

1Peter 3:18-20,22 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 quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

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.

We are going to consider *the period of days and nights* which passed between the time (on the cross) when Jesus *dismissed his Spirit* and when Jesus *Resurrected ... the Christ 'Who (now) is gone into heaven'*.

12:39 But he (Jesus) answered and said unto them, An evil (i.e. '*full of labors, annoyances, hardships put on them by God*') and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Therefore, we will consider three of the Gospels, beginning with Matthew -

Matthew 27

50 Jesus, when he had cried again with a loud voice, yielded up the ghost (i.e. '*Spirit*').

51-53 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints (i.e. '*holy individuals*') which slept arose (i.e. '*had been asleep*'), And came out of the graves (i.e. '*sepulchers*') after (i.e. '*with*' not after) his resurrection, and went into the holy city (Jerusalem), and appeared (i.e. '*became manifest*' or '*made known*') unto many.

54 Now (i.e. '*but*') (at the same time) when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was (*past tense*, noticing that '*breath*' was gone) the Son of God (i.e. '*Theos*', the God which everyone knew existed).

Above ground graves, sepulchers, where a body would not become absorbed into the ground were ages old in Israel and especially in around Jerusalem. Therefore, the names and often the histories of those so buried were well-known individuals, kings, prophets, holy ones, etc., as well as those wealthy enough to afford such a grave; and so there were a significant number of such graves (of the not too distant past) of well known godly individuals.

The point is that many God-fearing-alive-people would recognize them and 1) realize that scriptural statements regarding Christ the Messiah had just occurred, such that he *had arrived and now his work was accomplished*, and 2) that *a resurrection of certain-ones* had begun.

Perhaps they had been '**asleep**' in a set-a-part heavenly place just for this occasion; for we know that 'resurrection' of God's people awaits the return of His Son. If this seems strange then read on down about God's disobedient people who had been destroyed in the Noah flood being in '**prison**' (not sheol, not hades, not hell).

Moreover, note that this occurrence was *in Jerusalem ... reaffirming that under God Jerusalem is the holy city of God's Plan of the Ages*.

All occurred immediately after Christ, in body, had purposefully *sent up* (or *out*) his Spirit because he had more to accomplish in the few following days (see below).

Mark 15

37 And Jesus cried with a loud voice, and gave up the ghost (i.e. 'to breathe out' one's life).

38,39 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 (i.e. or 'breathe out' one's last;), he said, Truly this man was the Son of God.

John 17

1 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:

2,3 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

4,5 I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self *with the glory which I had with thee before the world was.*

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

7,8 Now they have known (i.e. 'come to know') 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.

9,10 I pray for them: I pray not for the world, *but for them which thou hast given me; for they are thine*. And all mine are thine, and thine are mine; and I am glorified in them. And *now I am no more in the world*, but these are in the world, and *I come to thee*. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12,13 *While I was with them in the world*, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And *now come I to thee*; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as *I am not of the world*.

30 When Jesus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up the ghost (i.e. Spirit).

Luke 23

46,47 And when Jesus had cried with a loud voice, he said, Father, *into thy hands I commend my spirit*: and having said thus, he gave up the ghost (i.e. 'to breath out' one's life, Spirit). Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous (i.e. 'keeping God's commands') man (i.e. 'a human').

I find it interesting that in the above passages by Matthew and Mark (apostles) it is stated that the centurion recognized Jesus as having been the 'Son of God', yet in the Luke (not an apostle) passage it is 'a righteous human'.

I trust you have allowed the above Gospel passages to be absorbed..

1Peter 2

21-23 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled (i.e. his several days of trial), reviled not again; (and) when he suffered (on the cross), he threatened not;

... but committed himself to him that judgeth righteously:

Even so, Jesus had made the claim that as their commander he could call down legions of angels.

1Peter 3

18 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 quickened (i.e. 'to make alive') [by the] Spirit:

The words within the brackets [] are not in the original. Usually they are placed in the English to make the sentence smoother, but here I leave them out to show the actual wording, **'being put to death flesh, but quickened (i.e. 'to make alive') Spirit'**. I have done this to illustrate that Jesus, while yet in his **'flesh'** or **'body'**, sent out his *spirit or breath* (normally it signifies a body's death), but here it was for Jesus it was to continue in his Son-Spirit. The Bible is very clear that that body **'did not see corruption'**.

In his much suffering, Jesus had **'finished'** his work (in the **'body'**) *for the purpose of Sacrifice*; but Christ Jesus was not yet **'finished'** and he continued on his mission, which included returning to that **'body'** which we call his **'resurrection'**.

That **'body'** continued hanging on the cross ... and then it was taken down ... and then it was entombed for *a unique period of days and nights* while Christ Jesus continued his mission for the Father --

19,20 (That) By which (Spirit) also he went and preached unto the spirits in prison (i.e. 'being watched by a guard'); (those) **Which (at) sometime were disobedient, when (for only that) once the longsuffering of God waited (i.e. 'to see') in the days of Noah, while the ark was a preparing, wherein (only a chosen) few, that is, eight souls were (then) saved by water (i.e. the Noah flood).**

Dear reader, did you know, have you ever heard, that Jesus for three days and three nights **'preached'** to **'spirits'** of the souls in *a guarded prison* whom *ages earlier the Lord drown in the Noah flood?*

Interesting, is it not that Jesus, the Messiah, the Christ (during all of *God's Plan of the Ages*) had continually within his mind and heart *such knowledge and understanding* ... even as he walked the earth ... hung on the cross ... and whatever else he would be doing by his Spirit ... and then upon returning to the heaven-sent **'body'**.

In other passages, note again that Jesus neither in body or in spirit was ever **'corrupted'** ... meaning (to my mind) that he was not in the **'prison'** of the above passage, rather preaching over a divide to it.

22 Who (i.e. Jesus Christ the Son of God) (now) is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Mark 13:27 And then shall he send *his* angels, and shall gather together *his* elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Remember that Christ Jesus became and is King of all.

Matthew 26:53 Thinkest thou that I cannot (even) now (when on trial) pray to my Father, and he shall presently give me more than twelve legions of angels?

The Son of God, Christ (now Jesus at this time) was the *Father's Commander-in-Chief of heaven's forces*; and know that the angels were watching all that was occurring with their Lord.

Isaiah 40

3 The voice of him that crieth in the wilderness, Prepare ye *the way of the LORD* (i.e. Yahweh, Jehovah), make straight in the desert a highway *for our God* (i.e. Elohim).

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth (i.e. the Christ the Messiah), fainteth not, neither is weary? there is no searching of his understanding.

This Truth has been, is, and always shall be our *Lord Jesus the Son of God* ... before, while hanging on the cross, now, and eternally.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

Indeed, when walking the earth he gave sight to the blind, healing to the sick, life to the dead

30,31 (The Lord speaking to Israel) **Even the youths** (i.e. 'young men servants') **shall faint and be weary, and the young men** (i.e. strong ones defending the land, etc) **shall utterly fall: ...**

... But they that wait upon the LORD (i.e. Yahweh, Jehovah) **shall renew** (i.e. 'to change by passing on or over') **their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk** (i.e. 'go'), **and not faint** (i.e. by 'fatigue').

Though loved by some, amazed by a great many, and hated by others, Jesus the Christ was the Very Son of God in all respects ... even while walking the earth and hanging on the cross. *Even as the Father and the Son are One* ... *God* suffered and 'gave up the ghost' at the hand of His people ... for His people, for the world, and for you and me.

Dear reader, I repeat the question: did you know, have you ever heard that Jesus for some days and nights '**preached**' to the '**spirits**' of the those in '**prison**' whom he (i.e. the Lord) had so much earlier destroyed in the Noah flood? [A 1000 years is as a day with the Lord.] Yes, the Christ on the cross is the Lord of the Flood.

In the Gospels, are you beginning to see Jesus the Christ somewhat differently? At some point, we will browse through the Gospels with the above knowledge and concept in mind. But first return above to Matthew 27 and read again those Gospel verses when Jesus the Christ sent out his breath such that his Spirit left that body *for some days and nights* to '**preach**' to those in '**prison**' he had destroyed in the Noah Flood.

According to Strong's Number system, the word '**prison**' describes the Mosaic Law's condition '*to guard*' a person in debt, if not paid, to be *kept by guard* in prison until the debt was paid either by the person's estate or by family or friends. We know that Jesus paid our debt. A prison was not pleasant by any means, but was meant to *keep* the person *ready for freedom when the debt was paid*. It was not a dungeon and persecution was not applied. It was a means '**of the Law**'.

So let us contemplate Jesus' reasons for such '**preaching**'.

Micah 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD (i.e. 'Yahweh, Jehovah') **our God** (i.e. 'Elohim') **for ever and ever.**

4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

Was it according to this prophesy in Micah that Jesus '**preached**' to the souls '**afflicted**' ... i.e. destroyed in the flood? The above verse points to all the tribes of Israel whom the Lord had removed off their lands by their enemies and scattered through the nations and at varied times had stricken by disease and plague ... which included the godly and ungodly together.

4:7 And I will make her that halted (to be) a remnant, and her that was cast far off (to be) a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Through all the Scriptures, God removed some individuals and groups from earth-life when they were in the way of what He was doing. Some had been rebelling ... while others had been *enthusiastically doing things for Him* when He simply needed to *remove them* to teach others that He was God and needed no one else.

Thus, God removed the people who, after hearing much preaching and after long gazing upon the building of the arc, were not fully responding to the prophetic messages. Instead they were enjoying themselves in the blessings of the Lord.

Could Noah's many sermons have been like the many revival messages Christians have heard? Could building the arc over the years been like the our present deterioration of America and like growing world conditions?

In other words they (and we), even while agreeing with the messages, continued on their merry way amid their assemblies, "serving the Lord" in ways and methods *more convenient to them*?

Surely, in the Noah flood, God had been in the process 1) of *waiting* before 2) *clearing house* so to speak. God knew the hearts of His people, even knowing that only Noah and his family would

enter the arc.

Through the ages, how many Christians have been going about *servicing God as they see fit*, dividing into groups as they agree and disagree with brothers and sisters, etc? Consider what happened to the nation of Rome; did the Roman Christians in prayer groups stop God from destroying Rome?

What about America? In looking to God, have American Christians moved Him to bring us back to more righteous times in our country? What awaits us? Have many Christians become "revived" such that God will save our country? How long will God put up with America growing ever more wicked?

Does God need America as He draws nearer His time of sending His Son to earth again? If God judges America (as He has other peoples around the world) what will it be like? Will American Christians experience '*affliction*', as others even now experience *afflictions*? Consider the Jews in Europe in the last century. Consider the Jewish nation in this century with so many enemies raging against them.

Revelation 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

A great many brothers and sisters even now are being added to the martyrs under the '**altar**' in the heavenly temple.

Revelation 6:9-11 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Micah 4:6 In that day, saith the LORD, will I assemble her that halteth (i.e. 'lame, limping'), and I will gather her that is driven out, and her that I have *afflicted*;
4:7 And I will make her that halted (to be) a remnant, and her that was cast far off (to be) a strong nation: and the LORD shall reign over them (even all His 'afflicted' ones) in mount Zion from henceforth (i.e. "from henceforth" is not in the original), even for ever.

That is ... from the time when '**the LORD shall reign over them**'.

Dear reader, might those destroyed in the Noah flood (now are '*under guard in prison*') be like the '**afflicted**' ones of these verses? Will they also experience the Lord putting the righteous law into their hearts? I am not developing theories; I only want you to think upon these things; that they might be guarded in prison for a reason (God's Reason). Read, pray, and think is all I ask ... for our Wonderful God should be making us wonder about things.

You say, "What has this to do with Jesus as a babe?" Well, the above (and all prophesies in Scripture) refer or point to the Christ that arrived to Israel as *a babe having just descended straight out of heaven into Mary's womb* ... such that this '**son of David**' of the scriptures would in nine months enter Israel's world in Bethlehem, *the city of David* ... to become a son of Joseph, '**son of David**' ... and thus to be '*the first born*' of his wife named Mary.

Especially in the holy city of Jerusalem, Israelites and Jews were in an expectant mode of desiring to receive their Messiah as '**the son of David**' ... yet (willfully ignorant of scripture) not as '*a son of Mary*'. I do not detract from Mary (chosen virgin of scripture) who received and carried the babe to delivery. Yet, it is the '**son of David**' of the scriptures by which Israelites are to recognize their Messiah ... and this could only be by a human head-of-household, Joseph '**son of David**' ... in direct lineage from King David. Mary also was of this lineage, but she would not have been registered in Bethlehem, city of David.

The people did not comprehend what their Messiah would be like ... except that they expected him to remove the Roman government from off their necks so as to be free again.

More than ever we need to give *all the Scriptures* our attention in regards to *What and Who our Shepherd really is* ... and always has been. For he is '**the lamb slain from the foundation of the world**'

even as he is '**the Lord God of Creation**' ... even as he was *Christ in raising the dead ... while waiting to 'give up the ghost on the cross'*. More than ever we need *the Son of God of the Gospels* to inspire us to *our knees in awe before him*.

At some point, we shall contemplate the heaven-sent Christ in the first chapter of Matthew, but we need to see the varied prophecies about the Christ regarding when, as the babe to be named Jesus, he would begin the Process of Promise.

Isaiah

9:6,7 For unto us a child is born, unto us a son is given (i.e. also 'placed, delivered'): and the government (i.e. 'rule') shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God (i.e. 'el' singular), The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it (i.e. 'prepare, establish'), and to establish (i.e. 'comfort, strengthen') it with judgment and with justice from henceforth even for ever. The zeal of the LORD (i.e. 'Yahweh') of hosts will perform this.

10:1-5 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? (For) Without me (i.e. the Lord, Christ) they (i.e. Israelites) shall bow down under the prisoners, and they shall fall under the slain. For all this (yet) his anger is not turned away, but (yet) his hand is stretched out still. (Nevertheless, and) O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

In this prophesy the One from heaven (even later in Mary's womb) speaks to Israel.

40:1-3 Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished (i.e. 'filled'), that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. 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.

The Lord's warfare unto Israel is over, saith the Lord (i.e. the splitting of the nation into two parts, and taking both parts from off their soil, and the return from Babylon of Judah to be the nation). And their salvation has begun as, '**The voice of him that crieth in the wilderness, Prepare ye the way of the LORD (Yahweh), make straight in the desert a highway for our God (Elohim).**'

Indeed, the Lord's hand of '**affliction**' for all of Israel's sins had been '**filled**' double; and here now the Lord is promising pardon; and the Lord himself, as the Christ, will come to work The Promise.

42:1-3 Behold my (i.e. God's) servant, whom I uphold; mine elect, in whom my soul (i.e. 'personal mind and heart') delighteth; I have put my spirit (i.e. Spirit of the Lord) upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice (by forceful shouting) to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

42:4,5 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

42:6-8 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 Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

This is said to Israelites, and the normal way of understanding it is that "the Lord is speaking

about another". However, in the New Testament when a Voice from heaven speaks before the people about Jesus, It is not doing so for Jesus Christ's sake ... rather *it is for the benefit of the people to know from the Old Testament just who is this Jesus.*

The Lord will not share his glory with another: meaning the Lord is Jesus which his chosen disciples well understood, calling him '**lord**' from the beginning even while not '*seeing*' into the depth of it.

In Luke 8:28 '**When he (a demon) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.**' Even a demon recognized Christ Jesus for who he was and for *what he could do.*

Here are the New Testament passages when the Voice speaks -

Matthew 3:17 And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

Mark 1:11 And there came a voice from heaven, [saying], **Thou art my beloved Son, in whom I am well pleased.**

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, **This is my beloved Son: hear him.**

Luke 3:22 And the Holy Ghost 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.**

Luke 9:35,36 And there came a voice out of the cloud, saying, **This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept [it] close, and told no man in those days any of those things which they had seen.**

John 5:25 Verily, verily, I say unto you, **The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

John 5:28 **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,**

John 5:37 **And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.**

John 12:28 **Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.**

John 12:30 **Jesus answered and said, This voice came not because of me, but for your sakes.**

As the Son of God, Christ upon earth was all that he was in heaven.

In addition, as Jesus 1) he took on a '**form**' of a Judaite male.

And 2) within that '**form**' he and the Father ... before the ages of mankind ... had decided that the '**lamb slain from the foundation of the world**' would not use his heaven-powers ... even though in Matthew 26:53 he said, '**Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

In those verses of Isaiah 42:1-8, therefore, the Lord himself is speaking about himself when he would descend to walk among the children of Israel in the land of Israel.

More of Isaiah (about Christ when he descends) -

45:18,19 (Said regarding his final Coming at the End of the Ages) **For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.**

45:20,21 **Assemble yourselves and come; draw near together, ye that are escaped of the nations:**

they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

45:22,23 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

45:24,45 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.

50:6 I (the 'servant') 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.

52:13-15 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (Even) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 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.

Note that past-tense wording mingles with both present-tense and future-tense wording; in that, with God all-of-time compares as one-God-day to 1000-mankind-years.

Moreover, all prophesy is directly from heaven and true forever.

53:1,2 Who hath believed our report? and to whom is the arm of the LORD (*Yahweh*) revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: ***he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.***

53:3 (Therefore) He is despised (i.e. 'held in contempt') and rejected (i.e. 'as but a fleeting thing') of men (i.e. 'eesh', mankind); (and but) a man (i.e. 'eesh') of sorrows, and acquainted with (i.e. 'knowing') grief: and we hid as it were our faces from (i.e. 'from before') him; (indeed) he was despised, and we esteemed (i.e. 'counted' worthy) him not.

Here we see it prophesied that mankind (including Israelites) shall hold him *in contempt* by never admitting he is the 'Only Begotten Son of God' ... saying *he was but a man as are all men of mankind* ... even if he was particularly good ... even if he was sinless.

And, he was but *a fleeting thing* and *did not save us* as claimed in the Olden Scriptures; indeed, it is foolish for mankind to place any hope upon him.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we (his own people) did esteem him stricken, smitten of God, and ***afflicted.***

I.e. "Hanging on a cursed cross before all mankind to see, this pitiful man simply had angered the true God by claiming to be Him ... look he cannot even save himself!"

53:5 But he was wounded (i.e. 'profaned') for our transgressions, he was bruised (i.e. 'crushed') for our iniquities: the ***chastisement*** of our peace (*due to our sins*) was upon him; and with his stripes we are healed.

53:6,7 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him *the iniquity of us all*. 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.

53:8 He was taken from prison and from judgment: and who shall declare (anything good of) his generation? for he was cut off out of the land of the living: for the transgression of my people (i.e. 'nation') was he stricken (i.e. 'plagued').

53:9 And he made his grave with the wicked, and (also) with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

53:10 Yet it pleased the LORD to bruise (i.e. 'crush') him; he hath put him to grief: (and) when thou (i.e. the Lord) shalt make his soul an ***offering for sin***, he shall see his seed (as blessed), ...

On that cross, did Jesus 'see' the *accomplished blessed salvation* to each person of mankind who

would accept the God-Sacrifice? Just before he said, '**it is finished**', surely he '**saw**' what through the ages at that time he expected to '**see**' ... even wrapped in the Pleasure of the Father.

... (and after death) **he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.**

53:11 He (the 'servant') shall see of the travail of his soul, and shall be satisfied: (for) by his knowledge (and satisfaction) shall my righteous servant justify many; for he shall bear (i.e. ongoing future-tense) their iniquities.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he (thereby) bare the sin of many, and made intercession for the transgressors.

To repeat: the above passages refer to *that babe of heaven in Mary's womb*.

55:4-6 Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

(Therefore,) **Seek ye the LORD while he may be found, call ye upon him while he is near:**

61:1,2 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Luke 1:67-73 And his (i.e. John the Baptist's) father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which *have been since the world began*: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised to our fathers*, and to remember his holy covenant; *The oath which he sware to our father Abraham,*

Luke 1:46-48 And Mary said (unto Elisabeth), My soul (i.e. 'life breath', physical existence) doth magnify the Lord (i.e. her Master), And my spirit (i.e. her spiritual 'breath') hath rejoiced in God (i.e. 'Theos' meant as the entire God-head) my Saviour (i.e. a King that saves his people). For he hath regarded (i.e. 'looked upon') the low estate (i.e. 'humble condition') of his handmaiden: for, behold, from henceforth all generations shall call me blessed (i.e. 'pronounce me blessed or happy').

1:49 For he that is mighty (i.e. One that is 'possible or able' in all things) hath done to me great things; and holy is his name.

1:50 And his (i.e. Theos the Mighty and Able One's) mercy is on them that fear him from (i.e. 'into') generation to generation.

'**Generation to generation**', here and in verse 48, means *people or family of the same father*; which in the case of *a sincere daughter of the tribe of Judah* means the father would be *Abraham who received the Promise* (see verse 55 below).

1:51-54 (Regarding Israel) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant (i.e. 'lowly servant') Israel, *in remembrance of his mercy*;

1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

1:56 And Mary abode with her (i.e. Elisabeth who in her womb was carrying John the Baptist) **about three months, and returned to her own house** (in Nazareth).

Above is what Mary said. Now let us see what Elisabeth said under the unction of the Holy Ghost (Spirit) -

1:39-41 And (in Nazareth) **Mary arose in those days, and went into the hill country with haste, into a city of Juda** (i.e. south of Jerusalem); **And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:**

1:42 And she spake out with a loud voice, and said, Blessed (i.e. blessed by the Lord her Master) **art thou among women** (i.e. of Israel), **and (also) blessed** (i.e. blessed of the Lord her Master) **is the fruit of thy (own) womb.**

Elisabeth was of the family of Aaron, the first high priest of Israel, and she was married to a priest also of the family of Aaron as required by the Mosaic Law for the priesthood.

Mary was of the family of King David and betrothed to Joseph, '**son of David**'.

Elisabeth immediately understood by the Holy Ghost who was Mary (i.e. Elizabeth's young distant cousin) and understood what was God's plan for her.

Interesting how clear, definite, and permanent something is within the Holy Spirit's illumination.

1:43 And whence (i.e. '*from where*') **is this to me, that the mother of my Lord** (i.e. '*Master*') **should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.**

1:45 And blessed is she (i.e. both Mary and Elizabeth) **that believed: for there shall be a performance of those things which were told her from the Lord.**

We see that '**blessed**' in the Lord were both wombs and also the contents of both wombs. Perhaps at the time, even more blessed was Elizabeth's *womb*, in that in her old age she had been assumed (thus declared by society) infertile, and thus *only by the Holy Ghost* could she bare a son by Zacharias in his old age ... much like with Abraham and Sarah when the Lord began *the promised and proved lineage* unto the Savior of Israel and of mankind.

On the other hand, after carrying Christ as a babe, Mary's womb would then deliver many children unto Joseph, '**son of David**'. Thus, only by the Holy Ghost was she carrying Israel's Messiah.

In the next Sermon I hope to begin delving into the Gospels to consider Jesus in the light of 'The Whole Christ' ... beginning with Matthew.

Sincerely, Ron