

But We See JESUS

Dedicated to the Prince of Peace

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Chapter 1

O Lord Our God

*O LORD our Lord, how excellent is thy name in all the earth!
Who hast set thy glory above the heavens (Psa 8:1).*

No words can be more appropriate to begin this book with than those from the opening verses of the Eighth Psalm. The writer of this Psalm, after considering the wonder of wonders exhibited in the universe of God and the splendor and beauty on earth, could not refrain himself from exclaiming: *“O LORD our Lord, how excellent is thy name in all the earth!*

*“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; **What is man,** that thou art mindful of him? And the son of man, that thou visitest him?*

“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet” (Psa 8:3-6).

“What is man that thou art mindful of him, and the son of man that thou visitest him?” After asking this question in meditative puzzlement, the Psalmist began enumerating the tremendous favors and blessings unduly bestowed upon man by his Creator. He began to see the indescribable love, the immeasurable grace, and the unspeakable favor bestowed upon this feeble weakling called man, that placed him above everything in the entire creation.

But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet (Heb 2:6-8).

The Epistle to the Hebrews revisited the puzzling questions originally presented in the great song in the Eighth Psalm. These questions can be rephrased as *“What is man? And what is the son of man? Why are you so mindful of him? And why do you so lavishly bless him?”* These indeed are the questions that boggle the mind of the Psalmist as he meditates in the spirit on the enormity and magnificence of the cosmos which the Almighty God has created, and then turns his attention to feeble, insignificant, and relatively microscopic man, whom He has put in charge.

But as we look further in Scriptures, the Holy Ghost begins to reveal to us that the answers to these questions are shown only in one Man, Jesus Christ, who is the firstborn from the dead and the beginning of the New Creation of God.

The Epistle to the Hebrews which contains this message begins with a glorious declaration of the means by which God

spoke to the Patriarchs in the days gone by. The Scriptures in this passage teach us that God spoke unto them through the Prophets. He did this over a period of almost four thousand years and His words, covenant, and ordinances are recorded in the Old Testament.

But these last days, the passage declares, He has spoken or revealed Himself to us in His Son. He is speaking to humanity today in, by, and through His Son who is also the Word of God. He once spoke through the prophets, but Jesus is God's ultimate and final Word.

In the original Hebrew, we are told that this second verse of the first chapter of Hebrews literally says that God has spoken to us *"in Son"* or in the person of His Son. The Amplified New Testament's translation of this passage is especially beautiful and revealing:

"In many separate revelations—each of which set forth a portion of the truth—and in different ways, God spoke of old to our forefathers in and by the prophets.

"But in the last of these days He has spoken to us in the person of a Son, whom He appointed Heir and lawful Owner of all things, also by and through whom He created the worlds and the reaches of space and the ages of time" (Amplified).

God has and is speaking these last days in His Son. And this Son, the third verse of the passage tells us, is the *brightness of His glory*, and the express image of His person. Human language can neither adequately nor accurately describe the person of the Lord Jesus. The Amplified Bible attempting to make the verse easy to understand renders it as saying, *"He is the sole expression of the glory of God—the Light-being, the out-ricing of the divine—and He is the perfect imprint and very image of God's nature."* He is the expression of God's

mind to us. If you want to know the mind of God or what He's saying or doing today, just listen to Jesus. He is the Word of God.

The phrase "*the brightness of God's glory*" used to describe Jesus in the King James Version means the outshining or the effulgence of His glory. He is God shining out brilliantly toward us. The sun, out in space, is a good analogy for this. We can never know the glory of the sun by looking directly at it—it's too bright—but the rays or the effulgence from it give us light and heat. Thus, through the out-ricing of the nuclear ball in the center of our solar system, we are able to learn about the sun. Similarly, we know little or nothing about God apart from the revelation that God has given to us in His Son. He is the *out-ricing of the Divine* that has been manifested to us, and only through Him can we know the Father. The Lord Jesus Christ is the *sole expression of God's glory* and the *perfect imprint or the express image of God's person*. No one has seen God, but anyone and everyone can know Him through Christ Jesus. Just as the rays from the sun reveal the physical sun, so also the Lord Jesus reveals God to us.

The phrase "*express image*" used in the King James Version came from the Greek, and as it suggests, means the impressed character, like a steel engraving. As the Amplified Bible puts it, He's the perfect imprint, the *exact copy*, the image of God. We say that the Lord Jesus Christ is the revelation of God because He *is* the perfect image of God's person. No wonder He said to His disciples, "*He who has seen Me has seen the Father.*"

We cannot overlook another important phrase describing the glorious position of our Lord Jesus Christ; it tells us that God Almighty has appointed Him heir of all things. He is the rightful owner of all things. All that was, all that is, and all

that will be, belong to Him and will come to Him. The predestined end of this world and of all the reaches of space is to come under the reign of Jesus Christ. He will rule over all forever and ever. God Almighty made this declaration when He spoke unto His Son, saying:

“Thine throne, O God is forever and ever, a Scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands” (Heb 1: 8-10).

This same Jesus who is the eternal King of kings and Lord of lords is the creator of the universe. He created all things, upholds all things, and has purpose for all things. This, my friend, should make you rest at ease that no crazy superpower can blow up this earth of His in a nuclear holocaust. *“The earth is the Lord’s and the fullness thereof, the world and they that dwell therein.”* He laid the foundations of the earth in the beginning, and even the heavens are the works of His hand. Fear not, therefore, for He holds the whole world in His hands.

“O LORD, our Lord, how majestic is your name throughout the earth! Your glory is sung above the heavens.”

David begins this prophetic hymn of praise glorifying the name of the Lord God. The name “Lord,” translated from the Hebrew word *Yahweh*, is ascribed to no creature on earth, nor to an angel or being in heaven, but only to God Almighty. He is the LORD “*Adonai*,” or the Ruler over all. He is the King, the “*Lord, our Ruler.*”

The Psalmist then exclaims that this heavenly Lord is *majestic* and that His mighty Name is *majestic* in all the earth.

*“From the mouths of little children and infants, you have built a fortress against your opponents to silence the enemy and the avenger. When I look at your heavens, the creation of your fingers, the moon and the stars that you have set in place— what is a **mortal** that you remember him or the **Son of Man** that you take care of him?*

“You have made him a little lower than yourself. You have crowned him with glory and honor. You have made him rule what your hands created. You have put everything under his control: all the sheep and cattle, the wild animals, the birds, the fish, whatever swims in the currents of the seas.

“O LORD, our Lord, how majestic is your name throughout the earth!” (Psa 8:1-9).

The Eighth Psalm is a beautiful hymn of praise that declares and celebrates God through meditation on the wonders and glory of His creation. *“How majestic is thy name in all the earth”* is the chorus that punctuates this great song. It is more than a hymn of praise; the Lord Jesus, the Son of God, is seen in every verse of this Psalm. If we sing and meditate on the words of this Psalm, it will set our hearts on fire with the love of God, for we will see Jesus. If we do this, we will receive the revelation of Jesus Christ in His incarnation, life, suffering, death, glorification, and eventual lordship over all of creation.

*“For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man**” (Heb 2:8-9).*

Chapter 2

But We See JESUS

What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

*Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. **But we see Jesus.** (Heb 2:6-9).*

There is a question every one of us must answer at one time or another. In fact, if we will go on to know the Lord, we must, several times in our lives, individually answer this question posed by the Lord to His twelve disciples. “*Who do you say that I, the Son of man, am?*” The Lord is not necessarily looking for an intellectual or theologically sound answer from us, but a personal answer that speaks of our relationship and intimacy with Him. The question He’s asking is this: “*What is the Son of Man to you? What does He really mean to you?*”

Some say He is John the Baptist, some Elijah, and others say He is Jeremiah; some say He's the Messiah, others say the king of the Jews, and some others even call Him Savior and say He's God, the King of kings and the Lord of lords. But let's talk about you. Who do you say He is? Who is He to you?

Let's ask the question a different way, similar to the way Pilate asked it. *What will you do with this man?* Will you have this man reign over you? What inscription would you put on His cross if you were there on Calvary's hill? Who is He to you today? Is He the Christ, the Savior of the world, or is He just a historical figure to you? Will you join the mockers sneering at Him, or will you fall at His feet and crown Him King of kings and Lord of lords?

He was the Word, who in the beginning was with God and made all things. He is the Son of God and Son of Man. He is Emmanuel, God with us, the God who became flesh and dwelt among us. He is, and His Name is wonderful; He is the great Counselor, our divine Rabbi and Master. He is the mighty God, our everlasting Father, and the Prince of Peace (Joh 1, Isa 9:6).

To many of us, He is the Rock, our hiding place. He is our Fortress and Buckler; He is our Refuge and Strength, our very present help in trouble. He is our Deliverer, the Horn of our Salvation, and our High and Mighty Tower. He's our Compassionate High Priest, our Advocate and Defender, the Friend that sticks closer than a brother.

Like Abraham, I know Him as the I AM, the Self-Existing, Self-Sufficient One. He is my *Jehovah-Elyon*, the Most High God; my *Jehovah Jireh*, the Lord my Provider; my *Jehovah Rapha*, the Lord my Healer. He is the Balm of Gilead, the Great Physician, the Sun of Righteousness with healing in His

wings. He's all these and much more (Gen 14:19,20; Gen 21:33-22:1).

He is the Living Water, the water out of the rock in the wilderness, and He is the Rock Himself. He alone gives the water of life; if people drink of it, they will never thirst again, for it becomes a well in them and out of their bellies flow rivers of living water. He is the Living Word, the Bread of Life, the Manna in the wilderness that sustained the millions for forty years.

He is *Jehovah-Tsebaoth*, the Lord of Hosts, our Lord the Conqueror; *Jehovah-Nissi*, the Lord our Banner; *Jehovah-Tsidqenu*, the Lord our Righteousness. Yes, He is our Peace, for He is *Jehovah-Shalom*, the Lord is Peace, and *Jehovah-Shamah*. the Lord is there. He is always there for us; He is our ever present help in trouble. He has promised never to leave nor forsake us. He is the Fourth Man in the fire whose form is like *the Son of God* (Isa 31:5, Jer 23:6, Jdg 6:24, Ezek 48:35, Dan 3:25).

What do you think of this Jesus? Who is He? What do you say of Him? How do you see Him? The Scriptures say He is the Son of God, the Firstborn of God's New Creation, the First Begotten of the dead, the Pre-eminent One, the AMEN, the Alpha and Omega, the First and the Last, the Beginning and the Ending. He is *the Lord, who is, and who was, and who is to come the Almighty* (Rev 1:8).

He is JESUS CHRIST, the Faithful Witness, the First-begotten from the dead, and the Prince of the kings of the earth. He is the One who loved us and washed us from our sins in his own blood. He is the "*Lamb of God which taketh away the sin of the world*" (Rev 1:5, Joh 1:29).

He is the Lamb that was slain from the foundation of the world and is worthy of all glory and praise. John the beloved reported what he saw and heard around the throne in the book of Revelation:

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.’

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ‘Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever’” (Rev 5:11-13).

Yes, the Lamb that was slain from the foundation of the world is now the Lamb upon the throne. Yes, He’s the Lamb of God; at the same time, He’s the Lion of the Tribe of Judah and the Scepter belongs to Him. The elder in the Book of Revelation comforting John said: *“Weep not, behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to lose its seven seals” (Rev 5:5).* He is the Lion and the Lamb. All dominion and all power, all rulership and authority in heaven and on earth belong to Him. He is Lord and King over all and God has put all things under His feet, *for it pleases the Father that in Him should all fullness dwell.*

He is the Lord my Shepherd; therefore I shall not want any good thing. He is my Provider, the Lord my Guide; the Lord my Defender; the Lord my Restorer; the Lord my All in all (Psa 23). He is the Good Shepherd, the Seeker of Lost Sheep, and the Door to the Sheepfold. He’s the Great Shepherd who

knows His sheep; He calls them by name and His sheep know His voice and follow Him (Joh 10:28, 10:4, 10:7).

He is the faithful Shepherd who gave His life for the sheep. He is the merciful and tender keeper of the sheep. He is the Father of Mercies and the God of all Comfort. He is Love, who paid the ultimate price for humanity. He is the Sinner's Substitute who voluntarily took man's place on the cross of Calvary. He bore our griefs and carried our sorrows. Isaiah the prophet stated this accurately: *"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"* (Isa 53:5).

Though Isaiah the prophet, in the spirit, saw Him totally disfigured on the cross and reported that *"his visage was so marred more than any man, and his form more than the sons of men"* (Isa 52:14) and that *"he hath no form nor comeliness; and that there is no beauty left that any should desire him,"* today we know and see Him as the Lovely One, the Lily of the Valley, the Rose of Sharon, the Bright and Morning Star (Rev 22:16, Songs 2:1).

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luk 1:78-79). He is the DaySpring from above, the rising of light, the Daybreak from on high that visited us. And the divine purpose of His visitation is to be the guiding light of the human race into the way of peace.

When Shakespeare wrote of Caesar, *"I am constant as the northern star, of whose true-fix'd and resting quality there is no fellow in the firmament,"* he was using a metaphor attributable only to Jesus the Bright and Morning Star. He is

the *Star out of Jacob* and the *Scepter out of Israel* that Balaam the son of Beor prophesized about (Num 24:17). He is that brilliant Star with matchless and eternal quality whose light guides everything and everyone in the universe of God. Yes, He's the guiding light in this dark world, and His light is so constant and consistent that all mariners on earth can mark their courses by it. His followers also, by spiritual induction and His breath upon them, become stars in the firmament as Daniel prophesized: *"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever"* (Dan 12:3).

He is the Desire of all nations, the Hope of the world (Hag 2:7). He is our Peace who has broken down every wall of partition. He is our Mercy Seat, our Atonement and Reconciliation with God. He's the One who came to reconcile lost humanity to God, for *"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation"* (2Co 5:19). He's the Bridge to link humanity back to God; He's the Way, the Truth and the Life. Yes, He's the Lord our Savior, the Mighty One of Jacob, our Redeemer; the Lord of Hosts is His name.

He is our Advocate General before the throne of God. We are blessed beyond description; there is no condemnation for us because the Judge of the living and the dead is our Advocate. Then tell me, *"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"* (Rom 8:34). The Lord Jesus Christ is our Righteousness, our Justifier, and our heavenly Intercessor.

There is no doubt that many know Him as their Redeemer out of satanic bondage, as the Passover Lamb, the lamb whose blood redeemed them from the proverbial Egypt. And haven known Him as the Passover Lamb, they seem to stop and camp at this station of spiritual experience. But they need to move on to know Him as their Pillar of Fire and Cloud of Glory in the wilderness. That is, they must move on to seeing and knowing Him as their Guide and Protection at day and at night throughout their journey on this side of the Promised Land. They must move on to know Him as their *Jehovah-Shamah*, the Lord whose presence resides in the Tabernacle of Witness in the midst of the Camp. They must advance to know Him as the Offerings within the Tabernacle in the wilderness.

Haven known Him in His different offices as the Burnt Offering, the Wave Offering, and the Peace Offering, they must proceed to know Him as the High Priest in the Holy of Holies.

We must understand that though He came as the Offerer who in our place presented our sin-offerings before the heavenly altar of God, He is also the Offering. We cannot see the Offerer without the Offering, and in this unique case the *Offerer* is Himself the *Offering*. In fact, He who is both the *Offerer* and the *Offering* is also the Priest. And this Priest is the High Priest, and a *priest forever after the order of Melchisedek*.

Beloved, the entire Scripture is given to us to enable us to see Jesus. It is given to open our eyes to the Revelation of Jesus Christ. From the revelation of Him as the Seed of the woman promised in the beginning of Genesis through to the Lamb upon the Throne in the last Chapter of Revelation, all these are given that we may know Him and see Him as He is.

The Word of God is replete with pictures of Christ. In the Book of beginnings, He is the seed of the woman. In Exodus, He is the Passover lamb whose blood is on the door post. He's the Manna, the Bread of Heaven that fell in the wilderness, and the Rock that was smitten to bring forth water. In Leviticus He is our Great High Priest. In Numbers, He is the Pillar of Fire by night and the shekina Cloud of Glory by day. He's the Mercy Seat upon the Ark of the Covenant, and the Ark as well. In Deuteronomy, He is the Prophet like unto Moses, and in Joshua He's our heavenly Commander-in-Chief, our Joshua who is taking us across Jordan, the realm of death, into our inheritance in the land of promise, the Kingdom of God.

Let's return to the beginning of this meditation. What do you see in Jesus? What do you think of Him? What will you do with this Man? Will you have this Man reign over you? Will you have Him as your Lord and Savior? Who is He to you?

In this Eighth Psalm, where the key verses quoted in the opening of the chapter originated, David began by worshipping the excellent name of God for the display of His majesty in all the earth. He marveled at how the Almighty created this vast universe with all the great beasts of the field and the beautiful birds of the air and then made them subject to this insignificant creature called man. *"What is man?"* he asked, *"and the son of man that thou hast so favorably visited him?"* He enumerated these tremendous and undeserved blessings and favors that God bestowed upon man in the day that he was created:

***"For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:***

*All sheep and oxen, Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas”*
(Psa 8:5-8 ASV).

Obviously David was, in the spirit, speaking of what God originally made man to be. The Almighty God, the Possessor of heaven and earth, and the Creator of all things put man in charge of all His work. Unlike the insignificant speck and the vulnerable and helpless being that man has appeared to be since the fall, he was made to be God’s under-ruler. Though he may appear very insignificant compared to the vastness of the cosmos and wormlike compared to the beauty and orderliness of the heavens, man, from the very moment he was made, has been important in every way. God has high regards for him, remembers him, and constantly acts on his behalf. This is what puzzles the Psalmist when he asks, “*What is man that thou art so mindful of him?*”

The Book of Hebrews revisits this message from the Eighth Psalm and comments on it in the eighth verse of the second chapter as follows: “*Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him***” (Heb 2:8).

After recognizing that indeed God has put all things under the feet of man, placing him in the place of dominion and power in the universe, the author of the Book of Hebrews took a critical look at the human race in the light of this Scripture. Looking through time since the world began, the author examined every man born of natural means since Adam and could not find anyone who could be said to have all things under his feet. Examining every man, he discovered that each

and every one has been or is subject to the forces of nature, subject to sickness, to Satan, to sin, and to the flesh. He could not see any that could be said to be crowned with glory and honor or to have authority over all the *work of God's hand*. So, he had to comment from his observation that *we do not yet see all things put under him*.

But as the author ponders this Scripture some more, he finds One born of woman who meets and surpasses the standard. Blessed be God Almighty. It's true we do not yet see man exercising such dominion as stated in the Eighth Psalm; we see him dominated by Satan, sin, and sickness, we see him dominated by evil spirits and by the flesh. *But we see Jesus*. We see Him *"who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name"* (Phil 2:6-9).

But we see Jesus who paid the price and is crowned with glory and honor. He has met the requirements and received the passing mark for all mankind. Through Him, in the fullness of time, humanity will be fully restored to its original glory and estate.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb 2:10).

Christ Jesus is humanity's hope and destiny. So let us set every ounce of our attention on Him, following every step He

takes. *“Let us lay down every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith”* (Heb 12:2).

In fact, we might be tempted to say that we do not yet see most things put under man, but we see JESUS. He is the pattern man; man’s hope, man’s destiny, man’s destination. He is the pattern man of God’s finished creation. Therefore, He is God’s promise to the human race that it will be restored to its original estate and dominion over all things. This is God’s pledge, signed by His handwriting, that *as in Adam all died, so in Christ shall all be made alive*; that as in Adam all became slaves, so in Christ shall men become lords over all the works of God.

Thus Christ’s triumph is God’s promise and pledge to humanity that its restoration to its original dominion is sure. His triumph is our triumph; His God is our God; His Father is our Father; and His resources are all available to us. He came down to our plane so He might lift us up to the divine realm where He dwells. He therefore, for the joy that was set before him, bore our reproach, endured the cross, and accepted the shame for the sake of *“bringing many sons unto glory”* (Heb 2:10).

Blessed be God Almighty and glory to Christ Jesus our Lord. Indeed, He is the hope and destiny of mankind, or as the Apostle accurately describes this mystery, *“Christ in us, the hope of glory”* (Col 1:27).

Chapter 3

Son of GOD

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom 1:3-4)

What do you think about the Christ? Whose Son is He?" These were the questions our Lord posed to the Pharisees during one of His encounters with them. The correct answers must be revealed to our hearts in order for us to have eternal life; for *"this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"* (1 Jn 5:11-13).

Let's begin with the first chapter of the Gospel of John and read what the Holy Spirit is saying in this gospel concerning our Lord Jesus Christ before He came to earth.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not” (Joh 1:1-5).

This Scripture teaches us that our Lord in the beginning existed as the *Logos of God*, possessing unspeakable glory and the form of God. But when the fullness of time was come, the *Word of God* came down, took on flesh, and dwelt among us. The pre-birth announcement sent by the hand of Angel Gabriel to Mary was: *“The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that Holy thing which shall be born of thee shall be called the Son of God.”*

This message delivered to Mary clearly shows us why He was called the *Son of God* at his birth. You and I were brought forth by means of natural birth through union of flesh and blood. Christ was brought forth not of flesh and blood, nor of the will of the flesh, nor of the will of man, but by the *power of the Highest*. And so *the Word came, became flesh, and dwelt among us*. It was then and then only that we had the opportunity to behold His glory, even the glory as of the only begotten, full of grace and truth. It was then we began to know Him, and through Him, we began to know the Father.

The Lord Jesus, who was the Word, became the Son of God at His birth as declared by the Angel. After His ministry was completed, He went to the cross, died, and paid our debt. God Almighty then raised Him from the dead and He was *“declared the Son of God with power, according to the spirit of holiness by the resurrection from the dead”* (Rom 1:4). Here He became the firstborn of the New Creation. With this

resurrection from the dead, He became the Big Brother of everyone who is born into the kingdom of God in this New Creation. *“For if any man be in Christ, he is a new creation, old things are passed away, behold all things are become new”* (2Cor 5:17).

Let’s read the prophecy from the sixth verse of the ninth chapter of the Book of Isaiah: *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace”* (Isa 9:6).

It seems to me that most of the Jews, the scribes, and the Pharisees did not pay attention to what the prophets were saying in Scripture, even though they memorized and recited many of the words of their prophecies and listened to them read in their synagogues. If they had paid attention to what Isaiah said in the prophecy above, they definitely would not have picked up stones to throw at the Lord Jesus, accusing Him of making Himself equal with God, when He called Himself the Son of God.

They read the Psalms of David and sang their words every Sabbath and during the appointed feasts, but did not understand or ponder what God was saying through those Psalms. The Lord Jesus alluded to this fact during one of his encounters with the Pharisees by asking them a question:

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David.

“He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right

hand, till I make thine enemies thy footstool? If David then called him, Lord, how is he his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions” (Mat 22:41-46)

They knew this 110th Psalm very well, for it was one of their favorite prophecies of the kingdom of the Messiah, which they had been looking forward to. They sang these words often, but for rituals, and never really understood what they were singing. Not willing to admit the implication of the revelation in this Scripture, they did not answer His question, but neither did they ask Him any more questions from that day forward; for if He indeed was the Christ (and most of those Pharisees were afraid to admit he was), and David, Jehovah’s chosen king of Israel, called Christ his Lord, then He had to indeed be the Son of God as He claimed. Of course, this was a truth they would not accept or consider even when many of the prophecies concerning the Messiah were being fulfilled right before their eyes. For Him to claim equality with God was anathema to them.

Let’s turn our attention to the prophecy of Isaiah quoted above concerning the birth of our Lord and see what the Spirit is saying to us. The prophecy starts with *“Unto us a Child is born.”* This talks about Christ’s humanity, born of a woman; the son of Joseph, the son of David, the son of Abraham, the son of Adam (Luke 3:23-38). This is God in human form.

The prophecy continues: *“Unto us a Son is given and his name shall be called... the Mighty God, the everlasting Father”*

Wait just a minute! Did you hear what that grey-haired prophet just said? Didn’t he just say a human child would be

born and his name would be called Mighty God? Hey! Is there any scribe, any Pharisee, or any zealot of the Law listening?

You may wonder if there were any scribes or teachers of the Law present when Isaiah had the audacity to utter the words of this prophecy. And if there were (and I believe there must have been many there), were they listening, or were they preoccupied with their sanctimonious religious rituals and missed the most important prophecy of their lifetime?

If they were listening and understood what Isaiah said, they would either have accepted the message with awe and blessed Jehovah God for this wonderful promise, or they would have rejected it and thrown Isaiah out of the synagogue for uttering blasphemy of the rankest order. For in this prophecy, Isaiah just said that a human being would be born and called Jehovah God. They would have considered this an outrageous blasphemy and reacted violently in defense of Jehovah.

But the fact is that they read and recited these prophecies day-in, day-out without understanding the mystery of God which they were reciting, for *“without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”* (1Ti 3:16). No one could understand this mystery until the fullness of time came and God began to reveal the meaning of these prophecies through the Holy Spirit to His saints.

This section of the prophecy unequivocally tells us that this Child to be born is also the Mighty God. It tells us that the Son of God is given to us in the person of this Child to be born to humanity. A Child is born (humanity), a Son is given

(divinity), and this Son is the Mighty God and is also the King of Peace.

During His earthly ministry, we see Him walk as God would. He was indeed God with us, the Divine One, and the Holy One of Israel. The angels testified as to His Divinity and Royalty at his cradle; the Father God in heaven declared His Sonship at River Jordan. He confirmed that He is indeed the Christ, the Son of the Living God; one of His disciples through the revelation of the Holy Ghost said so; and even one of His enemies, a Centurion on Calvary hill concluded that indeed, *this must be the Son of God (Mark 15:39)*.

He is our God and King who identified with frail humanity. He took upon himself our humiliation and lived in our world and at our level, yet without sin. We also see Him emphasizing His human side while he walked the shores of Galilee so He could be our example and thus forge a way into the divine realm for us. We hear Him, most of the time, call Himself the Son of Man; only a few times did He call Himself Son of God. Blessed be His Name forever more.

Again and again, as the Son Of God, He walked as God would in the flesh. He did what God would. We hear Him say this repeatedly: *"It is my meat and drink to do my Father's will and to finish His work," "I must do the work of Him that sent me," "The Father that dwelleth in me, He doeth the works."* So, we can state categorically, without any fear of contradiction, that the works Christ did while here on earth were not His own works, but the works of God. The Son of God did only what the Almighty God would do if He were in the flesh. The miraculous wonders were performed by the fingers of God, by God's will, and at God's time. The Lord Jesus Christ our Master, in perfect obedience, carried out the will of the Father.

Of a truth, this is the Son of God indeed, for not only did He do absolutely what the Father told Him to do, nothing more and nothing less—He also gave the glory to God for every wonder He performed. He reserved no credit for himself and took none. After curing the demoniac, he said to him, *“Return to thine own house and show how great things God has done unto thee.”* After healing the sick and performing great wonders, He would hide himself from view and would send the healed to the priest to offer a thanksgiving offering unto God. Sometimes the ones that received the miracles did not even know who it was that healed them, for He just gave them instructions which they obeyed, and they were healed and went to the priest, giving glory to God. This is the *pattern Son of God, our forerunner, the author and finisher of our faith*, who did everything to the glory of God, and gave God the glory in everything. As we meditate upon Him, we cannot but say with the Roman centurion watching Him on Calvary’s hill that *“truly this Man is the Son of God.”*

The revelation of Jesus Christ as the Son of God is necessary for a believer to know God. The Apostle John told us that this is the purpose for his gospel:

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Joh 20:31).

And the Epistle of John tells us that to become overcomers, we must know Jesus as the Son of God, for *“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”* (1 Joh 5:5). And to have eternal life, we must know Him personally as the Son of God and be translated into the kingdom of the Son of God.

The entire Gospel, our faith, and our hope of becoming sons of God are based on this rock or foundation that *Jesus is the Christ, the Son of the Living God* (Mat 16:16). No wonder God Almighty spoke from Heaven during His baptism at River Jordan testifying that Jesus Christ is His beloved Son: *“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mat 3:16-17). This voice from heaven was one of God’s many testimonies that Jesus Christ is His beloved Son, in whom He is well pleased. We find another major testimony in the Book of Hebrews, where the Holy Ghost set forth a detailed revelation of the divinity of Jesus Christ the Son of God. In the first chapter of Hebrews, the Holy Spirit tells us that God is speaking to us in these last days through the person of His Son.

“God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb 1:1,2). The passage talks about His superiority to the angels and how God never called any of the angels His son. *“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”* (Heb 1:4-5). God Almighty declared Him as His Son, and not only this, but God said to Him, *“Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom”* (Heb 1:7-8). God declared Him King of righteousness with a never-ending kingdom.

“And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true; in his Son Jesus Christ. This is the true God and eternal life” (1 Joh 5:20).

Chapter 4

Son of Man

*But one in a certain place testified, saying, What is man, that thou art mindful of him? or the **son of man**, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:*

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him (Heb 2:6 -8).

In the previous chapter, we began to meditate on the person and the divinity of Jesus Christ our Lord. That this Jesus is God and that He is the Savior of the world, most Christians and even many non-Christians would rarely deny. That this awesome and sinless Jesus was divine most will easily believe. But was He human? Was He like us in any way? That's the question most cannot quite positively answer.

Who is Christ? How did He enter into the world? For what purpose did He come? Why did he die? And what is the significance of His resurrection? Multitudes of similar questions clamor for answers as we turn our attention to our wonderful Lord and Savior Jesus Christ.

Jesus Christ of Nazareth, the Son of God, born of the Virgin Mary, raised in Nazareth, crucified and died on Calvary hill, buried and rose again on the third day, the Savior, is now the great High Priest who intercedes for His people at the right hand of God. Jesus was born in Bethlehem, a town about ten kilometers south of Jerusalem, toward the end of Herod the Great's reign as king of the Jews. Early in His life He was taken to Nazareth, a town of Galilee. There He was brought up by His mother, Mary, and her husband, Joseph, a carpenter by trade. Hence He was known as "Jesus of Nazareth, the son of Joseph."

"Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see" (Joh 1:44-46).

Many marveled at Him, surprised and amazed by His life and ministry. Many desired to see Him, to speak with Him and benefit from His wisdom and be touched by His wonder-working power. Lepers were cleansed, blind eyes were opened as they cried out to Him; the woman with the issue of blood came and touched the hem of His garment and was made whole; the centurion sought for Him and his servant was healed; even Herod wanted to see Him. *"Great multitudes came to him, having with them those that were lame, blind,*

dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them" (Mat 15:30)

They came from far and wide; even a few Greeks came seeking Him, saying, "We would see Jesus." In the Gospel of John **we read that** "the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus" (Joh 12:21). They came, saw the Son of man, and listened to His words.

These sincere seekers all came to see Jesus Christ the Lord, and they, like the disciples, saw Him after the flesh on the shores of Galilee. But as for us, let us keep seeking Him after the Spirit, until in our hearts we can confidently say with gladness that *we see Jesus*.

But let's return to the question of the humanity of Jesus Christ. If He was like us in any way, in what ways was He like us? And if He was not in any way like us and He was totally God and nothing else, how can He be our example or pattern? How could He have shared in our feelings? How can He understand the feelings of our infirmities? How can He be our merciful and compassionate High Priest before the throne of Almighty God?

If He was only the Mighty God while He walked the shores of Galilee, how could He have been tempted? "God can never be tempted and He himself tempts no man," the Scripture declares in James 1:13. If Jesus of Nazareth were only God, then all those trials were no trials at all.

If Christ were only divine, then all the forces in the universe were automatically under Him and He did not need to overcome anything. If this were so, He could not be declared an overcomer and could not rightly say what He proclaimed

in the third Chapter of Revelation: *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne”* (Rev 3:21). To be declared an overcomer, one must have overcome a formidable opponent, or won in a battle or conflict of some sort.

If Christ Jesus did not descend to our level, and became a man as lowly as we are, then the fact that He rose from the dead, made His way out of the pit, and is exalted above the heavens is no help to us. If He did not have flesh like us, then the fact that He overcame temptations experienced by humanity is no help for us, for he would not have shared in the feelings of our infirmities.

Yes, you’re right; I want to be sure that my Christ Jesus is Divine and that He can approach God Almighty for me, or better still, that He is God. But I want to know also that He can reach down to me. That is, I want to know that not only did the *Mighty God* come down to save us, but also that unto us a human *“Child is born,”* and that this Child, who is the Mighty God and Everlasting Father, is also the Son of Man. His name is truly Emmanuel, God and man in one, God with us.

Blessed be God our Father, who has already clearly and unequivocally given answers to these concerns through the prophets and has fulfilled them in the appearing of Jesus Christ the blessed Lord and Savior. We can categorically state beyond any shadow of a doubt that Christ Jesus came in the flesh. John the Apostle boldly warned against the false teachers who were teaching that Christ did not come in the flesh. He called them deceivers and antichrists. *“For many deceivers are entered into the world, who confess not that Jesus*

Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn 1:1).

The gospel of John began with this same message, that God became man: *“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”* (Joh 1:14). He was God that put on flesh so as to identify with us, and in identifying with us, to save us. The Apostle Paul also clearly stated this in his epistle to Timothy: *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”* (1Ti 3:16).

His trials and temptations were no farce. They were real. They were just as terrible and just as painful as ours are to us. He was truly human and shared all the experiences that we face, yet without sin.

“Forasmuch as the children are partakers of flesh and blood he himself likewise took part of the same; wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted” (Heb 2:14-19).

We find that the Gospel according to Luke presents the Lord Jesus as the Son of Man, and it is very interesting that just before Luke records the temptation of Jesus, he gives us his genealogy. He traces it back, not only to David and Abraham, but all the way back to Adam. In Luke 3:38 the genealogy concludes as follows: *“the son of Enosh, the son of Seth, the son of Adam, the son of God.”* So we see that the genealogy given here goes back to the first man, Adam. Luke is telling us here

that Jesus is the Son of Man. And immediately following this genealogy listing, Luke recorded His temptation in the wilderness, as if to tell us that He was indeed the Son of Man, and as a man, He *“was in all points tempted as we are, yet without sin”* (Heb 4:15).

First of all, we must understand that His temptation did not end at the end of forty days. All of His life, from the moment He was born when Herod sought to destroy Him, through to His struggle in the garden of Gethsemane, Satan made constant attacks on Him. Luke gives us a clear indication of this in the thirteenth verse: *“Now when the devil had ended every temptation, he departed from Him until an opportune time”* (Luk 4:13). After the temptation in the wilderness, the devil only departed from Him for a season. I believe that all through His ministry, He was tempted. He was even tempted through His close disciple, for we hear Him say to Simon Peter, *“Get behind Me, Satan”* (Mat 16:23), recognizing that Satan was responsible for what Peter said. We see this again in the garden of Gethsemane under the shadow of the Cross, when the tempter came to offer the Lord once again the crown without the Cross. Throughout His life, He was tempted in all points like us, but overcame all and hence is qualified to be our High Priest. *“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”* (Heb 4:15).

“And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.” (Deu 8:2)

The forty years in the wilderness was a temptation to Israel. What sort of temptation? It was a test to see whether they

would be loyal to God or not. Of course, they failed, and therefore that generation could not enter into the Land of Promise. You might then ask, “Why was the Lord Jesus tested?” First of all, it was to show principalities and powers that we had an impeccable Savior: to display the justice of God to the whole universe, that an impeccable Man came who was qualified to pay for man’s transgressions. Secondly, it was to show us that we have One like us, who has gone through all we are going through and overcome it, and in whom we can have utmost confidence. *He’s able to save to the uttermost all that would come unto God through Him.* All powers in heaven and on earth have been given to Him. We have a Savior who overcame all trials and temptations.

And thirdly, it was to assure us that there is a Man in glory today, at this very moment, who knows us and can sympathize with the feeling of our infirmities because He went through them Himself. When we are going through the shadow of death in this life and facing battles that we must fight, we know of a certainty that Christ Jesus is there for us, and He understands. The Apostle Paul has written about this (Heb 2:14–18):

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted” (Heb 2:14-18).

Chapter 5

The High Priest

Now of the things which we have spoken this is the sum: We have such a High priest, who is set on the right hand of the throne of the Majesty in the heavens; A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man (Heb 8:1-2).

In the Old Testament, God ordained the priesthood to minister on behalf of his people. They were chosen, set apart, and anointed by God to mediate for Israel. As a sign of the special ministry they occupied, the priests, like Jesus Christ, the true High Priest, were anointed for their ministry on behalf of His people.

The need for priesthood arose when man committed high treason and lost his fellowship and access to the holy God. In the day God made him, he shared a sweet communion with His Maker in the Garden. This communion was broken and replaced by an unbridgeable gulf. Since then, no human has been able to cross the chasm separating us from God through his own work of righteousness, for *“all have sinned and come short of the glory of God”* (Rom 3:23), and all our righteousness at best is like stinking filthy rags before the Holy One of heaven. Therefore, God appointed the priesthood to act as intercessors for His people. Their function is to offer

sacrifices and offerings for sin for themselves and on the behalf of the people.

The head of the priesthood is the high priest, whose main task is to approach and minister in the presence of God. But so awesome is the very presence of God that even the appointed high priest, Aaron, and his descendants could enter the Holy of Holies only once a year. This Levitical high priest only enters the presence of God on the Day of Atonement. When he goes in before God, he does so with utmost reverence. On this great day, he goes in after he has gone through a series of purifications and with his hands full of incense to offer before the Almighty. He goes in with incense to offer to God on the golden altar.

There is no seat for him in the Holy of Holies, for he is just a temporary attendant and a visitor. He only stands there before the Mercy Seat to burn incense and to receive pardon and blessing for his people; he cannot sit. God is thus telling us that the ministry of the Levitical priesthood is a temporary one and does not permanently abide in His presence.

But **we see Jesus**, who *“after he had offered one sacrifice for sins forever, **sat down** on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified”* (Heb 10:12-14). He is seated in the very presence of God, ministering on our behalf as our everlasting *High Priest after the order of Melchisedek*. His one sacrifice is forever sufficient and His intercessory ministry is everlasting. There’s nothing more that we need to do; He did it all. Unlike the *“Levitical priests that stand daily ministering and offering the same sacrifices again and again, which can never take away sins,”* Jesus offered one sacrifice to atone for sin completely and eternally.

Since his sacrifice is complete in every way, the debt owed by humanity is totally paid and our sin atoned for. There is no need for any more sacrifices or offerings for sin. The gulf between God and man is now and forever bridged. Therefore, He, the High Priest, sat down in the Holiest, becoming our permanent or Resident Intercessor. He sat there as our Mediator, the Officiating High Priest, the Resident Advocate.

Now we have access to the Holiest of all, and can boldly enter the throne of grace to receive mercy and find grace to help in time of need (Heb 4:16). And not only that, but no one can bring any suit against us before the throne, because we have a resident Advocate before the throne of grace. *“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us”* (Rom 8:33-34).

In this wonderful Epistle to the Hebrews, we find a comprehensive description of our High Priest. This High Priest, the Book tells us, is one of us and acts on our behalf in things pertaining to God. The fifth chapter says it this way: *“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins”* (Heb 5:1).

And the summary is given in the opening two verses of the eighth chapter: *“Now the main point of what we have to say is this: We have such a high Priest, one who is seated at the right hand of the majestic God in heaven, as officiating Priest, a Minister in the holy places and in the true tabernacle which is erected not by man but by the Lord”* (Heb. 8:1-2, Amplified).

The Lord Jesus Christ is the Apostle and the Prophet or the Messenger of the Covenant, sent from the Throne of God to

us with an eternal message of love. As the Apostle and the Prophet, He spoke for God to man. But as the High Priest, He represents the New Creation, man, before God Almighty.

“For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” (Heb 5:1-2).

He is our High Priest *taken from among us*, conversant with our infirmities and able to sympathize with our feelings. He is our perfect High Priest, who identifies with us in all our sorrows and pains and so can be touched with the feelings of our infirmities. He is therefore able to sympathize with and have compassion on us.

God became flesh. He took upon Himself the form of a man so that He, the Almighty God, might become our High Priest, *taken from among men and ordained for men in things pertaining to God.* Thus He satisfied the requirement of the passage of Scripture above (Heb 5) which says that for one to qualify as High Priest who would minister for men before God, the individual must be taken from among them. To intercede for us, he must be one of us. Since no one among the human race is capable of this heavenly ministry, God Almighty had to assume the responsibility for man’s atonement.

Therefore God became *“flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (Joh 1:14).*

“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted” (Heb 2:17).

The prophet Isaiah told us in the fifty-third chapter of his prophecy that our Lord Himself *was a man of sorrows and acquainted with grief*. He knows what it means to be despised, afflicted, and rejected of men. He knows what it is to be misunderstood, to be dragged from prison and from judgment and to be denied justice with *no man to declare His generation and everyone hiding, as it were, their faces from Him*.

He knows what it means to be tempted in all points as we are tempted, and yet He never sinned and no guile was found in Him. He, more than any human, knew the pain and agonizing torture of the cross, yet in the midst of it all, He extended compassion towards humanity. In the midst of it, He still prayed to the Father to forgive us. *“Father, forgive them for they know not what they do,”* were His words. Yes, He is the true High Priest, who in the midst of agony and pain can still have compassion for the ignorant and for those who have missed the way.

Chapter 6

NAME Above all Names

I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images (Isa 42:8).

A name, you would agree, does more than identify one among many. It often invokes the image and philosophy of a person as well as events, achievements, hopes, and joys associated with that individual. A person's name invokes in our minds what the person stands for.

What's in a name? More specifically, what is in the name of our Lord JESUS? When you hear that name or when you call the name yourself, what does it bring to your mind?

To many of us, the mention of the name of JESUS brings faith, hope, confidence of overcoming in this life, and assurance of life eternal.

We know of course, that the name Jesus itself is not an unusual name in Biblical times. Hebrew names such as Joshua or Jehoshua are simply variations of the name Jesus, which means *Jehovah-saves*. There were high priests and even commoners called Jehoshua in Israel. The name also occurs a couple of times in the New Testament Scriptures.

Have you ever heard of a guy called Barabbas? I know, you are wondering why this vile person should be mentioned in such a section as this. "How preposterous!" you would say. Well, not really.

There is reasonable evidence that Barabbas' first name was Jesus (Mat 27:17, NEB). God the Omniscient One knows what He's doing by associating the Holy One of Israel with Barabbas at the judgment hall of Pilate. And having Barabbas share the name of the Sinner's Substitute is not contrary to the revelation of Scriptures. God chose to identify Him or count Him with Barabbas the transgressor. Isaiah the prophet clarified the mystery when by the Spirit he wrote that He was "*numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors*" (Isa 53:12).

This fact is corroborated by the question Pilate asked in the seventeenth verse of the twenty-seventh chapter of Matthew. In the King James Version the passage reads: "*Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?*" while in the Contemporary English Version of the Bible it is rendered as saying: "*At that time a well-known terrorist named Jesus Barabbas was in jail. So when the crowd came together, Pilate asked them, 'Which prisoner do you want me to set free? Do you want Jesus Barabbas or Jesus who is called the Messiah?'*" (Mat 27:16-17, CEV).

Pilate was asking them which Jesus he should release to them, Barabbas or Jesus who is called the Christ. Both of them were probably known as Jesus. Jesus Barabbas and Jesus the Christ. It is no accident that our Lord the Holy One, the sin substitute, was called by a name that on the natural

plane was identified with Barabbas the murderer and insurrectionist. The Lord's name, JESUS, sums up all he came into the world to do. That name contains all that humanity so desperately needs and that only He can provide. He came to take the place of His people and pay their debt, to be the Substitute for all the condemned like Barabbas who deserved to die.

While the name Jesus itself is fairly common, the person of JESUS Christ of Nazareth the Messiah is unique. The name, which means "*God's Salvation*" or "*Jehovah-saves,*" was given to Him by God the Father and announced by Angel Gabriel before his birth.

This JESUS is the fulfillment of God's promise to humanity in the Garden of Eden. He has come. The seed of the woman has finally arrived to bruise the head of the serpent and redeem man from the dominion of darkness and bring man to eternal life.

He came to be the ultimate deliverer who alone can rescue man from the grip of sin and its consequences. He came as JESUS, the Anointed One, to be the great Physician who alone can bring total healing to the whole man. And in His Name there is power, there is healing, there is provision, there is safety, there is joy, there is peace, and there is reconciliation and redemption.

There may have been many men called Jesus born to Israeli families between the time of Moses and the time of John the Baptist, because the Patriarchs were keeping their expectation of the fulfillment of the promised Messiah alive. But finally, He came. The One the Prophets spoke about. The One the Patriarchs had longed to see. *He has come; the Messiah, the Son of David, the Daystar from on high has*

finally come. The hope of Israel, the desire of all nations, our Shiloh has come and unto Him shall the gathering of the people be (Gen 49:10).

Remember what the Angel said to Mary: *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end” (Luk 1:31-33).*

And in the Book of Hebrews we are told that God gave unto Him the most excellent name. The fourth verse of Hebrews states: *“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Heb 1:4).* E. W. Kenyon, in his book *The Wonderful Name of Jesus*, presented the three-fold greatness of the Name which the Lord obtained and what is behind that most excellent Name. His name is great because He inherited it from God Almighty, His name is great because of His achievement, and His name is great because a wonderful Name was conferred on Him.

The passage from Hebrews in the last paragraph tells us that His name, which is much greater than that of any angelic being, came to Him by inheritance. He inherited it from His Father-God. Therefore, this Name JESUS is divine and has the fullness of the Godhead backing it.

In the second chapter of Paul’s Epistle to the Philippians, he wrote: *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every*

tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phi 2:9-11). Here the Scriptures tell us that there is a name kept in heaven to be conferred upon someone who should merit it, and that Christ the Lord, because of His achievements, was awarded that Name, JESUS. And the Almighty made a decree that at the mention of that Name, every knee shall bow in heaven, earth, and hell; and every tongue shall confess that JESUS is Lord to the glory of God the Father.

This name must mean more to the Father than our hearts can fathom. God has given Jesus the name that has within it the fullness of the Godhead. The possibilities enfolded in that name are beyond our understanding. Why did God make such a great investment in the name of JESUS? The apostle Paul in his epistles tells us that God did this for the benefit of the Church and gave her the full right to use the Name. All the authority vested in that Name is given to the Church to bring glory to the Father.

When He overcame the enemy, He took back all dominion and authority that man lost and made all available to us in His Name. He said all authority in heaven and on earth had been given to Him, and He therefore delegated the authority to us. He gave us the right to use His Name in prayer, in praises and worship, and to overcome the enemy. *“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Joh 16:23,24).*

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Mat 28:18).

*“And these signs shall follow them that believe; **In my name** shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mar 16:16-18).*

He is with us always in the *person of His Name*, and we are therefore sure of victory over the enemy. Let us therefore give *“thanks always for all things unto God the Father in the name of our Lord JESUS Christ” (Eph 5:20).*

Chapter 7

Open Our Eyes, LORD

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter (Rev 4:1).

No matter how hard you try, you will never understand this great God and Savior JESUS Christ with your — natural understanding unless you seek to know Him spiritually. Yes, He came down and dwelt among us in the flesh and we beheld His glory, *even the glory of the only begotten Son of God full of grace and truth*. But most people who actually saw Him in the flesh couldn't understand Him. They saw Him, talked with Him, walked with Him, and even ate with Him for almost three years, yet did not understand who the Son of Man was.

It is important to understand this, that even today, if anyone seeks to know Christ and seeks to know Him through the flesh or through sense-knowledge, he or she will never come to a true knowledge of Jesus Christ. Paul the Apostle writing to the Corinthians said, *"Henceforth know we no man after the*

flesh, though we knew Christ after the flesh, henceforth know Him no more." We cannot come to the knowledge of the Son of God through scientific research or even theological studies. We may learn a lot about Him through these. However, we could have all these degrees and yet be so unfamiliar with Him that we'd never recognize Him if we stumbled on Him in the street. In fact, there are many scholars in the world who are not only knowledgeable in secular things, but also in theological studies, who hear the word of God and even experience the work of God, but never perceive or understand it. Yes, they have eyes, but see not; they have ears, but hear not. This is because the word of God is spiritually discerned and to see Jesus requires the illumination of the Holy Spirit.

In other words, a man can meet Jesus on the way, see Him, and yet not SEE Him. A man may hear Jesus speak and yet not HEAR Him, because the revelation or unveiling of Jesus Christ requires illumination by the Holy Ghost. Otherwise, like the companions of Paul on the road to Damascus, we only hear a voice but have no clue what is going on.

All of Scripture, as mentioned earlier, is a revelation of Jesus Christ the Son of God, but we must have the Holy Spirit to shine its light on the words in Scripture to understand what is hidden there. God began to speak to us concerning Jesus from Genesis and concluded it in the last book of the Bible, the book of consummation, which is titled "*The Revelation of Jesus Christ.*"

Mention the book of Revelation to thousands of believers today and try to observe what picture develops in their minds. You'll discover that they are thinking of the Antichrist, or Armageddon, or the mark of the beast; about the false

prophets, about the four horsemen, or about Mystery Babylon.

These are the pictures that the Book of Revelation brings to the minds of most people, including believers, because of what most so-called end-time preachers have been teaching the church world in the past few decades. You'll discover that these images of terror from the book of Revelation have greatly influenced the thinking of millions of religious people around the world. Even in the secular world, the movie producers and the press use imagery such as "*Armageddon*" and "*the Four Horsemen of the Apocalypse*" in many of their productions to describe end-time events.

My daughter came to me some time ago wanting me to teach her about the book of Revelation. What do you think she wanted to learn about? Right! You guessed it. She wanted to learn about the Antichrist and the mark of the beast. She wanted to know what 666 mentioned in the book signifies, among other exotic things being taught about the book of Revelation. This is not just because she's a teenage Christian; it is representative of the majority of curious believers around the world. They have been made to believe that the Book of Revelation, though it's proclaimed by the Spirit as the *Revelation of Jesus Christ*, is a book revealing the Antichrist, the beast, Armageddon, Mystery Babylon and the Great Tribulation, among other catastrophic images they've been taught. While all these are spoken about in the book, they are by no means the center of the Gospel of Revelation.

The central theme of the gospel is to unveil Jesus Christ. What does the Spirit say in the opening verse of the Book? It is the **Revelation of Jesus Christ**. Let's read the passage:

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

“Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Rev 1:1-3).

As clearly stated in the opening of the Book, this is the Revelation of JESUS CHRIST. It is not the revelation of the Antichrist or of the Great Tribulation or any such event; the book is written to unveil Jesus Christ the Lord in His fullness. The opening passage also tells us that it originated from God the Father and it was given unto Christ to show unto His servants things which must shortly come to pass. The book reveals many things which must come to pass, but the central theme is JESUS CHRIST. Everything in the book is to reveal Him, dedicated to He who is *“the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood”* (Rev 1:5). He is the center of the Scriptures from Genesis to Malachi, and from Matthew unto Revelation. All these books are written to reveal Him unto us.

The Book is a revelation of the Lamb and not the dragon; it is a revelation of the Judge, not the judgment. It is a revelation of the Seven Spirits of God and not the spirits of the devil. It is the revelation of the Throne of God, not the seat of the beast; it is the revelation of the Glory of God and not of the gross darkness that covers the earth. It is the unveiling of Faithful and True, not the false prophet; it's the revelation of the Overcomers, not the apostate church; it is the revelation of

the Lion of the tribe of Judah, not the beast. Yes, it is the revelation of Jesus Christ and not of the Antichrist.

Even the existence of the Antichrist reveals the goodness of Christ who loved us, for you cannot appreciate light until you've experienced how dark darkness really is. You cannot appreciate the blessedness of love until you've experienced the grievousness of hate, and you cannot understand how evil the Antichrist is until you've known Christ the Holy One. Of course, there is no Antichrist without Christ, no fake without the real, and no darkness without light. The absence of light is darkness; the absence of Christ or the *anti* of Christ is the Antichrist. There can be no fake unless there is a real thing in the first place. The real existed first, then the fake; Light existed first, then darkness; Christ existed first, then the Antichrist. The fact that there is a fake is proof that the real thing exists.

When we prayerfully read the message of the Book with a heart that seeks after Christ, we'll see His face in every page and hear His voice from every line. But if we seek fanciful mysteries other than Him, we'll see vanity and become fascinated with fairy tales. God's plan is that His elect will receive grace to see more and more of Christ in the pages of Scripture, especially in the Book of Revelation.

The book of Revelation can be considered the final Gospel of Jesus Christ after Matthew, Mark, Luke, and John. The first four gospels were written in the days of His flesh, while this last gospel was given by the Spirit to reveal the present-day stature and ministry of the glorified Christ. We must be in the Spirit to understand it. It can only be spiritually discerned. For *"the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"* (1Co 2:14).

And just as *John was in the Spirit on the Lord's Day* to receive the Revelation of Jesus Christ, we must also be in the Spirit to *see Jesus!* As we must have eyes to see the natural beauties around us in the natural world, so in the spiritual world it is the Holy Spirit's illuminating power that sheds the light of the knowledge of Jesus Christ in our hearts. Remember this song?

*Open my eyes, Lord, I want to see Jesus
To reach out and touch Him, and say that I love Him
Open my ears, Lord, and help me to listen
Open my eyes, Lord, I want to see JESUS.*

One of the main ministries of the Holy Ghost in the world is to lead people to the Savior and make men see JESUS. The word translated "see" in the original tongue is interchangeable with the word "know," and must be so understood. Hence when the Scriptures say, "*Blessed are the pure in heart: for they shall see God,*" It should be understood as "*Blessed are the pure in heart: for they shall KNOW God.*" To see here is not necessarily indicating vision with the physical eyes, but an inner comprehension and revelation of God. The phrase "*Oh, I see!*" is an expression frequently used to denote comprehension and knowledge, and the Scriptures often employ the term "see" in this manner.

We cannot come to know the Lord Jesus Christ or see Him as He is unless the Holy Spirit of God opens our eyes. Paul says, "*No one can say that Jesus is Lord except by the Holy Spirit*" (1Cor 12:3). People cannot acknowledge Him as Lord in their hearts unless the Holy Spirit first reveals Him. And the Lord Jesus Himself said that when the Holy Spirit has come, "*He will take of what is Mine and declare it to you*" (Joh 16:14).

Every believer should seek for God to open his eyes to see the glorious Christ of God *as He is*. The sad truth is that the longing of the Christians, including the leaders in the church systems today, is to see Christ *as He was*. They pray and desire to see Him as He was in the flesh. They cannot conceive that they can see Him and look upon His face, unless they see the human form of the man who walked the shores of Galilee. Like Thomas, they stubbornly refuse to believe that it is the Lord unless they can see His physical appearance and hear His natural voice. But if your cravings are to see Him as He was in the flesh, you will *never know Him as He is*. Even when He was present here in the flesh, He could only be known after the Spirit. Knowing Him after the flesh did not qualify as knowing Him at all. For, like many of His disciples, one could walk with Him, talk with Him, eat with Him, share many intimate experiences with Him, and yet never *know Him!*

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2Co 5:16 -17).

“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophet” (Mat 16:13, 14).

For two and a half years, our Lord walked in and out among the Jews. He taught as no other man had ever taught. He performed miracles, healing the sick, opening blind eyes, cleansing lepers, and raising the dead. He expressed to men and women the longing of the Father’s heart for lost sinners. He mingled with the human family, speaking with individuals,

rebuking religious rulers, and giving words of comfort to sinners. After these two and a half years, there was great confusion concerning His person as to who He was. So He took His disciples aside to Caesarea Philippi, which was actually a Gentile territory, beyond the northern border of Judea, to a remote place. There He took them aside and asked them, "*Who do men say that I, the Son of Man, am?*"

So they gave Him a report of what they heard the people say of Him, and obviously we see that their acquaintance with Him in the flesh did not help them to know Him.

Many followed Him for three years and yet had no clue as to who He was. This was also true of the twelve that followed Him, except for a few occasions when a few received a spark of divine revelation. This happened to Simon Peter once, and also briefly to Peter, James, and John on the Mount of Transfiguration. It was many years afterwards that one of these disciples, John the beloved, was granted **the revelation of Jesus Christ**. Only then did John truly see Him as He is. John, in a limited measure, shared what he saw with us through the book of Revelation.

But this revelation must become our very own *personal experience*, just as it was for John. This revelation doesn't come out of the flesh; this revelation doesn't come from seeing Jesus of Nazareth in flesh walking the shores of Galilee; this revelation doesn't even come from seeing the resurrected One who appeared for forty days to the astonished disciples. This revelation comes from the Holy Ghost alone. A mere spark of this revelation came to Peter one day when Jesus asked, "*Who do men say that I, the Son of man, am?*" And Peter replied out of an illumination that burst forth from his spirit, "*Thou art the Christ, the Son of the living God!*" In that one brief moment the veil came off of Peter's mind and he saw the man in front of him as He actually is. Yes, it was a Revelation of JESUS CHRIST.

Other Books by the Author

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9. There is a River
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