

Volume 1, Sermon 8 - **Hebrews 1:2** (God) **Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

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.

And now in this Sermon 8 - continuing directly from Sermon 7 - we are considering "*the Whole Christ*". To grasp what I say here the reader should first read Sermons 4, 5, 6, and 7. These sermons did not start as a series, but they are now.

Except for the Apostle James (the brother of Jesus) the first-chosen apostles were being spread abroad by the Spirit. Thus, as a Whole, the Church was quickly coming into existence westerly where Paul and Barnabas went and easterly where Peter and others went. Thus it is true ... the Apostles *fathered* the Church.

Note also that it was some years after many of the rather small eastern churches had been established that the Writer of Hebrews was writing and teaching to them. Everything in his Introduction, then, was well known about the Christ Messiah having come in his own power to personally represent God the Father; thus, the people of the churches knew that all was according to *God's Plan of the Ages* for them. Moreover, by the letters of the apostles, *they thought that Jesus would return soon*. Here is where we are in considering *the Whole Christ*.

- Here are some verses touched upon below -

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who (i.e. Adam, son of God) is the figure of him (i.e. Christ, Son of God) that was to come.

Luke 22:17-19 And he took the cup ... And he took bread ... Likewise also the cup ... And I appoint unto you a kingdom ...

Revelation 13:10 ... Here (then) is the *patience* and the *faith* of the saints.



In Sermon 7 we somewhat considered the actual body-type of Jesus as compared to the body-type of men. There I mentioned that here we shall consider Paul's statement in **1Corinthians 15:45-47**.

First, however, we must briefly consider the word '**man**' in the Old Testament. There are two definitions of basic words that are translated into English as '**man**'. Yet, many English words in Old Testament Translations which appear as '**man**' are *not of these two words*; depending on the subject matter of a text, the translators inserted *man* into English sentences to make for easier reading. For instance, '*the sick*' in Hebrew would usually become 'the sick man', etc. Or '*a strong*' would become 'a strong man'. Indeed, word-for-

word translations to English from Hebrew or Greek would appear strange to English readers.

Hebrew - back to the basic meanings of our interest as given in Strong's Number system:

The first man to begin the lineage of course was Adam, so Moses in his writings (which began all Bible Writings) focused upon Adam's lineage and thus called every man and every group of men of the lineage '*adam*' (i.e. in the English '**man**'). Please bear it in mind always that the Bible is the Lord's revelations (small in number compared with all that is revealed in heaven) about his Chosen People as those writings head to (point to) the Lord Christ Messiah's arrival to walk among his people.

To repeat: the word '*adam*' is to *emphasize* a male person's connection to this lineage. The word '*adam*' is in small letters while the original is in caps.; and so,

1) We see its English translation to be '**man**' while yet ... depending on the context ... '*adam*' can also refer to '**mankind**' in a general sense... but *always in reference to the adam-lineage*. (Please note that this does not mean "mankind" for all human beings.) To repeat again: the Bible is not about the history of the whole human species or of the world from its beginning. Rather the Bible's truth as regarding '*adam*' or '**man**' this truth begins in Moses' writing of Genesis 2 and it proceeds throughout the Bible ... and all of it has to do with *God's Plan of the Ages*.

The other Hebrew word 2) actually means '*other*' (or '*another*') male (i.e. individual or group of individuals). It is the Hebrew word '*eesh*' and it was used whenever the subject matter involved '*adam(s)*', but yet '*another*'-adam-male person in the text was to be emphasized besides the '*adam*'-person.

An example is when the first born of Adam and Eve was named Cain. It turned out that Cain was rejected from the Adam lineage and thus when writing about him Moses used the word '**eesh**' ... meaning in Hebrew '*another*' or '*a specified (other than) individual*' or '*a certain (other) one*'. Therefore, in keeping within the '*adam*' lineage, the word '*eesh*' is male and is used *to distinguish a person when not using the word 'adam' for him*. (See Genesis 4;1 where the story begins.)

However, the meaning of '*eesh*' continued fundamentally to mean '*another*'. For example, in Genesis 6:204 the '**sons of God**' (whether of the '*adam*' lineage or *something higher*) '*came down*' to the daughters of '*adam*' (**man**'). This combination produced offspring of '*another kind*' ('*eesh*'), which according to Moses the offspring was *not* of the '*adam*' lineage (see about the giants). When Moses used '*eesh*', did he mean the offspring was 1/2 of '*adam*'?

Another example of '*eesh*' to mean '*another*' could also be used of an '*adam*' like Noah (Genesis 6:9). Noah clearly was an '*adam*' [for in 9:6,7 is **Whoso sheddeth man's** (i.e. *adam's*) **blood, by man** (i.e. '*adam*') **shall his blood be shed: for in the image of God made he man** (i.e. '*adam*'). **And you** (Noah), **be ye fruitful, and multiply.**] Yet, we see in 6:9 that Noah was referred to as '*eesh*' in that he was clearly *different* (Moses used the word '*eesh*') than the other people of the land (at that time) who also were '*adams*'.

The Lord was so disgusted with his people of the '*adam*' lineage that He swore to

cancel the lineage except for Noah and his family. Therefore, the '*adam*' lineage out of Noah is the line that continued within the Old Testament regarding *God's Plan of the Ages*. And as Moses had begun describing it, that line continues throughout the Old Testament namely as the '*adam*' lineage. Moreover, the Lord swore not to destroy any further the chosen line.

Note: every occurrence of '**man**' in the Noah story is '*adam*' except for '*eesh*' in 6:9. I repeat: the Bible is about God's Plan of the Ages and *not about the whole of the species of mankind*.

Another repeat: Other than the Hebrew words '*adam*' and '*eesh*' (to make a distinction from '*adam*') every other occurrence of '**man**' in the Old Testament was implied (i.e. inserted) by the translators to make the English text easier to read. Is this fact not interesting?! I surely think so. The reader of Scripture cannot know which words in the English are '*adam*' or '*eesh*' except with a help like [e-Sword](#).

And I repeat again: The Bible is about God's Plan of the Ages, particularly *about pointing onward to God's Son* stepping out of his Son-Royalty to descend to earth to arrive to his chosen people where he would walk among them. His people were not ready for him due to their rebellion, especially the rebellion of the Leaders of the Law ... and they crucified him. Ah, but he will return !!

Greek - as translated into English: Only one word exists to refer to any and each male human being *regardless of lineages*. Strong gives it as '*anthropos*'. (There are but a few occurrences of '*young man*' or '*youth*', which only means a '*new*' one.)

The Greek has *nothing* to distinguish between male persons ... only the single word '*anthropos*'. So when '*anthropos*' occurs in the text it was (and is) translated '**man**'.

(But, as in the Old Testament, the translators of the New Testament also regularly inserted the English words '*man*' or '*men*' to make reading easier.)

Ah, *but in the case of Christ Jesus*, a very clear distinction must be made between *him* and all others.

Therefore here we consider Paul's statement of Christ in 1Corinthians 15:45-47 -

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so *the Son quickeneth whom he will*.

Luke 3:38 ... Adam, which was *the son of God*.

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who (i.e. Adam, son of God) is the figure of him (i.e. Christ, Son of God) that was to come.

1Corinthians 15:22 For as in Adam all (do) die, even so in Christ shall all (in him) be made alive.

Now we consider -

1Corinthians 15:45-46 And so it is written, The first man (i.e. '*anthropos*') Adam was made a living soul; (and) the last Adam (also '*anthropos*') was

made (to be) **a quickening spirit**. (See Jesus' words above in John 5:21.)
Howbeit (one should understand) **that** (which) **was not first** (i.e. was '*second*' or '*last*', it) **which is** (the) **spiritual** (one),
... but (rather) **that** (it is the '*first man*') **which is** (the) **natural** (one);
... and afterward (we see) **that which is** (of '*the first*' can, in fact, become) (a) **spiritual** (one).

Paul, writing in the Greek, had only one word, '*anthropos*', to use for '**man**', and that word clearly applied to '**natural man**'.

However, in using the '**natural man**' word, Paul had to further make it clear that Christ (in *his yet-heavenly-form-as-Jesus*) was not '**natural man**'.

Therefore, Paul further stated -

15:47 The first man (i.e. '*anthropos*') **is of the earth, earthy: ...**

... the second man (also '*anthropos*') **is the Lord from heaven** (i.e. the Son of God, the God of Creation, The Lord God of Abraham, the Lord God of Israel, the Lord of Hosts, etc., etc.).

It is 1Corinthians 15:45 that is used by many people, including Christians, to imply that Jesus "was '**a man**' though sinless". That is, "Jesus was '**a man**' like you and me, though sinless". Also it is said, "Jesus had temptations and testings like you and me, etc.".

Well yes, Jesus the Christ was tempted by Satan. But not testing like with you and me.

Yes, other things came along that were tests to Jesus. But not testings like with you and me.

Christ was sent of the Father to walk among His chosen people, and yet the Son walked always as '**Pleasing to the Father**'. Only '**in him**' can you and I possibly become 'pleasing to the Father'.



More regarding Jesus' body-type -

Luke 22:17-18 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The Lord did this, and said this, in very close communion with his chosen disciples (now apostles) soon to be sent out. This wine and the drinking of it in the Passover was fixed within the doings of that meal. Not long after, the Lord Jesus said that he would not be with them to celebrate *another* Passover.

(In the following please bear with me regarding *Jesus' body-type*.)

22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Here the Lord gave a very dear to him (and dear to them) *symbolic gesture* of what was soon to happen. (I.e. the First Climax of God's Plan of the Ages.) By this symbolic gesture, then, when it did happen they would soon thereafter be reminded that *what had happened to him also had happened to them* ... in that, they each one had joined into *all that would happen thereafter* by actually taking into their own bodies the broken bread. It seems to me that Partaking of The Lord's Supper should in faith mean a joining (in little part) into all that happened then ... and all that came from and because of it. (Therefore, note below that '*suffering for his name sake*' was more important than celebrating Jesus' death and resurrection.)

22:20 Likewise also the cup after supper (i.e. after the Passover meal), **saying, This cup is the new testament in my blood, which is shed for you** (my dear ones).

Here is the next *symbolic gesture* of which the Spirit would remind each of them. It had to do with Eternal Sacrificial Blood ... to which the *earlier symbol* of the Old Law pointed.

In the Old ... sacrificial blood was a Promise to the future. Thus, in the Old ... it was a Promise that was *established in Living Words* by the *Living Lord unto Moses* and thus unto God's people Israel.

In the New ... It (though Planned from before the beginning time) also became a Promise *established in Sacrificial Blood of the Living Lord Himself unto the apostles* and thus unto God's people Israel (and to us '*sheep of another fold*'). We say "Jesus is *the Life*", but has not Christ been *the Life* throughout the ages and always? The same *Life* of Old is the same *Life* of the New. The Old Covenant to Israel of the Law has been Fulfilled in the New Covenant to Israel (yes... and to us).

Moreover, of the New ... the apostles were also a *Living part*: in that *everything would be accomplished by the Blood* of him who gave it to the world ... and thus in this *symbolic gesture* it had first been *enjoined* to each apostle and thus to Israel (and yes... unto us).

Only by the working of the Blood would everything thereafter work for the apostles.

Furthermore, by the *active in-working of Faith* (the faith of heaven placed in them) would each *walk out his days by the Blood*.

Therefore, the importance of *the Blood* and the *continual functioning of Faith* (i.e. the ongoing Promise within the Symbol of the Cup) became in each apostle his ongoing *Lifeline*. Dear reader, I aspire to such a *Lifeline*; how about you?

I am concluding this Sermon 8 the morning of 4 - 14 - 2014 ... the Day of Passover. Regarding the Blood ... in this passage, then, the Lamb himself is incorporating his chosen apostles into his Work, which shall continue by their own *suffering for his name sake* and the Spirit operating through them.

22:27-28 For whether (one) is greater, he that sitteth at meat, or he that serveth (him)? is (it) not he that sitteth at meat? but I am among you as he that serveth. (And) Ye are they (i.e. chosen) **which have continued with me in my temptations.**

Within this Passover and after the going out of Judas ... and followed by the meal ... and followed by Jesus' Consecration of his own Blood ... all present were

somewhat relaxed within fellow-shiping. Soon the Passover would be concluded at midnight and the Lord would lead them out and into all that would come next.

But within this warm fellowship came *another symbol*, in that Jesus washed their feet. Surely this had to have given the apostles quite a jolt. Having the undivided attention of each, the Lord gave *another truth* about what was ahead of them. Even as he had served them as their head, and as he had just served them as a servant, so each apostle would *singularly* and *similarly* go out into service within the Work of the Kingdom of Heaven (which from the Beginning of the world The Work had been going on within God's Plan of the Ages).

Had not Jesus served the Kingdom of Heaven while he was on earth? In similar manner each would serve the Kingdom of Heaven on earth.

Therefore, for the Lord, would each apostle have Jesus' heaven-kind-of-power and heaven-kind-of-body as he worked in his duties? Would each apostle perhaps walk on water ... or heal the sick and the blind? Yes, somewhat.

But essentially, No. For the Lord Jesus (the one *from heaven*) while walking on earth represented *heaven-come-down*. Each apostle (now of heaven *but yet on earth*) would represent the heavenly Promise unto Israel and unto all mankind regarding the Son of God and his Sacrifice.

Moreover, each apostle (and through the ages so very many '*called ones*') would also represent the *functionality of heaven's Faith* while walking on earth in service to the Son and his Sacrifice. I have written "walking" on earth and not "working" on earth because most of such chosen ones would never be noticed, much less honored, for their service. Their notice and honor awaits them in heaven. Are you a "quiet one" loving the Lord as he has you un-noticeably uplifting the brethren in prayer? Are you aged and considered out of things? Are you unattractive and do not fit in? Do you have little charisma? Are you just plain shy? And do you in secret love your Lord and does he shower in those private times his Love and the Father's Love upon you? Are you a little sheep snuggling (as much as he will allow) up to your Shepherd? If you are ... then as a little sheep myself ... I know you.

In very fact, each apostle had continued with their Shepherd *in his temptations* (also '*trials and testings*'). Therefore, Jesus would continue always with each apostle in similar temptations (trials and testings). Little sheep, is the Shepherd's tender eye upon you? I truly pray so.

22:29-30 And (therefore) I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink (as in this very Passover) at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The Lord Jesus' kingdom is *not* the Kingdom of Heaven. Upon his death the Son received his Inheritance; yet, the Lord Christ Jesus' Kingdom is to be on earth and has not yet arrived. Therefore, fulfillment of this promise to the apostles yet awaits them.

22:44 And being in an agony (i.e. '*in anguish*') prayed more earnestly (i.e. '*suppliated more intensely*'): and his sweat was (i.e. '*became*') as it were (i.e. '*as it were*' refers to something in the *past*) great drops (i.e. '*clots, thickening*') of blood falling

down to the ground.

Unto what was the sweating of *thickening blood* from the Lord's body referring? Consider -

Revelation 13:7-10 **And it was given** (i.e. past tense) **unto him** (i.e. to Satan) **to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall** (i.e. future tense) **worship him** (i.e. Satan), *whose names* (which) *are not written in the book of life of the Lamb slain from the foundation of the world.*

...the Lamb slain from the foundation of the world. Note that the word means 'foundational' or 'the conception of' something; that is, from *the conception of God's Plan of the Ages*; that is, from before the Beginning of the world by means of this *Concept or Plan* the Son had always been *the Lamb Slain* ... and, as the Resurrected Jesus Son of God, he still is.

Was there a time before time when the Son even in his heavenly Splendor contemplated his role as *the Lamb Slain*? We read in the Bible of the Lord's anger, love, patience, losing patience, etc. Why not the Son *sweating* when contemplating the cross?

Did the Lord, when having ascended to heaven, *sweat* for the apostles in their trials, in their testings, in their tortures, in their deaths? Did he in some heavenly sense suffer for them?

Did the Lord, even before descending to earth, experience *such sweating* for each of those who suffered and were killed for his name sake, even beginning with the first 'adam' son Abel?

Indeed, was *this sweating* in the above verse due to the soon *physical* fact of suffering and the cross, or was it for the predetermined fact of *carrying all the sins of the world and of its people*?

Revelation 13:10 **He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword ... Here** (then, amid all of this) **is the *patience* and the *faith* of the saints.**

The above comments about Jesus' sweating are just some things to think about.

In fact, my presenting something of *The Whole Christ* to you in this series of Sermons is to inspire you when you are reading about '*the Lord*' in the Old Testament ... that, among the other things he was doing in those Olden times, he was also biding and thinking about his season *to come*.

Isaiah 9:6,7 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, 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, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

The Lord, even *the Lord of hosts* will perform this in his zeal, for it is the Lord himself to do it because he is the One to come.

Note that the child is *unto us*, i.e. unto Israel within the lineage of David of the tribe of Judah. Note also that the child, the Son of God, is *given* to Israel ... he is not *of* Israel. Israelites always fully understood that the Messiah is the Son of God, God of Creation, God of Israel, Lord of hosts, etc. This is why when people began saying, "Jesus is the Messiah" that the leaders asked Jesus, "Do you claim to be the Son of God?" For they knew that when the Messiah would come that he would be the very Son of God. Thus, in not accepting Jesus as the Messiah, they felt they had the duty before God to kill him.

As Paul states it, Christ Jesus is in fact *the Godhead bodily* -

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made (and can be seen by men), even his (i.e. the Lord Christ's) eternal power and Godhead; so that they are without excuse:

Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.

How is this accomplished with the Father *in heaven* and the Spirit being *here and there*? I have no idea how. But Isaiah 9:7 informs that it certainly will become manifest when the Lord Christ arrives (again) for his Inherited Kingdom to be established on earth. ... '**the fulness of the Godhead bodily**' was not when he arrived to Israel in the womb of a young virgin ... yet, '**the fulness of the Godhead bodily**' does describe the Son now as he awaits its fulfillment on earth.

These classic passages cannot be even a little understood except as within *God's Extensive Plan of the Ages*.

However to Mary, the Angel Gabriel gave information that there are three parts of the Messiah's coming.

Luke 1:30-33 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called (i.e. '*called aloud*') the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1) The Messiah will arrive unto the virgin Mary and she shall bring him forth and *his name shalt be called Jesus*.

2) He shall be great and *called aloud* (i.e. openly identified by God as) the Son of the Highest. In fact, we see several occurrences of this in the New Testament (and there may have been more that we do not know); first when the Spirit alighted upon Jesus and several other times before the people. In these the Father always identified him to be *the Son* and also *well pleasing*.

3) And the Lord God shall give unto him his Inheritance of the throne of David to reign over the house of Jacob (i.e. both kingdoms united into one). And of his Inherited Kingdom there shall be no end.

The predominate information from Gabriel was about about 2) and 3) of this verse. But Israelites, led by their leaders, chose to ignore the part about *a child*

to be born and son to be given. Instead they wanted the Messiah to descend from heaven as a Warrior King like David to rid the nation of Romans and to set up the Promised Glorious Age.

In the above, Luke 22:44, do you see there *the very implication* that the Lord Christ Jesus (or the Lord Jesus Christ if you prefer) on the earth was the very *embodiment* of God (i.e. body of God)? Some immediately saw Jesus as the embodiment of God. (See John 1:49.) Others came to see it. Many others did not really know what *it* was that they saw, but fully accepted *it* as of God. The Jewish leaders saw *it*; but *it* did not fit their denominational doctrines and so they not only rejected *it*, but they killed *it* and buried *it's* body. They did not simply kill a man Jesus, instead they killed *The Godhead Bodily*.

Dear reader, I pray that *The Whole Christ* begins as a Bud to flower within your mind because it will begin to open your heart to *The Whole Scriptures*.

Do you need to realize this teaching? No ... I did not know that it existed. Yet, this Christ (my Lord Jesus) began personally to draw me into the Web of Scripture where I am indeed caught ... struggling at times ... at peace at times.

23:46,47 And when (on the cross) Jesus had cried with a loud voice, he said, Father, into thy hands I commend (i.e. 'present', 'to set before' you) my spirit (i.e. 'breath'): and having said thus, he gave up the ghost. Now when the centurion saw what was done (i.e. 'had come into being'... *not* finished as some would have it), he glorified God, saying, Certainly this was a righteous man (i.e. a 'holy' man).

... he gave up the ghost. Strong has this as 'gave up the ghost' ... literally meaning *gave up the ghost* (i.e. 'live breathing passing out' ... and 'ghost' meaning *a disembodied spirit or shadowy apparition*). A man (human) having such an experience is what we call "death". But in the next verse, 'done' in Greek is 'come into being'; that is, the Lord Jesus had not died as do ordinary men; instead his out-going breath *came into being* of something else.

And because the centurion *saw* this *something else* he assumed (i.e. for he had never seen it before) that this was a holy man's spirit being escorted into heaven for his reward.

(And may I suggest that there *is another something else going on* when an earthbound person's breath passes out of him.)

Actually what happened was that the Son on the Cross had *presented to the Father his spirit-breath* ... which visibly exited the Son's physical-heavenly-body thus leaving it *dormant* ... until the Son would 'take it up again' as earlier he had stated he would.

In continuing this series of sermons, we saw that upon the 'expiration' of his breath the Lord Jesus in state-of-spirit *experienced a change*. The body he had had for 33 years while walking among his people (though the body was 'of **heaven, heavenly**') was *changed* through this 'expiration'-process of three days in Hades preaching to the souls there. At the end of said 'expiration'-process, his state-of-spirit *arose* into the next phase of God's Plan of the Ages. Like as a butterfly his previous body-form changed into the Eternal-Second-

Adam body-form. (Here, then, is the inspiration of the Butterfly as a Resurrection symbol.)

In earlier sermons I mentioned that Jesus was the Second-Adam, but now I present to you that the body-type of Jesus while walking on earth was entirely unique in that, after Christ arrived as a babe, none other person would ever have this form: he was the very Son of God, the Lord Messiah, descended to earth.

I repeat: Only once did such a body-type occur to walk the earth, and never again would it happen.

Upon resurrection, he is the *freed-form* (like the butterfly) that *no longer is earthbound*. After three days in Hades (i.e. like in a cocoon) he resurrected into yet another body-form that at the time had not yet become '*glorified*'. In this state, Jesus briefly met a few disciples to inform all that he had risen from the grave as he had promised. Then he ascended from earth to heaven to receive his '*glorification*' before returning to earth again for meetings with the apostles. Then, he rose before them into the clouds ... with angels attesting to them that The Lord Jesus Christ would one day descend in like manner. Here, then, is *the final body-type*, which is the Second-Adam-type.

It is this Eternal-glorified-heavenly-body-type which the Lord Jesus has promised to those who shall be with him ... **And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**



The Bible is clear: The Son, the God of Creation, Christ Messiah, the Coming One (by means of Heaven's *way of doing things*) created himself into a form (i.e. a body-type) somewhat *similar to* his people, but not *of* his people. (As an example of such a form, remember when God appeared to Abraham and Sarah about Lot and God's proposed fiery destruction of Sodom and Gomorrah? That appearing was in a physical form which they could see and perhaps touch. According to Scripture, over the ages the Lord appeared several times in such a form.)

Also by Scripture it is very clear: *Within God's Plan of the Ages, that at the appropriate time in Israel's history God's Son would arrive to earth*. Upon that Arrival, God's Son would *forever* become the very *first Son of many sons* for the Father. But we shall not be like him as he walked the earth;, but instead like him as resurrected out of the earth.

And by means of his *obedient death* and his *power of resurrection* he became the New (or Last) Adam ... first of many sons being added to the Father.

The early churches were receiving such teachings as explained to them right out of their own Bibles. Each new Christian had received the Spirit and received Faith and thus he or she had been *enabled* and *energized* to receive the teachings. Thus, they already knew and understood the Writer's Introduction to the Book of Hebrews. Thus they were

prepared to learn more of Jesus as the Christ-now-in-Heaven and to learn of his duties, power, and responsibilities toward the Father's people (i.e. Jesus' people). Therefore, as each Christian learned (and obeyed) Jesus promised that *he would not be ashamed to call them brothers*. The Writer's concern for the eastern Christians was focused primarily on *the called and chosen under-shepherds, the leaders, and the pastors*. These men were the ones charged with properly shepherding the people of the eastern churches.



Regarding the Body-Type of Jesus and the Vexation of spiritual man and women -

Another look at 2Peter -

2Peter 2:7 And delivered just Lot (i.e. 'justified', 'righteous', etc.), (who was) *vexed with the filthy conversation of the wicked*:

Lot had made his choice of where to live and, though it looked good from afar, the place was wicked. Lot and family became busy settling their flocks and shepherds into the lush fields of that region and so when all was settled in the fields he and his family decide to build a home in the city to fellowship among the town's people. (Good idea for outreach.) Ah, but these people were truly wicked and Lot became truly *vexed in being among them*. Then the angels arrived from heaven to rescue Lot and the family. We know the city was destroyed by fire and brimstone, but were Lot's shepherds and herds destroyed as well? Probably not, as a *nation of the Lord* developed from Lot's seed.

2:8 (For that *righteous* man (Lot) dwelling among them, in seeing and hearing (their goings on), (it) *vexed his righteous soul from day to day with their unlawful deeds*;))

Because *righteous* Lot had chosen for himself, for his family, and for his shepherds the advantageous things in this ancient and pleasant world, it is often preached that he was a sinner and therefore also he received punishment.

Well... Christians are always praying to the Lord and receiving of the Lord pleasant and advantageous thing of the world. Indeed, often it is how we measure the "holy ones" among us ... by their blessings. Looking unto such things is only natural. Wanting them "in a good and clean spirit" is only natural. The Apostle Peter tells us that Lot was a *righteous* man ... and, he had been many years with *righteous* Abraham ... even while in their travels as the Lord was blessing them and building up their flocks.

2Peter 2:9 The Lord knoweth how to deliver *the godly* out of temptations (also trials), and to reserve the unjust (i.e. 'not-just-ones') unto the day of judgment to be punished:

Sodom and Gomorrah were cities located in the very region where the Lord one day would settle the Israelites. And to live there the Israelites would first have to destroy and push out the wicked people and their influences which remained in the land long after Sodom and Gomorrah had been destroyed.

Such was the valley where Lot had chosen to live; ah, but while he had chosen to live along the plush river, Abraham was living in the very same region up in the hill country. Both were *righteous* men had been greatly blessed of the Lord by the time they entered that region which would become the land of blessed Israel.

At the time of Peter's letter, he and other apostles had gone from Jerusalem to the eastern regions (see 1Peter 5:13) and it was there that the Lord was moving to create churches, first by sending messengers (apostles, etc.) to the small and often pitiful synagogs scattered throughout those lands full of wicked people and religions. The natives of those lands were doing very well in agriculture, trade, etc.

So often more are the wicked blessed with earthly things than are the sheep of God.

Israelites (long ago scattered by God from the land of Israel), as with all small groups different from the majority, were mistreated ... even as they were righteous in comparison with the normal citizenry. Yet like the first Israelites in Egypt, some Israelites were very much blessed in business activities which made them and their brethren even more hated.

Peter knew how particularly *vexed* where the truly *righteous ones* among their own brethren and the people of the lands. Sadly, even among the new Christians of the new churches the *righteous ones* were sorely *vexed*, as was Peter *vexed* and so he wrote the churches as *vexed*. But Peter was yet more *fearful of the results* of the many trials and temptations faced by the church leaders and their people.

Where the Lord had moved wealthy Lot and his family out of the wickedness, these Christians had to live where they were.

The Writer of Hebrews was one such messenger to the eastern lands. We do not know if he traveled there, but he surely was burdened for them, and the Lord greatly used him in his studies and writings. Only the Lord knows where and how far were the Writer's letters scattered among the Lord's scattered people.

My wife and I are often *vexed* where we live in the beautiful world around us. We have come to love the people and the state of Wyoming, even though worldly. And at times we become *vexed* among many of our Christian friends. Though each has '**a measure of faith**', so many think they have '**like precious faith**' with the apostles. We love our '**measure of faith**', but we do not equate it with the apostles' faith. We consider ourselves little sheep living, walking, trying to snuggle up to the Shepherd. Amazing isn't it that the Shepherd of the gospels was and is *the Godhead Bodily*. Indeed, '**the glory of God in the face of Jesus Christ**' (2Corinthians 4:6)

More exists in all Scripture about the body-type of the Son of God ... before descending to earth, walking on earth, and following his resurrection. Be sensitive to these and you will stumble upon them while in God's Garden ... your Bible.

Sincerely, Ron

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