

JESUS AND YOU:

- HIS SONSHIP
- SEED OF THE WOMAN
- THE LAST ADAM
- HIS PRIESTHOOD

Accept my apology.

EMMANUEL O. OKANLA



TRINITY PUBLICATIONS

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DEDICATION

TO THE TRINITY

ACKNOWLEDGEMENT

I express profound gratitude to the Most High, who has made sure that man must have a chance for salvation. So much gratitude also to the Lord Jesus Christ, who humbled himself to die for us and to his Holy Spirit, who has come to glorify him and to help us be like him.

My gratitude goes to all of my prayer partners at home and abroad and to my parents, brothers and sisters and the entire Okanla family, all of who have been blessings to me.

For my wife Felicia Arinade and my children Adetokunbo, Oluwafunmilola, Oluwafunmito and Oluwaseun who have been a blessing to me, I give thanks to God.

I thank the Lord for Full Gospel Business Men's Fellowship International and all of my prayer partners in the fellowship in Nigeria and Ghana.

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PREFACE

The Jesus and You series started due to an intense inspiration from the Lord for me to write books that will explain the person of Jesus Christ to many; believers and unbelievers alike. I finally started to write when I was doing my Sabbatical leave as visiting Senior Lecturer at the University of Cape Coast in Ghana. It was quite a relief. This had to be, because in our ministry we are frequently confronted with the need to explain the fact that Jesus is the only savior of mankind, since our ministry is evangelism orientated and we interact with Muslims and idol worshipers frequently.

.When I finally wrote the Sonship and gave to some of my fellow ministers to read, the feedback pointed to the fact that the Holy Spirit gave me this job not just for new converts, but also for long standing Christians who will ever have to explain these things to others. Three sections in this book were published individually in the past. They are now reviewed and combined into one book but making sure to retain the individuality of each original book. The Priesthood is a new one and although it is part of this combination, it will also be available in isolated form. Audio CDs from seminars on these books will be available later. I have not known anyone, Christian, Muslim or idol worshiper, who read or listened to the content of this book and was not touched to the heart. Christians, Pastors, Evangelists, Teachers, unbelievers; READ THIS BOOK; YOU WILL NEVER BE THE SAME AGAIN.

All passages are from the Authorized King James Version unless otherwise stated.

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SECTION 1:

JESUS AND YOU: HIS SONSHIP

INTRODUCTION

Believing the word of God is the most important thing that can reshape the life of anybody. A man's life may seem to him to be rich and full. He may look around him and feel materially satisfied. He may count the number of wives that he has and feel that he is really a man. He may look at his children and finally say: What else do I want in life? I have money, I have wives and I have beautiful children. Life is rich and complete.

Sometimes such people do not remember to look inwards and reach the inner man and know the depth of vexation of spirit that lodges there and discover the final truth, that abundant life is *not* superficial, but spirit deep. Yet, many confess that with all of the material satisfaction that they have enjoyed, they always realized that some inner insufficiency, perhaps real emptiness was always there.

Abundant life is found only when you have finally linked with your God. At that time you may find out that your money was fraudulently acquired, your number two wife was the greatest matrimonial error of your life and your children are actually growing up crooked. When you come to believe and live by the word of God, your perceptions change and so do your values. Come with me to **Ecc. 2:4-11**. and see what a wise man has got for you:

4. I made me great works; I builded me houses; I planted me vine yards;

5. I made me gardens and orchards, and I planted trees in them of all kinds of fruits:

6. I made me pools of water; to water therewith the wood that bringeth forth trees

7. I gat me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that are in Jerusalem before me:

8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

IO. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

11. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold all was vanity and vexation of spirit, and there was no profit under the sun.

Solomon was recorded as the richest and wisest of all the kings of Israel. If he has uttered these words then you must know that there is certainly no real profit under the sun. The gains of this world are fake profits. That is why Jesus said in **Mar 8:36-37:**

36. *For what shall it profit a man if he shall gain the whole world; and lose his own soul?*

37. *Or what shall a man give in exchange for his soul?*

Solomon said that there is no profit under the sun. This means that if you will have true profit, it will be in heavenly things. You cannot however have the heavenly things unless you believe.

The concept of believing should be understood. The unbeliever believes something. Even the atheist believes that there is no God. The word of God however says in **Joh 3:16**:

*For God so loved the world that he gave his only begotten son, that **whosoever believeth in him**_(His Son) should not perish, but have everlasting life.*

And 18 says:

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Simple Faith.

Believing has more than one dimension. However, the most edifying thing is to believe the word of God just because God said so. This is called simple faith. It is the type of faith that Abram had and God blessed him. Abram was seventy five years old and Sarah was sixty five. They had no child, and we are told in **Gen. 15:4-6**:

4. And behold the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad and said; Look now toward heaven, and tell the stars, if thou be able to number them, and he said unto him, so shall thy seed be.

6. And he (Abram) believed in the LORD. and he (the LORD) counted it to him for righteousness.

Abram had not seen what was promised here and for his age and the age of Sarah his wife, it would look impossible to ever have the child that God promised them here. However, Abram believed the Lord and it was so.

Another dimension of faith is what I refer to as radical faith. It is the type of faith that brings about miracles such as we have in **Jos 10:12 -13**

12. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

There is also a dimension of faith in which someone sees before he believes. Seeing as applied here, may mean actual

visual observation or perceiving through any of the senses. Let us look at the drama that happened after Jesus had resurrected and appeared to his disciples in the absence of Thomas. When Thomas was told, he said that he would not believe until he had seen Jesus himself. The book of **Joh. 20:24-25** puts the discussion this way:

24. But Thomas one of the twelve called Didymus, was not with them when Jesus came.

*25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them **Except I shall see** in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, **I will not believe.***

Jesus therefore reappeared to them, this time when Thomas was there and in **Joh 20:27-29**, we are told:

27. Then said he (Jesus) Thomas, Reach hither thy finger, and behold my hands; And reach hither thy hand; and thrust it into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God (he believed after seeing).

*29. Jesus saith unto him, Thomas, **because thou hast seen me, thou hast believed:** blessed are they that have not seen and yet believed.*

Note that Jesus did not condemn those who believe after seeing, but preferred and gave more blessing to those who believe without seeing. It is also important to realize that Jesus made an extra effort to help Thomas have faith.

Simple faith does not necessarily imply an understanding of what you believe. For example, I have believed from my youth that Jesus is the Son of God. I did not understand how for a long time, but I believed. I also had believed in his Lordship long before I started to understand what that really meant to me as a believer. The word of God however assures those who believe in simple faith that they will eventually understand all things: **1Cor. 13: 9, 10, and 12:**

9 For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Certain things may be revealed to us now or in the near future, but we will know all things in the end. The disciples of Jesus had believed and had forsaken all of their temporal belongings and followed him, but they really did not understand what they had believed until shortly before the crucifixion of Jesus. You should read the whole of **John** chapter 16, but let us just make use of **verses 29-31** now:

29 The disciples said unto him (Jesus), Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that

thou comest fom God

31*Jesus answered them, Do ye now believe?*

These disciples had followed Jesus for three years struggling in what they believed. Now, knowledge was added to their faith because Jesus gave clear explanations and they declared:

Now we are sure.

Jesus was delighted to hear that.

The SONSHIP of Jesus Christ must be accepted by everyone who desires to be saved, irrespective of whether the modalities of SONSHIP and fatherhood are understood by the individual. However, the Holy Ghost has commissioned me to explain Jesus Christ to all men, so that those who have believed may understand what they believe, and those who have waited to see before believing, may actually see and believe. May the Lord open the eyes of every reader to behold wondrous things out of his law.

CHAPTER ONE

THE BEGINNING

The book of Genesis opens with the words:

*In the beginning God created the heavens and the earth
(Gen. 1:1).*

This could not have been the beginning of God since God was there in the beginning, to create. However, it was the beginning of all things that were ever created by God who had always been there. God has no beginning, he has no end. The word of God tells us that he is the self-existent eternal God. He has existed before all things and no one created him.

Isa. 44:6. *Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts. I am the first, and I am the last; and besides me there is no God.*

Clearly God is saying that he was not created by any other entity called God. There is just no God besides him. In **Isa. 43:10**, the word of God says:

Ye are my witnesses saith the Lord; and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed neither shall there be after me.

The Living Bible: Paraphrased (Kenneth Taylor) puts it this way:

There is no other God: there never was and never will be.

Since no god has existed before God, God is the dateless beginning. The name God as used in Gen. 1: 1 when translated in Hebrew is 'Elohim'. This word is sometimes used to mean 'the Gods'. In some 230 places in the old Testament Elohim is used to actually mean 'the Gods'. We can then return to **Gen. 1:1**, and say:

In the beginning the Gods created the heaven and the earth.

This now conveys to us that what is referred to as God must have contained more than one single entity. Let us examine verse 2.

Gen. 1:2. *And the earth was without form and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.*

Here we identify a component of Elohim (The Gods). He is identified as the Spirit of God. He is an entity by himself since he was at the least capable of moving about. This is what we know about him right now but in the future we will learn a lot about him.

Let us now go on to look at the events that took place during the creative work of God as he prepared the surface of the earth, making it habitable for man, before he finally created man on the 6th day.

In chapter 1 verse 3 of Genesis, God spoke light into existence and light appeared. However, in **verses 6-7**, we are told:

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Let us reason together. If you were on your farm and you wanted to get a job done, would you first announce to yourself and say: Let ridges be made. Then you begin to make ridges, and when you are through with making the ridges you announce again: Let maize be planted. Then you begin to plant the maize? Clearly nobody in his right mind behaves this way. This language was used repeatedly during creation:

Gen. 1:14. *And God said; Let there be lights in the firmament of the heaven*

16. And God made two great lights.

20. And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament.

21. And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind: and God saw that they were good

24. And God said; Let the earth bring forth the living creatures after his kind...

25. And God made the beast of the earth after his kind.

These statements might suggest that there were at least two persons called God in the beginning and at creation. The first God expressed his will by saying let there be such and such. The second God moved and executed the will of the first God by making those things that the first God wanted made. Hence,

And God said...

And God made...

The plurality of God (**Elohim**) becomes clearer in the following statements in **Genesis chapter 1**:

V.26. *And God said, Let **us** (plurality) make man in **our** (plurality) image, after **our** (plurality) likeness*

If you had doubted that God (Elohim) contained more than one person, your doubts should now disappear. We now see that the creator (God) included two persons referred to as God and one person referred to as the Spirit of God. More light was shed into this in the gospel of **John chapter 1: 1-3**

I. *In the beginning was the **Word**; and the **Word** was with **God**, and the **Word** was **God**.*

Can you now see that there were two persons called God at creation? They were together in the beginning. One of them was referred to in this passage as the Word, while the other was referred to as God, but we are told that the Word also was God. Let us go on:

2. The same was in the beginning with God

3. All things were made by him; and without him was not anything made that was made.

Now let us look at Genesis chapter 1 again. Do you remember the creative statements?

And God said..

And God made..

Now we know the God who made the things that were desired by the first God. The things were all made by the **Word** who was also God.

4 In him (the Word) was life, and the life was the light of men.

We can understand verse 4 if we take a look at what happened when God created Adam:

Gen.2:7*And the Lord God (the Word) formed man of the dust of the ground; and breathed into his nostrils the breath of life, and man became a living soul.*

So, the Word molded man and since life was in him he breathed into the nostrils of the lifeless mass of molded dust and man glowed with life. Now let us return to the gospel of

John chapter 1:

10. He was in the world; and the world was made by him, and the world knew him not

II He came unto his own and his own received him not.

Here we learn more about the second God (the Word). This is the God who came into the world but was rejected. He came into the world in flesh and blood and actually lived with us as **verse 14** tells us:

*And the **Word** was made flesh and dwelt among us, (and we beheld his glory the glory as of the only begotten of the father) full of grace **and** truth.*

Verse 14 needs further consideration because it introduces us to two new concepts. These are the concepts of SONSHIP and FATHERHOOD (only begotten **Son** of the **Father**). In verse 15 we read that John witnessed to his majesty and glory and **verse 17** says:

*For the law was given by Moses, but grace and truth came by **Jesus Christ**.*

So we now know the name of the second God. He is named here as Jesus Christ who brought grace and truth to us from the father. Jesus Christ is that second God, the Word of God, the one who created all things at the expressed will of God, the one in whom was life and who breathed his breath of life into us. He was not called Jesus until the time that he came to the world in flesh and blood, but he had always been there as God's Christ (the anointed one).

CHAPTER TWO

SON OF GOD

True Fatherhood and Sonship

Now let us look at fatherhood and sonship in our day to day experiences. You are not likely to disagree that the father of a person is the one from whom heritable attributes were transferred into his mother to produce him: ok? Admittedly God has ordained that if a man will be the father of a child, he must basically lay with a woman. I must however confess that it is naive to believe that **God, the Almighty the Omnipotent**, is tight bound by the limitations that he has set for man. Let me also make it clear that the only important thing is that the father to be, should transfer heritable attributes into the woman to produce that child. The mode and manner of transference is totally irrelevant. You will understand this better if I remind you that space age technology has demonstrated that a man can be the father of a child by a woman whom he has never laid with or really never seen at all. Remember test tube babies? The owner of the heritable attributes that produce the baby is the true father of the baby. The husband of the woman bearing the baby if not the owner of the heritable attributes, will only be a social father rather than the true father and the woman receiving the implantation is only the birth (surrogate) mother unless her egg was used.

The Word made Flesh

How was the **Word** (Christ, God's companion in creation)

made flesh? Let us take a look at the gospel of **Luke chapter 1**:

*V.35. And the angel answered and said unto her (i.e. Mary), The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee; therefore also that holy thing which shall be born of thee shall be called the **Son of God**.*

Do you remember the Holy Ghost who shall come upon Mary? Go back to Gen. 1:2. This is the same Holy Spirit (the Spirit of God) that moved upon the surface of the water in a formless earth and God began his awesome works of creation. Now he moved upon Mary and as in Gen. 1, the power of the Highest (God) came at this time upon Mary, to do a very special work of creation, to bring his Word into the world through Mary in form of flesh and blood. Whenever the Holy Ghost moves; God does great things. Since Mary's conception would come by the power of God and the Holy Ghost, the holy child was to be called the Son of God.

In some of my interactions with Muslims I have observed their annoyance at any declaration that Jesus is the Son of God. They argue energetically that God has no son, because God cannot lay with a woman carnally to impregnate her. In a show of carnal wisdom it may look as if they are trying to give some respect to God. Indeed, we have to agree with them that God not being carnal, cannot lay carnally with a woman for any purpose since there is no carnality in the nature of God. I must however warn that to expect that God cannot cause a woman to conceive without laying with her carnally actually

constitutes a lot of disrespect for God. This assertion attempts to reduce God to the level of man. It ascribes to God no more options than a man would have to accomplish a task. In any case, I do not want to brush this contention aside just upon this note. I want us to examine it further, since the word of God says in **1 Thes. 5:21-22**

21 Prove all things; hold fast that which is good

22 Abstain from all appearances of evil.

It is my hope that after you are convinced of the SONSHIP of Jesus Christ, you will hold fast to it and abstain from any doctrine that teaches contrariwise. Let us now return to **Luke 1:35**. The Revised Standard Version puts the last part of this verse as:

*Therefore the child to be born will be called holy, the **Son of God***

Surprisingly the word holy was written with a small 'h' as if it were not a name, but if we must call him 'holy' then it is one of his names much in the same way as we say Holy Ghost. I have no doubt that there is an oversight here but this does not in any way offset our progress at all. Remember that in Luke 1:35 two members of the Godhead (Elohim) were working together to bring the third member of Elohim into the world in flesh and blood. The two members are the Holy Ghost and God (The Highest, The Father). So it becomes understandable that the child will be called Holy (from Holy Ghost) and the Son of God (from God). It then follows that this child has in himself components of the Holy Ghost and God the father. Elohim

becomes complete in him as we are told in **Col. 1:19**.

For it pleased the father that in him should all fullness dwell.

And **Col. 2:9** says:

*For in him dwelleth all the fullness of the God head **bodily**.*

And so, when you say Jesus, you have called **THE FATHER, THE SON and THE HOLY GHOST**.

God's Heritable Attributes.

The attributes of God should be perceived in two dimensions:

1. Those that are heritable to man.
2. Those that are not heritable to man.

Let us explain both.

Adam was made a lifeless mass of dust, but God went to him and breathed life from himself into Adam and Adam became a living soul. He inherited life from God. That life was temporal, with the possibility of moving to eternal life if he eventually ate the fruit of life, but he missed that. Eternal life can also be inherited from God through Jesus Christ as we are told in **John 3:16**. Also, the book of **Galatians 5:22-23** presents a list of what we refer to as the fruit of the Spirit. These are heritable attributes of God which become manifest in us when we receive Christ as Lord and become children of God. However, God is omnipotent (i.e. He can do all things) omniscient (i.e. He has all wisdom) and omnipresent (i.e. He is present in all places at the same time). These attributes are reserved for God and we cannot inherit them in full. Also God

is the only creator and we are not going to have the power to create, but we can manipulate the things that God has created. Note however that the passages cited above said that all of the fullness of the Godhead was in Jesus. He inherited everything because he is God anyway.

The fullness of the Godhead must refer to all of the attributes of the Godhead and nothing short of that. But, how did the attributes get into Mary's womb to produce God on earth? Come with me now to our familiar book of **Genesis 2: 7**.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

We have used this verse before, but now we must draw something new *out* of it. In creating man, God did at least two things:

1. He **molded the man** a lifeless mass.
2. He **transferred heritable attributes** into the mass of dust and it glowed with life and became a living entity like God, and had behavioral attributes like God.

Do not think that I have overstated the developments. I have not. Just come with me to **Gen.1:26** again:

*And God said, Let us make man in **our image**, after **our likeness**, and let them have dominion over...*

Can you understand this verse? Our image refers to form (i.e. the general architecture of man), but our likeness refers to other attributes of God (The nature and character content of

God). Let us look at **Gen.1:28** again.

And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion...

Note that God conferred upon them those things which were not directly heritably transferred. They were to be fruitful and multiply (i.e. essentially bearing the fruit of the Spirit and multiply in a husband-wife reproductive process). They were also to have dominion.

I want you to understand that Adam was created into royalty and the potential to rule was in him as a son of God, but, the authority to rule had to be conferred upon him. For example, The Queen of England was born into royalty and the potential to rule was in her. However, she did not start to rule until she was pronounced queen over England. So, God had to confer dominion on Adam, so that he would take up rulership of the earth. We observe however that God did not say I give you intelligence. The God kind of intelligence was in him as a heritable attribute acquired from God when he breathed into Adam's nostrils. This intelligence was tested by God in **Gen.2:19-20**.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not

found an help meet for him.

How many scientists of today can name all animals and birds? Verse 19 said that God brought the animals and birds before Adam **to see what he would call them**. This implies that God wanted to test the intelligence of Adam. We are then told that whatever Adam called the animals was perfect, such that God did not make any alterations. Can you see the God kind of intelligence? I can imagine that as Adam gave names to these creatures one by one, God stood there and just nodded and smiled in agreement and satisfaction.

The natural (unspiritually inclined) man will conclude that Adam was not a son of God because God did not lay with a woman to give rise to Adam; he only molded him from dust. But the spiritual man will understand that since Adam got his heritable attributes from God, he could only be a son of God even though a woman was completely off the scene.

The word of God being without error stated in **Luke 3:23-38**, the genealogy of Jesus Christ all the way back to Adam and says in **verse 38**:

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Do you see that God can produce a child for himself with or without intermediaries? If you only understand that he is God and know the full import of that statement, then you are on the right path.

The word of God leaves us without any doubt as to the possibility of passing heritable attributes from spirit beings to

men, irrespective of procedure. Listen; God has four categories of sons:

1. The angels were referred to as sons of God in the bible (**Job 1:6, Gen. 6:4**) because they have heritable attributes of God. You are likely to believe this since you know the awesome power, stature, speed and perhaps some other attributes of angels. They are not equal to God, indeed they are too far from being equal to him, but have these attributes which in certain places deceived some people into the worship of angels.

2 Adam, whom we have talked about so much, having flesh and bones but also receiving attributes from God, but not begotten,

3 Jesus, who came in flesh and blood and is the only begotten son of God

4 Those of us who accept Jesus and receive power to be sons (adopted) of God, now born of the spirit of God.

Now come with me to **Gen. 6:4**:

There were giants in the earth in those days; and also after that, when the sons of God (angels) came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old; men of renown.

This passage seems to be saying that when God sent angels on assignments in human form (perhaps with temporary bodies) some of them did lay with women and the offspring reflected heritable attributes of the angels which could be transferred to man. This is perhaps sufficient to convince us that certain

attributes of spirit beings can be transferred to men. These angels had flesh and blood so they had to lay with the women. God can achieve the same purpose in many ways as he desires, outside of carnal procedures. God has given us the ability to reason, so let us reason together again:

In the making of Adam the first son of God in flesh and blood (made from dust, but not begotten), God had to breath into his nostrils in order to transfer heritable attributes into him. This is why he was a son of God. Remember that God made many other creatures before Adam. After God made them he did not breath into them to transfer his heritable attributes into them, so none of them was ever referred to as a Son of God. No snakes, no monkeys, no scorpions, no trees, no mountains and no valleys nor any other creation on earth apart from man was made and given the attributes of God. **God is the God of all creation, but he is not a father to all.**

Have you ever tried to breath into somebody's nostrils? Never mind, but you can imagine the process as Adam was lying on the ground, a lifeless mass: You obviously cannot do it from the distance. I am sure that God can because he is God, but, I am also sure that God deliberately did certain things in certain ways so that we may be able to understand his ways and purposes today. In order to breathe into somebody's nostrils, you virtually have to come upon that person and overshadow him. So, God came upon Adam and overshadowed him to transfer heritable attributes into him.

We must use the word of God to prove the word of God. So, let us go to the story of Elisha and the quickening of the son of

the Shunemite woman who had just died in **11 Ki. 4:34-35**

34. *And he (Elisha) went forth and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.*

35. *Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child opened his eyes.*

Elisha might not have done it as efficiently as God would do it, but do you doubt that the Holy Spirit moved Elisha to transfer life (a heritable attribute of God, now flowing through Elisha) into that boy by that process of overshadowing? You should not doubt it. Now let us look at Jesus at the time that he put new life into his disciples to receive the Holy Ghost for a special purpose in **Joh.20:22**.

And when he (Jesus) had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.

Do you see that God has his own ways of doing things and that there is so much consistency in his approach of transferring **life or spirit or power or other attributes** to someone?

God is a spirit. His attributes are spiritual attributes and not carnal. Therefore, they are not transferred carnally but spiritually. You will understand me better if I use **John 20:23** as a further example. Remember that Jesus had breathed on them in verse 22 and conferred the grace to receive the Holy

Ghost on them. Now in V.23 Jesus quickly added:

Whose so ever sins ye remit, they are remitted unto them, and whose so ever sins ye retain they are retained.

Hitherto, the power to forgive or retain sins was strictly an attribute of God, never man. Indeed when Jesus spoke about forgiving of sins in **Mar. 2:5-7**, the people saw it as blasphemy:

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee,

6. But there were certain of the scribes there, and reasoning in their hearts,

*7. Why doth this man thus speak blasphemies? **Who can forgive sins but God only?***

These people would have been right if Jesus were man and not God. What they did not realize however, was that Jesus (The Word) was God on earth. Therefore in verses 22 and 23 above what Jesus did was to transfer this heritable attribute of God to his disciples by breathing on (overshadowing) them so that the Holy Ghost came into each of them at this time and for the purpose of establishing this attribute in them, so that man (the regenerated man) also now has inherited from God, the power to forgive or retain sins.

Truly, the Son of God.

The angel said to Mary in **Luke chapter 1:31-32,34**

31. And; behold; thou shalt conceive in thy womb, and bring

forth a son, and shalt call his name JESUS.

32. *He be great, and shall be called the son of the Highest...*

34. *Then said Mary unto the angel, How shall this be seeing I know not a man?*

The message in verse 31 must have puzzled Mary. She was to conceive in her womb (like a natural woman) and bring forth a son who would be called the Son of God (v.32). Mary was very certain that if a woman would conceive in her womb she would need a close encounter with a man. She therefore asked in verse 34 how a woman might get pregnant without such close encounter. If Jesus were to be just a miracle child the angel would probably just say: Mary, do not doubt the word of the Lord. Since the Lord has declared it, it must come to pass. But the angel did not put it that way. Rather he assured Mary that this child would not just be a miracle child, but certainly the begotten Son of God. Let us look at his answer:

35. *And the angel answered and said unto her (i.e. Mary), The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.*

Have you ever meditated over verse 35? On a Christmas day I was teaching in the church on this subject. When I got to this point I called on all women who had at least one child to stand up and they did. I then said that with apology to those who may have test tube babies, if the father of your child did not come upon you before you got pregnant for him, you may

have your seat; but none of them sat down. I then added another dimension by saying that if the father of your child did not overshadow you before you got pregnant for him you should sit down, but they all remained standing and the point in verse 35 was made and everybody just laughed upon that clarification. The angel assured Mary that this child would have a true father and this close encounter was the solid proof of fatherhood to any woman. The second part of verse 35 says:

*therefore also, that holy thing which shall be born of thee shall be called the **Son of God**.*

Can you see that 'therefore' implies causal effect? In other words Jesus is the **begotten Son of God** because of the action which the angel described in the first part of the verse. He is not the begotten Son of God because God said so; rather, God said so because he is the begotten Son of God.

In **Luke 1: 35**, the angel said to Mary:

The Holy Ghost shall come upon thee and the power of the Almighty shall overshadow thee.

And just as life was formed in Adam when God came upon him and overshadowed him and breathed into his nostrils, the angel said that life would also be formed in Mary's womb, Since the heritable attributes of that child would come directly from God during the overshadowing, the child was to be called the **Son of God**. This time unlike Adam, he was not molded with dust, he was actually begotten through Mary the hand maid of the Lord. God was and still is his true father. Joseph was his social father.

Do you have a child? Even if you do not have one you are likely to know the process of being the father of a child at least in theory. The man must come upon the woman, overshadow her and transfer his heritable attributes into her (carnally). The process is the same except that since God is not carnal, so he transferred his heritable attributes into Mary spiritually. It makes no difference whether it was through her mouth, eyes nostrils (like Adam), or any other avenue. The fact is that God is the father of Jesus. That is why the bible calls him 'BEGOTTEN'.

The Muslims insist that God only breathed on the Virgin Mary and she got pregnant and produced the child Jesus. They insist that that does not make him the son of God. Therefore at my seminars I add another test to clarify that argument.

While the women remain standing I say to them: Look back carefully at the time that you were making your baby. If the father of your child did not breathe on you before you had the child for him you may have your seat, but all of them remain standing. When I did this test in one seminar, as the people burst into laughter, one man shouted: "Heavily!" and more laughter followed.

HOLD FAST TO THIS GOOD DOCTRINE: JESUS IS THE SON OF GOD. ALLELUIAH

CHAPTER 3

FIRST BEGOTTEN OF ALL

The SONSHIP of Jesus Christ actually goes way back before the time that he came into the world by Mary. At the time that Jesus was born by Mary we were only witnessing the physical manifestation of an event which had long occurred in the spiritual realm. The book of **Hebrews 11:3**. says:

Through faith we understand that the worlds were framed by the word of God, so that things which were seen were not made of things which do appear.

we should put it this way:

...so that the visible things were made from invisible things.

The passage simply says that all things were made basically from nothing. The visible things were made from the invisible things while the invisible things were made from nothing. God just spoke them into existence.

Has it ever occurred to you that before you came to this world in flesh and blood you were somewhere in the spirit world? If you have any doubt come with me to the book of **Isaiah 51: 1**:

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Also, **Heb. 11:13** says:

These all (ie. the faithful) died in faith, not having received the promise, but having seen them afar off, and were

*persuaded of them, and embraced them, and confessed that they were **strangers and pilgrims** on the earth.*

Some may prefer to limit the interpretation of the passage from Isaiah to father Abraham, but I have no doubt that it goes beyond him. So, you were somewhere before you came down here and whether you believe it or not you will eventually end up somewhere in the spirit world be it with Jesus or in eternal damnation. I pray however that you shall not be damned in Jesus' name, AMEN.

By now you understand what we have discussed that before Jesus came into the world in flesh and blood he was with God and by his hands God created all things. Let us however establish an additional status that he had in the spirit world apart from being God and God's companion.

John 1:3.*All things were made by him; and without him was not anything made that was made.*

The bible does not use words that are unnecessary. All things actually mean all things. John did not say all things on earth were made by him. He simply said all things. This implies things in heaven, things on earth and things under the earth; all creation. This will imply that Jesus had existed before anything that was ever made.

Col.1:16. *For by him were all things created that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him.*

17. *And he is before all things, and by him all things consist.*

So, Jesus was there before any creature. even before the principalities and powers (angels), and he actually made them. If I asked you who the first born of every creature was, you might say Cain, son of Adam, but you would not be sure if some animals had given birth before Adam gave birth to his first child, male or female. However, verse **18 of Col. 1.** says:

Who (Jesus) is the image of the invisible God, The first born of every creature.

So, before any creature was ever born or made, Jesus had been begotten. The only one then, who could have begotten him in the dateless past, must be God himself since there were no other beings.

What the word of God is saying is that God, in the dateless past, duplicated himself, so that there were two Gods, **One Father** and **one Son** (God's duplicate) and then their commonly shared **Holy Spirit**. These three together constitute the **God Head (Elohim)** known as the Trinity. They are together, GOD. Look; let it not surprise you that I said that God duplicated himself. Do you know that God has created a countless number of creatures (including man also) and there is not a single one of them that either does not duplicate itself or, that is not made of millions even trillions of cells that duplicate themselves? Even as you are reading this book, cells in your body are duplicating themselves. If God has used this process so extensively, you should know that the phenomenon is not alien to the mind of God. It then becomes understandable that God's duplicate is indistinguishable from

God. Since he is the offspring of God he is since the dateless past the begotten Son of God. Again, his being begotten by Mary a countless years later, was simply the manifestation of a perfected spiritual event in the physical world, for our benefit. Hence, the Son of God was sent in visible form. **Col. 1:15** says:

Who (Jesus) is the image of the invisible God...

That is, **Jesus** is the **visible form** of the **invisible God**; and when his disciples said:

Show us the father.

Jesus simply replied:

If you have seen me you have seen the father.

CHAPTER 4

CONCLUSION

In the gospel of **John chapter 3 verse 16** Jesus said:

For God so loved the world that he gave his only begotten son, that who so ever believeth in him should not perish, but have everlasting life.

This statement expresses the peak of God's love for us. If we turn down this gesture of love, God has no other plan for our salvation. John also made a statement as to the problems that hinder many from receiving salvation; **in Joh. 1: 10-12.**

10. *He (Jesus) was in the world, and the world was made by him, and **the world knew him not.***

11. *He came unto his own, but his own **received him not.***

12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

We must observe three things in these verses which explain why people of the world miss salvation and how to get it.

1. *The world knew him (Jesus) not i.e. failure to know the spiritual truths of the person of Jesus. **V.10.***

2. *Because they did not know the spiritual truths of his person, they did not receive him as Lord and saviour. **V.11.***

3. *If they receive him however, he will give them salvation and they will become children of God **V.12.***

The gospel of John 3:18-19 says:

18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,

19 And this is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil.

My beloved reader; I believe that the Holy Spirit has now helped you with 1 and 2 above. All you need to do now is just accept him. Are you ready?

If you are in your house or some other convenient place just go down on your knees, otherwise it does not really matter. Now say this prayer. Say it out at least to your own hearing:

Lord Jesus,

I really did not know you before,

but I thank you for your Holy Spirit who has revealed you to me today.

I confess that I have been a sinner

I regret my sins and repent from them. I forsake also my evil ways henceforth.

I receive you as my Lord and Savior. You are my God, you died for me, and now you have saved me from the power of darkness.

I believe that God raised you up from the dead and in you is life eternal.

Thank you because I shall be with you in eternity.

Let your Holy Spirit now come into me

And take charge of my life now and forever more.

Thank you my Lord.

I receive the Holy Ghost in Jesus' name, AMEN.

SECTION 2

JESUS AND YOU: SEED OF THE WOMAN

INTRODUCTION

In Jesus and You: His Sonship we saw that the GODHEAD is composed of three entities, each of them being God in his own right. These are: God the Father, God the Son and God the Holy Ghost. We also understood the sonship of Jesus Christ in the flesh and blood and his sonship in the spirit realm before anything was ever created. We saw that Jesus was there in the beginning and God created all things by his hands. We saw how Mary could conceive in an immaculate conception brought about by the transfer of God's heritable attributes into her in a spiritual rather than carnal process of transfer. We also said that Jesus being born by Mary was a manifestation in the physical, of an event which had happened in the dateless past in the spirit world when God brought forth his only begotten Son.

Deep in the hearts of many people even believers are questions which need to be answered with clear explanations, so that there may be true understanding. Some just find it difficult to believe that God came into the world to live with us. It was also made more difficult to believe, because this God came through a woman. If Jesus had come descending visibly from the sky with thousands of angels ministering, I believe that more people would have believed that he came from God and that he is the son of God. Let us look at **Joh. 10:24-26**.

24. Then came the Jews round about him, and

said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you and ye believed not: the works that I do in my father's name, they bear witness of me.

26. But ye believe not because ye are not of my sheep, as I said unto you.

And when Jesus, told them that himself and the father were one, they were angry at him (for claiming equality with God) and they wanted to stone him (V.30~31)., The point is that the Jews could not understand how their next door neighbour could call himself the son of God, a statement which would imply that the guy next door was their God. They knew him as the man who grew up among them and they knew his father and mother. They actually thought that he was out of his mind to call himself the son of God. Listen now to them in **Mat. 13:55-57**:

55. Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simeon, and Judas?

56. And his sisters are they not all with us? Whence then hath this man all these thing?

57. And they were offended in him. But...

So you can see that the Jews had a problem which was so real. Only the Holy Spirit could have resolved a situation like this. Perhaps the situation would have been more understandable to them if they had remembered the book of **Isaiah chapter 7**,

and verse 14:

*Therefore the Lord himself shall give a sign:: Behold a virgin shall conceive and bear a son, and shall call his name **Immanuel** (i.e. God with us)*

In some of my discussions with some Muslims they insist that God brought Jesus into the world in an immaculate conception only to show forth his power as God. They insist that the miracle was not to be interpreted in any way as to call Jesus the son of God. The question of the sonship of Jesus Christ has however been resolved in our discussion of his sonship. Let me however assure the reader that God does not use his power without a divine purpose. We will now set out under the hand of the Holy Ghost to look in the word of God and find out why God came into the world to be with us (Immanuel) and why he came through a woman and a virgin. We will see how this wonderful miracle has served to bring about our salvation and to glorify our God.

CHAPTER ONE

DOMINION CONFERRED

The Lord God completed his creative work in six days, creating man on the sixth day. The creation of man however had certain peculiarities. For the first time in all of his works of creation, the word of God said in **Gen. 1:26**:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.

You will *remember* that in part 1, we made mention of the implications .of this statement from the mouth of God.. We said that:

- I. Our image refers to form (architecture)
2. Our likeness refers to other heritable attributes of God as he would give to the man.
- 3, Dominion refers to absolute power; authority,

When image and likeness are not used together but separately, each might imply any or both of the two meanings above.

Dominion as defined for the man was to cover earthly creations, but not the heavens. This dominion was finally conferred upon man in **verse 28**.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every

living thing that moveth upon the earth.

It was Important that dominion be conferred upon man, otherwise it would never take effect and all of the creatures that were supposed to subject themselves to the authority of the man would not even know that they were supposed to. Let me illustrate this with an event that happened during the reign of David in **1Ki. 1:1-53**.

At the time that David was old and had very little time left to live, his son Adonijah assumed that he ought to be king (he was born into royalty) and so he got some powerful people around himself and they proclaimed him king without a formal conferment of dominion upon him by David, who was the only one who could do so legitimately. When Nathan the prophet heard about it, he sent Bathsheba to David to remind him of his earlier promise to set her son Solomon on the throne, but that Adonijah had proclaimed himself king. When David heard of this he immediately commanded that Solomon be anointed king and be set on the throne. Dominion was properly conferred upon Solomon. Remember that the promise had been there for years, but the onset of actual use of that power must wait for proper conferment. The effect of such conferment becomes very clear when we look at **verses 43-53**. Jonathan came in where Adonijah and others were celebrating and told them that Solomon had been anointed king on the orders of David and that Solomon was already sitting on the throne of the kingdom. **Verses 49-53** say:

49. *And all the guests that were with Adonijah were afraid, and rose up and went every man his way.*

50. And Adonijah (who had proclaimed himself king) feared because of Solomon, and arose and went, and caught hold on the horn of the altar,

*51 And it was told Solomon saying, behold Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar saying, let king Solomon swear unto me today that he will not slay **his servant** with the sword,*

52. And Solomon said if he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die,

53. So king Solomon sent, and they brought him down from the altar; And he came and bowed himself to king Solomon and Solomon said unto him, Go to thine house,

Do you see how dominion takes effect when it is properly conferred? Even Adonijah had to bow himself to Solomon and plead for his life. Adonijah eventually tried a treacherous device on Solomon and Solomon had him executed.

The fact that God gave Adam dominion over all of these creatures meant that he could do whatever he wanted with them within the scope of the defined dominion. It meant that no animal could bite him, no lion could see him and attack him, no insects could sting him. They heard when God spoke and gave him dominion and they had to respect that dominion for as long as he also respected what he had.

CHAPTER 2

DOMINION LOST

The dominion that Adam had covered the things that were on earth but not the ones in heaven. The book of Genesis chapter 3 tells us how Adam lost this dominion.

V.1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yeah hath God said Ye shall not eat of every tree of the garden?

In the first part of verse 1 other translations put the subtleness of the serpent as:

..the snake was wiser.(The Bible in basic English);

the wisest of all the beasts (The Sept; Charles Thomson),

..the shrewdest.. (The Torah)

. . cunning, more cunning than.. (A New translation of the bible: James Moffatt)

Here the serpent must be understood as the devil. The word of God however tells us that this serpent was like other beasts which God had made, except that he was more subtil than the other animals. I have no doubt that he was called a beast so that we might know that Adam's dominion covered this creature also. Remember that God had given him dominion over all creeping things. Moreover, the serpent was wiser than

all the animals but not man. Man received his wisdom from God. With such wisdom from God man could easily have defeated the temptations of the devil (serpent). For example, the serpent said to the woman in **chapter 3 verse 1**

And he said unto the woman, Yeah hath God said, Ye shall not eat of every tree of the garden?

How inconceivable that God would plant a garden solely for the benefit of the man (Gen, 2:8.) and then instruct him not to eat of any of the fruits in the garden. This would not make any sense at all. The serpent's strategy worked out not because the man was less gifted, but because he was interested in the fruit anyway. It appears as though from the time that the Lord had told them not to eat of the fruit, they became very curious. There was an unrighteous desire (lust) for the fruit. Perhaps Eve was more curious than Adam so the serpent worked his plan through Eve so as to get to Adam.

After some dialogue which we will not consider in detail at this time, the serpent was able to convince the woman that God was being unfaithful in preventing them from eating of the fruit of the tree which was in the middle of the garden. She was convinced that the fruit was good for food; it would make them wise and would cause their eyes to be opened. They would know good and evil and it would make them to be like the gods. She defied the Lord's commandment and ate the fruit. She also gave to her husband who was there with her all the time and had listened to the serpent's blackmail of the Most High God without a protest. Adam ate of the fruit also. The temptation of Adam and Eve and their eventual sin could

be understood better from the book of **James chapter 1:13-16**

13. *Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man:*

14. *But every man is tempted when he is drawn away of his own lust, and enticed.*

15. *Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.*

16. *Do not err, my beloved brethren.*

It becomes understandable that although Adam passed the buck to Eve and Eve passed it to the serpent, God in his righteousness punished each of them, every one for his own lust which led to being enticed to actually commit the offense. The fact that Adam ate the fruit is the most important factor which has drastically altered the course of man's history. Let us reason together for a moment:

In a typical home especially one with Christ at its center the man is the head of the family. If my wife comes home one day and announces: Praise the Lord! I have got a new job in Lagos and the family will have to move. I have no doubt that all of the children will not take her seriously. They are going to look at my face and anticipate my reaction. However if I come home one day and make a similar announcement, the whole family will take it seriously, even if we will discuss it later to modify my position. In a Christ centered home the man has authority and he is the one who can readily commit the whole

family even in spiritual matters. Hence, if Eve ate the fruit with Adam refusing to eat it, the Lord would have punished her, but all of their offspring would not have been implicated because the family could only be committed as a whole by the man. The fact that Adam ate the fruit has made a lot of difference in the course of human history. A spiritual law came into effect and made the devil the ruler of this world. Man was taken into bondage.

Law of servitude.

At this point it is important to understand certain aspects of the law of servitude as laid down by the Lord. Let us go to the book of **Exodus chapter 21 verses 2-6.**

- 2. If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing.*
- 3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.*
- 4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.*
- 5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:*
- 6. Then his master shall bring him unto the judges; he shall also bring him unto the door, or unto the door post, and his master shall bore his ear through with an aul, and he shall serve him for ever.*

The laws in this passage help us to understand the rules that came into effect as Adam and Eve went into bondage. This rule lets us know that at the set time of life Adam could get redemption. If the slave master gave a wife to Adam then the wife and her children would basically be slaves for ever. However if Adam brought a wife for himself, the day that he got released his wife and children must be released with him. The point with Eve though, was that while Adam and Eve had been husband and wife before bondage, each one came in on his or her own. The devil made sure that he got them separately. It would then follow that each must get separate redemption and their children would certainly be in bondage also. **Romans 6:16**, says:

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Adam obeyed the serpent and became a servant to the serpent. Now, if a man having dominion has made himself the servant of another man, we will easily understand that his dominion also must pass to his new master. Hence, the serpent took over the dominion that Adam had and he became the ruler of this earth. Now let us reason together:

If a man acquires a slave by whatever means and his slave takes a wife and bears children, would *you* consider his children to be freemen or slaves? Certainly slaves, right? See what the word of God says in **Ecc. 2:7**

*I got me servants and maidens, **and had servants born in my house**; also I had great possessions of great and small cattle*

above all that were in Jerusalem before me:

It is now clear that all of Adam's offspring will by law be servants of the devil. Therefore from generation to generation man just languished in the devil's bondage.

God to the rescue

As soon as it became apparent that man had fallen, God made a quick move to save man from total destruction. Let us see what happened in Genesis chapter 3 as the Lord came to visit the offenders and he called on Adam. Adam replied in **V.10**:

I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself

The first evidence of loss of dominion is apparent here. Fear is not compatible with dominion. The fact that Adam was afraid also meant that he had lost his compatibility with the nature of God; hence he hid himself from God. In **2Timothy 1:7** we are told:

For God hath not given us the spirit of fear but of power, and of love, and of a sound mind.

And so we see that God gave Adam a spirit that was compatible with God's nature, but Adam lost it all. The rest of chapter 3 has to do with the punishment of the serpent, the woman and finally the man. Let us consider **verse 15**:

And I (the Lord) will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; It shall bruise thy head and thou shalt bruise his heel.

A translation of the Old Testament Scriptures from the original Hebrew (Hellen-Spurrell) says:

He shall crush...

This statement is obviously in the future tense and is the first prophecy in the Bible. God in this prophecy declared enmity between mankind and demons and decreed victory for man in the end. Victory would come through someone referred to as the seed of the woman. It was very important for God to quickly declare enmity between man and the serpent and between their offspring, because of what we have mentioned earlier in Exodus 21. Do you remember that verses 5 and 6 say that if a servant should love his master and say that he does not want to go free anymore then his master shall retain him forever and he can no longer go free? Imagine that God had not decreed enmity between man and the devil and man had enjoyed the life of sin that was to follow his downfall so much (as most people do even today) that he would opt to remain perpetually in the devils camp. Then all of us would become irredeemable; reprobate and hell bound. The Lord is good.

Like a loving father God had to chasten them. Eve was to conceive and bear children in increased pain. She was not to be ahead of her husband in any decision making henceforth, but would be subordinate to him. Adam however poised a different problem to God. God looked at him and remembered that this was his own image and moreover as head of the family, any direct curse on him would have far reaching implications on his offspring from generation to generation. God could not curse him directly so he turned to the earth and

cursed the earth, telling the man:

Cursed is the earth for your sake.

CHAPTER 3

IMPERFECT DEVIL

The concept of the seed of the woman must have been one great puzzle for the devil. Imagine that a prophet who is well known for his accuracy in prophecies told a man that one of the sons of his next door neighbor would eventually kill him. How do you feel that this man will look at his neighbor's children? All of them. If any of them was increasing in power or position the man might suspect more strongly that this might be his future assailant. If he were himself prone to do evil, he might want to eliminate any suspected one soon enough to save himself from the prophecy of doom. The case with the devil could have been just that. Certainly he did not understand what the Lord God meant by the seed of the woman, so he came against anyone whom he suspected.

Abel had offered an acceptable offering unto the Lord, but Cain was rejected. (Gen.4.). Since Abel found grace before the Lord he became a suspect of the devil. The devil therefore filled Cain's heart and moved him to kill Abel whom he must have suspected to be the head bruiser of the prophecy. Satan was wrong.

The whole world under Satan had become very sinful. **Gen. 6: 5-8.**

5.And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him in his heart.

7. And the Lord said; I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

God eventually destroyed all of the creatures that he had mentioned including man, but spared Noah and his household with selected creatures. At the end of the flood, God blessed Noah and his household with the original blessing with which he blessed Adam and they continued to multiply and to replenish the earth.

The Babel Project

The devil's vendettas against man would seem a lot easier to accomplish at this point since the population of man had reduced so drastically. No wonder the devil got all of them together and suggested the Babel project to them to destroy them. We are told in **Genesis 11: 1-4**;

1 And the whole earth was of one language, and of one speech.

2. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another: Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth.

Do you see the hand of the devil in this ambition? This ambition is similar to the one in Gen. 3. They wanted to acquire the status of God by building a tower to heaven, just as Adam and Eve wanted to be like the Gods. It is also similar to the one that brought about the fall of Satan in **Isaiah 14: 12-15**

12. How art thou fallen from heaven o Lucifer, son of the morning. How art thou cut down to the ground, which didst weaken the nations!

13. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of congregation, in the sides of the north:

14. I will ascend above the heights of the clouds: I will be like the most high.

15. Yet thou shalt be brought down to hell, to the sides of the pit.

It is clear from this passage that Lucifer himself had nursed this ambition in the days of his glory and it brought him down never to rise again. He used it on Adam and Eve and it worked fine; so, he decided to try it on the offspring of Noah. The plan was working again, had God in his mercy not moved in quickly to confuse their language and scatter man from Babel all over the surface of the earth.

The seed of Abraham

We know that in the whole world, God called Abram and gave him grace. God assured him that all of the families of the earth shall be blessed in him (Gen 12). This blessing to the whole earth will come through the line of Isaac as we find in **Gen. 17:21**

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Isaac gave birth to Jacob and Esau. Jacob was blessed above Esau from the womb and was to have the preeminence. Again the devil created a conflict between these brothers and Jacob would have lost his life if he had not fled. The dilemma of the devil continued as Jacob had twelve sons. Joseph was beloved and had these strange dreams which by interpretation indicated that at a point in time he would be superior to his brothers as well as his father and mother. Perhaps such a personality would be the devils head bruiser. Satan moved his brothers against him to destroy him, but the Lord again intervened (Gen. 37). He was however sold into slavery and ended up in Egypt in the house of Potiphar. Satan does not give up easily, so he pursued Joseph again. This time he moved Potiphar's wife to lure Joseph into a sexual offense, but he would not sin, having the spirit of God in him. Potiphar's wife framed him up and he ended up in jail for attempted rape, an offense that could have earned him a death sentence had the Lord not intervened. From jail, he became the prime minister of Egypt and eventually the seed of Israel moved to Egypt. After 400 years of servitude in Egypt, the Israelites cried unto

the Lord and God sent the deliverer Moses. At the time that Moses was born a sad drama occurred in Egypt. The devil got into the Pharaoh and moved him to order the slaughter of the Hebrews male infants (Exodus 1.). The Pharaoh had his reasons which were certainly different from the reasons that the devil would have. The Pharaoh thought that the Hebrews were getting too strong and might eventually help the enemies of Egypt to defeat Egypt in battle; but, the devil only wanted to use the Pharaoh to destroy the suspected seed of the woman whom he now believed was likely to be born at about that time. If you doubt this explanation just remember that the word of God is the best tool to use to explain the word of God. Hence we go to **Matthew chapter 2**. Jesus our deliverer was born and the devil got into Herod and moved him to kill all children from the age of two years downwards. All Herod wanted to do was protect his own presence on the throne, but the devil that moved him had a different motive. He wanted to destroy his next suspect as the seed of the woman. Do you think that these events were mere coincidences? Certainly not. These things should let you know that there has been a spiritual battle between the devil and mankind since Adam and it is not over yet

.CHAPTER 4

SEED OF THE WOMAN

Speaking in different churches, I test the understanding of the congregations as to whether they are seeds of the man or of the woman. I ask those who believe that they are seeds of the woman to raise up their hands. Many Christians seem to feel that they are seeds of the woman. A few raise up their hands as seeds of the man, but you can see doubt on their faces. When I ask those who have no opinion to raise up their hands, everybody bursts into laughter. Indeed many are not sure what they really are. You can ask yourself a simple question and the riddle is solved. When your parents came together to have you, who did the planting? The answer obviously is the man. Your father planted his seed and your mother served as the fertile ground on which your father did the planting. The seed germinated and grew and eventually your mother produced you as the fruit of her womb. I want you to learn it today. You are the seed of your father, but the fruit of your mother's womb. Based on this explanation the word of God normally refers to someone as the seed of his father and so genealogies in the bible give accounts of male children and they are addressed as the seed of Abraham, or Isaac, Israel, etc. The book of **Luke chapter 2:23-38** however gives the **generations of Jesus Christ** and in **verse 23** we are told:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.

Now let us go to **Matthew chapter 1** and verses 1 to 16, where we are going to use **verse 16** only:

*And Jacob begat Joseph the husband of Mary, **of whom was born** Jesus, who is called Christ.*

The record in Matthew makes it clear that although Joseph was the husband of Mary, the child belonged only to Mary. This assertion is so different from all records in the Bible which refer to the offspring as belonging to the man. This simply says that Jesus was the seed of Mary; the seed of the woman (and not of the man). We need to explain this.

More from the loving God

The coming of the seed of the woman was an absolute necessity in order for God to restore man to the fellowship that he had with him in the beginning and to return to him the dominion that was conferred upon him in Genesis chapter 1. In order to explain the absolute need for the seed of the woman we must now return to Genesis chapter 3.

You remember that man had fallen. We left off where the Lord in his mercy prophesied victory to the fallen man by making him a perpetual enemy of the devil and saying that the seed of the woman would bruise the head of the serpent and had punished the woman and cursed the earth for the man's sake. God also did some other things here. Let us go to **verses 21-24**:

21. Unto Adam also, and to his wife did the Lord God make coats of skins, and clothed them.

Let us again appreciate the loving kindness and tender mercies of God here. Right there at the site of iniquity, God continued to care for man. Remember that Adam and Eve had acquired wisdom and knowledge independent of God. As soon as they acquired this, they knew that they were naked and they sewed leaves together (they were able to figure out the technology of sewing) and covered their nakedness. Now compare the wisdom of God in which they would have continued to live if they had not been disobedient. Would you rather put on tailored leaves or a coat of fur? Certainly a coat of fur; isn't it so? Even in the civilization of today you would feel very cute in a fur coat wouldn't you? So the wisdom for which man fell was really not worth it.

Listen to me, stay in the wisdom of God, it will be a blessing to you. The wisdom of this world is utter foolishness in the things of the spirit of God. We also discover or at least infer in this verse that God had to slaughter some animals in order to help them to cover the result of their sin. We then may say that the first sacrifice for sin was offered right there in Eden by God for man whom he loved. What a good God and a loving father.

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever:

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the

garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Verse 22 told us that God acknowledged that the man had become like the Gods, just like the serpent said. Their eyes were opened just like the serpent said, and they came to know good and evil just like he said. Beloved, do not take every correct statement as righteous. Remember that the result of eating the fruit was to be death, which the serpent dismissed as untrue, but Adam and Eve did die; they lost their fellowship with God. God does not have to offer long explanations to us before we obey him. He never disputed the assertion that their eyes would open or that they would acquire wisdom. All he anticipated was simple obedience, but man failed.

When I was young I used to feel bad that God sent the man out of the garden and prevented him from becoming immortal, but now glory be to God because I understand God's love and mercy better than before.. Yes, God had to do this because he was determined to redeem us and it would be necessary to offer a man in sacrifice for our sins at some time in the future. If man had become immortal such a sacrifice would become impossible and man would become reprobate, totally irredeemable and hell bound. This was the situation with Satan at the time that he committed his sin. Satan is an angel and angels are spirits; they do not die. It was therefore impossible to redeem him and his angels and they are judged already.

Authority of the man

Earlier in this book I explained the relative position of the man to his wife in the family. I said that the actions of the man

must implicate the whole family, but if the woman took an action which her husband decided to overrule then the husband's decision would be final. I know that you may have your doubts because of your experience in this society of today, but I want to remind you that I am not teaching the sociology of today's society but rather the word of God and I am sure that while men are getting more civilized every day, God is not a civilian and has not become more civilized since the ancient of days. His word remains, though changeable societies continue to change and hardly for the better in terms of what is righteous. In any case let us go to the book of **Numbers chapter 30** where God has given specific instructions with respect to the authority of the man relative to his wife so that we may shed some light on this:

V.6. And if she had at all an husband, when she vowed, or uttered ought out of her lips, where with she bound her soul;

V.7. And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds where with she bound her soul shall stand.

V. 8. But if her husband disallowed her on the day that he hear it, then he shall make her vow which she vowed and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her;

If we now look at verse 2 of the same chapter, the Lord said that if a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeded out of his mouth. Please

read the whole of this chapter for more detail. In these verses however we see that the actions of the man cannot be annulled by the wife, but the man can disallow those of the woman. Again it follows that the man's actions may implicate the whole family whereas those of the woman do not have the same potency unless the man permits.

Inherent sin

Do you remember what happens when a slave gives birth to children? We touched on this earlier and we said that by God's rule the children are slaves also. Their father's master is their master. We also said that it must follow that all of Adam's offspring would be in the same bondage as Adam was, under the lordship of the devil. You will further appreciate the sad situation of man as we now look at the book of **Exodus chapter 20 and verse 5:**

*Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, **visiting the iniquity of the fathers on the children unto the third and fourth generations** of them that hate me;*

We now see that God visits the sins of the fathers and not of the mothers, upon the children to the third and fourth generations of offenders. This law of inherent sin makes it impossible for anybody to be without sin. You do not have to commit your own sin. Inherent sin as we have mentioned earlier started from Adam and these verses in the book of **Romans chapter 5** spell it out:

V.12. *Wherefore, as by one man (i.e. Adam) sin entered into the world, and death by sin; and so death (separation from God) passed upon all men, for that all have sinned.*

V.13. *for until the law sin was in the world: but sin is not imputed where there is no law,*

V.14. *Never the less, death reigned from Adam to Moses, **even over them that had not sinned after the similitude of Adam's transgression**, who is the figure of him that was to come.*

Again you see that you inherited sin from your fathers. You do not have to commit your own sins, Adam has already helped you out. You just find yourself in it. Listen now to the Psalmist in **Psalm 51:5**.

Behold I was shapen in iniquity: and in sin did my mother conceive me.

This understanding by the psalmist further reinforces our explanation on inherent sin, but now let us reason together as we now understand that the natural man is born a slave to sin. We also know that by this law every one of us came in this bondage. We must now ask: Who will deliver us from this bondage? Look at it this way:

Supposing you and I went out and committed an offense and we got arrested by the police and locked up. Do you think that you can stand surety for me? Can I stand surety for you? It is not possible; is it? In as much as we are both involved in the crime we are going to need someone who is not involved in this crime to get both of us out. So if there is a third person

who is certainly righteous he would be able to bail us out wouldn't he? God had so much love for us that he searched for such a man, but we had a logistic problem as explained in **Psalm 53, verses 2 and 3:**

2. God looked down from heaven upon the children of men. to see if there were any that did understand, that did seek God

3. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not, one.

Absolute necessity

We know that one sinner cannot deliver another, so, as an absolute necessity God was looking for a single righteous man who would be used to redeem us, but he could not find any because all men were sinners and were filthy. This was a great problem for man, but with God all things are possible. We needed a man who would not be born with inherent sin because anyone born with inherent sin would also need a deliverer and would not be able to help himself not to talk of helping the rest of us. The only requirement for a child to be born without inherent sin is that we must find a father who has no sin. The mother does not have to be sinless because the sins of the mother are not visited on the children as we have explained earlier. Since there was not a man that was sinless and God was bent on the redemption of sinful man, the Lord God took it at the highest level. God had to humble himself so much as to be the father of the sinless child. The word of God puts it this way in **John 3:16**.

For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.

Because the conception of Mary came from God the child Jesus was not conceived in sin. Also since Jesus did not have a natural father, JESUS is THE SEED OF THE WOMAN., Indeed this name carries the implication that the individual lacks paternal inherent sin. So, JESUS, the SEED OF THE WOMAN, is God's solution to the problem of man's salvation; his redemption from sin. God's entire struggle for our salvation for over four thousand years since Adam fell in the garden of Eden was finally successfully concluded in JESUS. Jesus is all the plan that God has for your salvation. He is God's only plan for mankind to be redeemed from sin. He is the one who crushes the head of the devil for us and sets us free. THE SEED OF THE WOMAN.

CHAPTER 5

NO OTHER NAME

I hope that the story has become more meaningful to you at this point than you could have imagined at the beginning. Can you figure it out? Can you see that it is impossible to come by any other name by which any man might be saved? Nobody in the history of mankind has got the credentials of Jesus and nobody ever will.

Some years ago during one of our house to house evangelism rounds on a Sunday morning, I visited a Muslim lady and shared the gospel with her. She then asked why Christians always insist that there is no other way to salvation. I took the patience to tell her the story in this book. At the end of my explanation she stood still, mouth opened and a firm gaze fixed on me. She could not say a word. She followed me with that look as I walked away and the only thing that could have prevented her from accepting Christ that day was the fear of what her husband's reaction might be. The spiritual facts are so understandable, so undeniable. There is no other name. A few years ago I listened to a talk show on television in Nigeria. A prominent Islamic leader and a prominent Christian leader were interviewed on different aspects of their faith. Explaining the Islamic belief with respect to salvation, the Islamic leader said that no one can be sure of his salvation until he has got to heaven. He explained that a man must strive to do a lot of good works while he is on earth and then just hope that God would have mercy on him in heaven. Upon this explanation I felt so sorry for him and more so for his followers who are fed

with this doctrine of working for salvation. My beloved; can you see from what you have read in this book that good works cannot save you? In the days of slavery and slave trade there were good slaves as well as bad ones. The point is that a good slave is as much a slave as a bad one. The only free person is a redeemed person. No matter how bad a slave could have been, if someone comes along to pay a price on him he is set free. And, no matter how good a slave is, if nobody would pay the price on him, he remains a slave; **a good slave**. He may be so good that he eats at the master's table, but he is yet a slave. The book of **Romans chapter 1, verse 16** says:

*For I am not ashamed of the gospel of Christ: **for it is the power of God unto salvation for every one that believeth: to the Jews first, and also to the Greek.***

Do you see that God does not have another saving power specially made for you outside of Jesus? Listen to this one also from the book of **Acts chapter 4 and verse 7**.

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

In the book of **John chapter 10 verse 9** Jesus himself said:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

And in **John chapter 14, verse 6** he said:

*I am the way, the truth, and the life: **no man cometh unto the father, but by me.***

Beloved, if your religion has not explained salvation to you in such clear, spiritual yet logical terms as contained in the bible and spelled out in this book, take it from me that you are into a religion that cannot get you to heaven. And what does it profit a man if he gains the whole world but forfeits his soul? Be assured again; it is impossible to obtain salvation through any other name. It is impossible; absolutely impossible.

CHAPTER 6

CONCLUSION

The Lord has been so good to us. Now we understand that unless we are redeemed we are under the power of darkness. Most people certainly are. Just look around you, look at the whole world and you will see that men certainly love darkness rather than light. But, you do not have to remain in this bondage, neither should you believe anymore that if you struggle to do what you see as good works (which the word of God describes as filthy rags before God) then you would have secured your salvation. This theory will naturally make God a debtor to you and make your salvation a thing of legal compulsion for God rather than a thing of mercy and grace. But you know at this time that man being so sinful cannot lay a legalistic claim on God for his salvation. He must only seek mercy and grace (i.e. unmerited favor). The book of **Romans chapter 11, verse 6** explains:

And if by grace then it is no more of works: otherwise grace is no more grace; But. if it be of works, then it is no more grace, otherwise work is no more work.

This passage says that if you have worked for anything you do not need grace to get it anymore. But if you need grace to get it, you do not need to work for it otherwise grace is nullified.

The book of **Ephesians chapter 2 verses 4 to 9** says:

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. *Even, when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)*

6. *And hath raised us up together and made us sit together in heavenly places in Christ Jesus,*

7. *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

8. *For by grace are ye saved through faith: and not of yourselves: It is the gift of God:*

9. *Not of works, lest any man should boast.*

Do you see that salvation is a gift? It is not something that you work for so that you can never boast of your salvation as something that you labored for like a college degree, but must rather be forever grateful to God who has given it to you through his righteous son Jesus Christ.

There are two facts about gifts. There must be a giver and a receiver. The giver must be willing to give and the receiver must be willing to receive. God is the giver of salvation and men are the receivers, everyone in his own time. God has extended his hand to us through his only begotten son Jesus Christ. You must now extend your hand to receive the gift, otherwise while the gift is right before you, it will never be yours. This is the error that most people commit and they lose eternal life and go into perdition. I am however convinced that God who led you to read this book is ready to save you and you will not disregard this opportunity to receive the gift of

salvation which was paid for with the blood of Jesus on the cross of Calvary. The process is simple. It is so simple that many do not know the awesome power of this covenant of salvation, which delivers your spirit from every evil covenant of the past and links your spirit with your God, making you a child of God.

The book of **Romans 10 verses 9 and 10** says:

*9. That if thou shalt confess with thy mouth the **Lord Jesus**, and shalt believe in thine heart that God hath raise him from the dead, thou shalt be saved;*

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Do you believe? Receive him now by saying this prayer. If you are in your house or any other convenient place, you may go down on your knees. If not, any position is good. Say this prayer from your heart and say it loud enough for you to hear your own voice. You will never be the same again in Jesus' name:

Lord Jesus, I thank you for your love

And for your Holy Spirit who has revealed you to me today.

You are the savior of mankind; the only way to salvation.

I confess that I am a sinner and I know that I cannot help myself.

I have hitherto served the wrong master.
I believe Lord, and I accept you as my Lord and Savior.
You are the son of God and my redeemer.
You died for me and God raised you up from the dead
And you are now forever at the right hand of God Let your
Holy Spirit come into my life now and glorify you in my life.
Thank you for receiving me my Lord.
Now I know that I am saved by grace and I am your child.
Now I am born again and heaven bound.
Thank you Jesus and thank you most righteous father.
In Jesus' name I pray, AMEN;

SECTION 3

JESUS AND YOU: THE LAST ADAM

INTRODUCTION

In **Jesus and You: Seed of the Woman**, we looked at the creation of man and how God gave him dominion over all things on the earth. We also saw how man fell in the Garden of Eden and lost his dominion to the devil that, then ruled over the earth. We explained that from Adam until Jesus came to redeem us, mankind was in slavery under the devil, so that anyone born into this slavery was naturally in bondage too.

The redemption of man from bondage called for a free man to pay the price and set us free. God's plan to bring a free man into the world therefore required that a man be born who will not have a natural father. This man will be the only one who is born without inherent sin and will therefore be the only one who has the potential to redeem us from sin. If he grew up to the age of accountability without sin, he would be able to volunteer to pay the price on mankind.

Interestingly, in discussing with Muslims, they admit that Jesus never committed one sin but the spiritual importance of that is withheld from them.

...for the letter killeth, but the spirit giveth life. (2 Corinthians 3:6)

We saw how God therefore sent his son through Immaculate Conception into the world, and how Jesus Christ the Son of God came through Mary to redeem us. Indeed some Muslim sects admit the immaculate conception of Mary and Islamic scholars admit that Jesus was sinless, but insist that he was only a prophet and will not accept him as their savior. How I

pray that all will read the **.Jesus and You** series and understand that the Immaculate conception and sinless life of Jesus were spiritual requirements for a savior and not for an ordinary prophet, for no prophet has ever been sinless.

In this book we are going to look at another important aspect of the person of Jesus Christ. We are going to proceed under the hand of the Holy Ghost to look in the word of God and understand why Jesus is called the last Adam. We will see the implication of this calling and how it must affect us.

CHAPTER 1

THE ABORTED MISSION

In Jesus and You: *Seed of the Woman*, we looked at the fall of man in the garden of Eden. We said that because man disobeyed God and obeyed the serpent, man lost dominion with God and became a servant of the serpent (or the devil). This switch of mastership had certain implications, which had serious effects on the course of life of every human being and the fate of the mission that was committed to Adam. Adam was to produce offspring who would be godlike, but since he opted to obey the devil, he took on the nature of sinful man instead of that of God.

In Genesis chapter 4, Cain and Abel offered sacrifices to the Lord. God accepted the sacrifice of Abel, but rejected that of Cain. Therefore we learn here that man could still do certain things that were acceptable to God. We however discover the depth to which man had sunk when we find Cain, who was not offended by anyone, getting angry at his younger brother for doing well and plotting to kill him. We find that though the Lord cautioned him and reminded him that his will yet remained and he could evoke it to rule over sin, Cain went ahead and killed his innocent brother. Nobody taught Cain how to kill his brother, the nature of sin took care of that because sin operates through inventions suggested by the devil (**Ecc 7:20,29**).

20 For there is not a just man upon earth, that doeth good, and sinneth not.

*29. Lo, this only have I found: that **God hath made man upright, but they have sought out many inventions.***

One thing now becomes apparent; the most important commission that Adam had, which was that he should replenish the earth with godlike people was failing. In the same chapter 4 of Genesis, the word of God reported that Lamech killed someone who had hurt him and immediately pleaded self defense in **Gen. 4:23-24:**

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, hearken unto my speech for I have slain a man to my wounding, and a young man to my hurt;

24. If Cain shall be avenged sevenfold; truly Lamech seventy and seven fold.

The book of **Genesis 6:3, 5-8**, describes the displeasure of God with man and his effort to salvage mankind.

3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

The Living Bible: Paraphrased (Kenneth Taylor), puts the first part of V.3 as:

*My spirit must not forever **be disgraced by man; wholly evil as he is.***

5; And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually

6. And it repented the Lord that he had made man in the earth, and it grieved him in his heart.

7. And the Lord said; I will destroy man whom I have created from the face of the earth; both man and beasts, and the creeping thing and the fowls of the air; for it repenteth me that I have made them.

8. But Noah found grace in the eyes of the Lord

Verses 5-7 tell us of the decision of the Almighty to abort Adam's mission, while verse 8 tells us of how God saved a remnant to salvage mankind. Please read Gen. 6-9 for more information on this. The Septuagint (Charles Thomson) puts V.5 to us thus:

*And God saw that the wickedness of man was multiplied and that every one was in his heart **studiously and continually bent upon evils.***

If Adam had set out to produce godlike offspring but ended up as we have in V.5, would you consider his mission successful? Would you also feel that such a mission could proceed? Indeed if you knew what you were doing, you would at least do a drastic reorganization that must call for a general overhaul; God did just that. Verse 8 says that Noah found grace in the eyes of the Lord. This means that Noah was not spared because he had a righteousness that was sufficient to save him, but indeed because he tried his best and looked unto God, God

had mercy on him. The word grace, refers to an unmerited favor. God wiped out man and beasts and birds but commissioned Noah and his household to replenish the earth after the flood that destroyed all others except aquatic life forms and selected animals. **Gen. 9: 1** says:

And God blessed Noah and his sons and said unto them, be fruitful, and multiply, and replenish the earth.

This was Adam's commission; now Noah and his sons were to carry out this duty of filling the earth with godlike people.

Now, Noah and his sons went into that ark with Adamic nature(the nature of sinful man). While they were in the ark there was no process of cleansing or renewing. They eventually returned to land in the old nature. There was no rebirth, no new beginning from a new foundation. They continued to build on the foundation Adam. Sin therefore gradually increased on the earth again. It is not necessary to continue to trace the progressive increase of sin after Noah. The bible is full of it and so is our society today. We will consider more about Noah later.

CHAPTER TWO

DISTANT HOPE

Abram came into the scene in **Gen. 11:26**. He eventually married Sarah his sister. God loved him but they had no child. However, in **Gen. 12:1-3** we are told:

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

I want you to remember that God's purpose for Adam had hit the rocks. His offspring were producing evil geniuses instead of godlike people. However at this point, God said to Abram that in him all the families of the earth shall be blessed. Again, remember that all the families of the earth from the time that Adam sinned were essentially accursed. A blessing is the opposite of a curse. Therefore by this prophecy of blessing, God was to completely reverse the course of human destiny from the accursed one to the blessed one. Remember however that this blessing was still in prophecy. In **Gen.15** God appeared to Abram again and at a point during their interaction the word of God said in **verses 12-14**:

12. And when the sun was going down, a deep sleep fell upon Abram and; how, an horror of great darkness fell upon him.

13. And he (The Lord) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14. And also; that nation whom they shall serve, will I judge and afterward shall they come out with great substance..

Many a times Christians assume that because God has promised certain blessings, there should not be any difficulties along the path of life. This is share misconception. Note that even though God had promised to bless Abram so much, he had also told him that before his seed would move into this blessing they would undergo 400 years of affliction. At the end of that affliction they were to leave with great riches. Are you under some sort of affliction? Have courage; your blessing is near.

In Chapter 26 of the same book of Genesis the word of God told of the lineage through which the blessings of Abraham would come on all men: **Gen. 26:2-6:**

2. And the Lord appeared unto him (Isaac), and said, Go not down into Egypt, dwell in the land which I shall tell thee of:

3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and into thy seed; I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed

5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.

6. And Isaac dwelt in Gerar.

In verse 4 we see that the blessing which God promised for the whole world through Abraham in Gen. 12: 3 will come to pass in the lineage of Isaac and not Ishmael Abraham's first son. The Torah (The five books of Moses) puts it like this:

*I will make your descendants as numerous as the stars of heaven, and give to your descendants all these lands, so that **all the nations of the earth shall bless themselves by your offspring.***

Isaac gave birth to Jacob and Esau, they were twins, *but* very different in content of character. Jacob had supplanted Esau his elder brother. Esau was angry and would have killed Jacob, but Rebekah their mother arranged for him to go to Padanaram to Laban his uncle. The Lord met him on the way at Bethel, and in **Gen. 28:13-14** the word of God said:

13. And, behold, the Lord stood above it (i.e. the ladder), and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee Will I give it and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the

*north, and to the South: **andin thee and in thy seed shall all' the families of the earth be blessed.***

The blessing has now passed over to Jacob and his seed. Jacob had twelve sons, and at a point in time Joseph's brothers sold Joseph, one of his sons, into slavery. He eventually ended up in Egypt where God took him out of slavery and made him the Prime Minister. During the drought that hit the then world for seven years, Jacob and his household eventually came to join Joseph in Egypt in an emotional but happy reunion. Read **Gen. 37-46.**

Jacob died in Egypt, but not without some parting words for his children. We will forget about the others and look at the blessing that he conferred **upon** Judah in **Gen. 49:8-10**

8. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: *thy father's children shall bow down before thee.*

9. Judah is a lion's whelp from the pray my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?

10. The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The prophecy continues through verse 12, but let us stop here.

Judah received the blessing that would make him a ruler, superior to his brothers and overcoming his enemies. The

other children would bow down before him. Verse 10 said that the scepter shall never depart from him and a law giver will never depart from between his feet till Shiloh come and unto him (Shiloh) shall the gathering of the people be.

The Septuagint (Charles Thomson) puts verse 10 thus:

*A chief shall not fail from Judah. nor a leader from his loins. Till the things reserved for him shall come Even he **the expectation of the nations.***

The scepter is the symbol of the power of a king. Therefore this blessing implied that kings would reign in Israel and that the house of Judah would always produce a king until the rightful owner of the throne (Shiloh) would come to possess it. And unto him (Shiloh, the rightful owner) shall the gathering of the people of the world be.

What do you understand by ‘the gathering of the people’? Another way to put it is to say the congregations of the people. Is that acceptable? The next question is to say: Why do people congregate unto someone like him? I think that we can agree that the purpose is to worship him. Now look at what Jesus said in **John 12:32**:

*And I, if I be lifted up from the earth, **will draw all men unto me.***

Thank God that we know the rightful owner of dominion: the expectation of the world. He is Jesus Christ.

Moses led the children of Israel out of Egypt after the Lord had done mighty miracles and afflicted the Egyptians with many plagues. They crossed the Red Sea, which the Lord

parted in two to enable them cross on dry land and journeyed to the land of promise, which was Canaan. Despite all of the wondrous works which the Lord did to take them out of Egypt and appearing to them at different times in the wilderness with fire and trumpets and the glory cloud, the nature of sin did not depart from them. They rebelled against God at different times and still worshipped idols. Because they rebelled against God, he swore that they would not enter the land of promise.

Adam, the doorway

God caused them to wonder about in the wilderness until all of the unbelieving ones had died off. He then brought the new generation into the land of promise, and they possessed it, Joshua and Caleb leading them. Now, let us look at the events that occurred at the time that this new breed wanted to pass over Jordan and enter the land of promise in **Joshua 3, verses 14-16.**

14. And it came to pass, when the people removed from their tents, to pass over Jordan; and the priests bearing the ark of the covenant before the people;

15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest)

*16. That the waters which came down from above stood and rose up, upon an heap very far from the city **Adam**, that is beside Zaretan: and those that came down toward the sea of*

the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho.

After all of the journeys of the people of God in the wilderness, it was time to enter the land of promise. God brought them into the land at a place called **Adam**. There, God opened a doorway across Jordan to bring his people to take possession of their inheritance. Anyone who refused to enter through Adam would be left behind. If he tried to enter at his own point of preference he would get drowned because the Jordan was heavily flooded (V.15) and you could only cross it at this door way, which was also the point of the last miracle as they entered into their rest. Let me remind you. that we started with **Adam, the man** who was the point of entry of all men into the world, but whose mission got aborted because of sin, and we are now following God's labor to restore man from the nature of sin. We are now at **Adam the doorway** for anyone who would enter the land of promise.

God's struggle to redeem man from the nature of sin, his long suffering, love and mercy to sinful man are expressed in **Psalm 78** among other passages, let us look at some verses of this Psalm:

9. *The children of Ephraim, being armed; and carrying bows, turned back in the day of battle.*

10. *They kept not the covenant of God: and refused to walk in his law;*

11. *And forgot his works, and his wonders that he had showed them.*

Verses 12 to 16 listed some of the wonders that God showed to them: then,

17. And they sinned yet more against him by provoking the Most High in the wilderness.

18. And they tempted God in their heart by asking meat for their lust.

19. Yea they spake against God; they said, can God furnish a table in the wilderness?

Again, Verses 20 to 29 list more miracles and wonders, which God did for them, and Verse 32 then says;

For all this they sinned still, and believed not for his wondrous works.

Verses 33 to 35 tell of how he chastened them to correct them, but verses 36 to 37 say:

36. Nevertheless they did flatter him, with their month, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they steadfast in his covenant.

God did more wonders still, but verses 56 to 58 say:

56. Yet they tempted and provoked the Most High God and kept not his testimonies.

57. But turned back, and dealt unfaithfully like their fathers:

they were turned aside like a deceitful bow.

58. *For they provoke him to anger with their high places, and moved him to jealousy with their graven images.*

Indeed Psalm 78 contains no more than a drop in the bucket of the evil that man did, despite God's love and mercy. The devil was ruling the hearts of men. Man was in spiritual bondage and needed a redeemer; a new foundation

CHAPTER 3

GENERATIONS TOWER

Supposing you set out to construct a hypothetical building seventy floors high, where each floor represents one generation. You put your resources to it and the walls rose higher and higher. Now, supposing one day you took a careful look at your skyscraper and found that the building sagged in one direction. You called an expert; he looked at it from top to bottom and he concluded that the problem could not be corrected. The problem was at the foundation. It was laid on sand.

The building must come down. Another foundation must be laid because no amount of effort except at the foundation could correct the problem. This was the situation with sinful man. It was not possible to restore man along the path of life because when Adam (the first foundation) was made, he was made of sand (dust), and so when he was tempted (tested) in the Garden of Eden, he failed and the devil took over governance. If man would be restored to his original grace, another foundation must be laid. This means that God must come up with another Adam. This new Adam must not fail like the first one, if man will ever return to God with his whole heart. This must also be the Adam that will give birth to a new breed of children (born again) who will repopulate the earth with godlike people as the first Adam was expected to do. I want you to put our sagging building in mind as we return to Noah and his sons.

I mentioned earlier that Noah and his sons went into the ark as descendants of Adam (with Adamic nature) and returned the same. They were not born again. God told them to replenish the earth, but they could only proceed like Adam. Remember that the foundation had a problem, but what God did deliberately was to destroy everything that was built on the foundation (Adam), but retain a remnant (let us say two floors, representing two generations) only. The foundation was not destroyed. As Noah and his children continued to build on this faulty foundation the building would again look more obviously crooked as it grew taller and taller. If you look at our society today you will see how far Noah and his children have been able to go in replenishing the earth with ungodlike people. The mission has certainly failed again as in the days of Noah. If the world was sinful in the days of Noah, what will you say about today? What we needed was a new Adam to be a new foundation and not derived from the first Adam.

CHAPTER 4

THE NEW FOUNDATION

You will remember that Adam was the first man to be made and he did not have an earthly father or mother. He was made from dust and God had to breathe into his nostrils the breath of life and he became a living soul (Gen 2:7). The new foundation Adam and the first Adam are described in part in **1Cor. 15:45-47**

45. And so it is written, The first man Adam was made a living soul: the last Adam was made a quickening spirit.

46. How be it that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

Verse **45** refers to the first Adam as a living soul; and the new foundation Adam as the last Adam, and says that he is a quickening spirit.

The New Testament in the Language of Today (William R Back) puts the first part of V.45 like this:

Adam, the first man was made a natural living being.

The American Standard Version also puts the second part this way:

The last Adam became a life-giving spirit.

Can you see the difference? Verse 47 says that the first man was made of earthly material and so he behaved in an earthy manner, but the second man (last Adam) is the Lord from heaven. This implies that he was not made from earthly material and so could not behave in the earthy manner. Look; if you make a cup out of glass and you test it by dropping it on a concrete floor it will shatter; but if you make it of metallo-plastic and you drop it on the same floor it will not shatter. Listen to me; when God was molding Adam out of dust he knew that he was laying for mankind a foundation that was not likely to last. Have you ever built a house? Did you make the foundation of dust? It is not likely. God knew that the first Adam not being made of spirit material should not be subjected to a spiritual test. He therefore gave him a temporal test (a test of intelligence), asking him to name all animals. Adam did this job excellently. God also kept him in a garden and told him to eat delicious fruits. Have you ever wondered why God did not send Adam to the devil to be tested the way he later sent Jesus to go to the devil in the wilderness for an encounter? A product is not better than what it is made of. The point is that this foundation was made of dust (sand) and it could not withstand much stress. The devil must have waited impatiently for God to send Adam to him to be tested, but seeing that God did not do that, he came looking for Adam and Adam fell. Do you remember that God said to Adam in **Gen. 3:19**

... till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Does this sound as if God regarded dust as a high quality raw material? No! But, we are told that the last Adam (second man) is the Lord from heaven. Let us go to the gospel of **John Chapter I and verse 14.**

And the Word was made flesh and dwelt among us...

Note that dust was made flesh in the first Adam but the Word (spirit) was made flesh in the last Adam. Why must it be easier for men to believe that demons can take over a woman's womb than to believe that God can?

In *Jesus and You (Seed of the Woman)*, we explained the absolute need for such a person to come to the world because it would take a man who did not have a father in flesh and blood to be able to redeem us. We also said that redemption would become possible through him at the age when his mission would take effect if he did not sin.

Adam and Adam

Now let us see how the last Adam would compare and contrast with the first.

At a point in the life of the first Adam the devil tempted him and he failed. These temptations have been explained in more detail. Let us therefore now look at the temptations of the last Adam. We have discussed extensively how it was, that after man fell in the Garden of Eden, it became impossible to redeem him by any effort short of laying a new foundation. The devil however, as we mentioned earlier saw that though all men were conceived and born in sin, and raised in iniquity,

Jesus not having a father in flesh and blood, did not have inherent sin. He was therefore not born in sin. Also, because Jesus (the last Adam) was the Lord from heaven, the spirit in him rejected sin as he grew up. The devil certainly would notice a single person in the whole world who was not in his dragnet. Again, as we had learnt in *The Seed of the Woman* the devil must now suspect that this Jesus might be the one who would destroy him. He therefore made the first move to destroy Jesus and his mission. as he had done with Adam. He tempted Jesus as he had tempted Adam in the beginning so that Jesus might also sin and his mission be aborted and our new foundation destroyed. Let us look at these temptations in **Luke 4: 1-3**. We will not take the verses sequentially but we will just take a brief look at the specific temptations. More detailed considerations will be reserved for another time. The first temptation in V.3. says:

. . . If thou be the Son of God; Command this stone that it be made bread.

In verses 5-7 the second temptation says:

5. And the devil taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6. And the devil said unto him all these power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7. If thou therefore wilt worship me, all shall be thine.

The third temptation came in this fashion:

9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, if thou be the Son of God; cast thyself down from thence.

10. For it is written, He will give his angels charge over thee, to keep thee:

II. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

A look at these temptations will reveal some similarities with the temptation that brought down the first Adam. The first temptation, (involving appetite), suggested to Jesus that he should convert a stone to bread (and eat). Compare this with the fruit in the Garden of Eden which Adam and Eve were urged to eat and which they ate. Since Jesus defeated this temptation, a second one was necessary. Adam and Eve did not. need a second one .It was sufficient to sin once. The second temptation came through the visual and auditory routes. The devil showing the glories of the world to him and speaking at the same time to convince him to have a desire for them (beauty, power etc.) compare this with:

And when the woman saw that the tree was good for food: and that it was pleasant to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat.

Jesus saw and knew that the world had its glories and they were not undesirable, but he refused to do the will of the devil. How beautiful will Christendom be today if Christians will

refuse to bow to the devil in order to share in the glories of the world? Since Jesus had defeated the first two temptations, a third one became necessary. This third temptation was designed to cause Jesus to deliberately do something which could cause his spiritual downfall, only to believe that God would take control; an assumption that many people make today. Jesus however refused to tempt God. The point that I am making at this time is that the devil recognized the fact that Jesus was not in his dragnet. He appeared on earth as Adam was before he ever sinned, so the devil had to give him his own temptations. Jesus overcame the devil in these temptations, which would have aborted his mission if he had yielded. I can imagine the jubilation in heaven at the end of the third temptation when Jesus emerged victorious. Finally the new foundation has proved itself to be firm and worthy to build on. This foundation will not sag. It cannot be destroyed. The apostle Paul explained in **I Cor 3: 11**

For other foundation can no man lay than that is laid; which is Christ Jesus.

Jesus lived throughout his life without sin. The mission, which got aborted in Adam, can now be accomplished in Christ Jesus (*The last Adam*). He is the one who will raise new god-like offspring to fill the new earth. Because the last Adam is the quickening spirit from heaven, his offspring will not be carnally obtained. They will be converted into children of God in a spiritual rebirth. The Gospel of

John 1:12-13

12. But as many as received him, to them gave he power to

become sons of God, even to them that believe on his name:

13. Which were *born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

This rebirth is the greatest miracle that can take place in the life of anybody. This is being **born again**; we will discuss it in more detail at another time. God created man to be like him on earth, so he gave him dominion over the works of his hands. The first Adam let God down; the last Adam glorified him. The first Adam lost dominion; the last Adam took it back. You will remember that there was not a single record in the word of God of anytime when Adam exercised dominion over anything. You will remember however that Jesus clearly exercised dominion over sicknesses, demons, death, paralysis, the winds, the waves the law of floatation (walking on water) the law of gravity (ascending into space without a space ship) and many more.

The displeasure of God with Adam was made clear in **Gen.3**. His joy in Jesus Christ was made clear in **Luke 3:21-22**.

21. Now when all the people were baptized; it came to pass that Jesus also being baptized; and praying, the heaven was opened;

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.*

God never said such words to the first Adam. Also when the

whole world wallowed in iniquity the first Adam was not an exception; in any case he started the whole mess; so, God could not tell Adam's offspring to learn from Adam. Jesus the last Adam was different. In a sinful and adulterous world the Almighty said to those who would be heirs of salvation in **Mat. 17:5**.

*This is my beloved Son, in whom I am well pleased, **hear ye him.***

This statement implies that if anybody listens to Jesus, he would also please God. The first Adam led man off course and into darkness and death. Jesus the last Adam however said in **John 8: 12**

*...I am the light of the world. **He that followeth me shall not walk in darkness, but shall have the light of life.***

And in John **14:6-7** he said:

6...*I am the way, the truth, and the life, no man cometh unto the father, but by me.*

7.*If ye had known me, ye should have known my father also: and from hence forth ye know him, and have seen him (i.e. in me).*

While the first Adam never spoke to his children that he had preserved the likeness of God in himself, the last Adam declared it to his spirit begotten children. Verse 6 above actually implies that nobody from Adam through Jesus, to this age and until the end of the world will reach the eternal God except through Jesus, the last Adam. Also while the first Adam let God down, Jesus declared in **Joh 17: 3-4**.

3. And this is life eternal, that they might know thee the only true God; and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Did the first Adam do the job that God gave him to do? You will also wonder what would happen to those who had died before Jesus was born. This is resolved in the book of **I Pet. 4:6**:

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Jesus is not a new foundation just for those who came after him, but for all men. The Apostle Paul explained to us in **Romans 5:17-19**.

17. For, if by one man's offense death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ.

18. Therefore as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the

free gift came upon all men unto justification and life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

The Twentieth Century New Testament Puts **V.19** as:

*For, as through the disobedience of one man (Adam) the whole race was rendered sinful, so too, through the obedience of the one (Jesus) **the whole race will be rendered righteous.***

CHAPTER 5

LAST HOPE

Jesus was called the last Adam because there will not be another foundation laid for the salvation of mankind after him. He is the end of God's plan for man's salvation. He is the epitome of God's love for mankind. This is why the word of God said by the very mouth of Jesus in **John 3:16**.

...For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

It is clear from this statement that God cannot express his love in any way more meaningful and effective than giving his only begotten son in sacrifice for us. Some religions teach that a world leader comes every now and then and that Jesus was only another world leader and that another will come after some time. While it is basically true that world leaders come and go, Jesus made it clear that he was not a world leader. Let us go to **John 18:33-36**:

33. *Then , Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews?*

34. *Jesus answered him, Sayest thou this thing of thy self or did others tell it thee of me?*

35. *And Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?*

36. *Jesus answered; **My kingdom is not of this world:** if my*

*kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: . **but now is my kingdom not from hence.***

And so while it is true that world leaders come and go, that calling is not correct for Jesus. We must also understand that no world leader has ever brought salvation and none ever will. For example, the word of God says clearly in **Rev. 13**, that **the beast** will come and rule over the world in a reign of terror; issuing decrees that must be obeyed, otherwise, stern punishments. While he becomes a world leader, he will not be a savior. Indeed, he will lead many into damnation. Hence, another world leader may come, but another saviour will not come.

The plan of God to lay such a final foundation was revealed to us in a prophecy of hope in **Isaiah 28:16**;

*Therefore thus saith the Lord God, behold I lay in Zion for a foundation stone, **a tried stone, a precious corner stone, a sure foundation**; he that believeth shall not make haste.*

Can you see how God has assured us that there is hope for mankind? He says here that the new foundation is thoroughly tested and proven sure, being made of precious material (i.e. not dust, but a stone) hence, tough like a rock. Do you see that God knew that Adam was not made a sure foundation? The last part of this prophecy is presented in the Septuagint (Charles Thomson) as.:

... and he who believeth shall not be ashamed.

The New American Bible says:

.. He who puts his faith in it, shall not be shaken

And the living Bible paraphrased Kenneth Taylor: says:

...he who believes need never run away again.

If you put these three translations in mind and recall also the reactions of Adam (the first foundation) and Eve after they had sinned, you will see that they were ashamed, they were afraid (shaken) and they ran (made haste) away from the presence of the Lord. What God is saying here then, is that those who put their trust in this new foundation and build on him shall overcome sin and all of its ramifications. This prophecy is fulfilled in Jesus Christ and in those who believe in him and do his will.

So that you may understand the finality of this foundation (Jesus Christ) much better, let us return to our illustration. Remember we built a skyscraper, which had a foundation (Adam) which was faulty and therefore sagged. Because the problem with our building could not be corrected above the foundation we had to demolish the whole building and lay another foundation (Jesus Christ). This new foundation is sure. It is completely faultless. When you start to build on this foundation however, you must do a good job otherwise the building might yet sag as you build higher and higher. This time however, the problem is not at the foundation. The problem is with the workmanship of the aerial structure. If we must demolish the poor job, the foundation being forever sure must be preserved. We only need to destroy the defective

levels. It is forever unnecessary to lay another foundation. The Apostle Paul puts it to us this way in **1 Cor. 3:11-15**.

II. *For other foundation can no man lay than that is laid, which is Jesus Christ.*

12. *Now if any man build upon this foundation gold; silver, precious stones, wood; stubble*

13. *Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is*

14. *If any man's work abide which he hath built thereupon, he shall receive a reward*

15. *If any man's work shall be burned he shall suffer loss: but he himself shall be saved yet so as by fire.*

Here the word of God admonishes us to do a good job as we build on this final foundation because the foundation is indestructible, but a poor job done upon it is destructible. Jesus Christ the last Adam is the last foundation that God will lay for the redemption of mankind. Let no man beguile you; there will not be another chance outside of **Christ Jesus**.

Listen; if you set out on a journey and you wanted to make the last leg of your journey by train. You got to the railway station at night and inquired for the train to your destination. Someone pointed to a train and said, that is the last train. As he was saying it the train started to inch away. What would you do? Pick race I guess? That is what I would do. If Jesus is the last Adam you must quickly accept him. Don't let it be too

late. Receive him now.

CHAPTER 6

CONCLUSION

In the book of **Matthew chapter 7:24-27** Jesus told us the parable of a wise man and a foolish man. It goes thus:

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain ascended; and the floods came, and the wind blew, and beat upon that house, and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand

27: And the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell: and great was the fall of it.

Many Christians seem to know the character represented as the rock in this parable. He is the Christ, the sure foundation. However, when I ask them to identify the character represented as the sand they almost unanimously say Satan. The point though is that Satan was never a foundation for man to build upon. He came in only as an intruder and a very bad one. The sand is certainly Adam.

This Parable says to us that no matter how skillful you are as a builder, if you build your good works on Adam rather than Jesus Christ you are damned. Listen:

all men descended from Adam and have the nature of Adam by inheritance. All the good works that you may do as someone who has not been redeemed is done as building on a foundation of sand. This is why good works by themselves do not and cannot save you. But once you give your life to Jesus you no longer build on sand but on Christ the sure foundation of rock.

Do you remember the foundation of dust; that foundation which sagged. If you bring the best civil engineer in the world to continue to build on it do you think that the house will ever stand square and good? The answer is no. I do not care how good you believe that you are as a builder, if you build on sand it will eventually sink. This means that your good works will never look good unless you do them on the right foundation. This is why the word of God says clearly that we are not saved by works. We are saved by grace through faith. You need faith to abandon the faulty foundation and shift to the solid rock foundation Jesus Christ. It follows that God cannot recognize your efforts at giving alms, praying so many times a day and showing all sorts of mercy except you do them in Christ Jesus. This is the only time that your work looks right and acceptable.

I have good news for you. Jesus the last Adam; the last hope for mankind invites you to come into salvation and enjoy the grace of our God through his only begotten son. He gives assurance from **John 3:16:**

For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.

Jesus invites you to come to him today and begin to build on the foundation that is sure; the one that will never fail. Do it now. It does not cost you anything. It is wonderful how such precious salvation could be free, but it is free. You only need to believe and confess the Lord Jesus and you are never the same again. Receive Jesus into your life now..

Just kneel down where you are. If you are not in a place where you can kneel down it makes no difference. Will you now say this prayer and say it loud enough for you to hear your own voice:

Lord Jesus, I thank you for your love

And for your Holy Spirit who has revealed you to me today

You are the good foundation for man to build upon; And those who refuse to build on you cannot impress our God

I believe in you. I confess that you are Lord. I need you Lord Jesus.

I invite you to come into my life.

I realize that I am a sinner and I cannot help myself

I yield my life to you my Lord.. ,

Let your Holy Spirit take me over and lead me on through this life to inherit eternity with you. I am born again; thank you Jesus. Amen.

CONGRATULATIONS

By the prayer that you have just said you have given your life to Jesus and today you are born again and heaven bound. There is nothing like what you have achieved today. Hold fast to it. Do not allow your friends to lure you back to where you used to be. Remember that this day is the day of matriculation as it were. You must now continue to make progress in the body of Christ so that you may not fall. Now do one more thing: pick up the telephone and tell someone that you are born again, or look for someone near you and confess this rebirth to him. Also, get your pen and write to me. Share your salvation experience with me. I love to hear from you. You may make prayer requests also and be assured that if you do I will pray for you. Now go to your pastor. If you do not have a pastor go to any good Christian that you know and tell him that you want to meet his pastor because you have just been born again. Ask to be baptized. I prefer that you go to a church where you will be baptized by immersion. Most Pentecostal churches will do that but many other denominations also do. However, if you end up in a place where you are not immersed in water do not bother.

Grace from our God and Father and the peace that is possible only through Jesus Christ be yours now and forevermore in Jesus' name, AMEN.

SECTION 4

JESUS AND YOU: HIS PRIESTHOOD

INTRODUCTION.

For anyone who believes that there is a god, there must also be an acceptance that some people know how to reach him better than others. Those who stand for the masses in the presence of a god or the living God are basically referred to as priests.

In the worship of the living God, there has been a process of evolution among men from what might be called a priestless period to a period of mass priesthood. This is strange. It contradicts the basic philosophy of the relationship between God, the priest and the masses. Indeed, it also disagrees completely with what had operated in similar relationships in the kingdom of darkness before God institutionalized priesthood in the governance of his people. The god-priest-masses system continues to operate in the world of heathens up till this day.

The Lord however had given us a hint in his word in the book of **Joel 2:28-29**

*28 And it shall come to pass afterward, that I will **pour out my spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

At the time of this promise the Spirit of God was poured only upon the priests and the kings, while the promise has now been made good through Jesus Christ our Lord.

This book looks at the genesis and evolution of priesthood and the spiritual and moral implications of mass priesthood for those of us who believe in Christ Jesus. It concludes that because we belong to the eternal superior order of priesthood, the quality of our lives must also be superior.

CHAPTER 1

THE GENESIS OF PRIESTHOOD

In the first chapter of the book of Genesis we learn that in the beginning God created all things that are in the heavens and the earth. The earth became devastated and submerged and was covered with darkness. We also learn in this chapter that God started to prepare the surface of the earth for the habitation of man, creating all life forms and finally creating man on the sixth day. One peculiar thing about man was that God made him in his own image and likeness. Very little was mentioned in terms of the relationship between God and Adam (the first man) with Eve his wife before their sin and fall. It is difficult to draw any hard conclusion as to whether Adam ever made supplications to God. It is easier however to assume that he worshiped the Lord even if he never made supplications to him before man fell.

Worship is normally expected in the presence of the Lord and the righteous who stand in his presence worship him happily and spontaneously in response to his glory and majesty. Prayer however, though incorporating praise and worship has to do also with communicating with God with specific needs in mind. Such needs may be supplications, intercession, petitions, protection, sanctification and whatever request a man may want to present to the Lord. However, most of prayer time should be spent in praise, worship and adoration. While Adam and Eve could, indeed must have had to worship the Lord and praise him for his mighty works, it is a little doubtful if they had to pray with regard to other areas of need

before the fall of man. The point is that God kept them in the Garden of Eden and supplied all of their needs. They did not have to pray for food because food got there before them. They did not have to pray for good health because sickness was not known to them before they sinned. They did not have to pray for protection because there was no danger. It was unnecessary to do intercession because there was nobody to intercede for. Life to them was near perfection until they sinned.

The wages of sin

The book of **Gen. 3** tells the story of how man sinned against God and fell from grace to grass. God placed Adam and Eve in the Garden of Eden where he had planted delicious fruits for them to eat. He however instructed them not to eat of the fruit of the tree of the knowledge of good and evil which was in the middle of the garden. He said to them that on the day that they ate of the fruit, they would surely die (**Gen. 2:16-17**).

I do not intend to spend much time on this story but we learn in this Chapter that the serpent (devil) came to them, beguiled a curious Eve who agreed to eat the fruit and gave also to her husband who also ate of it. Man disobeyed God and obeyed the devil. Sin entered into the world of Adam and Eve and indeed our world. One of the immediate effects of sin was that it created a deep sense of need where there had been no such need in the past. **Gen. 3:7**

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Hence, sin brought the embarrassment of nakedness and the need to cover it up. A sense of need then entered our world and has remained, increased and plagued us since then. In verse 9, the Lord called unto Adam and in verse 10 Adam answered:

I heard thy, voice in the garden, and I was afraid, because I was naked, and I hid myself.

This sense of need is the basis of all of struggles and anxieties up till today. The verse presents the entry of fear and a need for a hiding place. A tendency to move away from God as a matter of choice based on our experience with sin.

Some years ago we started a branch of Praise Assembly International in the house of a young man at Jalala village on University of Ilorin campus. Later it became inevitable that we should move the church from that house. Such a decision was in the interest of the congregation that was still young and few. I sent the pastor in the village to another young man to seek his consent for us to use his house. This young man denied us the use of his house because he was a friend to the one from whose house we were moving out, and he did not want to offend his friend. I was surprised that one could turn down such an opportunity for such reasons. A lady quickly offered her house and the free will offering was accepted. One day the young man was waiting for a taxi at a stand to the University where we all lived. As he waited, suddenly he saw a car that looked like my car. Normally he would quickly wave me down for a free ride to the University which was some twenty

kilometers away, but this time he quickly ran and hid himself so that I might not see him and stop to give him a ride. He was afraid to see my face. As the car passed by he saw that it was not my car, so he came out of hiding. This made him feel very ashamed of himself realizing that he was hiding from me because he had taken a decision which his conscience could not justify in any righteous terms. He wondered for how long he would have to hide from me. He took a righteous step by coming to me to tell me this story and to ask forgiveness of the Lord and ask that we bring the church to his house. I was happy at his repentance and we moved the Sunday Services to his house and retained the bible study at the Lady's house.

This illustrates the fact that sin will send you fleeing from the Lord's presence and makes you choose to hide yourself in one way or another.

Not a plea

The Lord had to punish Adam, Eve and the serpent for their offenses. He turned to the serpent. He would go about on his belly and eat dust all the days of his life. Eventually his head would also be bruised by the seed of the woman (V. 14-15). The serpent received his sentence in silence. It was not his first time of being sentenced by the Lord. There was not a plea. This might not be surprising since the serpent knew that he had been judged earlier and had lost fellowship with God before this time anyway. Next, the Lord turned to the woman and pronounced her punishment in **Gen. 3:16**

16 I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be

to thy husband, and he shall rule over thee.

And in V. 17-19 God addressed Adam

17 *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.*

18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb (not fruits) of the field.*

19 *In the sweat of thy face shalt thou eat bread, till thou return into the ground for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

It is surprising that Adam and Eve received these curses in silence. There was not a plea. One must admit that there is a drastic change when you pass from light into darkness and for some time you might need some adjustments, but yet you will never be the same again. The things that were happening at that time must all look so strange to Adam and Eve. They did not know how to plead for mercy or leniency. It was just not in them. They were experiencing something new and pleading was of no meaning to them. They did not beg for pardon. They listened to God in silence and departed from his presence.

We must remember that at this time they did not even know the real impact of the curse on each of them, nor on the ground which was cursed instead of Adam. The events that would make the curse real were yet to unfold. By the time that Noah was born we see that the full impact of the curse had been realized. In **Gen. 6:28-29** we are told:

28 *And Lamech lived an hundred eighty and two years and*

begat a son.

29 *And he called his name Noah saying **this same shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed.***

It is clear that at this point man had realized the agony of the curse.

Priests of conscience

Perhaps after some time man learned to try to talk to God and to appease him. In **Gen. 4** we learn of Cain and Abel the sons of Adam who took offerings to the Lord. **Gen. 4:3-5** says:

3 *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD.*

4 *And Abel he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering*

5 *But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

A look at the offerings of Abel vs a vs Cain shows that Cain offered a dry offering while Abel shed the blood of an animal. In doing this Abel had unknowingly satisfied a spiritual law which says that without the shedding of blood there is no remission of sins. Abel stumbled on the right thing. He did not know it, he just offered what he had and it all worked well. The blood gave him a temporary remission of sins, so that God accepted him and his offering.

Abel would have been the first priest, someone whom the LORD had accepted, able to reach God on his own behalf, and therefore for others. His angry brother however slew him in envy and mankind lost that opportunity. Cain did not go without some punishment, for in verses 11-12 of Genesis chapter 4 God said to Cain:

11 *And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand*

12 *When thou tillest the ground, it shall not hence forth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.*

Unlike Adam, Eve and the serpent, Cain did not receive his sentence in silence. Somehow, man had learned to make a plea. Cain immediately spoke unto the Lord pleading that the Lord would temper justice with mercy.

13 *And Cain said unto the Lord, My punishment is greater than I can bear.*

14 *Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*

This plea for mercy actually evoked a response from the Lord.

15 *And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain lest any finding him should kill him*

It appears, as if after Abel was seen to have succeeded in touching the heart of God for acceptance, other people started to make efforts at reaching God; for we are told in **Gen. 4:26**

...then began men to call upon the name of the Lord.

Enoch was a righteous man. He walked with God; **Gen.5:24**

And Enoch walked with God; and he was not; for God took him.

Enoch had a personal relationship with God but whether he played the role of a priest or an intercessor for others is not known. Noah was described as a just man in **Gen. 6: 9**

...Noah was a just man and perfect in his generations, and Noah walked with God

We however obtain further detail about Noah from **11 Pet. 2:5**

...But saved Noah the eighth person, a preacher of righteousness

If Noah was a preacher of righteousness we might assume that he prayed for others and interceded on behalf of others as well. In a general observation we see that from the fall of man in the Garden of Eden, priesthood started to emerge gradually as people sought to retune to God and intercede for others.

I mentioned earlier that people started to call on the name of the Lord after they saw that Abel made a breakthrough. Such a search for God must probably have led to the genesis of idolatry. The truth was that man had been separated from God and in the desperate search for him man started to associate anything which they considered great with him. They tried to

worship him through mighty waters, great stones, big trees, heavenly bodies and whatever they thought could be different enough and great enough to represent God. Consequently the concept of priesthood had been institutionalized in the kingdom of darkness long before the children of God received instruction from him in the wilderness on how to worship him. Remember that long before the institutionalized priesthood was known to the children of Israel, Joseph had married the daughter of Potipherah priest of On in **Gen. 41:45**.

The concept of walking with God started to get clearer to us in the interactions of Abraham with God. In Gen.14, Abraham had a very unique experience. He had just returned from the slaughter of the kings when someone whose name was called Melchizedek appeared to him. Let us go to **verses 18-20**.

18 *And Melchizedek **king of Salem** brought forth bread and wine; and **he was the priest of the most high God**.*

19 *And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth*

20 *And blessed be the most high God, which hath delivered thine enemies in to thy hand. And he gave tithes of all.*

We must wonder who this character really was. Nothing was said of him before this day and nothing after. All we know is that he was king of Salem and priest of the most high God. So, somewhere, perhaps unknown to Abraham in whom all the families of the earth would be blessed was someone from whom he now received his own blessing, perhaps at communion time (bread and wine). We will know more about

Melchizedek later.

Following the laying on of Melchizedek's hands and the pronouncement of blessing on Abraham, it looks as if he acquired an office, for in **Gen. 20:7** God said to Abimelech king of Gerar:

*Now therefore, restore the man (Abraham) his wife, **for he is a prophet, and he shall pray for thee, and thou shalt live:** and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*

This makes Abraham the first person to be addressed specifically as a prophet by God in the bible. We also infer from the passage that as a prophet, Abraham prayed for people and at least on this occasion, he ministered healing to the family of Abimelech.

CHAPTER TWO

ORDAINED PRIESTS

The children of Israel had spent 400 years in bondage in Egypt. They cried to the Lord for a deliverer and God heard their cry. Moses the deliverer was born in a time of danger. The Pharaoh had commanded that Hebrew sons that were born at that time be killed. God however gave wisdom and grace to the mother of Moses, who placed him in a pitched basket and hid him by the water. Pharaoh's daughter saw him and loved the Hebrew boy. She took him home and he became a prince of Egypt. Without knowing, she hired his mother to be his nurse and Moses grew up with full knowledge of where he actually came from.

At about the age of forty Moses committed manslaughter and fled from the wrath of the king. He settled in the land of Midian and worked as a shepherd. His flight and settlement in Midian was the beginning of some of the most exciting interactions between God and man in the totality of our history, second only to the coming and ministry of the Lord Jesus Christ.

The turning point

Moses had spent 40 years in Midian when one day the Lord appeared to him in an awesome sight of a bush fire in which the bush was not consumed.

In the dialogue that ensued, God commissioned Moses to go back to Egypt and get the Hebrew slaves out to the land of Canaan. Moses did not see himself as having the ability to do

this job. He had lived in Egypt and in the Pharaoh's palace. He knew that the Hebrews were not just held in bondage by the arms of flesh, but lots of spiritual forces also interacted to sustain the bondage. It would take more than a shepherd with a staff, it would take a god. It became necessary that God should convince him that his mission would be backed up with massive spiritual power also. The hard process went thus in

Exodus 3. 7-11

7 And the Lord said, I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their task masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hitites, and the Amorites, and the Perizities, and the Hivites and the Jebusites.

10 Come now therefore and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?

Please read all of chapters 3 and 4. Moses was unyielding to this call, even after God had shown him signs to convince him. His final complaint was his inability to speak well. And we are told in **Exo. 4:14-16**:

14 *And the anger of the Lord was kindled against Moses, and he said, is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee he will be glad in his heart.*

15 *And thou shalt speak unto him, and put words in his mouth: **and I will be with thy mouth, and with his mouth,** and will teach you what ye shall do.*

16 *And he shall be thy spokesman unto the people: and he shall be even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

And in chapter 7 verse 1 we are told:

*And the Lord said unto Moses, see, **I have made thee a god to pharaoh: and Aaron thy brother shall be thy prophet.***

Thus were both men ordained and commissioned. We shall consider more on these titles in the future, but note for now that in Ex. 7:1 Moses was made a god and Aaron, his prophet. Moses and Aaron went to Egypt and confronted the Pharaoh with their mission to get the Hebrews out of the land. It was not easy. God hardened the heart of Pharaoh so that he would not release the Hebrews. God, through Moses, brought ten plagues on the Egyptians to demonstrate his awesome power through his prophets and break the Egyptians, to compel the release of the Hebrews. The last plague was the death of every first born. This devastating plague caused the Pharaoh to release the Hebrews and they departed Egypt. The Lord parted the red sea with a strong east wind and the people crossed from bondage to liberty on dry land being baptized unto

Moses (**1 Cor. 10:2**) as they crossed the sea.

And were all baptized unto Moses in the cloud and in the sea;

But the lord destroyed the pursuing Pharaoh and his host in the Red Sea.

CHAPTER 3
THE LUCIFER PRIESTHOOD
AND THE
LEVITICAL ORDER

Perhaps the first indication of a priest or high priest was during the days of Lucifer's glory, before the world of Adam and Eve. The bible did not specifically refer to Lucifer as high priest, but there are statements made concerning him which almost unequivocally imply that he was a priest and most likely a high priest. Let us go to the book of **Eze. 28:12-18** which prophesied the doom of the king of Tyre, the natural ruler of Tyre by reference to the spiritual king of Tyre who is certainly Lucifer in this prophecy.

12 *Thou sealest up the sum, full of wisdom and perfect in beauty.*

13 *Thou hast been in Eden the garden of God; every precious stone was thy covering, the **sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold:** the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.*

14 *Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

15 *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

16 *By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

17 *Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*

18 *Thou hast **defiled thy sanctuaries** by the multitude of thine iniquities, by the iniquity of thy traffick...*

In order to analyze the statements in this passage that may let us conclude that Lucifer was a priest (High Priest), we must compare him with Aaron in some respects. These include:

V.12... *Full of wisdom and perfect in beauty.*

Compared with Ex. 28:2;

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

V.13 *...every precious stone was thy covering...*

Note that nine precious stones were mentioned here as present on Lucifer's covering. Compare this with the covering of Aaron with the same nine stones plus three extra stones to complement the twelve tribes of Israel for whom Aaron stood before the Lord as high priest (Ex. 28:17-21). We may then infer that Lucifer could have been high priest and stood before the Lord for nine tribes of the beings that probably were in the

days of his glory, before he fell. This inference is strengthened by V.18

*Thou hast defiled **thy sanctuaries** by the multitude of thine iniquities,..*

This verse declares that Lucifer had sanctuaries where he was probably worshiped, perhaps in the way that we worship Jesus Christ our high priest now. Perhaps as high priest of his time all he had to do was transmit such worship unto the Lord in the same way that we worship Jesus and the glory goes to God. I want you to observe that sanctuaries as used here did not imply places where God was worshipped directly but places where Lucifer himself was worshipped. Compare **your sanctuaries** in this statement with what God said in **Eze 5:11 and 8:6:**

5:11 *Wherefore, as I live, saith the Lord God, surely, because thou hast defiled **my sanctuary**...*

8:6...*the great abomination that the house of Israel committed here, that I should go far off from **my sanctuary**?*

Do you see that these two passages clearly refer to the place where God was worshipped whereas the one in Eze. 28:18 could only have referred to places where Lucifer was worshipped. It appears as if we may claim sufficient scriptural basis to conclude that Lucifer was a high priest and that God's prescriptions for Aaron were meant to reflect what Lucifer looked like in the days of his glory. A priesthood that came to an end as that of Aaron also eventually came to an end, but not by rebellion as in the case of Lucifer.

Between Exodus 20 and Exodus 30 (please read these chapters), God gave Moses many instructions as to things to be done by the people in the general practice of religion. He was also instructed to cleanse and anoint Aaron and his sons as priests. Aaron was to be sanctified as high priest (Ezr. 7:5) and his sons were to serve as priests under him. Other Levites would also have their functions in the service of the Lord.

Ex 28:1 *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that they may minister unto me in the priests office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*

The Lord had big plans for Aaron. He wanted him to look so beautiful, so glorious. In the instructions given to Moses to make Aaron so special, we identify the following:

- Holy garments for glory and for beauty V-2
- Specially anointed workmen to make his garments V-3
- His garments included a breast plate, an ephod, a robe, a brodered coat, a mitre and a girdle – V- 4
- Ephod to be made of gold and of blue, of purple and scarlet with fine twined linen with cunning work V.6
- Cunning girdle upon the ephod shall be of gold, blue and purple and scarlet and fine twined linen – V.8
- Two onyx stones with names of the children of Israel engraved on them, to be on the shoulders of the ephod and set in ouches of gold V.9-12

- Ouches of gold made of wreathen work the ends of the ouches chains of pure gold of V.14

- Breast plate of judgment with cunning work; after the work of the ephod made of gold, blue, purple and scarlet and fine twined linen V.15

- In the breast plate: settings of stones in four rows:

Sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, jasper.

These were set in gold and carried the names of the children Israel V.16-21

- On the breast plate: chains of pure gold at the ends of wreathen work of pure gold. Also two rings of gold on the two ends of the breast plate

- For other rings of gold on the breast plate please read V. 24-28

The purpose of this list is to help the reader to see how God had lavished precious materials on the garments of Aaron to make him look beautiful and glorious as his high priest. Let me however say that there are spiritual implications for the symbolism of the stones and other materials and their locations on Aaron's garments.

Exo 28:12 *And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.*

Hence, the purpose of the two stones with the names of the children of Israel was to serve as a burden of responsibility on his shoulders to constantly present them before the Lord to be remembered. Also, the breast plates carried the names and we know that the breast plates have under them vital organs and in particular the heart. Bearing these names on the breast plates may then symbolize a burden in the heart of the priest to constantly think of the people over whom he was priest and remember them in prayers and intercession.

God was going to make Aaron look so great, but between the time that the Lord started to give these instructions and the time that Moses would return from the presence of the Lord to carry them out, a great error took place. **Exodus 32** reported that when the people saw that Moses stayed too long with the Lord, they cried out for gods. We are told in **verses 1-6**.

1 *...the people gathered themselves together unto Aaron and said unto him, up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

2 *And Aaron said unto them, break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*

3 *And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.*

4 *And he received them at their hand and fashioned it with a graving tool, after he had made it a molten calf: and they said, **These be thy gods O Israel, which brought thee out of***

the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To Morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.

Hence, we see that while the Lord was giving instructions on the ordination of Aaron as his priest and instructing to make him look so beautiful and glorious, Aaron was busy ordaining himself as high priest to a calf god which he addressed as the LORD. This means that he addressed the calf as YAHWEH; the LORD Jehovah the Almighty the deliverer and turned the glory of God into a breathless calf. The people said these be thy gods, but Aaron said no, this is YAHWEH. Verse 21 said:

And Moses said unto Aaron, what did these people unto thee, that thou hast brought so great a sin upon them?

Verse 25 said:

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies).

In the anger that followed this profanity three thousand men were slain that day. I believe that Aaron had to fumble so that Jesus our eternal High Priest may be all in all.

The Priest fumbles again.

Aaron was anointed priest by Moses and functioned as high priest. A time came when he was tempted by Satan to puff up and he did not remember to humble himself. The book of **Num. 12:2-11** tells the story:

2 And they said Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

4 And the Lord spake suddenly unto Moses and unto Aaron, and unto Miriam, come out ye three into the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of cloud, and stood in the door of the tabernacle and called Aaron and Miriam; and they both came forth.

6 And he said, hear now my words; if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: And Aaron

looked upon Miriam, and behold, she was leprous.

11 *And Aaron said unto Moses, Alas, my Lord I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.*

This passage seems to open our eyes to some important things under the Levitical order of priesthood. We must remember that Aaron the high priest was the one who carried the burdens of the children of Israel in his heart and on his shoulders (Ex. 28:9-12,29). He offered sacrifices for the sins of the people and his own sins: However, the high priest has fumbled again in this passage. You will remember that just before his ordination as high priest he fumbled by making the golden calf and referring to it as the LORD. This time Aaron grumbled against Moses, claiming equality with him before God. Aaron puffed up at Moses, not remembering that when God initially called both of them and sent them to Egypt, God made it clear that Moses was a god and Aaron was his prophet. Does a prophet puff up at his god? The Lord came down in his wrath and had to set the relationship in order, making it clear to Aaron and Miriam that they were prophets but Moses was more than just a prophet. The Lord said in verse 8,

...Wherefore then were ye not afraid to speak against my servant Moses?

So, this high priest was less than another man. He had to respect Moses and fear him. As God departed in anger and Aaron saw Miriam turned leprous, he could not offer a sacrifice because he was also caught in the offense. He therefore turned to Moses and pleaded that Moses should

forgive them and plead with the Lord on their behalf. Moses pleaded, but God insisted that Miriam should be leprous at least for seven days, and she was shut outside the camp for seven days. Thus God defined hierarchies in the spiritual governance of the people. Moses was a god. The god who stood for the old covenant between God and the people, as Jesus is the God who stood to make the new covenant between God and us. As the old covenant was lesser than the new to come, so Moses (a god) was lesser than Jesus (the God) who mediated the new covenant. Moses was above the high priest. God did not talk directly with the high priest while Moses lived. He spoke to Moses who then gave instructions to Aaron. On a few occasions, he spoke to both of them together, but hardly to Aaron alone at any time.

The high priest in his true position

A high priest should be the only one who stands between men and God. There should not be any other who stands between him and God. However, we said that Moses was above the high priest Aaron. He was the god who mediated the old covenant. It follows that for as long as the man Moses was around, the high priest couldn't occupy his true spiritual position. He had to get clearance from Moses before doing certain things. Also, matters of governance were referred only to Moses. It came a time when Aaron had to die so the Lord gave instructions to Moses on Aaron's succession in **Numbers 20:23-29**.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying.

24 Aaron shall be gathered unto his people for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up into mount Hor.

26 And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people and shall die there.

27 And Moses did as the Lord commanded and they went up into mount Hor. in the sight of all the congregation.

28 And Moses stripped Aaron of his garments and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Later, it was the turn of Moses to die and the Lord gave him final instructions that will set the operational aspects of the old covenant into force and the position of the new leader who replaced Moses would be defined relative to Eleazar who replaced Aaron. In **Numbers 27:12-13** we are told:

12 And the Lord said unto Moses, get thee up into this mount (Abarim) and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered

unto thy people, as Aaron thy brother was gathered.

And in verses 16 - 17 Moses said:

16 *Let the Lord, the God of the spirits of all flesh, set a man over the congregation.*

17 *Which may go out before them and which may go in before them, and which may lead them out and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.*

And we are told in 18-21:

18 *And the Lord said unto Moses, take thee **Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.***

19 *And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.*

20 *And thou shall put **some of thine honour upon him**, that all of the congregation of the children of Israel may be obedient.*

21 *And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the **LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.***

We see that as Moses must now die, a new leader of the people emerged, Joshua, son of Nun. From the passages above, the priest was not the overall leader of the people. Joshua was. However from V. 20 Joshua would only have a portion of the

anointing that Moses had. This is because while he would be the leader, he wouldn't be a mediator and a god. Note that V.21 says:

1. He shall stand before Eleazar the priest, whereas Aaron the priest stood before Moses.
2. Eleazar shall ask counsel for him before the Lord, whereas Moses brought word for Aaron the priest from the Lord.
3. At the word of Eleazar they shall go out and come in, whereas at the word of Moses rather than Aaron, they went out and came in before this time.

The relationship between Eleazer and Joshua was the actual operational relationship in the old covenant. This came into force after the death of Moses the mediator and law giver, to conform to what we are told in **Heb. 9:16-17**.

16 *For where a testament is, there must also **of necessity** be the death of the testator*

17 *For a testament is in force after men are dead otherwise it is of no strength at all while the testator liveth.*

The second part of V.16 is presented in The New Testament in Basic English (BRD) as:

...there has to be the death of the man who made it (i.e. the covenant).

The first part of V.17 also reads thus in The Twentieth Century New testament (TCNT).

For such a covenant takes effect only upon death

It becomes very clear when we now remember that Jesus came to mediate the new covenant. He taught and demonstrated the operational aspects of it while his disciples learned and practiced. The covenant did not however take effect until Jesus had been crucified. His death at crucifixion concluded the process, for he also declared:

It is finished.

The covenant took off operationally in the Acts of the Apostles

CHAPTER 4

THE ROYALTY AND DYNASTY

In the grand plan of God for the nation of Israel, a time would come when they would have kings. This was implied in the blessing that father Israel pronounced on Judah in **Gen. 49:8-12** this was also implied in the book of **Deu. 17:14-15**

14 *When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the rations that are about me;*

15 *Thou shalt in any wise set him king over thee, **whom the Lord thy God shalt choose**: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.*

The first king in Israel was Abimelech son of Jerubaal, however, the Lord did not choose him. He made himself king by conspiracy and so he perished eventually (Judg. 9)

Onset of the royalty

The right time of life had not matured for Israel to have a king. The blessing of rulership had been upon Judah (Gen. 49) but Judah was not ready to supply a king. The explanation goes thus:

The lineage of Pharez was to start the Judah dynasty, but Pharez was a bastard, the son of Judah by Tamar, his daughter in-law. The law of the Lord forbids a bastard from being so sanctified until the tenth generation. **Deu. 23:2** says:

A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

For this reason, Israel had to wait for Judah to come by ten generations from Pharez and then establish a dynasty. However, as Samuel was going to take his exit from the scene as the prophet who judged Israel in his time, the children of Israel became impatient and demanded a king. They did not want Samuel's sons to judge them because they were corrupt. More so, they wanted a king to rule over them like other nations around them, even as Moses had prophesied (Deu. 17:14) You will now see why God gave them a king from the tribe of Benjamin instead of one from Judah. God gave them Saul, the son of Kish outside of his perfect will and outside of his plan, only because they were stiff necked. It is also clear that Saul would never have established a dynasty even if he was a good king. He only filled a little gap to allow David to be mature enough to ascend the throne and start the Dynasty of Judah. One might then ask if David was at the tenth generation of Judah? Let us look at the book of **Mat. 1:3-6**.

3 And Judas (Judah) begat Phares¹, and Zara of Tamar; and Pharez begat Esrom²; and Esrom begat Aram³;

4 And Aram begat Aminadab⁴; and Aminadab begat Naasson⁵; and Naasson begat Salmon⁶;

5 And Salmon begat Booz⁷ of Rachab; and Booz begat Obed⁸ of Ruth; and Obed begat Jesse⁹;

6 And Jesse begat David 10 the king; ...

And so we see the maturity of ten generations on David the king. The onset of the Dynasty was with David, but the royalty started with Saul, son of Kish. Now we will look at the relationship of the priesthood to the Royalty.

Two lines of leadership

The leadership of the people ran along two lines under the old covenant; the spiritual leader and the political or overall leader. In all political matters the king made decisions, but in spiritual matters the priest did. However, we are going to see that inasmuch as political matters could not be totally partitioned from spiritual matters, the priesthood served as counselors in many political matters. Even though the rights and powers of the one were known and respected by the other. Since the priesthood had contact with God and as Moses had instructed at the time that he commissioned Joshua, the leader must always inquire of the Lord through the priest. Any king who maintained rapport, with the priest would prosper. Any king who failed to do that would fail. The system was however one of cross supervision between the king and the priest.

A good instance of respect for the power of the king as one who does not carry the sword in vain is found in the book of **1 Sam. 16:1-3.**

1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2 *And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.*

3 *And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.*

So the priest respected the power of the king's sword and interestingly God did not discountenance Samuel's argument. God only taught him how to avoid being killed by Saul. We may now see how Saul also had to respect the power of the priest at a time when Saul was under political pressure and Samuel was to offer a sacrifice for him in **1 Sam. 13:1-14**.

1 *Saul reigned one year; and when he had reigned two years over Israel,*

2 *Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.*

3 *And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.*

4 *And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.*

5 *And the Philistines gathered themselves together to fight*

with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

6 *When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.*

7 *And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.*

8 *And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.*

9 *And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.*

10 *And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.*

11 *And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;*

12 *Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt*

offering.

13 *And Samuel said to Saul, **Thou hast done foolishly**: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.*

14 *But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.*

Saul became impatient because Samuel did not come on time. Saul therefore decided to offer the sacrifice himself thereby presumptuously playing the role of the priest. Verse 13 tells of Samuel's reaction to this. Now, only the priest could have called the king a fool and go free.

Let us look at another event where the king had to recognize the clout that the priest had among the people as we have in the book of **1 Sam. 15**. You have to read the whole chapter, but this is the story of how God sent Saul to destroy the Amalekites, but Saul saved Agag, and some fat animals. Samuel confronted him with his sin and told him that God had rent the kingdom from his hands. Samuel wanted to walk away in annoyance, but Saul begged him not to do so because it would be a disgrace to the king before the people. Let us see **verses 30-35**

30 *Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.*

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

Samuel did him that last honor or favor, but never saw him again until his death. Now let us see what a king may also do to a prophet as David took his exit from the throne of Israel and Solomon became king. Abiathar the priest had involved himself in civil politics and eventually his candidate Adonijah lost. Solomon became king and had to do some cleaning up. Read the book of **Ikin. 2**; but I will use **V. 27 and 35** for my purpose now:

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

*35 And the king put Benaiah the son of Jehoiada in his (Joab's) room over the host: and **Zadok the priest did the king***

put in the room of Abiathar.

So we see Samuel the priest removing Saul the king and Solomon the king removing Abiathar from being priest and replacing him with Zadok. The two systems of priesthood and royalty worked together for the good of the people in a system where each of them supervised the other and could exercise some corrective power over the other. This was necessary because of the indisputable imperfection of man. It is just not proper to have a man who is all in all; a man who supervises himself and has no one around that he may fear or respect.

CHAPTER 5

PRIESTS OF THE KINGDOM

The two lines supervisory system of one king and one priest is very good and necessary for checks and balances, but it really does not please the Lord because it emphasizes the weakness of man and his inability to be righteous when there is no stern supervision. Indeed, because there were two lines of leadership also, there frequently arose conflicts of power. Consider the events that occurred in the days of Jeroboam the son of Nebat as related to us in **1Kin. 13**. Please read the whole of this chapter, but I will use **verses 1- 6** here.

1 *And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.*

2 *And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.*

3 *And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.*

4 *And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.*

5 *The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.*

6 *And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.*

Let me share another with you in **2 chronicles 26** where we have the story of Uzziah the king who got intoxicated with power and prosperity and decided to take on the functions of priests. I will use **verses 16-21**, but you should read the whole chapter.

16 *But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.*

17 *And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:*

18 *And they withstood Uzziah the king, and said unto him, **It appertaineth not unto thee, Uzziah, to burn incense unto the LORD**, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.*

19 *Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the*

leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 *And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.*

21 *And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.*

Do you see how unpleasant the system can be? In most cases the prophets were more loyal than the kings and there were many instances of such conflicts. Ahab the king did not spare Micaiah the prophet when he prophesied that if Ahab went to Ramoth Gilead to fight he would not return. Ahab the wicked king replied with this instruction in **1Ki. 22: 27- 28**

27 *... Thus saith the king, **Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.***

28 *And Micaiah said, **If thou return at all in peace, the LORD hath not spoken by me.** And he said, **Hearken, O people, every one of you.***

Ahab defied the prophet. He went to the war and died there.

Jeremiah the prophet had no peace in the days of Zedekiah the king. A little of his sufferings are given in **Jeremiah 37:15, 16, 21.**

15 Wherefore the princes were wroth with Jeremiah, **and smote him, and put him in prison in the house of Jonathan the scribe:** for they had made that the prison.

16 When Jeremiah was entered **into the dungeon**, and into the cabins, and Jeremiah had remained there many days;

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Also: Jer. 38:6

*Then took they Jeremiah, **and cast him into the dungeon** of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: **so Jeremiah sunk in the mire.***

There were others, but let us move on.

If we must have peaceful leadership where you do not have two parallel lines of leadership in order to eliminate rivalry at the summit, we will have to have just one man who functions as king and priest. This will also have a problem. If this man is unrighteous at any point, there will be none to check him and the wrath of God will come upon all. On the other hand if he is perfectly righteous, we can have a wonderful relationship with God. Indeed such a man must be perfectly righteous

A man after God's heart

I have explained the coming of the dynasty of Judah and how David was the first king in that dynasty. He was the king who reflected God's preferences in the governance of his people. He acted fully as king and partially as priest or prophet. I believe that you are not likely to doubt that David was a prophet considering the many powerful prophecies in the book of Psalms. There was not another king like him. So righteous were the ways of David before God that the word of God declared in **1 Ki. 15:5**.

Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

David was close to the heart of God and knew that God would rather have us be as kings and priests. His actions showed that he considered himself a priest in a way. When he was fleeing from Saul, he ate the show bread which was not lawful to eat except for priests. Sure there was nothing else to eat, but someone who did not understand the mind of God might have preferred to starve to death rather than disobey God; don't you think so? But if you think that this was not enough listen to another.

After Saul had killed the priests because they helped David with food and gave him the sword of Goliath, one of them, Abiathar who had escaped, came to David having escaped with an ephod. Ephods were used only by the High priest originally, but later the other priests. The linen ephod was not

to be used by ordinary people, not even kings. Now hear this in **1 Sam. 23:9**

*And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, **Bring hither the ephod.***

So David put on the ephod and inquired of the Lord by himself even though Abiathar was there. Here are other instances: **1Sam. 30:7-8**;

*7 And David said to Abiathar the priest, Ahimelech's son, **I pray thee, bring me hither the ephod.** And Abiathar brought thither the ephod to David.*

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

And in **2 Sam. 6:14**

*And David danced before the LORD with all his might; and **David was girded with a linen ephod.***

Do you see that we had a king who had a priestly spirit in him? No wonder Israel prospered under David. Israel never lost one battle until David had subdued all around him. Solomon later ascended the throne to have a relatively peaceful reign and just collected tributes most of the time. David was not even a Levite at all, he was of the tribe of Judah and in him we saw the first glimpse of the eternal reign of Judah when Shiloh comes as pronounced in **Gen. 49:10**

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The brief representation by David of what the royal priesthood should be was not the real thing. It was a shadow of the true royal priesthood to come. David was not a priest for real and he had to be supervised by a priest as in the normal two lines leadership system. It is understandable then that when he acted in his imperfection and slept with Bathsheba, the wife of Uriah his servant and sent Uriah to his death, Nathan the prophet came to him. In the confrontation that Nathan brought before him, David admitted that he had sinned and repented. The Lord forgave him, but the prophet Nathan pronounced the curse that was to be upon him in **2 Sam 12:9-12**

9 *Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

10 *Now therefore **the sword shall never depart from thine house**; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

11 *Thus saith the LORD, Behold, **I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.***

12 *For thou didst it secretly: but **I will do this thing before all Israel, and before the sun.***

The Lucifer priesthood again

We need to return to the Lucifer priesthood, but this time to draw another inference which is important in our discussion. The passage that we will use is in **Isaiah 14:12-14**

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

In this passage we may safely draw another inference concerning Lucifer, that apart from being a priest as we saw in Ezekiel 28, he was also a king. Verse 13 makes this clear for it refers to Lucifer's ambition to promote himself by exalting **his throne** high up above all of the angels and sit as king of kings upon the heavenly mount Zion in the sides of the north; the throne of God.

So Lucifer had a throne and he still has one. Only a king ever has a throne. Lucifer was a ruler, a king. It is not hard to accept this because we know that there are many kings (many thrones) in heaven; that is why Jesus is not referred to as King and Lord but as King of Kings and Lord of Lords. So Lucifer was king and Priest over certain beings. He now reigns over foul spirits and angels of darkness. His priesthood however had a beginning as indicated in **Eze 28:15**

*Thou wast perfect in thy ways from **the day that thou wast created**, till iniquity was found in thee.*

His priesthood is not an eternal one for we are told in **Rev. 12:9**

*And the great dragon was cast out, that old serpent, called **the Devil, and Satan**, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

And in **Rev.20:10** we are told;

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever..

CHAPTER 6

ETERNAL ROYAL PRIEST

In chapter one, we made a brief mention of Melchizedek as the king of Salem who blessed Abraham. He was described as priest of the Most High.. We can combine his offices and that sheds some more light on our way. King of Salem and priest of the most high God suggests that he was a king and a priest; a Royal Priest. I have seen different commentaries concerning him. I found a very unacceptable one which explained that he was the gentile king of what was probably old Jerusalem, but simply referred to in genesis 14 as Salem. However, this is what the bible actually says about him in **Hebrews 7:1-3**

1 *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

2 *To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

3 *Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

Verse 1 simply gave us the information in **Gen. 14**. Verse 2 however gave us the meaning of his name. Melchisedek means **King of Righteousness**, while King of Salem simply means **King of Peace**. In order to assure us that this person was called by those titles rather than real names, verse three

says that he was never born of a father and mother, had no descent, no beginning and no end of life; A son of God who is a priest forever. We now know that these descriptions do not refer to a human being, Hebrew or gentile. Melchisedek was and still is a God, a king and a priest forever.

Jesus Christ the Priest

The book of Zechariah 6:12-13 says:

12 *And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD:*

13 *Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and **rule upon his throne**; and he shall be **a priest upon his throne**: and **the counsel of peace shall be between them both**.*

This was a prophecy concerning Jesus. It said that he would sit and rule upon his throne and be a **priest** upon **his throne**. In contrast to a system that had one king and one priest where conflict occurred frequently, this passage says that between both i.e. king and priest, shall be the counsel of peace. That is what we are looking for. However, I want you to observe that he was talking of the same person, but he did not say:

...and the counsel of peace shall be in him.

Rather, he said:

...and the counsel of peace shall be between them both.

That is interesting: but let us just make the observation now and we will revisit it later.

The Apostle Paul did a good job in explaining the office of this priest Jesus to us in the book of Hebrews chapters 5, 6 and 7 especially. Let us make use of some of that information. I want you to note that the Apostle Paul saw a need to go through this process of explaining the priesthood of Jesus because the Jews refused to know him and accept him as savior. They preferred to be called the seed of Abraham. I am using a few verses, but please read whole chapters. In **Heb. 5:8-10** we are told:

8 *Though he were a Son, yet learned he obedience by the things which he suffered;*

9 *And being made perfect, he became the author of eternal salvation unto all them that obey him;*

10 *Called of God an **high priest after the order of Melchisedec.***

So we obtain information here that Jesus was ordained by God as a high priest after the order of Melchisedek. However in **7:2** he said:

To whom (Melchisedek) also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

So Jesus is of the same order as Melchisedek to whom Abraham paid tithes and knelt down and Melchisedek blessed him. In verse 4 he said:

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

So he began to establish the importance of the priest and his superiority to Abraham. In V. 5-6 he said that Abraham who knelt to be blessed by Melchisedek was the father of Levi to whom the Jews paid tithes to be blessed, whereas a man who did not descend from anyone received tithes from Abraham and blessed him. In V. 7 he says unmistakably it takes the greater to bless the lesser. So Abraham must have been lesser than Melchisedek. Verse 8 says that the Levites to whom the Jews paid tithes were men who would eventually die, but the one Melchisedek, who received from Abraham, had no end. Verses 9-10 say that Levi who received tithes from the Jews was in Abraham's loins when he paid tithes to Melchisedek; so, Levi had indirectly paid tithes to him also. Verses 11-17 then concluded that the Levitical order was therefore inferior to that of Melchisedek, hence that order was terminated so that another high priest may arise forever after the order of Melchisedek. Verses 15-26 say:

15 *And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,*

16 *Who is made, not after the law of a carnal commandment (like Aaron), but after the power of an endless life.*

17 *For he testifieth, Thou art a priest for ever after the order*

of Melchisedec.

18 *For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.*

19 *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

20 *And inasmuch as not without an oath he was made priest:*

21 *(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

22 *By so much was Jesus made a surety of a better testament.*

23 *And they truly were many priests, because they were not suffered to continue by reason of death:*

24 *But this man, because he continueth ever, hath an unchangeable priesthood.*

25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

26 *For such an high priest became us, who is **holy, harmless, undefiled, separate from sinners, and made higher than the heavens;***

So while other priests died thus bringing about a change, Jesus will never die, so his priesthood has no end. Verse 26 confirms that we have got the very king priest that we want: perfect, sinless, holy, undefiled, separate from sinners and higher than

the heavens. Hallelujah.

CHAPTER 7

THE ORDER OF MELCHISEDEK

What exactly is the order of Melchisedek? It is the king-priest order which is eternal. In this order the king is also high priest. There seems to be a problem though, because we were told in Heb. 7:3 that the priesthood of Melchisedek has no end. Now we learn that Jesus is also a high priest in the same order and his priesthood has no end. Did Jesus ascend to displace Melchisedek? If that were the case then Melchisedek's priesthood had come to an end. That must be impossible. Are there two High Priests forever now? That also is impossible because you cannot have two High Priests at the same time.

Before Abraham was

The Holy Spirit resolved this situation in the gospel of **John 8:56-59**; Jesus was in dialogue with the Jews who were unyielding and he finally said to them:

56 *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

57 *Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

58 *Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.***

59 *Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*

Did you ever wonder what Jesus meant in V. 56-58? Jesus was saying that there was one day only in the life of Abraham, when he saw Jesus and Abraham was so glad obviously because it was a day of special blessing. When the Jews doubted that someone under the age of fifty could have seen Abraham, he told them:

Before Abraham was, I am.

In other words, I have been in existence before Abraham. Can you put it together now? Jesus was saying that on that day when Abraham saw Melchisedek, that was me and he was glad to see me. Melchisedek is Christ and he came down to us as Jesus Christ who ascended to return to his throne.

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

We have always had only one High Priest; the CHRIST.

The word priest implies one person while priesthood implies multiple persons usually the High Priest and the priests with him. In the Levitical priesthood there were Aaron and his sons initially and this then continued in successions from generation to generation. In the order of Melchisedek Jesus is High Priest and those of us who believe in him and who are therefore begotten of God are his children and we make the priesthood with him as Lord. The book of **1 Peter 2:9** says:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvellous light:

We are priests in the order of Melchisedek just as the sons of Aaron were priest of the Levitical order. The order of Melchisedek is the King-Priest order of which Jesus Christ is the High Priest. The passage above says that we are a Royal Priesthood. Each of us is a king and a priest. We combine both offices in us

CHAPTER 8

PRIESTLY GLORY

Earlier we looked at how God instructed Moses to make special garments for Aaron for his priestly apparels. He was to be specially dressed from his head to his feet. His children were to wear special garments also. We have looked at the symbolism of some of these prescriptions, but the overall appearance of Aaron as God told Moses, was for beauty and for glory.

The glory of Aaron was in the way that he was arrayed and hardly in anything else. Indeed, the glory of Moses made overcast on that of Aaron, yet even Moses was soon to be removed from the scene. Eleazer inherited the garments of Aaron and the same outward beauty did not give him anymore glory than his father. When God wanted to open up the Jordan he gave instruction to Joshua for a miracle and not to Eleazer the priest in **Jos.3:7-16**:

7 *And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

8 *And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.*

9 *And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.*

10 *And Joshua said, Hereby ye shall know that the living God*

is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 *Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.*

12 *Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.*

13 *And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.*

14 *And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;*

15 *And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)*

16 *That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.*

Thus we see God working miracles through the political head and not through the priest. Similar observation is made at the time that Joshua was going to war and he did not want to be interrupted by natural cycles **in Jos. 10:12-14**

12 *Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*

13 *And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*

14 *And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.*

It is interesting that this relationship started to change with time so that the working of miracles was gradually transferred from the political leader to the spiritual leader. In the days of Samuel the prophet, Israel demanded a king out of time. God allowed them to have a king, but Samuel was very unhappy with their lack of faith in God. It came a day when Samuel assembled all Israel and addressed them. In **1sam. 12: 16-19** Samuel said:

16. *Now therefore stand and see this great thing, which the LORD will do before your eyes.*

17. Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

Through all of the kings that reigned in Israel and Judah until the coming of Jesus Christ, miracles became the act of the prophets and the political leadership had to seek unto the prophets for miracles. The bible is full of these, but let me share two of them with you at this time.

In the days of Hezekiah king of Judah, Senacherib king of Assyria came upon Judah and demanded a surrender or Judah would come under the might of the Assyrian army. Hezekiah and all of the people were troubled and he sent for Isaiah the prophet. Isaiah spoke by the spirit of God and declared the miraculous destruction of the Assyrian army without Hezekiah having to do any fighting. This is what we are told in the book of **Isaiah 37:36-37**

***36** Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*

37 *So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.*

Let us look at another day of peril when a prophet must help a couple of kings to survive and win a war as the king of Israel, the king of Judah and the king of Edom went to war together against the king of Moab. It came a time when they had no water and were going to perish because of thirst. They finally resolved to consult with a prophet of the Lord and they went to Elisha. The book of **2Ki. 3:9-20** says:

9 *So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.*

10 *And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!*

11 *But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.*

12 *And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.*

13 *And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him,*

Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 *And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.*

15 *But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.*

16 *And he said, Thus saith the LORD, Make this valley full of ditches.*

17 *For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.*

18 *And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.*

19 *And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.*

20 *And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.*

We see therefore that the glory of God as demonstrated by his awesome power before his people has been restored from the political leadership to the spiritual leadership and kings must seek after prophets for signs and wonders.

CHAPTER 9

THE GLORY OF THE KING-PRIEST

Let me now remind you that the king-priest order is the same as the order of Melchisedek in which the same person is king as well as priest. We belong to that order. In order to understand the glory of God as reflected in our order, we have to look at none other than Jesus Christ our master.

If the glory of Aaron was in the beauty of his colorful garments and all that were built into it, did the glory of Jesus consist of similar materials? Let us start by looking at one of the messianic prophecies in the book of **Isa. 53:2**

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.

If you have always read this verse all by itself you should now put it side by side with the descriptions of Aaron that we have said so much about and you can see that if we appraise both by physical appearance then Jesus would be nothing. There was nothing glorious about his appearance. It is amazing however that if we go to the gospel of **John 1:14**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

We see that this Jesus who had an undesirable appearance had the true glory of the father which Aaron who was gorgeously

dressed did not have. So the glory of God has nothing to do with your outward appearance and in our dispensation perhaps we should do away with excesses of flashy appearance and seek more of the true glory of God. In the king-priest order the glory of the minister is in the minister and not in his garments or his general outward appearance.

These days we see priests and ministers dressed in special multicolored apparels of blue and gold and scarlet and white with curious girdles and ephods, a hat or whatever you call it that almost touches the ceiling. Sometimes they wear chains and pendants and all sorts of special garnishing to identify them as big men of God. These things make me laugh and wonder if we have ever caught the message that when God recommended these for Aaron, it was to let us know today that they did not have any spiritual significance in terms of the glory of God. Also when he took these things from the ministry of Jesus and gave him an outward appearance that was not special, it was meant to be a message to us as to the big difference between the levitical order and the priesthood of Jesus Christ. It was a message that our outward appearance no matter how beautiful does not carry any message as to the glory of God in our lives.

Do not get me wrong on this; I have not said that a Christian must be shabby or dirty. That is not the point that I am making. I believe that you should be well dressed and if God has blessed you with a lot of money I do not care how expensive your dress is, but remember that in spiritual terms it does not make you better than someone who does not have.

1Sam. 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

We also tend to appraise Christian ministries today in terms of the beauty of the church auditorium, the number of worshipers, the volume of money in the bank, the class of vehicles used by the pastors and many more such parameters. Ministers who see the glory of their ministries in these things hardly preach the cross of Christ any more. Neither do they remember the sufferings of the apostles and many others after them. They preach affluence and pleasure in what they describe as messages of prosperity. With the proliferation of Pentecostalism has also come the proliferation of iniquity in the Church with despicable sexual immoralities. Unfortunately this trend is on the increase in this age which we all call the end time, but now is when the Church needs sound doctrines the most. Now is when the believers need a Christ like life the most. The times are perilous, the enemy is on the rampage, he now kills, steals and destroys without any consideration for the innocent. We must make sure that we do not miss the glorious final place of abode that Jesus has gone to prepare for us in his kingdom above.