God, must always keep in mind that these are necessary for the great plan and purpose of God with humanity to be accomplished. When time will merge into eternity, everything will be over, and we will see God to be all in all. After the time of grace ends, we shall reign a thousand years with Christ (Rev. 20: 6). This great promise He gave to us in Rev. 3: 20-21. After the millennial reign will be the white throne judgment, and then time fades into eternity.

The Ancient

In Daniel 7: 9-10, a very peculiar incident is being recorded, *“I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame, and his wheels as burning fire ...”* God certainly doesn’t age, He is no grandfather, He is our Father and the same unchanging God for ever. In this vision, Daniel saw Him as Judge, the highest authority in all His majesty and dignity. The bridge is shown in verse 13. Daniel said, *“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.”*

Such Scriptures were used to prove more persons within the Godhead, totally overlooking the fact that already in prophetic pictures the Old Testament prophets foresaw what would take place in the New Testament. This vision has not been fulfilled up to this day: *“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”* (verse 14).

The moment will come when Christ will reign as King, and we with Him. Would you be surprised to find the same description of the Ancient of days coincide with the Son of Man? To verify this we shall read in Rev. 1, from verse 13, *“... and in the midst of the seven candlesticks one like the*

Son of Man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were like a flame of fire ...”.

If we speak of terminologies used in the New Testament, we would simply say, Daniel saw the Father with the white hair, and John saw the Son with the white hair. Both descriptions are very much the same. This only confirms again that the Son is the manifestation of the Father and finally will merge again in God, as stated in I Cor. 15: 28, *“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”* This is very clear.

There was a time, when the Son did not exist, but instead He was the Lord; now He exists as the Son, and then will be Lord again. The same One, whom John saw walking in the midst of the seven golden candlesticks as the Son of Man, is the One who gives His own testimony with the following words, *“I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty.”* (Rev. 1: 8). Before the Lord gave His own testimony, John saw Him in a vision coming, *“Behold, he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.”* (verse 7).

In Rev. 20, from verse 11, the white throne judgment is being shown. Only one was sitting on the throne; before Him all are to be gathered. John testifies, *“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God ...”.*

In Rev. 22, we read about the throne of God and of the Lamb (verses 1+3), but when it comes to the description of Him as the person, it certainly is spoken of in the singular (verse 4), *“... and they shall see his face (not: their faces); and his name (not: their names) shall be on their foreheads.”* Finally the One that spoke at the beginning will be heard again. In the last chapter of the last book we hear Him say, *“And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.”* (Rev. 22: 12-13).

Anyone knows that volumes of books could be written on this inexhaustible theme. These few scriptural references are meant to help each one to do his own searching by prayer. We must make sure to stay within the limits of God’s Holy Word in whatever we believe and teach. When all things are completed, there will be no more need of a Saviour, a Healer, a Mediator, an Advocate — all will be brought back to God again and make

perfect for all eternity. Then we will not hear about the Son of Man, about the Son of David, about the Son of God — God simply will be all in all.

The description found in Rev. 21: 3-7 is given as a conclusion with this brief exposition, *“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”*

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