

Messages of Hope

And

Inspiration

A short compilation of articles on righteousness by faith in Jesus Christ

By

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Preface

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory...” (*Col 1:27*)

“And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” “For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” “For we through the Spirit wait for the hope of righteousness by faith.” “And now abides faith, hope, charity, these three; but the greatest of these is charity.” “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.” (*Rom 5:5; 8:24, 25; 15:4; 15:13*) (*Gal 5:5*) (*1 Cor 13:13*) (*1 Th 5:8*)

In the heart of everyone who believes the Gospel, is hope. Faith brings hope—hope in God’s love for us, hope in His salvation.

Whatever I write about the gospel of Jesus Christ, is influenced by that hope in me,—hope that inspires me to tell about the evidences I have found in His words, which is the central core in the messages of God to humanity; God loves us.

All His messages to us bring hope in its trail. ‘I love you; repent and turn to me so I can heal you from sin. I want you to live with me forever! I want you to be happy.

Please! Let me *ble*ss you...’ is all they seem to say in all the messages God has sent to me, and to you, in His words. This gives me hope and encouragement, and strengthens the relationship between the Lord and me.

As I muse upon these messages embedded in the Word of God, often I would write the thoughts that open new perspectives—insights to me. I would write them and save them wherever I can retrieve them, and often read them again and again, to find encouragement in those hours when I feel the pressing challenges of this life.

Many die with untold sorrows and unhappiness, but very few there are that perish with unexpressed happiness and joy. I must confess that I find it difficult to keep these thoughts, and the views that have brought me so much encouragement and enlightenment, all to myself. It is a natural thing to want to share just about anything that makes one happy or joyful—no matter how small it may be—and where else can anyone find true happiness and continual joy than in that relationship with God, where there is complete trust and hope in His words?

It is my intention to share my perspectives and joys with you, and I hope that as you read, you will find and realize these blessings, as I have also found them.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ...” “And every man that hath this hope in him purifies himself, even as he is pure” “That being justified by his grace, we should be made heirs according to the hope of eternal life. (*Titus 2:13*) (*1 John 3:3*) (*Titus 3:7*)

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Our Hope—God’s Grace—Our Probation

*A. L. Baxter
October 2006*

“**T**herefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God and not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.” (*Romans 5:1–7*)

There is none that is good! In Matthew 19:17 and Mark 10:18 Jesus made it very clear that no one except God was good. Evidently, anywhere *good* is found it belongs to God, and originates with him. “For there is not a just man upon earth, that doeth good, and sinneth not.” *Eccl. 7:20*. “But God commendeth his love toward us, in that, while we were yet sinners, (*no good*) Christ died for us. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (*Romans 5:8, 10—Emphasis supplied*).

Why are we evil—“no good”? Why was it even necessary for someone to die, and then live for us? In order to answer these questions, we may need to go back and examine what happened shortly after creation when sin entered the world.

In the account given in the book of Genesis chapter 3, we read the following in verses 2, 3, and 6. “And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die...” “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Here we find the very first act of transgression by mankind, and yet the only one needed to plunge him into death. “... For in the day that thou eatest thereof thou shalt surely die.” (*Chapter 2:17 last part*) This is when the goodness of God in man departed from him. Now note what happened to Adam and Eve the moment they disobeyed God! They ran away from God; they hid themselves amongst the trees in the garden (*Chapter 3:8*). Now, they were afraid; their nature had changed; they were now seeing themselves as being naked. They lost something instantly and they felt the nakedness.

So then, sin came into the world through one man, death came as a result of sin, and death is passed on to all men because all men have sinned. (*See Romans 5:12–14.*) Before the law came to man (at Sinai), that is before it was written on tables of stone, there was sin in the world; but sin was not imputed (ascribed to, or charged to) to the world before then. In spite of this fact, death still reigned in that period, even on all that did not sin in the same manner as Adam sinned by breaking the commandment given him in the garden. Therefore, through the offence of one man, many died... (*See verse 15.*)

“For all have sinned...” Sinned here is a verb used in the past tense; it is an action word not a noun. It suggests something you do. However, although it was used in the past tense, it bears a classification for “all men”, “for all have sinned...” This “all”, entails everyone born of Adam, both past, present, and future, and has a prophetic element or value. It is in the same way as Christ died for “all”, inclusive of the present, those in the past, as well as for those to be born in the future. He died for “all”. In this sense, “all have sinned” includes those of the past, the present, and the future. The most striking evidence of this is that death is passed on to all mankind, and death came as a result of sin. What we have here is cause and effect. We have sin in us, and it causes death, so without sin, there would be no death! Hence, since we have death, there must be sin.

Therefore, then, what is it in Adam that he has passed on to all, which caused all mankind to die? It must evidently be something that causes all humanity to sin because death comes as a result of sin. “... death spread to all men because of sin.” (*Rom 5:12 last part NKJV*)

So then, since sin entered the world through Adam, and he passed death on to all men, what is this thing, which he has passed on to all humanity, which carries with it death? The first thing that might come to your mind is that Adam passed on his life to all. Good thinking! It is so because humankind is just an extension of Adam. Even Eve was an extension of Adam. (*See Gen 2:21–23*) In fact, the word Adam actually means human. We were in the loins of Adam when he sinned, in the same sense that Levi paid tithes while he was in the loins of Abraham. (*“And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham; for he was yet in the loins of his father, when Melchisedec met him.” Heb 7: 9, 10*). Therefore, whatever happened to Adam when he sinned happened to us too, for we were in him, a part of him when he sinned, and today we are extensions of him with the extensions of death and sin. **DON’T** get me wrong here! We are NOT guilty of Adam’s sin, but we are inheritors of sin and death. There is a marked difference. To be guilty of something requires conscientiousness of an act of wrong; we did not have Adam’s conscientiousness while we were in him. All are born to their own conscientiousness.

When Adam sinned, he died. A sentence of death was upon him; the circumstances of his act instantly put him on death row. All this happened before he had

any children. Our parents were already dead before they begat us. Adam was spiritually dead when he begat Cain. We were born of dead people; what does that make us? But wait! What did the scripture say causes death? *Sin*! Look at the works of Cain; he was the first child for Adam and the first to commit murder! Therefore, the answer to the question is becoming more evident—what did Adam pass on to us, which condemns, and will make all of us die, save the intervention of God; what is it called?

Maybe the apostle Paul had the same problem many of us have, finding a single word to name this thing. Therefore, in Romans chapter 7, he called this thing after its action, the verb; he called it “*Sin*”. He called it a name after its character. This is not unusual, even though it is not very popular today, people of old named people, places, and things, after their character, or some occurrences that might have been associated with the subject. For example, the phrase ‘to whore’ is verbal, but we call the one who does the act, a *whore*. Likewise, a person who is almost—always drunk—we call a *Drunk* (colloquially). The word *murah* means bitter, and so the place where the Israelites found the bitter stream during their exodus, they called *Murah*. Confusing the subject “*SIN*” with its verb ‘sin’ has caused much disagreement and dissension amongst Bible scholars in recent times. Many hold dear to the definition of 1John 3:4 “... sin is the transgression of the law”. I have no difficulty with that. We do not need to be hung up on semantics; there is no conflict here: only a misunderstanding of nominal context and grammar. Sin as a verb, is the transgression of the law, and there is no better definition for it in the Bible. But, the thing that causes all to sin, which the apostle Paul called “*SIN*”, exists in all, even in the absence of the knowledge of the law, and even in those who are ignorant of the law, even in those who existed before the giving of the written law. This is evident by the fact that all are subject to death, which *SIN* brought on humanity, even in the freshly born baby who knows no ill, or evil, or has any consciousness of doing anything wrong. Many babies have died, even shortly after birth. Those babies have done nothing wrong; they have not committed any sin, yet they die because of *SIN*.

“Well, *SIN* is personified here.” Some have said. However, Jesus came to save the world from *SIN*. The text did not say sins, but *SIN* (*singular*). “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the *SIN* of the world...” (*John 1:29*). Well, should we think here that everyone that makes up the world has a thing called *SIN*, which Jesus Christ came to take away? The answer seems to be a straightforward resounding **yes!** Jesus did **not** come to take away the transgressions of the law (sins), not directly; He came to take away the thing that causes us to transgress the law, which is *SIN*. He came to remove the root cause rather than the effects. He went straight to the source of the problem. So, when the apostle Paul referred to be—sold under *SIN*—*SIN* that dwells in him, and, let not *SIN* have dominion over you

to obey its lust—he was referring to the same *SIN* which Jesus Christ came and took away!

Contained in this thing called “*SIN*”, is the seed of death. In every child of Adam, there is this seed. Some people prefer to call this thing “the propensities of sin”, “the nature of *sin*”, or “the carnal nature”. All these phrases and definitions are fine, but the apostle Paul, under inspiration, had chosen to call it by one word: *SIN*. (See *Rom. 7:9, 11, 14, 17–23*)

At this stage, excluding what God has done for us, we are all on death row, condemned, under the sentence of death. John chapter 3:18 reads: “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” This clearly means that, before Jesus appeared in the picture, so that men may believe in him, we were all condemned!

Death rules equally with *SIN*. In Romans chapter 5, comparing verse 14 with verse 21, we see that in verse 14, death reigned... and in verse 21, *SIN* reigned in death ... Death reigned, but *SIN* reigned in death, so death is a result or consequence of *SIN*; it manifests its ultimate self in death. Adam has passed on the seed of death, which is called *SIN*, but Jesus Christ has brought the seed of life, which is Righteousness. “For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” (*Rom 5:17*).

(1Cor.15:45.) We receive the seed of death from Adam first through conception then birth, but to receive the seed of life everlasting we must first be conceived in faith, then the spiritual rebirth. “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening (*life giving*) spirit.” (*1Cor.15:45—Emphasis supplied*). The first Adam gave us death through *SIN*, but to get everlasting life we must become extensions of the last Adam, Jesus Christ, through His spirit; we must be born again of Jesus Christ, the spiritual Adam.

The concept held and believed by some modern day Christians that they can get to heaven while living a lie in *SIN*, fades quickly away in the light of the clear understanding of this message. How can righteousness dwell where there is *SIN*? To believe this would equally mean that death exists where there is life. This is just as impossible as to have darkness where there is light. In Jesus Christ was life; and the life was the light of men. Light is a substance; darkness is the absence of it. Life is substance and death is the absence of it. So then, if *SIN* causes death and Righteousness brings life, how can they dwell together? 1John 3:9 tell us that he who is born of God does not sin because His seed remains in him. It is either one or the other.

In the same sense, as sin is an act, which is a result of something in mankind that is also called *SIN*, so is doing rightly an act, which is a result of something in Jesus Christ,

which is Righteousness. The difference is, what we inherit from Adam our father is opposed to what Jesus inherits from His Father. We inherit death; He inherits life. If He imparts the same life He gets from His Father to us, then this life will be our new inheritance and will save us from death. This life, which is the life of God, is the Holy spirit, and He the Father has chosen His Son, in whom also is this life, to be the channel, the one through whom we all may access this righteous eternal life. Just as in the beginning, He chose Him to create the world, so, He had chosen Him also to redeem the world. If we believe that He (God) exists and that He created the worlds through His Son Jesus, then it requires no more faith to believe that He has chosen this same Jesus to give us His eternal life. If you cannot believe that He could have given us eternal life, then you might also not believe that He created you and the entire world! However, if you do, then apply that same faith to His sacrifice, grace, and pardon to you. Yes! Praise the Lord! The only prerequisites are—we must first look upon his righteous life, and then recognize that we are indeed dead and are in need of this life, and then believe it and receive it. It is really that simple, and it requires a simple childlike faith.

God said it!

And that is good enough for me.

Our Hope

Adam passed on his nakedness—he passed on what was devoid of life, light, and the goodness and righteousness of God. What he gave us was darkness, devoid of love, and fill with selfishness, hate, covetousness, murder, fear, yeah, and SIN! However, God commendeth his love toward us, in that, while we were yet selfish, hateful, covetous, murderous, and fearful, yeah sinners, Christ died for us. For, if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *See Romans 5:8, 10.*

“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (*make alive*) your mortal bodies by his Spirit that dwelleth in you.” (*Rom 8:10, 11—Emphasis supplied*)

Herein is our hope of salvation. We will find it in the grace of God through Jesus Christ. Yeah, even in the last Adam, the quickening Spirit. The doing of the last Adam is the undoing of the first. Through the transgression of Adam, the first death is passed upon all men, but by the obedience and righteousness of one man even Jesus Christ, the last Adam, the grace of God and the (*free*) gift of grace through him is abundant to all. (*See verse 18*).

Christ had to die so He could redeem us from Sin, which was causing death. So, what did He do? He took the Sin, and the death sentence that was pronounced upon all, and reconciled (made peace for) all humanity unto God. As mentioned earlier, as it was that all have sinned, and death was pronounced upon all, so in taking our place Jesus died the death that all of humanity should die. He bore the Sin of the World. (See John 1:29) Thus He made possible, a probation for all humankind; He bore the Sin of Adam and all his extensions called humanity, future, past, and present!

Nevertheless, it did not stop there! Dying to our sin, which He carried in his own body, gave Him the victory over the flesh, which further demonstrated the quality of the life He possessed by inheritance, which is the righteousness and goodness of God His Father. Having been resurrected from the dead by the Spirit of God, we have hope because the same quality of life that He lived right up until He died, He is now able to give to all; that all who believe might live the same resurrected life in him by faith. “... For we through the Spirit wait for the hope of righteousness by faith.” (*Gal.:5:5*).

Yes, God’s grace is sufficient for all. Every man, woman, and child, who come to him in faith, will receive this life of righteousness freely, the very seed of God available only in Christ Jesus. Our Lord has prepared a feast of life, and He welcomes all, and invites all, to receive this everlasting life through His grace. He has invited to this feast, the lame, the maimed, the blind, the rich, and the poor. “Say unto them, ‘As I live, saith

the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die...?”
(Ezek 33:11)

God's Grace!

What is grace? The Webster's New World Dictionary has several definitions; it even has a few theological.

Its seventh definition is:

- a) A period of time granted beyond the date set for the performance of an act or payment of an obligation; temporary exemption and,
- b) Favour shown by granting such a delay.

The theological, definition eight is:

- a) The unmerited love and favour of God toward mankind
- b) Divine influence acting in a person to make the person pure, morally strong, etc.
- c) The condition of a person brought to God's favour through this influence.
- d) A special virtue, gift, or help given to a person by God.

Given the definitions above, let us apply them as it relates to salvation, and in particular, Romans chapter 5, to see what we can learn about the grace God is offering to humanity. We may even bring them together, harmonize them, and get a broader picture of its meaning.

Again, let us go back to the beginning. Before Adam sinned, God warned them that in the day they shall eat of the tree of the knowledge of good and evil, they should surely die. Nevertheless, we know that this did not immediately happen to them physically, and we know now that sin placed a death sentence upon them instantly, the moment that they disobeyed God. Therefore, based on the Webster's definition (7. a), they were granted a period of time beyond the day they should have died for the payment of sin, an obligation of justice, temporarily exempting them from death; in which a favour was granted in such a delay, and (d) a gift of special virtue and help, was made available to them. Why? It is because of, (definition 8.a) the unmerited love and favour of God toward mankind. How Beautiful and Wonderful is the love and mercy of God!

But, how was God able to do this?" You may ask. "Jesus had not yet died, yet a respite was given to mankind. So, how was justice served?"

The answer lies in the foreknowledge of God, and we read about it in the revelation of Jesus Christ. However, before we do, look at the words of the greatest of all prophets, John the Baptist, the forerunner of the Messiah, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And looking upon Jesus as He walked, he saith, Behold the Lamb of God!" (*John*

1:29, 36) Now let us read Revelation chapter 13, and in the last part of verse 8, "... whose names are not written in the book of life of the Lamb slain from the foundation of the world." He was slain from the foundation of the world! That is, before the world was made, He was reckoned slain! As far as his Father was concerned, Jesus was as it were, already slain for man. God had already given Jesus to die as a propitiation for humankind. This sacrifice, reckoned as if it has been done, made the way for God to grant grace to humanity, so that He could give Adam, and all his children, probationary time and grace, through faith. In helping the pair to understand the nature of sin and its consequences, God killed an animal, and used the skin to cover them both, thus symbolizing that His death and resurrection, made the covering of his righteousness possible.

Our Probation

Many of us understand the meaning of the word “Parole”. The most popular meaning is the one associated with prisoners. The Webster’s New World definition (3 a) is: “the release of a prisoner whose sentence has not expired, on condition of future good behaviour. The sentence is not set aside and the individual remains under the supervision of a parole board”. On the other hand, the second definition of probation from the same dictionary is, “the suspension of a sentence of a convicted, but not yet imprisoned, on condition of good behaviour and regular reporting to a probation officer”. Which one applies to us? I would think is the latter. Adam should have died the moment he sinned, but he was granted a stay of that punishment, probation, and as God demonstrated the death of Christ to them by the sacrifice of the animal, they looked forward to, and accepted by faith, the atoning gift of the righteousness of Christ.

Although the heavenly justice system is not exactly represented by the earthly, it gives a reasonable view of what God has done for us through His grace. When Adam sinned, God placed him on probation; and every child that is born into the world He has given a life of probation because of what Jesus Christ did at Calvary.

Because Jesus died the death that Adam should have died, He has claimed the right to resurrect all, inclusive of, the repented saved sinner, and the impenitent. Jesus will resurrect the righteous to everlasting life, and the unrepentant sinners, He will resurrect to meet their just punishment for rejecting the opportunity to be saved. It will not be so much for the *Sin* they received from Adam, Christ took care of that at Calvary, but for what they did during their probation that they are judged. It will be for not believing in the only begotten Son of God, for not accepting the (*free*) gift of the righteous life of Jesus, who came to give life and life more abundantly, which render them unfit to live any longer.

Sin brings death to humanity and so, Sin must be brought to an end. There comes a time when the Almighty God of justice and patience, must decide that love, grace and long-suffering has tipped the scale of justice, and put a stop to this father of all diseases. Therefore, He has set a time of probation, in which humanity will get a fair opportunity to take advantage of the offerings of grace made available through Jesus Christ. As a result, He will finally end the lives of all the impenitent souls upon the face of the earth, who would have demonstrated by the choices they made and lived by, that they have completely rejected all the pleadings of God’s spirit, offering His mercy and grace. They will have violated their probation, and so, the sentence of death will have been unsuspended.

This principle is brought out in the parable of Jesus of the unmerciful servant, whom when his master had forgiven him of a huge debt, found a fellow servant who

owed him a small amount of money, and required him to repay in full. However, when the fellow servant could not repay him, he cast him into prison until he was able to repay. So, when this servant's master heard what he had done to his fellow, he called for him and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." (*Matt. 18:32–34*) I always wondered how he was going to repay the debt while in prison where he would have been unable to earn.

The unrepentant is indebted to the law, which requires him to show a sinless life in harmony with its creeds, or pay with his life. Then, through the giving of Jesus, God's only begotten, he is given a probation, grace, and pardon. After the close of this probation, the unrepentant sinner finds himself in the sin trap condition that is impalpable by him, and out of which he cannot free himself.

Jesus came and died, and is risen with the keys of death and the grave. He has earned the right or authority to release everyone out of this prison, if any are willing to come out before probation closes. In the case of this parable, even though this servant's master had forgiven him and suspended his punishment, because of his actions, which followed, his punishment was un-suspended. Apparently, he was on probation, but he blew it.

Dear reader, brother, or sister of Adam, today we have the opportunity to accept life instead of death. We know not when our probation will end. Our individual probation could end before the general probation of humanity. We know not the time of the cessation of this probationary life, which we now possess. Therefore, it is befitting for you as well as for us all to accept the gift of God in Christ Jesus freely, if you will only believe. He knows that we cannot help ourselves because we are born with this thing called *SIN*, which has condemned us to die, and in this helpless state Jesus Christ sacrificed and laid down his life, even by the shameful death of the cross, in our stead and in exchange for our condemned life, He offers his pure righteous everlasting life.

If you have not yet experienced this new life, will you now accept His free offer? He is eagerly waiting for you to come to him; his arms are out-stretched to you right now. If you recognize your helplessness right now, He is able to help you. It does not matter how many times you have failed trying to do the right—trying to be righteous by your own efforts—trying to keep His laws and failed; coming to the understanding that you cannot do it while you are in Adam, with the fallen nature of *SIN* in you, is your first step towards eternal life. He is your only option to eternal life through faith in His righteousness freely offered.

If you confess to Him, all that burdens you, He will forgive and save you right now. If you do so right now, then Jesus will, in exchange for your worthless depraved

condemned life, live his righteous life in you, and save you from eternal death. You will be a new creation, born again of the spiritual Adam, Jesus Christ. The door is open unto everlasting life and Jesus is that open door, the way, the truth, and the life; and He invites you to come in and sup with Him and His Father.

May you find God's richest blessing in Jesus Christ today! ¶

Go, and Sin No More!

Ayon L. Baxter (Abdiel)

September 27, 2008

Neither do I condemn thee: go, and sin no more. Those were the words of Jesus spoken to the woman caught, red-handed, in adultery.

She was without excuse to her accusers, who brought her and threw her down before Jesus. They had enough witnesses; many scholars believe that some of those who were now accusing her, had in the past, committed the very same act with her. Would it be accurate to say that this woman had a problem that many sinners have had and still have today? No! I dare to say that Adam's entire race has had this problem. But, wait! Before you go making an exception of yourself from such an awful, shameful act of sin, thinking that you may not have this particular weakness, know and understand that this act of sin was not the problem of that woman nor is it yours or anyone in Adam's race. The question here is—was this woman truly condemned? According to Jesus' words, "... he that believeth not is condemned already..." (*John 3:18*) Therefore, this woman's act of breaking the seventh commandment is not what condemned her; she was simply acting out the nature of a condemned person. She was born condemned under the curse of Adam's transgression. Paul, in Romans 5: 12, tells us that sin entered the world through one man, and because of that, death is passed upon all men.

Who is a condemned person? A condemned person is one who has been pronounced guilty of death. However, here was a woman caught in the very act of adultery. Why did they bring her before him? Why did they not just take her and stone her to death according to the law? The Bible tells us "This they said, tempting him; that they might have to accuse him." Her accusers brought her before the Saviour of the world to see whether He would differ or sanction her execution, tempting him with the law, so they could find a reason to accuse and stone him too.

What they did not realize was that they, who were all condemned and guilty of the acts propelled by the same condemned nature, were in reality, declaring themselves worthy of the same sanction. They were all deserving to be stoned to death, but justly, they would have needed someone worthy, righteous and un-condemned to do the stoning.

There was only one human person who was worthy to do such a thing. So, what did the Son of God, the Saviour of this world do? He rose up and stoned the whole bunch of them including the woman; right? No, no! **Wrong!** Instead, He responded in a way that contrasted His pure character with their evil. He showed them their true condition; that they were no less guilty than she whom they were accusing. His purpose was not to condemn, (since we were all already condemned): his purpose was to save the condemned. (*See John 3:17*). Therefore, He went straight to the root cause.

Here was Jesus stooping down and writing in the dust on the ground, and the accusers were not even paying attention to what He was writing. They probably thought they were nagging him with questions about the law, and He was doing this to show His lack of interest, totally ignoring them. At first, it might have appeared that He was not even concerned with the fate of this woman. ***“So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.” (John 8:7).*** Sin! Well! Jesus stooped down again, and continued to write in the dust on the ground. Ah! Then, they took notice and began to read what He was writing. As the Holy Spirit of his Father revealed to Him their deeds of sin, He wrote them there in the dust on the ground; and they read every word. At this point, the Spirit of God moved upon their consciences, which convicted them, and they were without excuse. They hung their heads in shame, burdened with the guilt of who they really were, and slowly walked away. Understandably, the eldest among them knew more about each other’s private lives, and had the greatest records of guilt, so they were the first to leave. The Bible said “... they went out one by one, beginning at the eldest.” From the eldest to the youngest they dispersed while the silence grew as the last one departed leaving the woman in the presence of Jesus.

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, ‘Woman, where are those thine accusers? Hath no man condemned thee?’ She said, ‘No man, Lord’...” (John 8:10). No man, not even those who caught her in the act, could condemn her, except he that was without sin. For, had there been any among them, who had no sin, then he would have had the first opportunity to cast a stone at her. This you know was impractical, for if there was one without sin, he would not have been in that crowd in the first place; for he would have been like Jesus. Jesus boldly invited anyone who was thus innocent to make his move. This person would have to have had no nature of sin, no record of sin, and therefore be not condemned. While they listened to the crescendo of voices in their condemning consciences, the response became a growing silence. Yet, standing there was one who had no nature of sin, no record of sin, one in whom there was only righteousness and life, and no condemnation. One, who alone, was qualified to condemn or console. As she stood unemptly clothed with her head hung in shame, awaiting the verdict from the righteous Son of God, with the pile of rocks behind her and the Rock of Ages before her, the clear, yet soft, sweet voice of Jesus said, “... ***Neither do I condemn thee: go, and sin no more.***” (John 8:11). Thank God for His great love, He did not condemn or just console, instead, He offered something more. ***“... Go, and sin no more.”***

The Command

Go and sin no more? Was that a request or even an advice? Oh no! It was neither a request nor an advice given. It was a command. But, how can you command a woman who was born in sin and shaped in iniquity and had developed this nature by practicing

an adulterous sinful life), to just go on and sin no more? When one is condemned under the curse of sin, then the acts of sin are its natural outworking. As it follows, it is true that one who is condemned cannot escape such acts. Therefore, the woman was not able to obey such a command until someone first released her from that condemnation. Jesus did that; “Neither do I condemn thee.” In fact, He came not to condemn, but to remove condemnation. He came not to destroy, but to give life and life more abundantly. ***“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”*** (John 3:17).

What did this woman have to do in order to receive this new life? Did she do anything to earn it? Could she have possibly earned it? If there was any time in her life that she had done anything good or commendable, it was certainly not at that moment! Remember, they caught her in the very act of sin! Yet, in the depth of her sinful life, Jesus gave her something that changed her. To be told by him who has power to destroy both body and soul that you are not condemned, means that you have been set free from death; in other words, you have been given life. However, which life was this? Certainly not the one she had before! The life of Adam that was in her was condemned. So, whose life did she get? Clearly, it was Jesus, who gave to her, and what He had, He gave; He gave her his own life, his own righteous—eternal—life. ***“... For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*** (Rom 8:1, 2.). You see, not only did Jesus come and give his life for the world, but He also gave his life to the world. ***“For God so loved the world that he gave his only begotten Son, (to us the world) that whosoever believeth in him should not perish, but have (his) everlasting life.”***

In her encounter with Jesus, she realized that He was the sinless Son of God, and if He had released her from condemnation, then obviously He had set her free from sin that condemned her in the first place. In believing that this was the promised, sinless Son of God, her faith took hold, and she trusted his words, believing that she was indeed set free, and so she was. In one package, she received freedom from sin and death, and a new life with the clean righteous nature of Jesus. This life can come only from the Father through Jesus His Son by faith. I want to emphasize, ‘by faith’, because Jesus had not yet died and was not yet risen, and glorified. (See John 7:39). However, she received this righteous life through faith in Jesus the Christ, as did Abraham who also looked forward and believed, and was accounted righteous.

The command to ‘go and sin no more’, can only be given to those who have been set free from the condemnation of sin. Clearly, the condemned woman could not obey such a command; otherwise, her self-righteous accusers would have attained unto the same state and stoned her to death. The root cause of the condemnation must first be removed. Jesus wanted to show them that the root cause was their sinful nature. How does one escape such a condemnation? In showing them that they were all sinners, Jesus unveiled their self-righteousness and opened their minds that they could see their real

condition, their true sinful nature. Then, He showed them that He was the redeemer, and that in him was a new life, which they could receive by faith.

Was this freedom from condemnation available to all? You will find this true, in these lines: ***“For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath, not believed in the name of the only begotten Son of God.”*** (John 3:18).

Jesus came to offer salvation, to save the world from the sentence of death. Therefore, if you do not believe in him nothing has changed for you because you were already condemned. In fact, Jesus took care of the first condemnation at Calvary, but if you refuse to accept that, then you are right where you were at the start. This is what Jesus meant when he said, ***“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”*** (John 3:19). In other words, refusing to accept life simply leaves you with death, which is what you had before, so nothing would have been changed. Those who refuse to accept salvation from Jesus have really taken on additional condemnation. In analysing this candidly, one could see that in the final judgment of the world, it is not for our sinful nature that we will be ultimately condemned, but for refusing to accept the new life from Jesus.

The Accuser

Today, I ask you, who is your accuser? Is it a brother, a sister, maybe a cousin, or some other relative, or one of the brethren, or even a stranger? WHO IS YOUR ACCUSER?

(Rev 12:10) “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. This singular noun accuser can only be found in that verse, throughout the entire Bible. Who is this one person, or being, in the Bible, called the accuser? Now back up a bit and read verse 9. **Rev 12:9- “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”** Satan the devil, that old serpent who deceived Eve, the great dragon, was cast down. He is the accuser of our brethren.

In the case of this woman caught in adultery, some Bible scholars believe that some of her accusers had been involved with her in the same act. Yet, they were referring to the Law of Moses to hear what Jesus had to say. **(John 8:5) “Now Moses in the law commanded us, that such should be stoned: but what sayest thou?”**

But, what did Moses in the law actually said? **(Lev 20:10) “And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.”** (Lev 20:10)

There was no man dragged along with this woman. Could it be that he was really standing in that crowd? Apparently by now, it seems they had modified the law God had given to Moses, which stated that both the *adulterer and the adulteress* should be put to death, and instead, made it that only the woman would be executed, and on this premise, they stood ready to execute (her) the accused. In so doing, whose purposes were they carrying out? It was Satan's, the accuser of the brethren! He led Adam and Eve into sin, and then turned around and accused them (and their children also) before God day and night. This is exactly what the accusers of this woman did. They had wilily beguiled her into a sinful act, then brought her to the Son of God, and accused her. They had the spirit of the accuser in them, just as those who continue to do the same today.

We know from the word of God that Satan customarily accused us before God constantly. Can you just imagine the Lord answering him and his fallen angels, "He that is without sin, let him first cast a stone." Then came Calvary followed by Victory on resurrection morning. ***"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev 12:9).*** PRAISE THE LORD!

Likewise, today, Jesus is asking you and me, and every child of Adam, "Where are those, thine accusers? Hath no man condemned thee?" Answer Him "No Lord! You have cast him and his followers down." His response to you will be, "Neither do I condemn thee: go, and sin no more."

"Go and sin no more," "... you are clean because of the words I have spoken. (John 15:3). I have given to you abundantly a new life, my very own, "... you are a new creation, old things are passed away, behold all things are become new". (Rephrased—2 Cor 5:17)

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).

Justified

Jesus has silenced your Accuser and his assistants. ***"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom 8:1, 2)*** Then, the apostle Paul summarized it in verse 33: ***"Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom 8:33)*** Who shall accuse the elect of God? It is God that makes just.

What does the adjective 'just' means? Here are some definitions from the Webster's New World Dictionary:

just¹

adjective

2 righteous; upright

4 legally right; lawful; rightful

5 proper, fitting, etc.

Whichever definition you chose it is God that makes you so, and no man can lay anything to your charge; no man can condemn you so long as you are in Christ Jesus and walk after his Spirit. For the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death.

With every command of God, there is an enabling, and Jesus has given you, me, and the rest of mankind, with his enabling life through Calvary, the command to “**go and sin no more.**” ¶

How Did God Give Jesus?

A. L. Baxter
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Part 1.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)

This is by far the most popular and most recited Bible text in the entire known Christian world. Wherever Christianity is preached, the words of this text are also promulgated. Yet, it might come as a surprise, if I told you that it is one of the least understood of them all. I once heard a story on a popular radio program called “Unshackled”; in this story there was an unsaved man that went to church one day with an interest in seeking God, but after the service, when he got home, his female companion asked him about his visit. The conversation was something like this:

“What did the preacher say?”

“Well he said some things about God, but he swore all the way through the sermon.”

“Well what exactly did he say?” She insisted.

“He kept saying Jesus Christ, Jesus Christ!”

You see, the only thing he knew of the words “Jesus Christ”, was that it was used for swearing and cursing. Today, these words that mean so much to every true believing Christian, are to many just words used to curse and swear with. In a similar way, John 3:16, though popular to many, even among Christians, is just a verse to memorize and recite from the Bible; it has become such a popular cliché that it is so little understood, and its worth so little appreciated. I have been asking people to explain what they understand about this verse and to my surprise even among professed Christians, most of the answers are but infantile, compared to the weight of this verse. Yet, in the heart of this text lies profoundly, the gospel, the good news to mankind.

With this in mind, let us dig deep into this verse so that this all-important message may reach its intended destination, our hearts.

Let us begin by breaking apart and analysing, each phrase carefully. “*For God so loved ...*” What does “*for*” in this phrase means? Here is how the Webster’s New World Dictionary puts it.

Because of; as a result of [*to cry for pain*]

In other words, Because God so loves... What about the word “so” used as an adverb to the verb love? Again, we hear from the Webster’s New World Dictionary.

So:

1. a) To the degree expressed or understood; to such an extent [why are you so late?]

b) To an unspecified, but limited degree, amount, number, etc. [To go so far and no further] c) to a very high degree; very [they are so happy]

Now let us put it together: Because God loves the world to such an extent [a very high degree]... But, wait a minute! What is the world?

World

noun

2 the earth and its inhabitants

3 a) the human race; mankind b) people generally; the public [a discovery that startled the world]. (*Webster's New World Dictionary*)

Because God loves the human race to such an extent, He gave... Whom did He give? He gave His only begotten Son. Now, at this stage you may be saying, "How much deeper can it get?" Notwithstanding, I ask your clemency and patience.

There are questions, which may be asked at this stage,

1. What is meant by the phrase "only begotten"? And,
2. How did He give his only begotten Son?

In answering the first question, let us look at what the adjective "only" means as it implies in this context.

Only (Adjective)

- 1) Alone of its or their kind; by itself or by themselves; sole

(*Webster's New World Dictionary*)

Simply put it means there is one; there is no other. Therefore, in context, it means there is just one begotten, and there is no other.

What about the other word "begotten"? You see "only begotten" forms a part of the adjectival phrase which describes "Son". So, let us see which Son or what kind of Son He gave.

Begotten (Transitive verb)

- 1 to be the father or sire of; procreate
- 2 to bring into being; produce

(*Webster's New World Dictionary*)

If God has other sons, certainly, He did not bring them into being in the same way the only begotten Son was. Otherwise, the begotten would not be the only. The Bible tells

us in Job Chapters 1 and 2 that there was a time when the sons of God came to meet before Him, and in Luke 3:38 we read: “*Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the SON OF GOD*”. Therefore, it is clear that God had sons, and Adam was also called the son of God. However, when Jesus spoke these words, he was speaking of himself as the only begotten Son of God. There is no other son begotten of the God, just one.

The original Greek word, from which the word “*only begotten*” is translated, is very interesting. In the Strong’s Concordance, it is (#3439). monogenes, (Pronounced—mon-og-en-ace’); **only-born, i.e. sole—only—(begotten, child)**. This compound word is coined from two other Greek words, mono, and genes. If you just stop to think, you will realize that these words form the prefixes and suffixes of many words in the English language. Almost invariably, words with the mono-prefix mean one. Examples are monotonous, monogram, monogamy, monarchy, and monotheism. The Greek word genes is derived from another Greek word and means in a broader sense - to cause to be or -to come into existence or -to be born. There are many English words that derive from this word, interestingly, even the word gene, which is the basic unit capable of transmitting characteristics from one person to the next. However, when the root Greek word ‘genes’ is applied as a suffix, it almost invariably carries the meaning of the coming into being, or the process of birth or coming to be, or being born, or something that produces of its kind. Examples are pathogen, allergen, epigene, carcinogen, hallucinogen, and oestrogen. These are all words that produce something, or cause something to be. Take for instance the first example, Pathogen. This means any agent that is able to cause or bring about any disease.

In all of its 16 occurrences in the New Testament, the word monogenes refers to a person who was the only born offspring to any or both of his parents. Here is the list of all its occurrences; you may examine them in these nine verses:

(Luke 7:12) (Luke 8:42) (Luke 9:38) (John 1:14) (John 1:18) (John 3:16) (John 3:18) (Heb 11:17) (1 John 4:9)

What is God telling us about His love for the world? What is the extent of His love for us? Because God loves the human race to such an extent, He gave His only son who is born of him that whosoever believes in Him should not perish... “*Whosoever?*” Yes! “*Whosoever*” means: emphatically, anybody who so desires, whoever. Anybody who, or whoever believes in him. Not whoever believes about him, (*for the devils believe and tremble—James 2:19*) but “in him,” should not perish, but have everlasting life. The word “perish” means: to be destroyed, ruined, wiped out or to die. What follows the conjunction *but* is qualified by what precedes it. In other words, the opposite of everlasting life is the everlasting cessation of life. That should not be hard to understand. Moreover, God loves us to the extent that He wants us to live eternally with Him. The

only way He could have done this, was in giving His only Son born of Him, to humanity, which brings us to my second question, which is the subject of focus.

How did He give his only begotten Son? This aspect of the verse is what I think is least understood, and most misunderstood. Yet, it is the centrepiece of the message, which Jesus bore; and if you study the verse from this perspective, it will be easier to analyse the whole. **God gave** and from here, you can examine and see:

- What or whom He gave
- To whom He gave
- How He gave
- Why He gave, and,
- The quality and value of the gift He gave.

What or whom He gave, to whom He gave, why He gave and the quality and value of the gift He gave, have all been covered thus far. However, how He gave, how the accomplishment of the giving is fulfilled in the receiver, is important, and this is what we are going to examine now.

You ask most Christians today, “how did God give Jesus?”, And they are most likely to answer: “He gave him to die” or “He gave him as a sacrifice.” However, as true as those answers may sound, they tell only a portion of the truth. “How could you say that? Didn’t God commend his love toward us, in that, while we were yet sinners, Christ died for us?” You might protest. Look again at the verse; there is nowhere in that verse that states that God gave his only begotten Son to die, or as a sacrifice; and while it is true that this was implied from the entire context of the passage, even from the two preceding verses, it is clearly not, what this verse is saying!

Since God loves the world to such an extent that he gave His only begotten Son, it suggests to my understanding that he gave him to the world, to humanity, to each of us. It is to whom He loves, He gave. “*For unto us a child is born, unto us a son **is given** ...*” (Isa 9:6). Yes, it is true that in the process of giving His only begotten Son, the Father had to sacrifice the Son, and He did die; then HE had to resurrect Him, but that in itself is not the giving. That is just a part of the painful process in the giving. “... Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom 8:39) It is in Christ Jesus we are to experience, or realize fully, the love of God. How then did God give His only begotten Son to this world?

The answer to this question is very, very broad, and its principles are found in many verses, and are presented in many ways in the Bible. There are so many different perspectives that it is a challenge to decide on which point to begin.

“*For unto us a child is born, unto us a son **is given** ...*” “*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*” (Isa 9:6) (Mat 1:23)

If Jesus is the only born Son of God, then he must, by his very nature, be God, for the life and Spirit of his Father must be in him. Wherefore God his Father called him God in Hebrews 1:8, 9. Hence, the understanding of the preceding verses, that God gave his only begotten Son and they called his name Emmanuel, meaning ‘God with us’. It is interesting to note that this word Emmanuel, is found only once (in the above text) in the New Testament and two times in the Old Testament with a slightly different spelling, Immanuel. Moreover, although the prophet said that they should call his name Emmanuel, and I do not know of any records in the Gospels which show that he was ever addressed in that way, nevertheless, the principle of his mission to bring God to us in himself was fulfilled.

When Jesus came to this earth as a human, he stayed with us for about three decades. This certainly did not completely fulfil his prophetic name, Emmanuel, God with us. Clearly, there must be a more complete fulfilment of this promise of ‘God with us.’ In Mathew 28: verse 20, we have a record of Jesus’ last words just before he ascended. He said, “... lo, I am with you always, even unto the end of the world.” We read that after he died and resurrected, he ascended to heaven to be with his Father. That does not sound like he is with us! Yet, God cannot lie. Let God be true, but every man a liar; His words are as sure as are the heavens and the earth. Therefore, we must examine more carefully to see how He fulfilled His words.

“And 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.” (1 John 5:11, 12)

Christ has eternal life in Him; therefore, if those who believe in him shall have eternal life, then they must have him in order to have the eternal life. How then can we have the Lord Jesus always, even while He is in heaven with His Father?

In the beginning of John chapter 14, Jesus began to encourage and lift the spirits of His disciples as He opened up to them his plans to leave and to go to the Father. He started out by saying, “Let not your heart be troubled, ye believe in God, believe also in me.”, And as he spoke, he sought to open their understanding of the spiritual connection He and His Father shared (*verse 7–11*). Moreover, having done so, laying the foundation, he then disclosed to them how he would establish the same kind of spiritual connection with them, and with all who believe in him. *“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:15–17)*

Jesus promised to be with us always, and yet He left. However, his words must be true. He said, “... lo, I am with you *always, even unto the end of the world.*” “*Heaven and earth shall pass away, but my words shall not pass away...*” (Mat 28:20; 24:35). So, if He is not with us in the body, then He must be with us in another form, His Spirit, and if he sent another comforter, (John 14:16, 17) who he said will be with us forever, then the comforter must be his Spirit.

Here Jesus in verse 17 said that He (the comforter) dwells with you, (present tense) and shall be in you (future tense). When Jesus said those words, the comforter was not yet sent because Jesus was not yet glorified. (John 7:39). How could he have said then, that He (the comforter) dwells with them (present tense)? At that time, it was Jesus who dwelt with them. Evidently, Jesus was speaking of himself in the third person, referring to the time when He would manifest himself in another form, hence another **comforter**. Then, He said plainly, “I will not leave you **comfortless**: **I will come to you...** At that day ye shall know that I am in my Father, and ye in me, and **I in you.**” John 14:18, 20. As He, in verse 10 and 11, established to His disciples His spiritual connection with his Father, so likewise in this verse (20), he now opens to their understanding the same spiritual connection that they, with the Father and himself, would enjoy. “... I am in my Father, and ye in me, and I in you.” You see, Jesus could not come alone to be with humanity. He is so intimately and intrinsically connected to the Father, that in coming to us, He brings the Father along with him. “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (John 14:23–last part). In other words, Jesus, the only begotten Son of God, would forever be in the heart of whosoever believes in Him, in the form and presence of His Spirit to comfort them, being the Comforter. Thereby their hearts would not be troubled for He would not leave them all alone and comfortless, He would come to them.

Part 2.

Now let us look at this gift of God from another perspective. When Jesus made the statement in John 3:16, he was addressing the Jewish ruler and Pharisee named Nicodemus, who had come privately to him one night. He had seen the miracles of Jesus, heard him preaching that the Kingdom of God was at hand, and wanted to understand more about the subject, how he could be a part of this kingdom. *Jesus answered and said unto him, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”* With this front, Nicodemus was taken aback, and in his confused state he asked, “How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?”

Jesus answered, “Verily, verily, I say unto thee, except a man be born of water and **of the Spirit**, he cannot enter into the kingdom of God. That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

Here in the quietude of the dark night, Jesus taught this ruler of the spiritual connection that he needed to enter the Kingdom of God. He must be born again of the Spirit. It should be quite clear from this statement that the Kingdom of God spoken of here is the Spiritual kingdom and not the physical (Jesus said, “My kingdom is not of this world...”). How can one be born again of the Spirit and enter this spiritual kingdom? In order to establish these answers I would ask a few more questions that the reader might think about. A kingdom must at least have three essential elements. First, there must be a king, secondly, there must be a domain, and then finally, there must be subjects. What is the most essential element in any kingdom? The king of course! You could have a territory and people, but until you have a king, it is not a kingdom! There is no kingdom without a king. Therefore, the questions are, in the spiritual Kingdom of God:

1. Who is the king?
2. Where is his domain?
3. Who are his subjects?

Answers:

1. Jesus is the King. “Pilate therefore said unto him, Art thou a king then? Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*” (John 18:37). *See also:* (Mat 27:11. John 12:13, 15. 18:33, 37. 1 Tim 6:15. Rev 17:14. Heb 1:8),

2. His domain is collectively in the hearts of all mankind who believe. “*And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, ‘The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you**’.*” (Luke 17:20–21)

3. Those who are born again of the Spirit are the subjects of the Kingdom of God. “*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*” From our worldly perspective of a Kingdom, those therefore, who enter the Kingdom of God are obviously His subjects. This is what is meant by “ye in me, and I in you.” Jesus Christ the only begotten Son of God; the King, is in the hearts of those who believe, and they are in his Kingdom.

Before his resurrection while on earth, humanity confined Jesus. He could only be in one place at a time. In giving His only begotten son Jesus Christ to the world, God had

to do something so that every believer could receive this gift. Jesus, in his humanity, could not be with every believer in the world at the same time. Therefore, after his resurrection, the Father glorified him with Himself again, as he was before the worlds were, so he was now, able to be with every believer, in the power of his glorified omnipresence. *“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”* (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) *“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”* (John 7:38, 39; 17:5). I want you to bear this question in mind. Why is it that Jesus had to be glorified before the Holy Spirit could be given?

God gave His only begotten Son, Jesus Christ, to the world by sending the Holy Spirit to live in every believer. “What? Know you not that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own?” (1 Cor 6:19) (Rephrased). The Holy Spirit is the Spirit of the Father in the Son and the Son in the Father. *“And he that sent me is with me: the Father hath not left me alone...”* *“Believe me that I am in the Father, and the Father in me...”* (John 8:29; 14:11). The same connection God the Father has with His only begotten Son, He has extended to humanity. Therefore, in this manner, He has given all of Himself in the giving of Jesus Christ His only begotten Son. Now you may better understand why Jesus was called Emmanuel, God with us! A summary of this Spiritual connection is found in these words of Jesus: *“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”* *“And all mine are thine, and thine are mine; and **I am glorified in them.**”* *“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ...”* (John 17:23, 10, 21). Here, Jesus is praying in the future as if it were present. He said that he was glorified in them (the believer). Now let’s put it together. We read earlier that the Holy Spirit could not have come because Jesus was not yet glorified, and here we see him praying prophetically that he is glorified in them. He said he would send another comforter, who was dwelling with them at that time, and who would dwell in them when He comes. Then, he said he would not leave them comfortless; he would come to them. My dear reader, the Comforter is the glorified King Jesus, the only begotten Son of God. *“He that descended is the same also that ascended up far above all heavens, that he might fill all things.”* (Eph 4:10)

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom 8:9)

Nicodemus earnestly, though timidly, sought to understand the kingdom of God. His fellow Pharisees did not do so well. For they being ignorant of God’s love and

purpose, sought to know when the kingdom of God should come, expecting that a physical one would come to lift up their pride. Jesus answered, *“The kingdom of God cometh not with observation: ... the kingdom of God is within you’.*” (Luke 17:20–21).

In addition, when Jesus met with the eleven disciples, after his resurrection, they also, not fully understanding, asked a similar question: *“... Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*

Instead of telling them about the physical kingdom, Jesus redirected their minds to the spiritual, the infilling of His Holy Spirit. Jesus had said some words before, which many did not and still, do not understand. He said : *“... That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with POWER.”* (Mark 9:1) The kingdom of God came with power when the King came and lived in the hearts of the believers on that day of Pentecost, and is ever coming to those who by faith open their heart’s door to him.

Because God loves the human race to such an extent, He gave His only Son who is born of him, that whosoever believes in Him should not perish, but have everlasting life. *“And 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.”* (1John 5:11, 12). Yet, we do not have him except we are born again of the Spirit. In other words, we must be born of him, into this new existence into his kingdom. And so it is written, *“The first man Adam was made a living soul; the last Adam was made a life giving Spirit...”* *“Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new”* Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. Now if any man have not the Spirit of Christ, he is none of his. (1Cor 15:45; 2Cor. 5:17—Rephrased; 2Cor3:17; Rom 8:9—last part.)

If you believe this message and feel repentant of your sinful state, and have asked God the Father to send King Jesus to live in your heart, He will respond promptly, for He is faithful to His promises. Then are you a subject in the Kingdom of God, if indeed you are born again of water and of His Spirit. *“For you are dead, and your life is hidden with Christ in God. Who has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began”* (Col 3:3; 2 Tim 1:9—Rephrased)

God’s richest Blessings are all in Christ Jesus.

The Begotten

Abdiel L. Baxter,
22 December 2007 10:31:00

No man alive today can accurately say that he was created. Your first thought after reading this might be that I am touching on something evolutionary, but God created Adam, forming him from the dust of the earth, breathed in him life (**Gen 2:7**), and then he created Eve from a part of Adam's body (**Gen. 2:21, 22**). Thereafter, all else were begotten, or were born into life, through successive generations. However, because we are begotten of our "created" fore-parents, we are classified as creatures, created beings.

It is evident from this that, beings called creatures, humanity in its varied culture and habitat, is a continuation of Adam. This process of human procreation is a process of extension and regeneration of the created Adam. The life we have is the created life we received from Adam, and all its intrinsic frailties and inclinations we have likewise received.

The same is true for Jesus. In the same way, accurately speaking, it *cannot* be said of Jesus, the only begotten of the Eternal God and Father, that he was created by, or of, the Father. He was begotten or born of his Father. Having been born, not of a created Father, he is therefore classified, as his Father is... eternal and everlasting. As the merits of our created parents classifies as creatures, even so, the merits of his Everlasting Father, classifies Jesus Christ as everlasting. In fact, he is even called the Everlasting Father. ***"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."*** (**Isa 9:6**) * (Note that prophet Isaiah called Him the Prince of Peace. A prince is the son of a king or of a high-ranking royalty. So, even though he is called "The Mighty God, the everlasting Father, in the same breath of the prophet, he is finally called "The Prince...")

We are told in the Bible, that in him (Jesus) it is given to bear the name of his Father. ***"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."*** (**Exo 23:20, 21**) This was not any of the created angels; this was an angel, who is capable of forgiving transgressions. The word angel means messenger. There is no other messenger under heaven, who can bring about our pardon, but the only begotten Son of God, Jesus Christ. (**See Mat 9:2**). Jesus is the greatest messenger of God the Father, for He bears the most complete message of God His father. "If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him. ... He that has seen

me has seen the Father...” (John 14:7, 9last part) In him is found complete, the name of God his Father. Yet, in my search throughout the entire Bible, I have not found any references of other people of whom it has been said that in them, the name of God is or was. I have found many who have borne the name and many who are called by His name, even inanimate things such as a place, a house, an alter, or even a city. (2 Chron 7:14, Isa 43:7 Isa 65:1) Why is this so?

It seems that, mankind early understood the practice of naming the Son after the Father.

“One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.” (Isa 44:5).

“Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.” (2 Sam 18:18)

*Note: surnames were previously given as entitlement for various reasons including worship

This practice was quite popular by the time Jesus walked this earth as a man. It seems to me that it was necessary for Jesus himself to surname a few of his disciples. In Mark 3: 14-18, we find the record where Jesus surnamed Simon, James and John. Simon was surnamed Peter or Cephas, and James and John were surnamed Boanerges, (The sons of thunder).

Interestingly Simon, who was already known as Barjona, (son of Jona) was now, surnamed Peter. Therefore, although there was much duplicity of names among Jesus’ disciples, it appears that the main reason for renaming by surnames had more to do with character, rather than simply to avoid identity confusion. Throughout the Bible, we find that when God touches the lives of people, He renames them, usually with a name that is representing either their character, or what they should become. For example, God renamed Abram and Jacob, even also Sarai.

Old Name	New Name	Meaning of New Name	Reference
Abram	Abraham	Father of a multitude	(Gen 17:5)
Sarai	Sarah	Noble Lady, Princes, Queen	(Gen 17:15)
Jacob	Israel	He will rule as God	(Gen 32:28)

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.” (Gen 17:5)

“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” (Gen 32:28)

“And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.” (Isa 45:3, 4)

However, to be called “Wonderful, Counsellor, The mighty God, The Everlasting Father, “The Prince of Peace” is a way of naming that is comparable to none, no matter how much mankind might try to simulate it. I named one of my sons the same as me, and that is as close as I can make him to be like me; all the rest was done naturally at conception. He will grow up, have a mind of his own, like different things, and may even look different. We may even have many similarities, mannerisms, vocal tones, etc., but the fact remains that he will be different in many ways. On the other hand, we see Jesus the express image of His Father. Their purpose, nature, and character are the same. If you see one, there is no need to see the other, although it should be wonderful to see them both.

Being born again in Christ naturally entitles us to be surnamed after him. Not only by words, as many are called Christians, but also by his character.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” (1 John 3:1)

Many Christians consider the Church of Philadelphia to be the translation Church. Now look at what Jesus said about their new name:

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (Rev 3:12)

Again, to the Church of Pergamos:

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (Rev 2:17)

Evidently, there is something special in the names that will be given to these groups of people, which are to be reflected in the characters they have developed in Him. If the 144, 000 is from the Church of Philadelphia, which I believe to be so, then is it any wonder that the name of our God is written upon them. For, it was said that, “... ***These***

are they which follow the Lamb whithersoever he goeth. And in their mouth was found no guile: for they are without fault before the throne of God.” (Rev 14:4, 5)

Being born again has made us into sons adapted through the blood of the cross of Christ into the family of God.

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will... In whom we have redemption through his blood...” (Eph 1:5, 7)

How important is it to have the name of Jesus and His Father in us? Jesus came with His Father’s name in Him and how well had He represented His Father.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” (John 14:9-11)

We would not have had the slightest idea of who the Father is, had not Jesus come and revealed Him in the life He lived. Especially in the arena of darkness full of lies told about Him by Satan.

How important is it then that our works and our lives reflect the name of the person we bear? When we examine our lives, our attitudes and our fruits, are they reflective of the person we claim to be inside? Or, are our works showing that we still have the nature of Adam and the character of the father of lies?

The children of Adam became the children of Satan, because he chose to disobey God and gave in to Satan. Hence, he lost his titled father position, which represented God, to the devil. Therefore, it became necessary to have another Adam, of whom Jesus Christ has become for us who believe. He is the life giving Spirit. ***“And so it is written, ‘The first man Adam was made a living soul; the last Adam was made a quickening spirit’.***” (1 Cor 15:45)

Jesus promised that the works we will do when He is in us **by faith**, would be greater than those He did, because He goes to the Father.

“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. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.” (John 14:14)

Having gone to the Father, He is now glorified and He has returned unto us through the Holy Spirit, to dwell in us and do a great work in us. As Christians, our identities should bear the insignia of the character of Jesus Christ, the only begotten of the Father; His character, should be our character. Every prayer that Jesus prayed was

answered, and the prayer in John 17 in which He requested of the Father that We all may be one, (even as He and the Father are one), will be, is, and has through the ages been answered in the fulfilment of Christ our Righteousness. The key is we must believe Him for He is true. ¶

May you find God's greatest of all Blessings, which is in Christ Jesus.

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