

Volume 1, Sermon 15

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Subject: What did Isaiah hear directly (revealed) from the Lord?

This Sermon deals with this question and how did it become reflected into the New Testament?

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.

Isaiah 53:1 Who hath believed our report? and to (i.e. 'above, over') whom is the arm of the LORD revealed?

The word '**Who**' actually means '*who*', and so does the word '*whom*'.

The word '**to**' actually means '*above, over*'.

The word '**believed**' means '*to build up or support it so as to faithfully foster it (i.e. live it and recommend it) as truthful and trustworthy*'.

The word '**report**' means '*something heard and thus officially announced to whom the message is intended*'.

The word '**revealed**' means '*strip off or strip away*' (a verb), implying the *idea* of '*action from above downward*' clearly implying '*disgrace downward toward anything trying to subtract from the message*'.

Isaiah wants to know, "Who believes and accepts what he and other of the prophets have been announcing?" And he wants to know, "Who is gazing upward to see the stripped (uncovered) Mighty Arm of the Lord that shows his anger and *pending action*."

Please note that it was within *grace* that the Arm had been covered so as not to unduly terrify the people; yet now, the cover has been *stripped away* for *action downward* to the people for their *disgraceful* doings against their God.

John 12

34-36 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed (i.e. 'faithed') not on him: That the saying of Esaias (Isaiah) the prophet might be fulfilled, which he spake, (in frustration to the) Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed (... does not anyone see it)?

This passage points to Isaiah 53:1 where the prophet actually spoke to the Lord (not to his readers) as he lamented in wondering '**who**' was really listening to the Lord's words and viewing the Lord's now revealed Arm.

[[I am going through this one last time (9-10-15) before placing it on the website. In America most brethren are not gazing upward; because in light of Daniel 11:5 and on through the chapter it may well be that the prophecy is being set up in the Middle East. For nearly 40 years I have told anyone who would listen that everything of the End Times has to do with *The Bible Lands ... not elsewhere*.]]

39-41 Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I (the Lord) should heal them. These things said Esaias, when he saw his glory

(the Lord Christ's glory), **and** (therefore) **spake of him** (Christ the Lord).

Isaiah heard. As a prophet, Isaiah announced. As a prophet, Isaiah wondered in conversation with the Lord about **'who'** actually heard him! In this passage, then, it surely seems that the *'who'* is (are) those believers *'who might actually be gazing upward'*... did they not see the momentous warning?

Isaiah (*having seen the Lord's glory and therefore spake of him*) and the Apostle John (*having lived and walked with the Lord*) both were clearly describing what Isaiah had seen and with whom John had lived and walked. In other words, the Mighty Arm was continued *'stripped bare'*. The Lord Christ Jesus himself was (and still is) making that claim by quoting Isaiah, and we should closely listen.

Ah, but only those gazing upward ... Jesus always pointed upward to his Father ... could see the Bared Arm. Moreover, it was to such folks that Jesus was identified as their *Christ Messiah*. Furthermore, the Arm emphasized the *power above* Jesus as it was threatening God's people.

The passages following in Isaiah 53:1 and following in John 12:41 give us a *description* that points to Christ, both as to when he would actually arrived to Israel as a babe Jesus and as to when he would actually walk the earth among his people.

Let us therefore consider *the description*.

The Description by Isaiah

Isaiah 53

2 For he (whom the prophecy is about) **shall grow up** (i.e. *'arise highly, mount up'*) **before him** (i.e. *'the face'* of the Lord) **as a tender plant** (i.e. *'a fallen tree sprouting from its roots'*), **and as a root out of a dry** (i.e. *'parched'*) **ground** (i.e. *'firm'*, earth): **he** (of the prophecy) **hath no form** (i.e. *'comely figure'*) **nor comeliness** (i.e. *'magnificence'*); **and when we shall see him, there is no beauty** (i.e. *'view, impression'*) **that we should desire** (i.e. *'to delight'* in) **him**.

The first word **'he'** is not in the original text. Yet, it is implied and it refers to the one in the prophecy. The second **'he'** is **'the Lord'** of verse 1. So first let me rewrite this verse (i.e. my opinion according to the original language).

'For the prophesied one shall arise as the face of the Lord ... a tree (i.e. of heaven) come down to the parched earth to sprout out from the (heavenly) tree's roots ... (the prophesied one having) no comely figure nor magnificence (as when in heaven) ... and so when we (Israelites) see him (walking among us) there shall be no impression upon us that we should delight in him.'

The Son is the face of the Father (stated elsewhere) such that earth and earthlings can only look or speak to the Father through the Son. Likewise we see here that this Prophesied One when on earth is the face of the Son, the Lord, of heaven. Remember this was prophecy and meant to be 'mystery' until the prophecy is fulfilled. Nonetheless, the prophecy-fact of the Bared Arm was and continued to be in effect to Israel and it continues in effect to the entire world whether anyone sees it or not.

These following verses have to do with the person of the babe and teen years of Jesus; but even more they are a *description* of everything (having been named *'Jesus'* according to the Angel Gabriel) regarding Christ's mission while walking among the people ... and doing the Father's actions and speaking the Father's words.

Indeed, we know from Bible history that through the ages the Israelites were not constantly pleased with Israel's God (the Lord). Therefore, by means of Isaiah the Lord gave this prophecy regarding how the people would react to him when walking among them ... that he and his walk before the Father would give them *no impression of loveliness* ... and certainly would not give them *an impression of magnificence*.

Nevertheless, various people of the lineage of Abraham would be drawn unto him (i.e. as teacher, master, savior, Lord, healer, etc.); for he would walk as prophesied ... the very Son of God ... indeed, the very *Face of God*. Such folk, then, were drawn by the Spirit upon Jesus Christ.

Surely, in heaven and on earth and again in heaven he is and always shall be the Father's Shepherd unto the Father's sheep. Moreover, Christ has had and continues to be the Shepherd of his

own sheep.

No others were drawn by the Spirit to Jesus; and except for the Father's extraordinary actions and words, such Israelites saw Jesus as quite unimpressive ... a somewhat ugly misfit. They could not understand what attracted all the crowds, much less the disciples, to him. Moreover, they viewed his teachings and physical person as altogether dangerous for the nation and especially dangerous for the holy city of Jerusalem. They must protect God's people from Jesus' teachings.

Sadly, from its establishment in the world as a religion among many religions, Church leaders have mostly ignored the Promised-Christ (i.e. previously living in heaven) and focused on an earth-walking-Jesus ... a man much like themselves but without sin. Therefore, he has been fashioned into something *lovely, endearing, sweet, compassionate, etc.* along the lines of *an outstanding human being, a super-non-sinning human to be emulated*. The Church's hope is for an Attraction to draw lost souls unto the Church where they can be saved and join the Church and work for God by drawing others to the Church. Is it not preached that we must become more like Jesus?

We have come to think that *being saved into the Church and working in the Church and ministering in the Church and loving each other in the Church and separating ourselves from the world, etc. ... is in very fact Christianity*. Indeed, the world has accepted this concept of glorification of the Church as a religious truth; therefore, the world refers to the Church as but one of the world's major religions.

Dear reader, are you *a child of the Kingdom of Heaven* or "*a saint in and of the Church*"? How mixed up are we? Isaiah is still trying to get our attention. He is wondering if we have heard what he announced when he had seen the glory and heard it from the Lord himself. The Apostle John also is wondering about me and you and about the brethren. Are we wondering about that Barred Arm?

3 He is despised (i.e. '*disesteemed*') **and rejected of men** (i.e. '*vacant of men in the general sense*'); (considered) **a man** (i.e. also '*man in the general sense*') **of sorrows** (i.e. '*anguish*'), **and acquainted with grief: and we hid** (i.e. '*hide or avert*') **as it were our faces** (i.e. '*the face*') **from** (i.e. '*apart*' from) **him ; he was despised** (i.e. '*disesteemed*'), **and we esteemed** (i.e. '*to weave with one's mind, intricately think upon*') **him not**.

Let me write it with the original wording and meaning (as I see it): '*Being disesteemed, he became vacant of men in general; in that he was considered only as a man in anguish, acquainted with grief, ... and men averted their faces from him ... thus he became apart from the world's society.'*

Indeed, the prophecy became exactly the consideration of Jesus by the men of Israel's leading society. If he was really "a nothing" ... as expressed in the prophecy how people would view him ... then why did they get worked up about him to want him crucified? It is so today, as the world continues to crucify this 'Nothingness'.

At that time, this was a perfect *description* of a leprous man as viewed by his own society. What a perfect *description* of the world's *disesteeming* attitude regarding Christ Jesus as men consider him *vacant* (i.e. valueless) and worthy of *no intricate thought*. And even the Church considers him a lovely, giving, sweet sinless man to be emulated ... as if humans could actually emulate God!

4-6 Surely he (i.e. '*surely It*') **hath borne** (i.e. '*lifts*') **our griefs** (i.e. '*maladies, anxieties, calamities*'), **and carried our sorrows** (i.e. '*anguish, afflictions*'): **yet we did esteem** (i.e. '*intricately thought*' him to be) **stricken, smitten of God, and afflicted** (i.e. '*pressed down*' by the Hand of God). **But** (nevertheless) **he** (i.e. '*It*') **was wounded for our transgressions** (i.e. '*revolts*'), **he was bruised for our iniquities: the** (deserved) **chastisement of our peace was upon him; and** (yet) **with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him** (the prophesied one) **the iniquity of us all**.

Isaiah prophesied this as a warning to be read by Israelites for when the Messiah would walk among them. The warning continues today. Therefore, '**iniquity**' Biblically is defined as *a sheep of God has gone to 'his own way'*. How many varied church "'doctrines" exist today? How fortunate we are that '**the LORD hath laid on him the iniquity of us all**'. Indeed, we value "*forgiveness of the Lord*" much more than "*fear of the Lord*". I am very thankful for *forgiveness*, but also I *fear him*.

7-9 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Isaiah was

witnessing it). **He was taken from prison and from judgment: and who shall declare** (i.e. 'thoughtfully speak about it') **his generation? for he was cut off out of the land of the living: for the transgression** (i.e. 'through rebellion') **of my people was he stricken. And he made his grave with the wicked** (i.e. 'criminal'), **and (yet) with the rich in his death; because he had done no violence, neither was any deceit in his mouth** (... therefore the worldly Roman governor permitted the body to be placed in a rich man's tomb).

Isiah had witnessed it or was witnessing it as he was writing of it ... which was directly from the Lord about himself. Perhaps the Lord's action on earth was like a rerun of it ... as it was planned and perhaps rehearsed in heaven.

10 Yet it pleased the LORD to bruise him; he hath put him to grief (i.e. 'sicken him'): (thus Isaiah says to the Lord) **when thou shalt make** (i.e. 'put, set, appoint') **his soul an offering for sin, he shall see** (i.e. 'see, behold') (what) **his seed** (is like), (and so) **he shall prolong his days** (with them), **and the pleasure of the LORD shall prosper in his hand.**

Isaiah comments on what he sees and so he considers what the prophesied one probably would think in that future situation. Isaiah knows that this one is of the Lord, yet does not realize that this one is the Lord, the *covenanted, promised Christ, Messiah*.

Isaiah calculates that the prophesied one would prolong his days, even in travail, that the Lord might use him to pleasingly prosper some of the people ... and thus gain glory for God.

11 (Isaiah continues) **He shall see of the travail of his soul, and shall be satisfied:** (and the Lord responds) **by his knowledge** (of what he sees) **shall my righteous servant justify many; for he shall bear their iniquities.**

The Lord tells Isiah that when the season arrives this one shall fully see what lies before him and he shall be satisfied in knowing that his mission shall be fulfilled ... and also by his full knowing of it he knows he shall bear the iniquities of the rebellious 'seed'. Jesus the prophesied one will know that his sacrifice to the Father would bring to the Father '*many sons*' unto the Father.

Isaiah 52

Previously the Lord had said -

1-3 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, [and] sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4,6 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day [is] blasphemed. Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that doth speak: behold, [it is] I.

7-9 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

This prophecy is to introduce the next prophecy of Isaiah 53 (just above) about a Prophesied One. And the following verses will *Describe* the result.

10 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.

11,12 (Therefore says the Lord,) **Depart ye, depart ye, go ye out from thence** (i.e. where they have been scattered in the nations), **touch no unclean [thing]; go ye out of the midst of her** (perhaps the Great Babylon of Revelations); **be ye clean** (said to the families of Levi), **that bear the vessels of the LORD.**

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 rereward.

13 (The Lord continues) **Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

14 (The Lord continues) **As many were astonished at thee** (i.e. the Crucifixion and week leading up to it); **his visage was so marred more than any man** (i.e. 'male human'), **and his form more than the sons of men** (i.e. sons of 'adam', the long lineage of Adam and in this particular case an Israelite):

15 (The Lord continues) **So shall he** (as the Heavenly High Priest) **sprinkle many nations** (i.e. as per the Covenant unto Abraham and his lineage); **the kings shall shut their mouths at him: for that which had not been told them shall they see** (i.e. 'inspect'); **and that which they had not heard shall they consider** (i.e. 'understand, perceive').

These shall be kings of the nations in the lineage of Abraham. They will be astonished at the King from heaven (i.e. who he is) as he establishes his kingdom centered in Jerusalem the holy city.

Isaiah 53

12 (The Lord continues from Isaiah 53) **Therefore ... will I divide him a portion with the great** (i.e. 'great in numbers or in character), **and he shall divide the spoil with the strong** (i.e. mighty in strength or in numbers); **because he hath poured out his soul unto death: and** (even as) **he was numbered with the transgressors** (i.e. the criminals on their crosses); **and he** (shall) **bare the sin of many, and** (when it is done he will have) **made intercession for** (all) **the transgressors.**

The Lord speaks of himself ... what he will do ... what he will have accomplished in receiving his inheritance from the Father ... and what he shall accomplish for all transgressors (i.e. transgress 'by rebellion').

He shall sprinkle many nations with his Blood of Forgiveness and divide his earned portion with many and divide the spoil of the wicked nations with the nations of the Covenant through Abraham ... and he will establish his Kingdom over Israel's entire twelve tribes ... centered in Jerusalem. Indeed, travelers coming out through Egypt and going north toward Assyria (and vice versa) will stop in the land of Israel to kiss the ground of the Kingdom ... thus showing their allegiance to and love for their Saviour King.

The Description by John

John 12

35,36 **Then Jesus said unto them** (the people), **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.**

Here is Jesus fulfilling the prophecy of 53:10 as he prolongs the days.

37 **But though he had done so many miracles before them, yet they believed** (i.e. faithed) **not on him:**

So the disciples do see what the people are like, as in 53:10.

38-40 **That the saying of Esaias the prophet might be fulfilled, which** (when) **he spake, Lord, who hath believed** (i.e. faithed) **our report? and to whom hath the arm of the Lord been revealed? Therefore** (says John) **they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.**

41 **These things said Esaias, when he saw his glory, and spake of him.**

Isaiah saw the Lord's glory and spoke to him. But John tells us that Isaiah also saw and fully understood this one-to-come and that it was this one's glory which Isaiah saw even as he spoke regarding this one unto the Lord.

And therefore, in the Gospel of John, the apostle speaks of the one of whom Isaiah had reported and written about ... and warned about the transgressions of the people toward him. Therefore, in

the gospels we see being worked out the continuing transgressions by the 'seed' ... even as Jesus prolonging the days ... doing good to the 'seed' by the hand of the Father upon him. (For 'seed' see Isaiah 53:10 above.)

And the disciples (those to become apostles) knew from the beginning that this one, Jesus, was the Son of God, the Messiah.

Yet, Isaiah from his encounter with the Lord knew what the disciples did not yet know (could not comprehend) that this one would die for the sins of those transgressing against him and his Father.

The Description by Paul

Ephesians 3

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Who made the promise? In all the above passages the Lord was speaking, and Jesus quoted the prophecies, and the Apostle John makes it clear that the prophecies had come true in Jesus the Christ.

(Ah, but even beforehand we saw the promise in the Abrahamic Covenant given to the people of Abraham's lineage, which Covenant then narrowed specifically onto chosen-Jacob and his twelve sons.)

7 (Paul continues) Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 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;

Paul of course is comparing himself to the other early Apostles appointed and anointed by Jesus himself. He refers to later apostles also as 'saints', which specifically means '*a most holy thing*' ... and it is so used one hundred and sixty one times in the New Testament as '*a most holy thing*' in reference to specific and particular things. In this verse Paul uses it to refer to the *most special chosen ones* by the Lord himself and those *specially chosen afterward* by the Spirit (the Epistles specifically mention other apostles).

Paul claims that he is one such 'saint'; yet in his opinion he is the 'least' (which in the Greek actually means '*less than the least, the lowest*').

9 (Paul continues) And to make all men 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: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord:

The '**mystery**' (an '**eternal purpose**') ... *planned by God before the creation of the world* ... was of course '**hid in God**' *during the continuing world*. We have seen in these Sermons that God '**beget**' of Himself a Son (the Only Begotten Son). We have seen also that within God's Plan of the Ages that this Only Son was delegated as '**the lamb slain before the foundation of the world**'. We have seen that this Only Son labored for the Father as the *Creator of the world and pertaining to the things planned for earth during the ages of the world*. And we have seen that this Only Son was delegated to be *the Messiah, the Christ*, promised to arrive to the people of Abraham's lineage and to establish a kingdom and to rule over them in righteousness.

And of course ... as a male Judaic babe ... this Only Son (ten days after emergence for the womb was circumscribed according to the Law of Moses and given the name Jesus according to the Angel Gabriel, etc.

Paul teaches that the '**mystery**' '**hid in God**' from *before* the beginning of the world contains all these parts (or aspects) of the Continuing Life of this Only Son.

Paul wants '**all men**' to know the '**mystery**' is '**Jesus Christ**' as '**proposed in Christ Jesus our Lord**'. In other words, all along within God's Plan of the Ages the Names of both Jesus and Christ were known in heaven. Yet, in the world at the proper season, this Only Son, the Christ, arrived to

receive the Name of Jesus as instructed by the Angel Gabriel.

Paul also wants all men to know **'that now unto** (i.e. regarding) **the principalities and powers in heavenly places might be known** (also) **by the church** (members) **the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord:**

Needless to say through the ages, and continuing, there are far too many members of the Church that have not known and do not know the Fullness of *the Eternal Purpose* designed and which continues for them. Church membership, programs, etc. have bumped *life* within this *Eternal Purpose* into a secondary role.

[[It reminds me how the Federal Government of America has become consumed by myriads of political things and lost its intended destiny of *life within* the context of "*by the people and for the people*".]]

12 In whom we (all the apostles) **have boldness and access with confidence by the faith of** (i.e. pertaining to) **him.**

16-19 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all (the) saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

All the 'saints' (apostles) work tirelessly for all of the Church's members so that they, '**May be able to comprehend**' the '**breadth, length, depth, and height**' of the '**mystery**' ... and the '**love of the Christ**' which made all possible by means of this Only Son.

Ephesians 4

1-3 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.

4-6 There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

"So church members," Paul says, "For a change get together and get it right!"

7 But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

11 And he gave some, apostles (i.e. the '*saints*'); **and some, prophets** (i.e. lesser '*saints*' maturing in the Lord); **and some, evangelists; and some, pastors and teachers;**

I know that many church members disagree with my assessment of '*saints*'; yet, it seems to me that this entire passage by Paul makes it clear that *saved members of the Church are not necessarily 'saints'* ... nevertheless, they are '*called to be 'saints'*' ... which in Paul's teaching (actually *pleading*) to the members of the Church is the other-side-of-the-same-coin.

12 For the perfecting (i.e. '*completing*') **of the saints, for the** (i.e. their) **work of the ministry, for the edifying of the body of Christ:**

Paul himself is growing and thusly working, and he knows from his own experience how much the '*saints*' (apostles and prophets) need the Lord's continuing work in them. Therefore, if this is true for them, how much more do we need continued working by the Lord in us?

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (i.e. '*complete*') **man** (i.e. 'male human'), **unto the measure of the stature of the fullness of Christ:**

In the Greek there is only one word for a male adult person and it is this word '**man**'. Without study and teaching to Church members about this Only Son, this Christ, this Jesus ... this verse with the word '**man**' seems to refer to Jesus as a human male who, though sinless, was a man of earth like all the men Israelite to whom he came (from heaven) to save.

Indeed, an underlying purpose of these Sermons on The Whole Christ is to enlighten readers that Jesus was of heaven and not of earth.

In the next sermon I intend to deal from scripture about the actual body of Jesus. Below Paul says, '**But ye have not so learned Christ;**' yet, through much of the ages and continuing now in the Church *we have learned Christ to be a sinless man of earth.*

14-16 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17-19 This I say therefore, and testify in the Lord, that ye henceforth walk not as other (not saved) Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20-22 But ye have not so learned Christ; *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:* That ye put off concerning the former conversation of (i.e. 'manner, conduct, behavior of life') the old man, which (by our fallen nature) is corrupt according to the deceitful lusts;

23,24 And (nevertheless) be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore (then,) putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath:

28-30 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And (therefore) grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31,32 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

These instructions by Paul are much more chiding and pleadings to Church members. Can the things (as depicted above for 'saints') be a part of the lives of 'saints' ('a most holy thing')? We cannot find anywhere in Scripture where a 'saint or most holy one' has done these things. Even King David, loved of the Lord, would never have thought himself to be a 'saint'; for he was a man who knew his sins and confessed them always ... which is why he was so loved of the Lord, and the Lord said so.

Philippians 2

1,2 If [there be] therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies (which there should be), Fulfill ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind.

3,4 [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better (i.e. 'one another, reciprocally, mutually') than (just) themselves. Look not every man on his own things, but every man also on the things of others.

This verse seems to indicate that some church congregations (in some meeting places, large homes) within the overall church in Phillipi were into self-esteem. Therefore, Paul instructs individuals within the overall church to examine his or her own heart for this problem; and so we see the cure of self-love is to 'look ... (with love) also on the things of others'.

5 Let this mind (i.e. 'this thing', the word 'mind' is not in the original) be in you, which was also in Christ Jesus:

Indeed, the fixed internal concept and/or attitude toward others that existed in Christ Jesus means that it is a "godly thing". It is in God and is of God and comes only from God. Thus, Paul states that also it can become ingrained in the 'inner man'. Obviously only a few Christians have it (made clear in the above few verses).

6 (The Only Begotten Son) Who, (while in heaven) being in the form of God, thought it not robbery to be equal with God (i.e. his Father):

In the Beginning of the Conception of God's Plan of the Ages, note that the Son understood the Father's concept to create a world in which to have a people created from the earth's dirt. Moreover, he understood that for the Father to gain unto Himself '*many sons*' (out of that creation) that something would have to be done for choosing (or separating out) those '*many sons*' from the greater majority of humans; and to be with the Father such '*sons*' would have to be *born of heaven* after having been born of earth. Furthermore, he understood that besides the assignment of Creator he must also become the Saviour of such '*many sons*'.

Inspired within himself therefore, he knew at some point he would become '**equal**' with God the Father. Surely this was the reason (or part of the reason within the Father's Great Mind) that the Father begot His Only Son from within Himself. Nothing else could accomplish the goal. Thus, the Heavenly Love and Sacrifice of Self in the Son greatly pleased the Father.

7 But (yet the Son) made (i.e. 'to make empty') himself of no reputation (i.e. 'make empty') , and took upon him the form (i.e. 'form, as observed by others') of a servant, and was made (i.e. 'become') in the likeness of men (i.e. 'humans, male or female):

The phrase '**made ... of no reputation**' is actually a single word '*to make empty*'. In other words, when the Son descended to earthly Israel, he had '*emptied*' himself to '*emptiness*'. Compared to his magnificence in his own world of heaven ... this form was '*essential emptiness*'. Nevertheless, he was *of heaven* and *not of earth even when walking* in the earthly world on the earth among earthlings. (He was not from outer space, rather from the Father and his heavenly home.)

8 And being found in fashion as (i.e. 'the entire aspect of') a man (i.e. 'human, male or female'), he humbled (i.e. 'to make low, reduce') himself, and became obedient (i.e. 'his ear dedicated toward obedience') unto death, even the death of the cross.

Therefore, when Jesus stated that he simply obeyed the Father and that his actions and words were of the Father, he was sharing to anyone who would actually listen that he was as an empty vessel unto the Father.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Paul states that the Son, Christ Jesus, now is King of all along with the Father. Moreover, the Promise of an Inherited Kingdom coming to earth had become fulfilled ... and that Jesus the Christ is '**equal**' with the Father and shall come again bringing his Kingdom with him.

10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

12,13 (Paul instructs) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of [his] good pleasure.

There is God's Salvation accomplished; and there is an inner salvation within the Great Salvation for each of the '*many sons*' to '**work out**'. The prescription is in these verses and so many other passages of the Bible. God was pleased to make possible such Great Salvation and was pleased to require the empty humbling of His Son to accomplish It. He also provides by the Spirit the means to '*work out*' one's salvation ... being not a '**work**' of human persistence or doings, but walk of faith of the '*inner-man*'.

And Paul reminds us earthy Christians -

14. Do all things without murmurings and disputing:

Jesus had passed through what was an unimaginable earthly visit for a Heavenly Prince ... the Only Begotten of the Father ... **without murmurings and disputing**'. No one, not even Moses the *most patient* man to ever live, could do what Paul instructs in verse 14. So why did he want the people to *really try* to do the impossible?

I think it was because he wanted the people to begin to comprehend what Jesus Christ did in his first visit.

Is he, then, deserving of bringing a Heavenly Kingdom with him next time?

Sincerely, Ron

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