

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

John 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Note: If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

Old Testament: Christ Son of God // New Testament: Christ Jesus Son of God 'son of man'

Ephesians 3:1-4 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of (i.e. '*an administration regarding*') the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery (i.e. '*a shutting of the mouth*'); (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge (i.e. '*having been put together*' in my '*intellect*') in the mystery of Christ)

Paul was selected for the this. The Lord over some years by the Spirit arranged in Paul's '*intellect*' the Old Testament interweaving of '**the mystery of Christ**' and then he was given this '**administration**' to the Church both Jewish and Gentile; which was so outstandingly of the Lord that all of the apostles honored it and pointed the brethren to it.

This Wondrous Mystery actually was '**a closing of the mouth**' by the Lord God of Israel because throughout His people's history they had more times of rebellion than obedience (as has been and is the case with the Church). More important, however, is the Intent of the Lord that when he arrived (according to the Abrahamic Covenant) with the Spirit of the Lord upon him that the people must accept or reject him by the spirit in each of them (as it continues to be).

Thus, when he did come, we observe in the New Testament the interplay between him and Satan and the religious leaders and the people. Now that he had come and is now on the throne with the Father, all believers needed and do need to see and comprehend Paul's message that It had been prearranged within God's Plan of the Ages. Moreover, (like with Jesus' parables) that Truth would be given by the prophets, psalms, etc. such that only by the Spirit would it be revealed.

So much through the ages has the Church turned to the New Testament, nearly ignoring the Old Testament, that we see only the mystery solved ... but see not much of The Whole Christ who with the Father prearranged all of It.

3:5-9 Which in other ages was not made known unto the sons of men, as it is now (by Paul's ministry) revealed unto his holy apostles and prophets by the Spirit; That (furthermore) the Gentiles should be fellowheirs, and (also) of the same body, and (also) partakers of his (the Lord's) promise in Christ (himself) by the gospel (good news): Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his (Christ's) power. (For) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

... And to make (i.e. '*shed rays of light upon the whole*' for) all men (to potentially) see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ:*

I added (potentially) because of Paul's great hope for all men beyond his own ministry.

3:10 To the intent that now unto the principalities and powers in heavenly places might be known

by the church the manifold wisdom of God,

Even 'the principalities and powers in heavenly places' were not of clear understanding of all even as they gazed over the shoulders of saints on earth reading their Bible (Old Testament); but due to Paul's ministry they know and continually celebrate.

Is it any wonder, then, that through the ages of the Church that idle Christians and their leaders have wanted more the benefits of union with Jesus than to walk the walk of saints like Paul to understand our Master the Lord Christ.

Dear reader, Jesus clearly stated that no man truly knows the Son except the Father. Yet, so much of the Church claims to know their Lord Jesus. I am afraid that the world does not believe us as we make such a claim.

Ah, but each Christian can *know about* him (the Whole Christ) by the same method and walk of Paul. The Spirit taught him in the Olden Scriptures *about* Christ. The same continues available more than ever with free Bible aids; my favorite being Strong's Number System available for free or very low cost. My efforts in this website are to encourage you to try it for yourself.

3:11 According to the eternal purpose which he (God the Father) purposed in Christ Jesus our Lord (who 'created all things'):

In this series on The Whole Christ, I continue to present from all scripture (as best I can in the spirit of the Ephesians passage) that the Lord Christ *Jesus*, the Only Begotten Son of God of the New Testament, was ... and is in fact ... the very Christ and Lion of Judah of the Old Testament ... who arrived as Israel's Messiah within the womb of a young virgin of the lineage of David of the tribe of Judah.

Isaiah 9:6 For unto us (i.e. Israel) a child is born, unto us a son (i.e. builder of the family name) is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Therefore, when he emerged from that womb *in the form of a male Judahite babe* (as the Lord of Abraham had Covenanted unto Abraham's lineage) he was found by shepherds in a manger in Bethlehem the City of David.

It is entirely illuminating (to the inquiring mind) that in the accounts of Christ's arrival (i.e. a babe within a womb) that the Gospel writers did not write 'he'. Instead they wrote 'it', which implies that this babe was not a normal human; for here was *the arrival of the Promised Son of God directly from heaven*. Thus, I remind the reader of this Truth by using (**It**) regarding the Christ in Mary's womb.

Therefore, eight days after the arrival of *the Lamb Slain from the Foundation of the World*, (**It**) was taken to the local synagogue in Bethlehem (birth place of King David) and (**It**) was properly circumcised according to the Law of Moses ... and named Jesus according to the Angel Gabriel.

Whereupon (**It**) walked his Days as Pleasing unto the Father.

Therefore, during the years of this Walk, Jesus was a *Conjunction* of two modes of God's salvation (i.e. faith within and obedience to the Law of Moses, and faith within and obedience to the Law of Christ).

Therefore, upon the resurrection of Christ Jesus, the former salvation began its rapid decrease as the final Salvation displaced it.

In this discourse, then, we shall go back and forth from Old to New (as the texts above) to consider passages in the light of Stephen's Number System. [The Spirit surely led Paul in his higher ministry back and forth in the Olden Scriptures.]

We shall begin with Moses in his writings of the Pentateuch regarding *A Covenant Promise* specifically for Israel, which was and is continuation of the Abrahamic Covenant.

Moses Receives a Covenant Promise regarding Israel -

Deuteronomy 34:1-5 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over (the Jordan River) against Jericho. ...

... And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the

plain of the valley of Jericho, the city of palm trees, unto Zoar. ...

... And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob (thus unto Israel), saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

So -

So, where in Scripture did the Lord God *first* mention (regarding the Abrahamic Covenant) that he would come to earth in a male *form* to walk upon the land which the Lord did '**swear unto Abraham, unto Isaac, and unto Jacob**'? He would arrive unto the tribe of Judah and not unto the tribe of Levi (the family of Aaron priests to the Law). Therefore, he would not arrive to be a Great Priest of the Law, but instead as a Great King of Israel of the lineage of David. Thus, as I presently think of it, what comes to mind for *the first time* (later in Scripture it would become more clarified) -

Deuteronomy 18:13,14 Thou (i.e. the nation of Israel, not individual Israelites) shalt be perfect (i.e. 'entire, complete, integrity, true') with (that is, *not be without*) the LORD thy God. For these nations, which thou (i.e. Israel) shalt possess, hearkened unto (i.e. 'to be directed unto') observers of times (i.e. meaning 'to cover or cloud over' as a magician *covertly performs his tricks* or an enchanter *beclouds and deceives the minds of onlookers*, and as politicians can *becloud by actions and words*'), and unto diviners (i.e. 'those who determine something or distribute things by means of divining by the lot or by words within a magical scroll or writing): but as for thee, the LORD thy God hath not suffered thee so to do. **18:15** The LORD thy God will raise up (i.e. 'to rise up' as 'to abide, to accomplish, to make clearer, to confirm, to continue, to decree, or to endure') unto thee (Israel) a Prophet from the midst (i.e. 'out of the center') of thee, of thy brethren, like unto me (i.e. 'worthy'); unto him (i.e. such a Prophet) ye shall hearken;

The phrase '**like unto me**' does not mean *like unto Moses* (though Moses certainly was worthy of his calling). This phrase '**like unto me**' is a mistranslation which instead means '**a worthy One**' that would '**rise up**' from the midst of the brethren' '**and (I) will put my words in his mouth**' (verse 18).

Such a '**rising up**' is the very means by which the Lord regularly rose up prophets unto Israel; that is, the Lord Himself would consistently give unto a man words for His people to hear and He would stand behind them to make them true; and thus in time the people would recognize the Hand of the Lord especially upon the man.

Moreover, '**prophet**' means '*inspired*', or more properly '*in-spirited of the Lord*'. Within Israel and according to the Law, each person (and more so the people) must discern a true prophet among the many would-be-prophets.

Even so, the Lord spoke from time to time by a person (usually a man, sometimes a woman) who was not an ordained-of-the-Lord prophet. However, He would always do so in a special manner within a special circumstance such that the people knew beyond a shadow of a doubt that the words or action was of the Lord Himself.

Ah, but what we have in verses 16-18 is a comparison of the Coming **Prophet** unto the special prophet Moses; yet, Moses did not rise up from among Israelite slaves, but rose up as a son of Pharaoh.

Furthermore, consider that Moses heard God speak and proclaimed His words when ordered to do so; while yet the Coming **Prophet** would be speaking forth *the actual words* of the '**Lord thy God**'. Christ Jesus claimed that which a great many Israelites came to see and understand ... that his words and actions were not his own, but were *words and actions of the Father*. Many wondered if Jesus '**was the Prophet**'.

Luke 7:15-17 And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

In the wilderness over forty years, Israel was often rebellious. Yet, the Lord demonstrated enough compassion to keep them on track to the land covenanted unto Abraham's lineage by means of

chosen Jacob and his sons. Ah, but Israel, when *in* the promised land, must *hearken unto the Prophet-Christ when he arrives*, or else Israel would loose the land. Israel (the united twelve-tribes of Israel) did lose the Covenant Land ... until such time that their Savior-King returns to set up his kingdom to rule over Abraham's Lineage.

18:16 (Even) **According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly** (before the Mountain of God in Sinai), (you my people were also) **saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.**

18:17,18 **And (so) the LORD said unto me (Moses), They have well spoken that which they have spoken. (Thus,) I will raise them up a Prophet from among (i.e. 'out of the center' of) their brethren, like unto thee (i.e. 'worthy' to be the Lord's mouth), and will (actually and truly) put my words in his mouth; and he shall speak unto them all that I shall command him.**

This is exactly what Jesus claimed when he spoke and acted.

Luke 4:17 **And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,**

4:18,19 **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 at liberty them that are bruised, To preach the acceptable year of the Lord.**

4:20,21 **And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.**

And this is why the rebellious religious leaders of Jerusalem, keepers of the Law, stated that Jesus was claiming to be the Christ Messiah, the Son of God. Such leaders and their followers were not of Christ's sheep and could not come unto any other conclusion.

So let us consider -

Matthew 26:62,33 **And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.**

26:64 **Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

26:65-67 **Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,**

27:39,40 **And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.**

27:41-43 **Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.**

Luke 22:70,71 **Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

Mark 15:29,30 **And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross.**

15:31,32 **Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from**

the cross, that we may see and believe. And they that were crucified with him reviled him.

15:33,34 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

15:37-39 And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

John 1:17,18 For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

1:33,34 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

It is because of these early verses in the Book of John that we see that the word was growing quickly and strongly throughout Galilee and Judea because God the Father was speaking with Jesus' mouth and doing Jesus' actions. This, then, scared the daylights out of the religious leaders in Jerusalem who could not receive it because they were not of Jesus' sheep ... and they must protect the Law and God's people.

It is interesting through the ages of the Church how so many leaders have jealously protected their followers (whether many are few).

18:19 And it shall come to pass, that whosoever will not hearken unto my words which he (the Messiah Prophet) shall speak in my name, I will require (i.e. 'seek' him out to 'ask') it of him.

Here is 'the Lord' (God of Israel, Promised Christ) speaking to Moses of what he (as Christ Jesus) would in-future-fact be speaking in Jerusalem ... such that the Words would eventually be carried out to all the scattered people of the scattered tribes of Israel throughout the ages until their Lord Jesus returns to 'ask it' of each of them.

18:20 But the (a) prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

18:21,22 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: ...

... thou shalt not be afraid of him.

Interesting: The emphasis *is on* what the Lord has not spoken (is not speaking) ... for whenever and whatever God speaks He finds His own special way, method, or manner to prove that the speaking or action is of Him.

Example: This Sermon and my words are not His words. Even so: If any word of the Scriptures like as a spark lands within you ... then know that the spark will ignite in you a fire. It may be a tiny fire or a large fire, but the fire will be of God and not of man. Therefore, you can trust it ... even as He continues verifying it by fire.

Luke 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Moses Regarding Adam and Eve-

Genesis 1:26-28 And God said, Let us make man (i.e. the word is '*adam*', '*ruddy*' a reddish complexion) in our image, after *our (own) likeness*: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man (i.e. *the God-created-man ... adam*) in his own image, *in the image of God created he him*; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and *replenish* the earth (i.e. '*soil*', '*redness*', as some red soil in our mountains), and *subdue* it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (i.e. '*the firm*' as in earth, land, field, region of land, etc).

2:7 And the LORD God formed man (*ruddy, adam*) of the dust (i.e. '*powered or gray*') of the ground (*redness*), and breathed into his nostrils the breath of life; and man (*ruddy, adam*) became a living soul.

2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

In Genesis 1:10 note that the ground (i.e. '*firm*') was '**good**' which included a set aside parcel of the ground for the garden in Eden. Note also that Adam had been made of the ground outside the garden and was then placed in the garden.

3:1 Now the serpent was more subtil (i.e. '*cunning, crafty, prudent* for his own purposes') than any *beast of the field* which the LORD God had made (i.e. '*to do* meaning future, or *made* meaning past tense').

The word '**beast**' is a broad sense of '*alive, raw* (i.e. flesh) or *fresh* (i.e. plant, water) or *life of living things, etc.*'; and '**of the field**' means **spread out**, i.e. a *field, flat* or *level*, etc.

And ... because the situation of this verse was in the Garden of Eden where Adam already had named the animals in the garden ... which the Lord God '**had made**'... this verse may well mean that this *spread out field* was the garden itself including its plants, animals, humans (i.e. Adam and Eve) ... and if so then the verse means that Satan was more cunning, crafty, and prudent in regarding his own agenda than any of the garden's *alive* things. This then would mean that God's good things (like things of the garden) cannot even think as do Satan and his minions (i.e. the Lord's sheep cannot mentally compete with Satan and must depend upon our Shepherd).

We know that Satan had already been created as a Master Angel and that he had fallen to earth along with one-third of the angels of heaven. Moreover, we know from chapter 1 that on the earth animals and such beings and things already had been created. Additionally, we know that Adam had been *created out of the dust of the earth's ground* outside the garden.

Even so, the word '**Lord**' had been added to '**God**' (i.e. to imply Father, Son, Spirit, etc. in **One**); and then (specially for Adam) *a garden in Eden* was set aside *which included all other living things previously created*; and then Adam was placed in this garden. Within the garden, then, the Lord God created Eve out of Adam's rib. And thus they were living in the garden with those plants, animals, fresh water, etc., when ...

... And he (the serpent) said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

3:14-19 And (so) the LORD God (the **One**) said unto the serpent, Because thou hast done this, thou art cursed (see '*cursed*' below) above all cattle (i.e. '*mute*', a *non-speaking* beast), and above every beast (i.e. '*alive*' see above) of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed (Satan either had or would have seed) and her seed; it (i.e. her seed) shall bruise thy head, and thou shalt bruise his heel (even as Satan's forces bruised Christ Jesus shortly before the Cross).

In Genesis 2:4 we see it revealed that '**the Lord God**' did the creating, and thus in 3:14-19 the '**I will put enmity**' was in fact the **One**, whom we know later in Scripture as '*the Son of God, the Only Begotten of the Father*'.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: ...

... *cursed* (i.e. 'execrate', 'to bitterly curse', "bitterly warp or twist") is the ground for thy sake (i.e. outside the garden); **in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of (i.e. 'a part of') it wast thou taken** (i.e. as 'dust of the ground'): **for *dust* (i.e. 'powered or gray') thou art, and unto dust shalt thou return.**

Due to Adam (i.e. ruddy) and Eve being cast out of the good separated garden in Eden, the outside ground (redness) became cursed. In the Hebrew, the word 'execrate' being the verb and 'excrescence' the noun of this process means that the ground outside the garden from which Adam had been formed became *abnormal, grotesque, offensive*. That is, the sinful man (created and formed of God), when put back on the ground from which he was formed, polluted it. Of course, a man could not do this on his own, which shows us that God intentionally warped the ground to fit its inhabitant; that is, *the cursedness of both Satan and Adam and Eve and their Adam-lineages down through the Ages of the creation of man (i.e. Adam) became the condition of our living space*. [Please note: I am focusing on the essential meanings to stay clear of doctrinal rendering and/or teaching.]

A few questions: - What was the former condition of the '**firm**' as first raised it above the waters? - What was the situation before *the cursing* of the '**firm**' regarding living things (animals and creatures of the air)? - How long (i.e. man-measured years) was it from one verse unto the next verse?

I am not suggesting ... instead, trying to get our attention unto the fact that all which Adam would be in contact with in his life would be *cursed for 'Adam's sake'*. Not only was the serpent cursed so as to move about on his stomach, but he now had to slither around on cursed ground; indeed, the serpent and his kind, as well as Adam and his kind, had become cursed upon cursed ground. However, this does not mean that living things (animals, plants, birds, etc.) were cursed ... but that they had to share the cursed condition of the ground.

- And what about the waters (oceans, rivers, streams, etc.), for we do not see that God's arrangements of the cloud-structure which provided the moisture to ground was disturbed?

And for Eve: She shall see all of her female-lineage suffer in childbirth. Moreover, '**And I will put enmity between thee and the woman, and between thy seed** (i.e. Satan already had or would have seed) **and her seed; it** (i.e. what is the '**it**' here? **shall bruise thy head, and thou shalt bruise his heel** (even as Satan's forces bruised Christ Jesus shortly before the Cross).'

Greatly, then, is this Particular Covenant Promise ... not with Adam, but through Eve ... for in appropriate timing the Lord God would reveal through His prophets this mystery that (at The Appropriated Time) (**It**) would arrive by means of a virgin's womb of the lineage of David of the tribe of Judah.

If the Lord God would come by way of a virgin's womb of the lineage of David, then would he be human (that is, of the line of the lineage of Adam by way of Seth)?

As it would turn out ... when (**It**) would arrive unto cursed ground and into the fallen world of mankind ... The Lord God would not degrade himself to come from a sinful, fallen, cursed lineage .

Indeed, God's Plan of the Ages was designed such that the Christ Messiah would come as himself; indeed, do not the writers of the New Testament refer to Jesus as Christ Jesus or Jesus Christ?

Yet, because Christ must arrive in the '**form**' of a Judahite babe he (**It**) must walk upon cursed ground even as do all fallen men walk on cursed ground. I cannot over-stress this Bible Truth, for it is *the essence* of comprehending Christ Jesus in the Gospels as he (**It**) fulfills the Olden Scriptures about himself. Indeed, The Whole Christ *is from before the Beginning* unto all that *Follows within God's Plan of the Ages*.

Indeed, note how *immediately in the Spirit* Nathanael recognized Jesus as the Christ, for

Nathanael had been studying and living and walking **by faith** regarding and searching for the Son of God, the Christ of his Scriptures.

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

The Olden Scriptures proclaimed Christ as, when come, would be '**the Son of God; the King of Israel**'.

1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Moses Regarding Abraham -

Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

15:1,6 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And he believed (i.e. faithed) in the LORD; and he counted it to him for righteousness.

Isa 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Isa 41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Isa 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isa 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Isa 41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Isa 41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Isa 41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Per the above discussion, '**the Lord**' is the '**Son**' aspect of **God** which is **Father, Son, Spirit**. Thus, it is the Son who has become very personal to and with Abram. Indeed, out of the lineage of Faithful Noah, the Son has chosen another outstanding man ('*ruddy, adam*') to proclaim that the Son would personally arrive to cursed earth to set up a kingdom of the Son of God and would personally rule over Abram's lineage.

17:1-7 And when Abram was ninety years old and nine, the LORD appeared to Abram, and

said unto him, I am the Almighty God; walk before me, and be thou perfect (i.e. 'complete'). And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and *thee and thy seed after thee in their generations* for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Thus, later we see that this personal '*God to Abraham*' would become known as '*the God of Israel*'.

17:8-10 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*; and I will be *their God*. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Thus, circumcision was not of the Mosaic Law. Instead it was of the Abrahamic Covenant, which has to do with *the Ultimate Promise* of Christ as King to abide on earth among Abraham's lineage. Even so, *where* and *how* the Lord would arrive was revealed within the Mosaic Covenant unto Israel by way of Chosen Jacob.

Moses Regarding Isaac -

Genesis 26:23,24 And he (Isaac) went up from thence to Beersheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Moses Regarding Jacob -

Genesis 28:4,5,12,13,20-22 And give thee (Jacob) the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Compare this with -

John 1:43-46 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:47 Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

1:48 Nathanael saith unto him, **Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

1:49 Nathanael answered and saith unto him, **Rabbi, thou art the Son of God; thou art the King of Israel.**

1:50,51 Jesus answered and said unto him (an Israel in whom is no guile), **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Therefore, 'the Son of man' is Christ; and remember from just above: '**And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac.**'

Dear reader, Nathanael fully understands Jesus' words here ... even as none of the first chosen Disciples comprehended the Cross until Jesus rose from the grave and ascended into heaven.

25:9-13 **And (the Lord) God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And (the Lord) God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him (i.e. into the heavens atop of the staircase).**

More Regarding Moses -

Deuteronomy 29:1 **These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab (i.e. Israel's forty years in the wildernesses of Sinai was over and the Israelites were easterly across the Jordan River), beside the covenant which he made with them in Horeb.**

For 'the covenant in Horeb', *the essence of the Mosaic Law*, go to Exodus 19 and 20.

Not long after, *Leviticus* was added unto 'the covenant' of verse 1. (Israel yet in early years of forty years.)

Moses Regarding Israel -

Deuteronomy 29:2-4 **And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations (i.e. 'testings' both in trials and fleshly temptations) which thine eyes have seen, (and) the signs, and those great miracles: ... (but even) Yet the LORD (obviously) hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.**

29:5 **And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten (any kind of) bread, (only manna), neither have ye drunk wine or strong drink (having no vineyards of your own): that ye might know that I am the LORD your God.**

29:7,8 **And when ye came unto this place (northern Moab), Sihon the king of Heshbon, and Og the king of Bashan, came out against us (i.e. both the Israelites and the Lord their God) unto battle, and we smote them: And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.**

29:9-11 **Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. (For) Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, Your little ones, your wives, and thy stranger (that came with you out of Egypt) that is in thy camp (as servants), from**

the hewer of thy wood unto the drawer of thy water:

29:12,13 That thou shouldest enter into covenant with the LORD thy God, and into his oath, *which the LORD thy God maketh with thee this day*: That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Therefore, when Christ Jesus had accomplished his duty of Crucifixion and Resurrection -

Act 3:13-15 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

\3:16 And his name through faith in his name (is that which) hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him (the man) this perfect soundness in the presence of you all.

3:17,18 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Those things had been shown by God through His prophet; yet, such things were not comprehend and it took the Lord working with and through the Apostle Paul for at least some to see and believe and receive. How much of what has been included in our Bibles do we not yet see?

3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, ...

... which God hath spoken by the mouth of all his holy prophets since the world began.

3:22,33 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto (i.e. 'in that manner') me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet (when risen up), shall be destroyed from among the people.

3:24,25 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (For) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed (i.e. 'offspring') shall all the kindreds (i.e. 'thy descendent's') of the earth (i.e. 'soil') be blessed.

3:26 (For) Unto you first (i.e. 'in order and importance') God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

A Great Isaiah passage of the Christ -

Isaiah 51:1,2 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. (Thus,) Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

51:3,4 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation: for a (higher) law shall proceed from me, and I will make my judgment to rest for a light of the people.

Here is the 'law of Christ' of which Paul writes.

51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the

isles shall wait upon me, and on mine arm shall they trust.

As God's Plan of the Ages works out both Israel and the Church will surely see It.

51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens (i.e. 'sky') shall vanish away (i.e. 'pulverize') like smoke, and the earth (i.e. 'firm') shall wax old like a garment, and they that dwell therein (i.e. 'those that sit in places of judgment') shall die in like manner: but my salvation (and my judgment) shall be for ever, and my righteousness shall not be abolished.

51:7,8 Harken unto me (i.e. 'toward me'), ye that know (i.e. 'see, recognize') righteousness, the people in whose heart is my law; ...

'my law' is not the law of Moses given to the nation. It is the '*law of Christ*' to individuals, written often by Paul.

... fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

51:9,10 (Isaiah prays for the nation in this verse) Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations (i.e. 'ages') of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

'it' here is an ancient word for '*self*', a reference to *the Ancient One*. Note above in this sermon '*It*' used by the Gospel writers for Christ in the womb before birth.

51:11,12 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a (any) man that shall die, and of the son of man which shall be made as grass;

This is the Lord, the Christ Messiah, who in his work as Jesus called himself 'son of man' 1) to identify himself as visiting with common men that shall die and 2) he shall die among 'sons of men' also such that the religious leaders in Jerusalem, keepers of the law, shall be convinced in their rebellion that upon killing Jesus they had killed a faker who nonetheless could raise the dead.

By means of Isaiah, Christ used this phrase (Israelites greatly studied Isaiah) so that on earth when Jesus used this phrase the righteous men of Israel would recognize it from their studies.

51:13,14 And (while in fear of man you) forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and (you) hast feared continually every day because of the fury of the oppressor (oppressing you), as if he were ready (at any moment) to destroy? and where (asks the Lord) is the fury of the oppressor? The captive exile hasteneth (i.e. '*as a liquid flows*') that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

The child of God feeling trapped in his circumstance too often does not **stand in the Lord**, but instead is slipping and sliding around seeking to become loosed from his circumstance even as he fears that his bread may fail.

51:15 But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

51:22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

The Lord is speaking through Isaiah regarding His chastisements upon Israel; and this speaking is carried over into the next chapter which ends with -

52:12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.

52:13 Behold, my servant (Jesus Christ) shall deal prudently (with you), he shall be exalted and extolled, and be very high. (Yet,) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men (i.e. more than is the death experience of men ... see 51:12):

52:15 So shall he *sprinkle* many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

This is like a mischievous boy sprinkling his friends with a water-gun. Christ Jesus (in Ministry, Crucifixion, Resurrection, and seated on the throne with the Father) continues to 'sprinkle' the world for which he came and died.

Christ Jesus speaks of himself -

John 12:44-46 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 17:1,2 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power (i.e. 'privilege, mastery') over all flesh, that he should give eternal life to as many as thou hast given him. **17:3,4** And this (truly) is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

17:7 Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

This has been long and we have bounced around. Yet, my hope is that you have *sensed* the True Union of the Scriptures regarding *The Whole Christ within God's Plan of the Ages*.

Sincerely, Ron