

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

With the article “ [The Preexistence of Man as a Spirit](#) ” we have laid the foundation to compare man to Jesus

We know that Christ was in the beginning with God (John 1:1). We also know that mankind, through his acceptance of the gospel and overcoming the flesh as Jesus Himself overcame it, can join Christ in heaven and inherit the same blessing which Jesus obtained, which blessing is to sit with Him in His throne even as He sit in His Father’s throne (Rev. 3:21)

To better understand this process of overcoming the flesh, we first need to understand who Jesus is.

The Bible teaches, “And this is life eternal that they may know thee, the only true God and His Son Jesus Christ whom thou hast sent” (John 17:3).

There are a number of things we learn from this brief statement. First, there is only ONE being who can truly be called by the name God, and it is He alone who is the only true God. Secondly we learn that Jesus is NOT that God! Thirdly, we learn that the one true God SENT Jesus into the world, thereby showing that not only are Jesus and God two separate, distinct, individual beings but that the Son came as a messenger of the Father, meaning that the Father is greater than the Son.

Yet despite this clear declaration, man has invented the doctrine of the Trinity which contradicts what the Bible so clearly teaches. In Matthew 16:13-17 we read, “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.”

Clearly Jesus was trying to point out something important here, in fact He knew that men didn’t know Him so the next question was more appropriate to know the real definition. “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

The Bible again shows, through Peter’s inspired declaration, that Jesus was the SON of God, not God Himself. Furthermore, the devils refer to Jesus as the Son of God (Matthew 4:3,6; Matthew 8:29), as did the disciples (Matthew 14:33), the High Priest (Matthew 26:63), the common people (Matthew 27:40), a centurion (Matthew 27:54), and Mark the evangelist (Mark 1:1; Luke 1:32). When asked by the High Priest if He was the Son of God Jesus answered, “I am.”

There are other scriptures that testify of this fact:

John 1:34 “And I saw, and bare record that this is the Son of God.”

John 1:49 “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.”

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

John 10:36 "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

And I could quote many others places in the Bible where Jesus is identified as the "Son of God" but never as God. Although Jesus Himself often declared that He was the son of Man or the Son of God, He never once ever referred to Himself as God, only God's Son.

The reason why I am stressing this point is because there are many Christians who criticize us for saying that man can become like God. In fact, I had one man write me nearly 50 emails trying to convince me that this cannot happen. His name is Ross. In one such letter I said to him, "John 10:34,35 reads `Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken.' This is the only place in which Jesus said `and the scripture cannot be broken.' Jesus declared 84 times that He was the Son of Man."

He wrote back: "My friend, You will notice in that scripture `the gods,' the g is not capitalized. And if you believe this refers to you, when you die, you will become a God, that is like Heavenly Father, then congratulations, you are an idiot. And to make matters worst, your church is the only church on the face of the earth that believes this."

I wrote him back, saying "Jesus was talking, not writing. The translator didn't capitalize it because, like you, he didn't get it!

Ross was hilarious here. He wrote back and said, "Find me a verse in the Bible that states Jesus was born from a man." I pointed out to him, "Jesus couldn't be born from a man because only a woman can bare a child. Can you show me even one person who was born from a man? But there are 84 times in the Bible where Jesus referred to Himself as the Son of a Man"

He then had a friend of his write back to me, who said, "Dear Sir: I heard through the Christian grapevine you were having a difficult time with the original Hebrew interpretation of certain scripture, concerning the meaning of gods. Considering I am an authority of early scripture, I thought this might help. If you look at Psalms 82, this is the scripture Jesus is referring to when He tells the Jews in John 10 Vs 34 " Is it not written in your law, 'I said, "You are gods"?"

"Sir, if you refer back to Psalms 82, you will see gods, again, and this is the scripture that Jesus refers to when He says in John, is it not written in your law. gods, in these scriptures, are referring, to the Hebrew word, Elohim, when translated in the ancient writings, means, judges or mighty ones. It does help to be an expert on ancient Hebrew. I hope this has helped you understand scripture. Now go ahead and read John 10 Vs 34 and you will see when you substitute (gods) with judges or mighty ones, you will see it fits perfectly. I suggest in the future if you have trouble translating scripture, you find a way to get early 1st century Hebrew to help you. The word in ancient scripture, written before any translations is elohim, meaning judges or mighty ones..... I hope this helps..... Sincerely Dr. Russell H."

I wrote him back to thank him for two reasons. First, according to his principle or idea to the very first verse of the Bible in which is declared "In the beginning God created the heaven and

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

the earth.” The word God here in Hebrew is Elohim. So according to Dr. Russel H. the correct translation would be judges or mighty ones. Another interesting thing is that he didn't notice that Jesus is talking about “the Law” and not the Psalms. This scripture which Jesus is referring to should be found in the Law not in the psalms, or maybe Jesus was confusing the scriptures?

“In Luke 24:44 it says, `And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.’ As you see Jesus knew the difference between the Law, the prophets and the Psalms. Since this verse is no in the Law I have to guess that someone has taken it out because at the time of Jesus it was still in there!!!!”

Turning back to the point that Jesus had to earn His own exaltation by observing the gospel Himself, Matthew 3:15-17 shows He had to be baptized, just as we do: “And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 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.”

Clearly Jesus taught that man should live according to every word proceeding forth from the mouth of God (Jesus defined this as the will of the Father). This is confirmed in Matthew 7:21 where He said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

The same principle applied to Jesus. Let's look at what the Bible says:

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matthew 26:39).

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done” (Matthew 26:42).

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:30)

“For I came down from heaven, not to do mine own will, but the will of him that sent me.” (John 6:38)

“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” (John 6:39)

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” (John 6:40)

“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

bread of life.

“Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Jesus had an close relationship with the Father.” (John 6:41-57)

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” (John 8:24-29)

It is clear that Jesus submitted Himself to His Father in any way that He taught a child should submit himself to his father.

In John 5:17, we read, “ But Jesus answered them, My Father worketh hitherto, and I work.”
“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”
(John 4:34)

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:30)

“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.” (John 5:18-38)

We see that Jesus was taught by His Father, and a teacher is someone who is more skilled than the student. Jesus taught this when He said, “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” (John 14:28)

In Matthew 26:42 we read, “He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” Here we see that Jesus submitted Himself to doing the will of the Father not his own. This verse shows that Jesus didn't have the power to avoid drinking the bitter cup of the atonement. If He was God then He would have had the power to do so. In that case, there would have been no reason for Him to pray to the one and only true God to release Him from performing this task.

Jesus verified this point when He said, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” (Matthew 24:36) If Jesus is God, how could He not know something that the Father did know? This not only show a lesser knowledge than His Father but further shows His complete submission to someone greater than Himself.

Jesus was a man of prayer and the fact that He prayed shows His dependence God, just as we are dependant on God and need to pray to Him. Some people claim that Jesus was only praying to set an example for his disciples, but the Bible shows that is not the case. Jesus prayed at night when His disciples were not around, He prayed for guidance, for example, just before He selected twelve of his disciples to become apostles. He prayed to received comfort and strength as when He was in Gethsemane and when He fasted for forty days in the wilderness.

The scriptures refer to Jesus as He “Who is the image of the invisible God, the firstborn of every creature.” (Colossians 1:15)

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” (Revelation 3:14)

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

In contrast, nearly all the churches agree with the statement of belief found in the Nicene Creed which reads: "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made."

According to the Presbyterian teaching, the doctrine of the Trinity is expressed as follows: "III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

The basic principle behind both of these statements is that God did not make a Son, but rather generated Jesus. Yet, the Bible is clear when it states "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?" (Hebrews 1:5)

In Genesis it explains how every seed and every animal should multiply according to their own species. Then it tells us that God made man in His likeness. Therefore man was made after the KIND of species that God is. Man was then give preeminence over creation just as God has preeminence over the whole of creation.

Then, in Genesis 2:24 we read, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Since this statement was made to Adam and Eve who were the first people on the earth, we need to ask ourselves the question: Who was their father and mother? Paul spoke about families in heaven when he wrote in Ephesians 3:15 "Of whom the whole family in heaven and earth is named." To gain a better understanding of what I mean please read my article "[Do we have a mother in heaven ?](#)"

The Bible tells us that when Adam and Eve partook of the forbidden fruit, they became like unto God, knowing good and evil (Genesis 3:22). Thus, the Bible shows us that man became a god in embryo. Before the fall, Adam and Eve remained in the presence of God. After the fall, God provided a way to redeem mankind and bring him back into His presence. To accomplish this purpose God sacrificed His only begotten Son in the flesh. But why was His sacrifice necessary? The scriptures tell us that it was to save his brethren, as the word "firstborn" implies. Many people believe that we become sons of God only after we accept the gospel, but Paul, speaking to the heathen Greeks, proclaimed. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:26-29).

Jesus came to not only save us but, in the process, He also saved Himself! And herein lays the key to better understand God.

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

In the letter to the Hebrew we are told that Jesus was a God in the preexistence. Yet, it was only after He had overcome all things that He was exalted and given a place on the right hand of God. Paul explained that because of Christ's atonement, we too can win the same prize to inherit all that the Father has and become just like Jesus. Thus, the scriptures shows that even Jesus did not have the full glory of the Father until after his probation on earth. And that is the same process by which we can become gods.

This is borne out in Philippians 2:6,8,9 which reads, "Who, being in the form of God, thought it not robbery to be equal with God... 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." "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." (Hebrews 1:2). An heir is someone who has not received something which is not his. So He couldn't be the same person who had these things to be inherited.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they obtained a more excellent name after the inheritance is proving that there was a process. In fact

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?" (Hebrews 1:4,5)

When God says "this day have I begotten thee" He is referring to a time before the earth was created. But when He says, "And again I WILL be to him a Father," He is talking in the future tense. That is, He is talking about a time in the future when He will be a Father to Him "AGAIN."

In Hebrews 1:9 we read, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Jesus was anointed in preparation to becoming the Savior just as David was anointed to become the king of Israel even though Saul was still the king. But more importantly, this scripture tells us that Jesus was chosen "ABOVE thy fellows," or, in other words, He was selected from among a group of His fellows.

Who were these fellows that were in competition with Him?

The scriptures tell us, "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:13,14) "For unto the angels hath he not put in subjection the world to come, whereof we speak." (Hebrews 2:5) "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 honour, 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." (Hebrews 2:6-8)

Did you notice that Paul mentions "man" and "the son of man"? And then he wrote, "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

yet all things put under him.”

That Jesus is included in this statement is very clear because Paul adds “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” (Hebrews 2:9)

The follow it is even clearer, especially after having read the scriptures we ‘ve just discussed.

“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. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved 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 succour them that are tempted.” (Hebrews 2:10-18)

That mankind is on the same path and destiny as Jesus is found in the next chapter which reads, “WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” (Hebrews 3:1) “But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (Hebrews 3:6)

And these are the promises to us:

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.” (Ephesians 2:19)

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” (Ephesians 3:19,20)

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” Vocation means something here. (Ephesians 4:1)

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (Ephesians 4:13)

The revelations which have been given to us in these latter days is likewise clear on this process: “And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

not of.” (Abraham 1:15,16)

Here Jehovah is identified as "the angel of his presence" and, strangely, even the Bible makes the same declaration regarding the God who appeared to Moses on the Mount. It says that: "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." (Exodus 3:2)

But Moses called Him God, yet when he asked Him His name God said His name was Jehovah. Do you really believe that Jesus would have obtained what He now has if He hadn't performed the atonement? No. Jesus was foreordained from the foundation of the world to be the Savior. That was His personal mission. Had He not fulfilled that mission He wouldn't have been obedient to the will of God and therefore would not have obtain the glory which He now has. And the same is true of us.

The word priesthood in Latin is "sacerdos" which is a combination of the words "sacer" meaning "sacred" and "dos" meaning "to make." Thus, the priesthood is the power by which something is made sacred or holy. In Hebrew the word for priest (kahan) means "a mediator or messenger." Since Jesus is both a mediator between God and man (1 Timothy 2:5) as well as being a messenger from God, all earthly priests are symbolic of Christ. In other words, a "priest" is someone who imitates Christ and His mission to mankind. Thus, in a broader sense, a priest is someone who acts for, or represents God

Therefore Jesus was called to act for or represent God. If Jesus couldn't fulfill this responsibility, is it possible that He would have still been exalted? In John 3:17 we're told, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This was his mission!

The scriptures further tell us "And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:27-30)

In John 1:1 we're told, "In the beginning was the Word, and the Word was with God, and the Word was God."

In the Greek, there are literally two (2) people here, who ARE face to face, in the beginning. The word "kai" bares witness to this.

In Job 38:4-7 we read, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

Jesus, firstborn of every creature

Written by Administrator

Monday, 26 April 2010 22:11 - Last Updated Tuesday, 19 October 2010 13:06

This question was asked of Job but then God answered it saying, "Knowest thou it, because thou wast then born? or because the number of thy days is great?" (Job 38:21) Job was one of those sons of God who were shouting for joy!

Jesus, knowing that those who held the priesthood had the same power as he had, could therefore declare, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12)

So man was in the beginning with God as was the Word. Furthermore, both He and us were sent to live here on earth and to perform our own missions. Paul also declared that everyone will be resurrected just as Jesus was. The only difference between our reward and that of Jesus will be the result of our works. However, if people will keep the commandments and the covenants which God has made with us, then, through repentance and the atonement, we can gain the same inheritance as Jesus. How can I say that? Because it is in the scriptures.

Was God once a man? I think so!!!!!!