

# Focus on the Kingdom

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## Meet a Man Called Messiah Jesus

We Christians should be very clear about the *identity* of the one to whom we claim loyalty. Our textbook, the Bible, introduces him with delight, simplicity, and meticulous care. Before you have completed reading the first chapter of Matthew and Luke, you will have learned that Jesus is the Messiah (Christ), the King of Israel, the King of the Jews, the Son of God (which is a synonym for the King of Israel: John 1:49). You will have learned that Jesus is the biological son of Mary, the legal son of Joseph, and of course the Son of God, by creative miracle. The reason for him being the Son of God is spelled out with matchless clarity and simplicity in Luke 1:35: It is “because of” — “precisely for this reason” (*dio kai*) — that God became his Father by miracle in Mary. That seems to be so reasonable and just what we expect for the origin of the second Adam, the head of the new creation.

Luke 1:35 is the **definitive and decisive**, life-changing text for defining **how, why and when** Jesus originates as the Son of God. To miss this angelic definition of Jesus is to miss the core of the whole NT, indeed the whole Bible. It wasn't long after Bible times that the Son of God of Luke and the NT was transformed into a figure barely recognizable as the Jesus of history. He was lifted out of history and given a new and confusing identity.

Scholars have conducted a never-ending “quest for the historical Jesus,” implying that he was lost! But the quest had been successfully undertaken by Matthew and Luke and the rest of the NT writers! No need to look further. Jesus is there in the opening chapters of the NT. He is the Messiah and the supernaturally procreated Son of God.

Jesus is also the descendant of Judah (Heb. 7:14). He is of the tribe of Judah. He is also the son of Adam, and of Eve (as the seed of the woman). Move two chapters ahead in Luke to find that Jesus is the son of Adam who was the son of God (Luke 3:38). As a child from the womb of Mary Jesus is the uniquely begotten man, the Son of Man, the Messiah, King of Israel. He is also of course the walking embodiment of God's preplanned wisdom and word (John 1:1, 14).

But Jesus is not “God the Son,” making two Gods. A 17<sup>th</sup>-century orthodox bishop and theologian, Thomas Ken, was rightly puzzled by the amazing definition which the Church by then had long held as traditional—the idea that Jesus was the “**eternally generated** Son.” He mused:

“Strange generation this! Father and Son co-eternal. Two distinct and yet but one.”

Matthew and Luke, and especially Mary, would have been aghast at such non-biblical, philosophical jargon and, one might ask, ought we not to be asking questions about how and where our church got its creed and its definition of Jesus? Is all that language about “essence” and “Persons” really intelligible by scriptural standards? Our quest for truth can be expedited by another excellent Bible text. Here it is:

A wonderful title for Jesus can be discovered before you have completed Luke 1. According to Elizabeth, Jesus is “my lord.” Elizabeth hailed Mary as “the mother of my lord” (Luke 1:43). She is not “the mother of my GOD” (!) as later misdescribed in post-biblical theology. And “my lord” is derived from the most interesting of all titles, the one found in Psalm 110:1 where God (the YHWH of the Hebrew Bible) addressed an inspired oracle through David to “my lord” (*adoni*). His instructions were that this descendant of David was to sit at the right hand of the One God, until his enemies are subdued under his feet. This text provides the golden key to the constitution and plot for the whole Bible! That is why it is quoted more often than any OT text in the NT. That “my lord” of Psalm 110:1 is the very same “man of **My right hand**” of Psalm 80:17, “the man whom God has made strong for Himself.”

The one at the right hand of God is the supremely exalted man Messiah, not a second God! Psalm 110:1 was the subject of Jesus' master-question. With this verse he stumped all his opponents.

Another stellar text describing who the real Jesus is is found in Deuteronomy 18:15-18. This verse is cited by Peter (Acts 3:22) and Stephen (Acts 7:37, as he died at the hands of hostile Jews): God promised to produce from the ranks of Israel a prophet like Moses. He was to be God's final word to the world, and any who did not yield to him and his teachings would be rooted out from among the people. God would hold them accountable for refusing the words of His final agent, the Son of God, Jesus.

This is the biblical identity of Jesus as Messiah. With this list of titles for the great central personage of the biblical drama, you can move forward from Matthew 1 to an intelligent reading of the great biblical drama. Your destiny is bound up with the Messiah, who died for the sins of the world, and you are invited to rule on earth with him in his coming Kingdom. It will be wise to drop titles like “God the Son” (making a second God) and omit from

your thinking any myths about “going to heaven when you die.” That will prove to be a disastrous diversion from the plot of the real and only biblical story. The Messiah Jesus is going to return from heaven to the earth, which will be renewed and become the scene of the very first successful world government, the Kingdom of God, with headquarters in Jerusalem. “May His Kingdom come!” ✧

## A Picture of the Future

I invite you to read carefully the following text of three chapters of Zechariah. I have inserted at Zechariah 12:3 the LXX version (Greek OT), since Luke quotes it expressly in **Luke 21:24 (cp. Rev. 11:2)**. It throws very important light on the future events which will occur in the Middle East before Jesus returns. It is an important part of our Christian vision and hope, to understand this section of Scripture, and talk about it with our friends.

### Zechariah Chapters 12, 13, 14

<sup>NLT</sup> **Zechariah 12** This message concerning the fate of Israel came from the LORD: “This message is from the LORD, who stretched out the heavens, laid the foundations of the earth, and formed the human spirit. I will make Jerusalem like an intoxicating drink that makes the nearby nations stagger when they send their armies to besiege Jerusalem and Judah. **On that day I will make Jerusalem an immovable rock. All the nations will gather against it to try to move it, but they will only hurt themselves.** [<sup>LXE</sup> **Zechariah 12:3 (Septuagint): And it shall come to pass in that day that I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at it, and all the nations of the earth shall be gathered together against it.**]

“On that day,” says the LORD, “I will cause every horse to panic and every rider to lose his nerve. I will watch over the people of Judah, but I will blind all the horses of their enemies. And the clans of Judah will say to themselves, ‘The people of Jerusalem have found strength in the LORD of Heaven’s Armies, their God.’ **On that day** I will make the clans of Judah like a flame that sets a woodpile ablaze or like a burning torch among sheaves of grain. They will burn up all the neighboring nations right and left, while the people living in Jerusalem remain secure. The LORD will give victory to the rest of Judah first, before Jerusalem, so that the people of Jerusalem and the royal line of David will not have greater honor than the rest of Judah. **On that day** the LORD will defend the people of Jerusalem; the weakest among them will be as mighty as King David! And the royal descendants will be like God, like the angel of the LORD who goes before them! For **on that day** I will

begin to destroy all the nations that come against Jerusalem.

Then I will pour out **a spirit of grace and prayer** on the family of David and on the people of Jerusalem. They will look on me whom they have pierced and mourn for him as for an only son. They will grieve bitterly for him as for a firstborn son who has died [mourning over the Messiah they killed]. The sorrow and mourning in Jerusalem on that day will be like the great mourning for Hadad-rimmon in the valley of Megiddo. All Israel will mourn, each clan by itself, and with the husbands separate from their wives. The clan of David will mourn alone [probably the line to Mary in Matthew], as will the clan of Nathan [probably the line to Joseph in Luke], the clan of Levi, and the clan of Shimei. Each of the surviving clans from Judah will mourn separately, and with the husbands separate from their wives.

**Zechariah 13** On that day a fountain will be opened for the dynasty of David and for the people of Jerusalem, a fountain to cleanse them from all their sins and impurity. “**And on that day,**” says the LORD of Heaven’s Armies, “I will erase idol worship throughout the land, so that even the names of the idols will be forgotten. I will **remove from the land both the false prophets and the spirit of impurity that came with them.** If anyone continues to prophesy, his own father and mother will tell him, ‘You must die, for you have prophesied lies in the name of the LORD.’ And as he prophesies, his own father and mother will stab him. On that day people will be ashamed to claim the prophetic gift. No one will pretend to be a prophet by wearing prophet’s clothes. He will say, ‘I am no prophet; I am a farmer. I began working for a farmer as a boy.’ And if someone asks, ‘Then what about those wounds on your chest?’ He will say, ‘I was wounded at my friends’ house!’

“Awake, O sword, against my shepherd, **the man who is my partner,**” [the Messiah Jesus] says the LORD of Heaven’s Armies. “Strike down the shepherd, and the sheep will be scattered, and I will turn against the lambs. Two-thirds of the people in the land will be cut off and die,” says the LORD. “But one-third will be left in the land. I will bring that group through the fire and make them pure. I will refine them like silver and purify them like gold. They will call on my name, and I will answer them. I will say, ‘These are my people,’ and they will say, ‘The LORD is our God.’”

**Zechariah 14** Watch, for **the day of the LORD** is coming when your possessions will be plundered right in front of you! I will gather all the nations to fight against Jerusalem. The city will be taken, the houses looted, and the women raped. Half the population will be taken into captivity, and the rest will be left among the ruins of the city. Then the LORD will go out to fight against those

nations, as he has fought in times past. **On that day his feet will stand on the Mount of Olives**, east of Jerusalem. And the Mount of Olives will split apart, making a wide valley running from east to west. Half the mountain will move toward the north and half toward the south. You will flee through this valley, for it will reach across to Azal. Yes, you will flee as you did from the earthquake in the days of King Uzziah of Judah. **Then the LORD my God will come, and all his holy ones with him.** On that day the sources of light will no longer shine, yet there will be continuous day! Only the LORD knows how this could happen. There will be no normal day and night, for at evening time it will still be light.

“On that day life-giving waters will flow out from Jerusalem, half toward the Dead Sea and half toward the Mediterranean, flowing continuously in both summer and winter. **And the LORD will be king over all the earth [the Kingdom of God at last!]. On that day there will be one LORD — his name alone will be worshiped [Unitary Monotheism at last].** All the land from Geba, north of Judah, to Rimmon, south of Jerusalem, will become one vast plain. But Jerusalem will be raised up in its original place and will be inhabited all the way from the Benjamin Gate over to the site of the old gate, then to the Corner Gate, and from the Tower of Hananel to the king’s winepresses. **And Jerusalem will be filled, safe at last, never again to be cursed and destroyed.**

And the LORD will send a plague on all the nations that fought against Jerusalem. Their people will become like walking corpses, their flesh rotting away. Their eyes will rot in their sockets, and their tongues will rot in their mouths. On that day they will be terrified, stricken by the LORD with great panic. They will fight their neighbors hand to hand. Judah, too, will be fighting at Jerusalem. The wealth of all the neighboring nations will be captured — great quantities of gold and silver and fine clothing. This same plague will strike the horses, mules, camels, donkeys, and all the other animals in the enemy camps.

In the end, the enemies of Jerusalem who survive the plague will go up to Jerusalem each year to worship the King, the LORD of Heaven’s Armies, and to celebrate the Festival of Shelters. Any nation in the world that refuses to come to Jerusalem to worship the King, the LORD of Heaven’s Armies, will have no rain. If the people of Egypt refuse to attend the festival, the LORD will punish them with the same plague that he sends on the other nations who refuse to go. Egypt and the other nations will all be punished if they don’t go to celebrate the Festival of Shelters.

On that day even the harness bells of the horses will be inscribed with these words: HOLY TO THE LORD. And the cooking pots in the Temple of the LORD will be as sacred as the basins used beside the altar. In fact, every cooking pot in Jerusalem and Judah will be holy to

the LORD of Heaven’s Armies. All who come to worship will be free to use any of these pots to boil their sacrifices. **And on that day** there will no longer be traders in the Temple of the LORD of Heaven’s Armies. ✧

### **The Word GENNAO (beget, father, cause to exist) in NT Greek as the Great Key to Understanding Who Jesus Is**

**W**e begin with a formal, universally understood definition of an easy word in Greek. The word is *gennao* (in modern Greek pronounced “yenaō”). Here is the simple definition provided by the *Theological Dictionary of the NT*, Vol. 1, p. 665:

“Gennao is used of the ‘begetting’ of the father and the ‘bearing’ of the mother, not only in Greek generally but also in the LXX [the Greek version of the OT] and in the New Testament.”

Why is this word so critically important for our understanding of who Jesus, the Son of God is? Simply because *gennao* is used to describe the coming into existence of the Son of God.

Now if you belong to an “orthodox” church, you are committed to believing that the Son of God never came into existence in time. He has always existed. He, the Son, had no beginning. He was “eternally begotten” by the Father. This concept is deeply rooted in the official understanding of the Son of God and this has been so for the past 1700 years!

“Eternal generation” will not stand up under a thoughtful investigation. That is to say, the word *gennao* in the Greek language, to beget, to father, to sire, to cause to come into existence, to give being to, cannot possibly mean an “eternal begetting.”

Some contemporary preachers are beginning to awake to the awful possibility that the Church in its hallowed creeds has been mistaken at a very fundamental level — that of defining Jesus Christ, Son of God, properly and honestly.

Here are the facts. Mark Driscoll writes, candidly and correctly: “The word ‘begotten’ unavoidably implies a beginning of the one begotten.” This is a staggeringly interesting admission. Yes, once we read that the Son of God, Jesus, was “begotten” we can automatically and safely — driven by the absolute facts of the language, Greek and English — conclude that the Son of God had a beginning in time, that he was “given being,” “caused to come into existence.”

These ordinary language facts drive the honest seeker for truth to the conclusion that there is no such biblical character as an “eternally begotten” Son. Eternity lies beyond time and “begetting” is our most important “time-bound” word.

All human beings are begotten, generated, generation following generation. You can read a simple compelling list of the famous human beings begotten and born at the opening of Matthew's Gospel. "Abraham begat Isaac" and so on for 40 generations. Similar family trees are recorded in the OT and the same easy word *gennao* is used to describe the beginning of a human person, the son of his father. In no case does "beget," "father" cancel out its own meaning, stand itself on its head and mean that someone did NOT have a beginning in time!

The "theological" (the term is rather too flattering!) concept of "eternal begetting" is really a nonsense expression — not much better than hot ice cubes, married bachelors, or square circles. Someone recently observed that "machelors" and "squircles" are fictitious, if humorous, ideas. "What then would be a hot ice cube?" I asked a brilliant young student I was privileged to teach NT Greek to. Her answer was spontaneous: "a puddle!"

I want you to see that a number of honest Bible experts of top rank admit exactly what we are saying here. The idea of an "eternally begotten Son of God" is an invalid, impermissible one, and needs to be struck from the church records. Especially because we are all going to be judged by the words of Jesus, he said repeatedly and in the climactic summary in John 12:

Jesus said in a loud voice, "Whoever believes in me believes not only in me but also in Him who sent me. Whoever sees me sees also Him who sent me. I have come into the world as light so that everyone who believes in me should not remain in the darkness. If anyone hears my Gospel message and does not obey it, I will not judge him. I came not to judge the world but to save it. Whoever rejects me and does not accept my Gospel message has one who will judge him. **The words I have spoken will be his judge on the last day!** This is true because I have not spoken on my own authority, but the Father who sent me has commanded me what I must say and speak. And I know that His command brings the Life of the Age to Come, immortality. What I say then is what the Father has told me to say" (John 12:44-50).

Are you ready for a challenge? The creeds of the Church are violently at odds with the Bible which we claim as our authority — on this very fundamental question of who is Jesus, Son of God. Again, Mark Driscoll: "Begotten unavoidably implies a beginning of the one begotten." He means of course a beginning in time. The Son of God in Scripture is expressly and patently said to have a beginning in time.

Read it first in Matthew 1. After a list of 40 samples of "generations," "begettings" "coming into existence," "receiving being from a father," we come to the breathtakingly fascinating account of how Jesus, the Son of God began to exist. The event is certainly not beyond the limits of time in eternity past!

Matthew wrote: "Now the **origin** of Jesus Christ happened like this: His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit...While [Joseph] pondered on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take Mary, your wife, **for that which is begotten in her is from Holy Spirit**" (Matt. 1:18-20).

The question to be faced head on is this: When and where did the begetting (*gennao*) take place? Obviously, in the womb of Mary, and as a creative, biological miracle produced by the creative spirit of God the Father. These are unarguable facts and we do well to accept them, for fear of judgment, as in the case of Zacharias, who failed to believe what the angel said. Angels, as direct of emissaries of God, expect to be believed, and God, as Creator (in this case of His unique Son Jesus) demands our comprehending attention.

Here it is again: Thayer's lexicon, referring to the beginning of the existence of the Son: "**to be begotten:** τό ἐν αὐτῇ γεννηθέν: that which is **begotten** in her womb, Matt. 1:20."

To be begotten is to be procreated, and the word **create** conveys the brilliantly illuminating truth that the Son is not an uncreated Person! He is brought into being and given existence as Son in Mary, by miracle. He is begotten, fathered and procreated by this most amazing historical event, so matchlessly and simply described by the narrative of Matthew 1:20 and repeated by 1 John 5:18, where exactly the same word, in the same passive form and tense, tells of the begetting, the beginning of existence of the Son of God, **as an event of past history**. He is truly the second Adam, the beginning of a brand new creation. He is the head of the new race of humans destined for immortality. Jesus has pioneered that amazing destiny and has arrived at immortality. He beckons those who believe his amazing status, forward to the same indestructible life.

**Now look at Acts 13:33 and Psalm 2:7.** Treffry, *Eternal Sonship of the Lord Jesus Christ*, on Psalm 2:7: "Today I have become your Father":

"This passage occurs 4 times in the scriptures, three times cited in the NT (Acts 13:33; Heb. 1:5 and 5:5). Hence we are assured of its importance and significance and equally of its impressiveness, which last of course must depend on the clearness with which it enunciates the truth and the consequent facility with which its meaning would be apprehended. It cannot therefore be obscure or enigmatic, nor can its sense be remote or recondite [so Ps. 110:1], uncertain or ambiguous. A text possessing these characteristics would not be quoted so often, especially as is the fact, without an accompanying explanation.

“A second remark, still more obviously true, is that in its proper sense, it must be appropriate to each discourse in which it appears. Hence of several interpretations the one to be preferred is the one which is most fully adapted to the whole; while, on the other hand, such as are limited in their aptness to but one example of citation are strongly to be suspected, if not summarily dismissed.

“A third circumstance, not to be wholly passed over, is that in every instance the passage is addressed to Jews. Its exposition therefore must be conducted on the acknowledged principles of Jewish theology [this applies whether addressed to Jews or others]. No sense which would not be appreciated by a Jewish reader can be other than incorrect. These rules, it is presumed, are so evident as not to demand formal proof, and if duly regarded will save much useless labor...

“Is it supposable that by *generation* the holy spirit merely meant *appointment*; and that the phrase ‘I have begotten you,’ signifies only ‘I have constituted you’? The ideas of **generation and appointment are wholly dissimilar**; and with the utmost latitude of figure, it seems impossible to understand how the one can be designed to convey the other. Nor is this the only objection which the phraseology of the passage suggests. For if it is a prophecy merely derivative of the Messiahship, the term ‘today’ will signify the day of the actual consecration of our Lord by the anointing of the spirit. But this is at variance with the fact, for, before that event, it will on all hands be admitted that he was the Son of God. [Yes, but how long before?]

“This exposition is prohibited also by the second of the above rules. Not to go further it is altogether inapposite, for example, to the discourse before us. The Apostle has to prove the superiority of Christ to the angels; and in order to do this, he is supposed to quote the declaration of Yahweh ‘You are the Messiah; this day I have appointed you that office.’ But this proves nothing, except that the Messiah was a divinely commissioned person, which of course no Jew would ever question.

“Nothing then seems more evident than that the passage under consideration [Ps. 2:7] cannot describe the designation of our Redeemer in his office and work. This opinion does not in any aspect possess the smallest plausibility and may therefore be decisively dismissed.

“Other expositors represent the passage as a prophecy of **the resurrection of Christ**, an interpretation which makes God the father and the earth or the grave the mother of our Lord. Apart from every other objection, the harshness and offensiveness of such a figure would, it is apprehended, be conclusive against the opinion. But a not less palpable reason for its rejection is that it supposes Christ to have become the Son of God at the resurrection, **which is not the fact**. Or to have become so in some peculiar and eminent sense, which as we have before

shown, is equally untenable. Every expression in the NT which gives emphasis to the divine Sonship **refers to a period before the resurrection**.

“There are two other expositions of the passage. In both it is referred to the divine sonship; and our preference, on whichever side it may be, will not therefore affect the main point of our enquiry. Of these, the first supposes the immediate object of the oracle to be the resurrection, considered as the evidence or *declaration* that Christ was truly and in a proper sense the Son of God. In this case, according to an allowable Hebraism, the passage will signify ‘You are my Son; this day (of the resurrection) I have declared (and by indubitable evidence demonstrated) your (proper and divine) sonship.’ With the second opinion, the passage generally is explained, according to **its literal sense**, as an absolute affirmation of our Lord’s divine and real Sonship. And unless there is some weighty reason for preferring the more remote [and less literal] sense, no doubt can be entertained that the second opinion is to be preferred.

“The only reason for the *declarative* sense is found in a part of Paul’s discourse at Antioch in Pisidia, recorded in Acts 13:16ff. The passage supposed to favor the declarative view is as follows: ‘And we declare to you glad tidings, how the promise which was made to the fathers, God has fulfilled the same to us their children, in that **he raised up Jesus again**, as it is also written in the second psalm, “You are my Son, this day I have begotten you.” And as concerning the fact that he raised him from the dead, never again to return to corruption, he spoke in this way: “I will give you the sure mercies of David.” Therefore he says in another psalm: “You will not allow your holy one to see corruption”’ (vv. 32-35). Here then it is supposed that the fulfillment of the prophecy is distinctly referred to our Lord’s resurrection.

“But this may be rationally doubted. **The word again (v. 33) has been inserted by our translators without any sufficient warrant [translations are tricking you!]**, while the participle, *anastesas*, ‘**raised up**’ does by no means necessarily suggest the resurrection. In fact when the verb does have the sense of resurrection, it is usually connected with some determining phrase, such as ‘from the dead.’ Otherwise its meaning simply is to raise up, or passively to be raised up. This is the general, if not the invariable usage throughout Luke’s narrative. (For example see Acts 3:22, 26; 5:6, 17, 34, etc.) More particularly, Peter, in his discourse on the day of Pentecost, speaks of God having promised to raise up Christ (*anastesein*) to sit on the throne of David (Acts 2:30). So also in the prediction of the great prophet (Deut. 18:15-18) the word is twice employed with the same purpose by the LXX and this passage is quoted by the same Apostle on another occasion (Acts 3:22). In these examples the reference is

obviously **NOT to the resurrection**, but to the natural production and the official elevation of Christ.

“Throughout the whole of the discourse in the synagogue at Antioch, in the use of this and the synonymous word *egeire*, the Apostle maintains a clear distinction to the same effect. Thus v. 22: ‘He raised up David.’ v. 23: ‘Of this man’s **seed** God raised up Jesus.’ v. 30: ‘But God raised him *from the dead*.’ v. 33: ‘God has fulfilled his promise in that he raised up Jesus. And as for the fact that he raised him FROM THE DEAD, no more to return to corruption, he said...’ In the latter examples there seems an emphatic *contrast* between the natural production or official appointment and the resurrection *from the dead*. This is intimated in the particles at the beginning of v. 34, as well as in the other peculiarities of its structure. Had the allusion in this and the preceding verse been the same, the words ‘*from the dead*,’ if not inserted in each (vv. 33 and 34) would at least have occurred in the former, their omission in the latter not being of so great importance to the sense. The fact, however, is directly the reverse. **The legitimate conclusion, therefore, seems to be that the Apostle begins to speak of the resurrection in the 34<sup>th</sup> verse and not in v. 33.**

“There is yet one other consideration which I apprehend may be regarded as decisive against the alleged reference to the resurrection. It is that the divine promise here referred to is explained in v. 23 as fulfilled in raising up Jesus, not from the dead, but of **the seed of David**. ‘The promise made to the fathers,’ says Outrein, ‘God did not fulfill in the first place and principally by the resurrection of Jesus from the dead, but by sending him in the flesh and by appointing him to the various functions required of him.’

“It may be added that the introduction of the doctrine of the resurrection renders the divine oracle under consideration less appropriate than it otherwise would be to the passages where it occurs. Such an allusion does not happily harmonize with the magnificence of the 2<sup>nd</sup> Psalm. It affords no proof of Jesus’ superiority to angels, but tends rather to a contrary conclusion...On the whole therefore it may fairly be doubted whether there exists any valid evidence in favor of the declarative sense of the passage before us. And hence we have no alternative but to explain it according to its **literal** acceptance, as an absolute affirmation of the divine Sonship of Christ. That this is the exposition which would most readily occur to the Jew, is too evident to require any detailed proof.”<sup>1</sup> [Treffry goes on to speak of an eternal day and an “emanative production.” But he gets Acts 13:33 right!]

<sup>1</sup> Treffry, *Eternal Sonship of the Lord Jesus Christ*, London, 1849, pp. 281-285.

The time of the generation of the Son as the seed of David is clearly described in Matthew and Luke. The collapse of the word “today” into a meaningless eternity means abandoning the proper meaning of “today” and eliminates the Truth of Scripture. ✧

**“Hear, O Israel! The Lord our God is one Lord.”**  
**Mark 12:29**

## **If Jesus Is God, What Does This Say About God?**

by Carol Siders, Montana

1. God begat [brought into existence] God (Heb. 1:5).
2. God humbled himself (Phil. 2:8).
3. God died (Phil. 2:8b).
4. God [the Son] changes to a fleshly human (Jn. 1:14).
5. God gave his blood for sin (what blood?) (Eph.1:7).
6. God became sin! for us!! And God made God who had no sin to become sin for us so that in God we might become the righteousness of God (2 Cor. 5:21).
7. Mary is the mother of God, so God had a mother and a father and he had a God.
8. God forsook God. My God, why hast thou forsaken me? (Mt.27:46). (You know I haven’t forsaken you! Well, it feels like it.)
9. God became obedient? Who would God obey? (to the point of death, Heb. 9:12. So God can die?)
10. God doesn’t know the day or hour he will come back? (Mt. 24:36).
11. God is a high priest and offered sacrifice to God for sin (Heb. 9:26).
12. God is a prophet (Mt. 21:11).
13. God bore disgrace (Heb. 13:13).
14. God prayed to God in the garden: “Not my will but yours be done” (Mt.26:39).
15. God said to God, “You are the only one who is truly God” (Jn. 17:3).
16. God offered himself unblemished to God (1 Pet.1:18, 19).
17. God was baptized to fulfill all righteousness (Mt. 3:15).
18. God said, “Don’t believe my words, believe God’s” (Jn. 12:4).
19. God offered up prayers and petitions with loud cries and tears to God (Heb. 5:7).
20. God reverently submitted to God (Heb. 5:7).
21. God was made perfect through suffering (Heb. 2:10).
22. God suffered and was delivered up by the foreknowledge of God (Acts 2:23).
23. God was beaten up (Mt.27:26).
24. God was the first fruits of humans’ resurrection (1 Cor. 15:20).
25. God resurrected God from the dead (1 Cor. 15:15).

26. God was a holy servant of God whom God anointed (Acts 4:27).
27. God will be given the throne of his father David (Lk. 1:32).
28. God was the seed of Abraham (Lk.1:33), Judah (Lk. 1:34). David (Lk. 1:32) and woman (Gen. 3:15).
29. God was given God's Holy Spirit without measure (Jn. 3:34). (How could God put God into God?)
30. God was GIVEN all authority in heaven and earth from God (Mt. 28:18).
31. God is greater than God (Jn. 14:28).
32. God could only speak what the Father taught him (Jn. 8:28).
33. No man has seen God at any time but God taught everyone about God as a man (Jn. 1:18).
34. God was the second ADAM! (1 Cor. 15:22, 45).
35. God approved of God (Jn. 6:27).
36. God grew in favor with God and man (Lk.2:52).
37. At the end of his reign, God will turn the Kingdom over to God (1 Cor. 15:24).
38. God put his words in God's mouth (Deut. 18:18).
39. God has nothing, no teaching, except what God gave him. God can do nothing of himself (Jn. 8:28).
40. God is spirit but has flesh and blood (Jn. 4:24 vs. Heb. 2:14).
41. God was made like his brothers (Heb. 2:17).
42. God grew in stature and increased in wisdom (Lk.2:40).
43. God was our example of a sinless person (1 Cor. 11:1).
44. God was made a little lower than the angels (Heb. 2:9).
45. God inherited a superior name (Heb. 1:4).
46. God was a humble servant of God (Acts 4:27).
47. God is the Lamb of God (Jn. 1:36).
48. God was born for the purpose of becoming King (Jn. 18:37).
49. God revealed to God what must soon take place (Rev. 1:1).
50. God was born under the Law of God (Gal. 4:4-5).
51. God fulfilled the whole law of God (Jn.5:17, Eph. 2:15).
52. God ascended to his God and our God (Jn. 20:17).
53. God was raised and seated on the right hand of the throne of God (Heb. 12:2).
54. God was 100% God and 100% man! =100% nonsense!!
55. God was tempted (Heb. 2:18).
56. God was made like his brothers in every way (Heb. 2:17).
57. God is an apostle and a high priest (Heb. 3:1).
58. God made men holy and those who were made holy are of one family. So God is not ashamed to call them brothers (Heb. 2:11).

59. God was amazed at the lack of faith in Nazareth (Mk. 6:6).
60. God thanked God for his food (Acts 27:35).
61. God was the first-born from the dead (Col. 1:18).
62. God, through God, was pleased to reconcile all things to Himself (Col. 1:20).
63. As they sailed, God fell asleep (Lk 8:23) and was awakened (Lk. 8:24).
64. God conferred on his apostles a kingdom, just as God's Father conferred one on him (Lk. 22:29).
65. God exalted God above everyone (Phil. 2:9).
66. God was a man accredited by God with miracles, signs and wonders (Acts 2:22).
67. The grace of God (unmerited favor) was upon God (Lk. 2:40).
68. God was the Holy One of God (Mk. 1:24).
69. God said, "Why do you call me good? No one is good except God alone" (Mk. 10:18).
70. God was the son...of Adam, the son of God (Lk. 3:38).
71. We are heirs of God and co-heirs with God (Rom. 8:17).
72. God had to drink the cup God gave God (Jn. 18:11).

## Comments

"Thank you for directing me to articles about the **pre-trib. rapture**. Reading those articles gave me pause to re-think my position on the rapture and the 2nd coming of Jesus. Perhaps this chap Anthony knows a wee bit more than I do (LOL). I am a little bit suspicious of this old idea of the rapture compared to the new idea (Hal Lindsey), but will read what you suggest and will include prayer for understanding." — *Michigan*

"I would just like to thank you and give my full support for this web-page. I am a unitarian Christian who has just broken out of my own church here in Norway, because the church has turned Unitarian-Universalist, accepts gay-marriage, and therefore has become much too liberal. I guess there are none of your members here in this country, but if there were I would be very interested in connecting with those members." — *Norway*

"I was personally shocked to hear someone tell me the Trinity was untrue. I came to realize I was surrounded by and steeped in Trinitarian belief my whole life. As I pondered this new knowledge, then began some Bible study I came to believe the truth. It took lots of prayer, seeking guidance. It shook my world. What comfort I have now knowing the truth. In my case, it wasn't pride, but ignorance. I was wrong and don't mind saying so. Thanks, God! Thank you, Jesus!" — *from Facebook*

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