

WHO IS JESUS?



LEKE ALDER

WHO IS JESUS?

In this book,
I explore the historicity,
personage, ministry and deity of
Jesus Christ from three Jewish religions.

LEKE ALDER

Copyright © 2015 by Leke Alder.
All rights reserved.
Published by Alder Media.

No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, recording or otherwise, without the prior written permission of the copyright owner.

Request to the Publisher for permission should be addressed to Alder Media:

U.K.

33 St. James's Square
London SW1Y 4JS, England
T. +44 (020) 3008 6027
F. +44 (020) 3008 8555

Nigeria

2 Obafemi Anibaba Street
[Off Admiralty Way]
Lekki Phase 1, Lagos, Nigeria
+234 909 598 9907

Leke Alder will like to hear from you:

Email | talk2me@lekealder.com

Website | www.lekealder.com

Facebook | Leke Alder 1

Twitter | @Leke Alder



LEKE ALDER ON THE FUNDAMENTALS SERIES

Heraclitus, the 5th century philosopher saw deep interconnections between science, human affairs and theology. So do I. In the fundamentals series, deep calls unto deep.

The following books are the Fundamentals Series by Leke Alder:
(Also published by Alder Media)

On Image
On Purpose
On Man
On Vision
On Enterprise
On Destiny Book One (The Natural Order)
On Destiny Book Two (Supernatural Influences)
On Tithing

CHAPTER ONE: THE GREAT DIVIDE

The historicity of Jesus has never been in doubt. Except of course in the minds of those who stretch unbelief into incredulity. Such resort to employ of specious arguments to dispense with the factuality of the historic existence of Jesus. These arguments are geared more towards the creation of doubt rather than presentation of counterfactual evidence. The syllogisms upon which the edifice of these denials stand are mere cascades of dominos. They're easily pulled down.

One of the arguments is that Jesus never penned a document about himself. That all we know of him is borne of others. But if we assume that standard as proof of non-existence then 99.99% of the world's population does not exist! The historicity of Jesus is reinforced by both biological citations and geographical appendages. That Nazareth is attached to his name in scriptures is not a resort to the bloating of divine text with periphrasis. It is the location of Jesus in a geographical neighbourhood - a local address with specificity on the civil map of history.

His historic existence is further reinforced by his biological appendix. Mary, the incubator of "divine seed" later had children through the natural order of nature. The Bible says Jesus had brothers - James, Joseph Jnr., Simon and Judas. He also had sisters! (Mark.6:3, Matthew 27:56). In other words, Jesus grew up in a known family in a known town with younger brothers and sisters. The brothers and sisters are nodal expansions of circles of reference and recognition. Those who know them know Jesus. James would become the Pastor of the Jerusalem Church. Paul met him. He called him "the brother of our Lord" in his epistle to the church in Galatia. (Galatians 1:19). Therefore if James and Paul are historically real, Jesus is historically real. And if the Church in Galatia did exist and the facts in the Book of Galatians are historically true then Jesus existed. Unless of course there is a grand conspiracy by the family of Jesus, Paul and the people of Galatia. This James, the brother of our Lord was the one who wrote the Epistle of James.

We also have the ancestry of Jesus as proof of his historical existence. That was the purport of the opening chapter of the biography written by Matthew. (Matthew 1:1-17). Matthew traced his genealogy back to Abraham, though Luke outdid him and traced the genealogy back to Adam! (Luke 3:23-38). And to doubly affirm and reinforce his historical existence the two authors took different paths. Luke traced the genealogy of Jesus through Mary while Matthew traced his genealogy through Joseph.

Because Matthew traced his ancestry back to King David, Jesus was a prince in the natural order. He would take on the title of Prince of Peace in the mystical order, as well as Heir of All Creation. He was also called the son of Abraham as proof of his national identity, meaning he was a Jew. He belonged to a

race. Some have labeled him prophet, and some simply call him Rabbi (Teacher), like the ancient Jews.

To resolve his spiritual dimension some appellatively call him Guru after the manner of Eastern mysticism. But was he just a prophet? And was he just a teacher, or Guru as some say? How come he claimed deity in his utterances? Did the “Christ” descend on him at baptism in form of a dove as claimed by subscribers to Cerinthian heresy? Or did he have a dual nature – the hypostasis in Christology?

It is interesting to note that the brothers of Jesus didn’t accept his claims originally: “Even his brothers didn’t believe him”. (John 7:5). In a manner of speaking they regarded him “in the flesh”, just like many do today. They could not see past his humanity. Paul would allude to this when he wrote, “So we have stopped evaluating others from a human point of view. At one time we thought of Christ merely from a human point of view. How different we know him now.” (2 Corinthians 5:16). In other words, the knowledge of the Christ is a progressive revelation, though radical in nature. It upturns our natural order of perception, defies conventionalism, or standard interpretation of reality. Just like the brothers of Jesus, many struggle with the revelation of the Christ.

Making jest of his ministry, his brothers are recorded as saying to him, “Leave here and go to Judea, where your followers can see your miracles! You can’t become famous if you hide like this! If you can do such wonderful things, show yourself to the world!” (John 7:1-5). They were making sport of his Christological claims and the supposed miracles. (At this time Jesus was a target of an assassination plot by the Jews. He was already making claims to deity). But the perspective of James soon flipped and he would later refer to himself as a slave of that same Jesus. The opening of the Epistle of James reads: “This letter is from James, a slave of God and of the Lord Jesus Christ...” What caused this revolutionary change in perspective? What did he “see”? What did he come to know?

The point of departure between Christianity and other faiths is the deity of Jesus. Jesus the Christ has become a rock of offence – a stumbling block for many according to prophecy. (1Peter 2:8). That stumbling block has split families down history. Jesus himself predicted that he would split the world. “I have come to set the world on fire... Do you think I have come to bring peace on earth? No, I have come to divide people against each other! From now on families will be split apart, three in favour of me, and two against – or two in favour and three against. Father will be divided against son and son against father; mother against daughter and daughter against mother; and mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.” (Luke 12:49-53 NLT). In other words, the personage of the Christ was going

to ferment a revolution in the world and cause division. And so it happened, as Jesus predicted. It has set the world on fire as Jesus prophesied.

The split in the Abrahamic faiths of Judaism, Christianity and Islam was foretold by Jesus. At the heart of the three religions is the concept of a Messiah – the anointed one. The Jewish Messiah is thought to be a human leader, physically descended from the paternal Davidic line. It's why Matthew traced the ancestry of Jesus to David through Joseph. It's to show Jesus is the Messiah. Islam identifies Jesus as Messiah of the Jews but rejects the concept of Messiah as Son of God. Islam believes he's alive in heaven and will return to earth to defeat the false Messiah – Masih ad Dajjal. This false Messiah is the equivalence of the Antichrist in Christianity. And so the REAL difference between Christianity and Islam is the concept and personage of the Messiah.

Despite the efforts of the syncretists the two religions can never be united in concept. They fundamentally disagree. The concept of an atoning Messiah is at the heart of Christianity. That is THE message of salvation.

CHAPTER TWO: CERINTHIAN HERESY

The concept and personage of the Messiah is the great divide between Christianity and other religions. Christ is not the surname of Jesus. It comes from the Greek word *Christós*, meaning “anointed one” or “chosen one”. It is the Greek equivalence of the Hebrew word *Māšía* or Messiah, hence the title, Messiah.

The “baptismal” name given our Lord by Mary and Joseph is Jesus (Joshua), but his titular appellation is the Christ. The Christ or Messiah is a political title, it is not a noun. (Cf. Daniel 9:25). And in that lay the root of some of the misconceptions about Messiah, and the difference between Christianity and Islam. The conception of Jesus as Messiah in Islam is in terms of a verb – THAT HE WILL SAVE the Jewish people. But the conception of Messiah or Anointed One in Christianity is a political personage. It is titular. Jesus is the Messiah not because he will save people but because he is a political personage. It is a political title. It is the name “Jesus” that relates to salvation, not the title of Messiah. “And you shall call his name Jesus, for he will save his people from their sins.” (Matthew 1:21). Jesus means saviour. And so Jesus would save his people (Jews) but the Son of God (Messiah) will save the world. “For God so loved THE WORLD that he gave his only begotten Son that whosoever believes in Him shall not perish but have eternal life.” (John 3:16)

Based on the foregoing, you can now understand the technical import of this scripture: “For to you is born this day in the town of David a Saviour (Jesus), WHO IS CHRIST THE MESSIAH the Lord!” (Luke 2:11). In other words, Jesus the Saviour of the Jews is also Christ the Messiah – the political personage - saviour of the world. And so even though Islam accepts Jesus as Messiah, the role of the Messiah was wrongly ascribed and circumscribed. The role Islam ascribes to the Messiah technically belongs to Jesus, the Saviour of the Jews. Jesus saves the Jews but the Christ saves the world in his political capacity as “Son of God”. “Son of God” is a political title. It does not mean God has a biological son. The Son is Prince of Peace and Heir. The Christ extends the messianic role of Jesus. Now the whole world, not just Jews have access to life eternal.

A lack of technical appreciation of Christology has produced delusions in would-be Christs, and heresies. Perhaps the biggest heresy the early Church had to contend with is what is known as the Cerinthian heresy. It is named after its author and propagator, a man named Cerinthus, and it’s still subsisting in the world. He believed that the “Christ” is an anointing rather than a personage. That the “Christ” descended on a human Jesus at baptism in the Jordan when the Spirit descended on him. And it departed at his death on the cross “flying heavenwards” according to Cerinthus. No such account is in the Bible. Irenaeus, an early Church Father and apologist, described

Cerinthus as a man “educated in the wisdom of the Egyptians.” His doctrine was a strange admixture of Judaism, Gnosticism, Chiliasm and Ebionitism.

Chiliasm or millennialism is the belief in the thousand year reign of Christ. There was a Cerinthian variation. Ebionitism refers to the teachings of a 1st century Jewish-Christian sect who rejected the divinity of Jesus. Gnosticism is derived from the Ancient Greek word, *gnostikos*, meaning “learned” or “having knowledge.” Gnostics believe in a secret knowledge of transcendence arrived at by way of internal intuitive means. The primary authority for the gnostic is his personal religious experience. And therein lies the danger.

According to Irenaeus, Cerinthus taught “that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all.” In other words, he resorted to Plato’s invention of a demiurge – an idea Plato floated centuries earlier. A Platonic demiurge is a subordinate deity who fashions the sensible world in the light of eternal ideas. The root word is the Greek *dēmiourgos*, which literally means artisan or craftsman.

According to Plato this demiurge was a craftsman who fashioned creation out of matter, which is necessarily imperfect. And since matter is imperfect Cerinthus sought to separate the Spirit of God, which he called “Christ” from matter. He could not fathom the co-existence of good and evil, spirit and matter. The central teaching of Gnosticism is that spirit is entirely good and matter is entirely evil – a great misconception. And so Cerinthus ideated that Christ (Spirit) must be separate from Jesus (matter). That they cannot merge. This “Christ” dwelt in “Jesus teaching him, what not even the angels knew, the Unknown God.” Concerning these “revelations” Caius the Presbyter of Rome and a Church Father wrote: “Cerinthus by means of revelations, which pretend to be written by a great apostle, speaking falsely, introduces wonders which he speaks as if they had been shown to him by angels.”

He had many other strange doctrines: That if a man died unbaptized, another should be baptized in his stead and in his name. If not, on the day of resurrection he’ll suffer punishment. It was this error Apostle Paul alluded to in 1 Corinthians 15:29, in his argument on resurrection: “What do people mean by being themselves baptized on behalf of the dead” he asked. He wasn’t endorsing the Cerinthian heresy of baptizing people for the dead, he was using it to draw out a point. Clearly at this time Gnosticism had permeated sections of the early Church. And the people of Corinth...Well! So terrible was this heresy that Apostle John ran for dear life out of a public bath on learning Cerinthus was present. “Let us flee” he told his companions, “lest the bath fall in while Cerinthus, the enemy of the truth, is there.” Indeed the 1st and 2nd epistles of John were partly written to counter the Cerinthian variety of gnostic teachings.

An early variety of Gnosticism claimed Christ only seemed to have a body. This is called Docetism or Docetic Gnosticism, from the Greek *dokeo* meaning “to seem.” That was why John wrote in 1 John 1:1 – (the introduction to his epistle): “We are writing about... the Word of Life in Him Who existed from the beginning, Whom we have heard,...whom we have seen with our own eyes, whom we have gazed upon for ourselves and have touched with our own hands.” In other words, contrary to the claims of Gnosticism, Jesus didn’t SEEM to have a body, HE HAD a body! We touched him!

John further wrote: “Who is a liar as he who denies that Jesus is the Christ the Messiah? He is the antichrist who habitually denies and refuses to acknowledge the Father and the Son.” (1 John 2:22 AMP). In other words, John says the denial of the deity of Christ is a spirit of the antichrist. He reinforced his assertion in 1 John 4:2-3: “By this you may know the Spirit of God: every spirit which acknowledges and confesses the fact that Jesus Christ the Messiah actually has become man and has come in the flesh is of God; And every spirit which does not acknowledge and confess that Jesus Christ is come in the flesh is not of God. This is the spirit of the antichrist of which you heard that it was coming, and now it is already in the world.”

Some Christians have mistaken this passage, using it for exorcism – the casting out of demons. They ask demons if Jesus came in the flesh. Not being idiots, the demons give an absolving contextual answer. The demons know the question is out of context and the questioner is ignorant. A critical item on Satan’s agenda is the ignorance of the Christian.

And Paul would go on to counter yet another dimension of Gnosticism in his letter to the Colossians. Gnostics believed the body (matter) is evil so some veered into ascetism. (Some others believed in indulgence). It is this harsh treatment of the body Paul was writing against in Colossians 2:20-23: “If then you have died with Christ to material ways of looking at things and have escaped from the world’s crude and elemental notions and teachings of externalism, why do you live as though you belong to the world? Why do you submit to regulations such as Do not handle this, Do not taste that, Do not touch them... To do this is to follow human precepts and doctrines. Such practices have indeed the outward appearance that popularly passes for wisdom, in promoting self-imposed rigour of devotion and delight in self humiliation and severity of discipline of the body, but they are of no value in checking the indulgence of the flesh – the lower nature.”

Today, there are many false Christs. They claim the “Christ” descended on them when it left Jesus. Some are called gurus. This is that spirit of the antichrist Apostle John wrote about.

CHAPTER THREE: SOURCE CODE

The conception of a Messiah in Christianity is predicated on a basic premise: man needs salvation, he can't save himself. The Messiah in Christianity will save humanity from sin and damnation. This is unlike the conception of a Messiah in Islam, which sees Messiah as a deliverer of the Jews from the Antichrist.

This, it turns out, is based on an incomplete consideration of scriptures about the Messiah. As Jesus he saves the Jews from sin, but as Son of God he saves the world from damnation. (Matthew 1:21, John 3:16). It was Jesus himself who said he has come to save the world not just Jews. (John.3:16).

This creates a critical challenge for the Islamic scholar: How do you accept the historicity of Jesus but not his words? For in the words of Jesus in John 3:16, he called himself the Son of God and claims messiahship of the whole world. These two claims of Jesus are repudiated by Islam and form the basis of divergence with Christianity.

The conception of Messiah in Judaism on the other hand is that of a great political and military leader. He will be charismatic, win battles for Israel and will also be a descendant of King David. He'll also be wholly human. It is for this reason the disciples asked Jesus if he would restore the kingdom of Israel. (Acts 1:6). They were talking at cross-purpose with Jesus concerning the order of fulfillment of prophecy concerning the Christ.

The Messiah has two programmes concerning Israel: a spiritual programme and a political program. These two programmes are found in the prophecies of Isaiah about the Messiah. (Isaiah 35:4, 5; 61:1). The disciples of Jesus were focused on the political deliverance of Israel but Jesus prioritised the spiritual programme. This is the spiritual assignment of the Messiah as prophesied by Isaiah: "The Spirit of the Lord God is upon me, because, the Lord has anointed me to preach the Gospel to the meek, to bind up the brokenhearted, to proclaim liberty to the captives..." It is why Jesus did all he did.

The political programme of the Messiah on the other hand is contained in this portion of the prophecy: "Behold your God will come with vengeance; with the recompense of God He will come and save you." This is a reference to the battle at Armageddon when Christ appears and saves Israel from the Beast. The conception of Messiah in both Islam and Judaism is wholly focused on the political programme only.

And the prophecy of Isaiah poses a second critical challenge for Islamic scholar on the deity of Jesus: Concerning the salvation of the Jews Isaiah wrote: "Behold your God will come with vengeance... He will come and save you". It would seem illogical to lean on the words of Isaiah that Jesus is the

Saviour of the Jews, and then reject the words of the same prophet in the same prophecy that this Saviour is God!

Now, in Christianity the need for salvation is not wholly predicated on the proprietary sin of the individual. Progeny is a major factor. Mankind inherited a sinful nature from Adam, the primary man. No one is born sinless as a result. Everyone comes into the world with a sin nature. So there are two levels of consideration with regard to salvation: the inherited sinful nature and individual enterprise. Christianity says we do what we do because of the degenerate Adamic nature. It's our default status. It's why the whole world sins. There is none righteous, the Bible says. Romans 3:10 says, "We all start out as sinners." David lent subscription to this when he wrote: "Behold I was brought forth in a state of iniquity; my mother was sinful who conceived me and I too am sinful." (Psalm 51:5). Children escape judgment because of the principle of age of accountability. And the vindicating innocence of children was referenced by Jesus in the gospel of Mathew: "Unless you...become like little children [trusting...forgiving], you can never enter the kingdom of heaven." (Matthew 18:3).

Christianity in essence is insistent that nature is genetically transmittable and we find corroboration in science. In human genetics there is something called Y-Chromosomal Adam. It refers to the most recent common ancestor (MRCA) from which all currently living people are descended patrilineally. And Y-MCRA reflects the fact that all currently living males are derived from the Y chromosome of a remote ancestor. The analogous "Mitochondrial Eve" (mt-MRCA) relates to common matrilineal ancestry. These scientific facts go to confirm the Genesis story of a common ancestry for mankind and womankind. Man's common ancestry has been traced back to 200,000 to 300,000 years ago. That's how far science has gone.

The Bible says the first human to have a Y-Chromosome was Adam. It was from this Adam that humanity inherited what we now refer to as human nature. But why does Christian theology hold us generationally accountable for the sin of Adam though not responsible for it? All three Abrahamic faiths – Judaism, Christianity and Islam are agreed on the facts of creation of Adam. Only that the Quran introduces elements not found in Genesis e.g. a spirit (jinn) named Iblis who refused to bow to Adam. But there is a fundamental disagreement between Islam and Christianity on the concept of original sin.

This fundamental disagreement goes to the very heart of the concept of Messiah and the need for a universal Messiah. In Christianity, the word Adam is multidimensional – a type, noun, source code, generational container, political title. The common use of the word in the Hebrew language is "**ā** **ām**", meaning human. The noun 'adam' is also the masculine form of the word, "adamah" which means ground or earth. It is related to the words, "adom" (red) "admoni" (ruby), "dam" (blood) – all intimations of clay from

which Adam was made. The word can also be rendered as “mankind”. In other words, mankind was in Adam.

The first use of the word Adam (man) in the Bible was in a collective sense for mankind. (Genesis 1:26). In other words the whole of mankind was in the loin of Adam. This is the spiritual principle of loinage. The principle treats future generations as if in the present, taking up responsibilities or acquiring blessings. For example, Levi paid tithes to Melchizedek while still in the loin of Abraham, yet didn't emerge until 3rd generation after. Levi was Abraham's great grandson. (Hebrews 7:9-10).

In the same manner, humanity sinned in the loins of Adam, Adam being the name collective for mankind. It is this principle that brought the blessings of the Christ to us. Three scriptures confirm this: “[God] chose us IN CHRIST BEFORE the foundation of the world, that we should be holy and blameless in His sight...” (Ephesians 1:4). “IN HIM (the Messiah) we have redemption through his blood, the remission of our sins...” (Ephesians 1:7). And Jesus had prayed: “Father I want these WHOM YOU HAVE GIVEN ME to be with me where I am. Then they can see all the glory you gave me because you loved me even before the world began.” (John 17:24). In other words, we were already given to Jesus and assigned privileges millennia before we were born! This is in accordance with God's promise to Abraham: “And in your seed (Christ) shall all nations of the earth be blessed.” (Genesis 22:18).

The principle of loinage has been operational from pre-history to Adam to Abraham to Christ. It is not peculiar to Adam. The principle of loinage is why we will go to Heaven. It is also how we get to access the blessings in Christ Jesus. And the principle of loinage is why we carry on the assignments prophetically designated to the Christ. (Cf. Isaiah 42:6, 7). We are God's handiwork, CREATED IN CHRIST JESUS to do good works, which God prepared IN ADVANCE for us to do. (Ephesians 2:10). This is why Jesus called us his children way back in Isaiah 8:18: “The children whom God had given me...” (Cf. Hebrews 2:13). It is why the Bible calls Christ the second Adam (or last Adam). An Adam is a source code. “The first Adam received life; the last Adam is a life-giving Spirit.” (1 Corinthians 15:45 MSG). We receive life in Christ.

And so the word Adam is also a political title since there is Adam I and Adam II (Last Adam). Both Adams represent the polarity of the origination of sin and redemption of mankind. They form a closed loop. “For as in Adam all die, so in Christ all will be made alive.” (1 Corinthians 15:22). Sin was efficiently disbursed through the first Adam; salvation was efficiently disbursed through the last Adam. “When Adam sinned, sin entered into the world. Adam's sin brought death, so death spread to everyone, for everyone sinned. Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for

everyone... Because one person disobeyed God, many became sinners... But because one person obeyed God, many will be made righteous. (Romans 8:12, 18, 19).

We are thus right to conclude that Adam is the natural and spiritual source code for humankind. "Just as we have borne the image of the man of dust, so shall we bear the image of the Man of heaven." (1 Corinthians 15:49 AMP).

CHAPTER FOUR: NEED FOR A MESSIAH

Sin is a capital offence. That much is clear from scriptures – “The wages of sin is death,” the Bible states, ominously. (Romans 6:23). “When Adam sinned, sin entered the world. Adam’s sin brought death, so death spread to everyone”. (Romans 5:12). ‘...In Adam all die...’ (1 Corinthians 15:22). Sin is a criminal malfeasance carrying a capital penalty. It is unlike tort.

A tort is a civil wrongdoing that is not a crime. But the tortfeasor (wrongdoer) is nonetheless liable. An example of tort is breach of contract. Relief is in the form of damages, or injunction. This civil/criminal distinction about the nature of sin is very crucial in the consideration of the role of Messiah. If sin were a tort, humanity can pay for sin. We can do so by doing good, or paying damages. But sin is a capital offence.

Both Islam and Christianity are agreed on the capital nature of sin hence the concept of hell. (*Johannam* in Islam). The concept of hell in Judaism is however nuanced. Judaism does not have a specific doctrine of the afterlife. But it does have an orthodox tradition of a concept called *Gehenna*.

Nonetheless there’s a list of capital offences in the Torah. Examples include necromancy, blasphemy and adultery. The case of the woman brought to Jesus for stoning for adultery is illustration of a capital punishment under Mosaic Law. It is the capital nature of sin that necessitates the need for atonement. In the Hebrew Bible the word atonement (*kapporeth*) is connected with “covering”. The root word is kaphar. The word was used to refer to how Noah’s ark was to be covered with pitch in Genesis 6:14.

Under the Law of Moses atonement required sacrifices. Animals were sacrificed in atonement for human sin. Solomon is notable for sacrificing 22,000 oxen and 120,000 sheep for Israel at the dedication of the Temple! Why these sacrifices? We find some clue in Leviticus 17:11, though directed at another subject matter: “For the life of the animal (the animal soul) is in the blood, and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life which it represents. (Leviticus 17:11 AMP). And so we’re introduced to the concept of blood for sin, as well as soul for soul. The life (soul) is in the blood.

The argument propounded by the writer of Book of Hebrews is that these sacrifices were obviously inadequate. That the sacrifices were yearly because they could not provide perfect cleansing for sin. “If they could have provided perfect cleansing the sacrifices would have stopped, for the worshippers would have been purified once for all time, and their feelings of guilt would have disappeared. But instead, those sacrifices actually reminded them of their sins year after year... For it is not possible for the blood of bulls and goats to take

away sins.” (Hebrews 10:2-3). He then arcs back to a messianic prophecy tucked into Psalm 40 (a messianic psalm): Ps. 40:6-10.

That prophecy says incarnation was a means to provide the Messiah a body for sacrifice. When Christ entered into the world, the writer of Book of Hebrews says he quoted Psalm 40 to God the Father: “You did not want animal sacrifices or sin offerings. But you have given me a body to offer. You were not pleased with burnt offerings or other offerings for sin. Then I said, ‘Look, I have come to do your will, O God – as it is written about me in the scriptures.’” (Hebrews 10: 5-7). “For God’s will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.” (Hebrews 10:10).

Christianity says there are two levels of consideration with regard to absolution from sin: (a) The inherited sinful nature from Adam. (b) Individual enterprise. Unlike the Christian conception of sin, Islam teaches that sin is an act not a state of being. It is believed that Allah weighs an individual’s good deeds against his or her sins on the Day of Judgment. That individuals whose evil deeds outweigh their good deeds are sentenced to afterlife in the fires of hell (Jahannam). So Islam proclaims salvation by good works whereas Christianity proclaims salvation by vicarious sacrifice of Messiah.

But here’s a legal challenge for the Islamic scholar from a Christian theological perspective: If sin is a capital offence how can charitable work or doing good substitute capital punishment? That is akin to a man sentenced to death for a grievous crime, demanding he not be killed because he gave alms! How does the almsgiving go to the crime? How can charitable acts and doing good answer for capital offence? But even if we accept that doing good can atone for an individual’s sinful enterprise, that still leaves the sinful nature of man unresolved. If we deny the sinful nature of mankind, we must then contend with the intellectual challenge of universality of sin. And we must also give a rational theological explanation for the entrance of evil into the world.

In addition, we must provide a rational answer for the prevalence of evil in the world. Christianity says, inherited Adamic nature is what accounts for the universality and prevalence of evil. Islam says, there is no inheritance of sinful nature. And the reason is because God forgave Adam and Eve. But that then poses the challenge of where the sin nature in humans came from, so much so man needs to atone for his sins by doing good according to Islamic tenets. How come there’s an orgy of evil all over the world? Everywhere we turn there is murder, lying, cheating, adultery, perversion... What accounts for universality of sin? And where did the propensity for evil spring from, as not all evil are the result of nurture or environment. Twins raised together in the same home by the same parents have been known to differ in propensity towards evil.

Perhaps the answer lies in the Islamic belief that everyone that comes into this world is touched by Satan. But that then raises the specter of a sin nature for all mankind, which Islam disavows. But there's yet another challenge for the Moslem scholar: If all children are born good, there must be a probabilistic possibility that at least one will retain goodness so much so that he will not need salvation from judgment for sin. But if such a one can exist, doesn't that vitiate the principle of salvation as a global requirement for mankind? These intellectual challenges need resolution. Note that Christianity separates the innocence of children from their sinful nature. The sinful nature is Adamic. Their innocence has to do with incapacitation to DO evil, but the fact of their NATURE remains.

The principle of atonement in Christianity follows the law of parity: The blood of animals cannot adequately atone for human life. There's no parity between man and beast. And so the potency expires, which is why the priests in the Old Testament kept sacrificing animals year in year out.

A second principle of atonement is that the atoning agent must be innocent. Atonement is a judicial issue. Innocent blood is required for atonement. It's why innocent animals were slaughtered for sin. The only person born free from sin according to Islam is Jesus. The Quran says Jesus was born a 'pure boy.' In Islamic theology, he was the only one Satan didn't touch on entry into this world; (Satan only touched his placenta). It would seem that such a person is the perfect candidate for perfect sacrifice for humanity. How can God kill an innocent Jesus for the sins and guilt of others? The answer is very simple: The guilty cannot atone for the sins of the guilty.

CHAPTER FIVE: HYPOSTATIC UNION

Jesus often made enigmatic statements. One such is found in the Book of John: “I assure you, most solemnly I tell you, before Abraham was born, I AM.” (John 8:58). Let the records show that the people took up stones to kill him immediately. The reason was simple: he had committed blasphemy. (Not to talk of the sin of absurdity). He had used a technical phrase that transported them back to the commissioning of Moses as Deliverer. Moses had then asked for God’s identity – what was he to tell the Jews when they asked for the name of his Principal. God had replied, “You shall say this to the Israelites: I AM has sent me to you!” (Exodus 3:14).

The Jews wanted to kill Jesus because he had said in essence, “I AM God.” That he was THAT God who spoke to Moses back then in the backside of the desert. “I AM” is expressive of the enigmatic, transcendent and eternal nature of God – the One who is, Who was, Who is to come. But then Jesus followed up with a reality-defying act. He “hid” from his would-be assassins. Right in front of them. “But Jesus was hidden from them and left the temple.” (John 8:59). The Amplified Bible says he concealed himself. It was like he deflected light, causing a refraction and thereby made himself “disappear”. He walked right out through their midst in acute demonstration of the import of what he had just uttered. He switched from the materiality of humanity to the invisibility of divinity.

And so we know from the words of Jesus that he was the God replete over the pages of the Old Testament – the one who parted the Red Sea with an east wind; who vanquished the army of Egypt; the Rock that followed the Israelites in the wilderness and from Whom they drank (1 Corinthians 10:4); the One who led the Israelites by a pillar of cloud by day and a pillar of fire by night. (Exodus 13:21). “And the LORD spoke unto Moses...” “And the LORD went before them by day in a pillar of cloud...” (Exodus 14:1, 13:21). No wonder Prophet Micah wrote: “Whose goings forth have been from of old, from ancient days (eternity).” (Micah 5:2). And the Psalmist corroborated: “Before the mountains were brought forth or ever You had formed and given birth to the earth and the world, even from everlasting to everlasting You are God.” (Psalm 90:2).

Jesus is the “LORD our God” in Deuteronomy 6:4, “the LORD, the God” in Jeremiah 32:27, “the LORD” we give thanks to in Psalm 118:1, “O LORD God of hosts” in Psalm 89:8, the “God is the LORD” in Psalm 33:12, the “LORD” possessor of the earth in Psalm 24:1, “the LORD” who appeared to Abraham in Genesis 17:1, “the LORD” who is slow to anger and great in power” in Nahum 1:3. Those who imagine that it was the disciples of Jesus who deified him and so rely on the Torah and Psalms have no idea! There’s of course the obvious contradiction of relying on the records of the same disciples for historicity of Jesus... But the divinity of Jesus is even more rooted

in the Torah and the Psalms than in the New Testament! The divinity of Jesus is so well established in the Old Testament the New Testament pales in comparison.

Concerning the birth of Jesus, Prophet Isaiah had prophesied: “For to us a child is born, to us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, MIGHTY GOD, Everlasting Father of Eternity, Prince of Peace” (Isaiah 9:6). For obvious reasons the divinity of Jesus presents an intellectual and spiritual challenge for many. How do you reconcile human nature with divinity? How can you explain it? How can it make sense? The intellectual and spiritual resolution of the dualism of Jesus is a technical device known as the “hypostatic union.” Hypostasis in philosophy means substance, essence, or underlying reality. The term was used by Greek philosophers to denote reality, as distinct from appearances. It meant actual concrete existence, in contrast with abstracts, such as Plato’s ideals. Plato’s theory of ideas asserts that abstract forms (ideas) possess the highest and most fundamental form of reality.

We come across hypostasis in the Bible with regard to Jesus in Hebrews 1:3 – “Who being the radiance of His glory and the exact expression of the substance (*hypostaseos*) of Him...” (Hebrews 1:3). In other words, Jesus is the very substance, “the very perfect imprint and very image of God’s nature.” (Hebrews 1:3 AMP). It’s why Jesus said, “Anyone who has seen me has seen the Father.” (John 14:9). He also said, “I and the Father are one.” (John 10:30). At which the Jews promptly resumed their favourite Olympic sport and sought to stone him to death.

In the hypostatic union, we see the humanity of Jesus coexistent with his divinity. And we see manifestations of this all over scriptures: we see the man Jesus and we see divinity in one entity. In John 4:6, Jesus the man, tired from all his journey sat by a well and asked for water to drink from a Samaritan woman. But in the same narrative Jesus the God told the Samaritan woman, “If you only you knew the gift God has for you and who you’re speaking to, you would ask of me, and I would give you living water.” (John 4:10). Two natures, one entity. That’s what Paul was talking about in the Book of Colossians: “For in Christ lives all the fullness of God in a human body.” (Colossians 2:9). Statements like, “I am the resurrection and the life” (John 11:25), “I am the bread of life” (John 6:35), “I am the light of the world” (John 8:12)... These are pointers to divinity.

In Christology, there is an interesting terminology – “Communicatio idiomatum.” Means communication of properties in Latin. It refers to the laying of claim to the divine attributes, history and assets of pre-incarnate Christ by Jesus the man. So Jesus the man can lay claim to the glory he had with the Father before the world began. It explains this statement: “Glorify thou me together with thyself, Father, with the glory which I had with thee

before the world was.” (John 17:5 KJV). Jesus the man could only lay claim to the pre-existent properties of Christ the divinity because the attributes of the divine nature are ascribed to the single person, Jesus.

Another illustration of *communicatio idiomatum* is found in these words: “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13 KJV). In other words, the pre-existent Jesus is the self same Jesus who walked the shores of Galilee. They are one and the same. Hence the statement, “In the beginning (before all time) was the Word (Christ), and the Word was with God, and the Word was God himself... And the Word became flesh (human, incarnate) and lived awhile among us.” (John 1:1, 14). As one can imagine, reconciling these scriptures with what they portend will prove daunting to the natural mind.

And there were many heresies – Apollinarianism, Nestorianism, Eutychianism, Monophysitism, Miaphysitism and Dyophysitism; all with varying degrees of treatment of the dual nature of Christ. To officially counter these heresies the Church in 451AD formally adopted hypostatic union at the Council of Chalcedon. At the time of this resolution in the 5th century AD, Islam had not been founded. It would not be founded until the 7th c. (622AD) in what is now Saudi Arabia – over 600 years after the death of Christ. In its resolution of the identity of God, Islam introduced a monotheistic concept that rejects the divinity of Christ. This is called “Tawhid”, meaning doctrine of “the oneness” of God. Associating others with God is known as “Shirk”.

The concept of the Tawhid is a major divergence between Christianity and Islam. Though it must also be noted that Judaism does not acknowledge Jesus as God, or as Messiah. Judaism believes in the absolute unity, singularity and indivisibility of God, like Islam. Judaism teaches that it is heretical for any man to claim to be God, part of God, or the literal son of God. But who is this Jesus? Why is he “Son of God”? What is the Trinity?

CHAPTER SIX: THE TRINITY

In the 35th chapter of the Book of Genesis, we come across an interesting information: “And God in a distinctly visible manifestation appeared to Jacob again...” (Genesis 35:9). It means that wasn’t the first time Jacob was seeing a manifestation of God. God had appeared to him before. Indeed, three chapters earlier, we see Jacob returning from exile, and a Man from nowhere wrestled with him till daybreak. When Jacob asked for the Man’s identity, the Man demanded why. He didn’t disclose his identity. Of that encounter Jacob spoke as follows: “I saw God face-to-face and lived to tell the story!” (Genesis 32:24-30).

Centuries down history God would echo a similar sentiment when he told Moses: “You cannot see My face, for no man shall see Me and live.” Moses had requested to see His “glory.” (Exodus 33:20). The best view God could muster for Moses was his “back” when his glory passed by. (Exodus 33:21-23). That narrative gives us insight into the deconstructive physiological capabilities of God’s Spirit. But the fact remains that Moses saw God’s “back”, so how come he lived? He saw God as it were.

The clue to resolving the issue lay in the story of Aaron and Mariam pulling ranks in private against Moses. “Is it only through Moses that God speaks,” they asked rhetorically. “Doesn’t he also speak through us?” God replied them that with other prophets, He makes himself known in visions and dreams. But with Moses He speaks directly, “face to face.” Moses “beholds the form of the Lord,” God said. (Numbers 12:1-8). We can therefore deduce that the “back” of God Moses saw was “a form of the Lord.” It’s why he lived.

Millennia down history mankind will behold a “form of the Lord” in Jesus. And so we learn from scriptures that there is an anthropomorphic manifestation of God – God appearing in human form. It’s why God can have a face, have hands, have a back, carry a staff, walk, wrestle with a man. But there’s also his anthropopathism – his emotional dimension: his anger, love and compassion. He manifested anthropomorphically to express intimacy in one-on-one encounters. But he manifested in elemental form, like the fire on Mount Sinai, to project dread and power. The “form of the Lord” thus became a device used by God to prevent human fatality upon encounter with God. Thus were Samson’s parents saved from death. The Lord had manifested to them as an angel – a “form”.

Apostle John corroborated the fact that no man can see God in 1 John 4:12: “No man has at any time seen God.” But he went on to reveal the identity of the personage in the Godhead who has been manifesting “forms” to mankind. “No man has ever seen God,” he wrote, “but the one and only Son, who is himself God...has made him known.” (John 1:18). And the Son declares, “Whoever sees Me sees Him who sent Me” (John 12:45). Jesus is the

manifestation of God. It is thus God the Son, Jesus, who manifested to Abraham, Moses, Jacob, Gideon, the Manoahs.

It is God the Son “we have seen with our own eyes” and “have touched with our own hands.” (1John 1:1). God the Son is He who “already existed with the Father and Who actually was made visible to us” (1 John 1:2). He was the Word who “became flesh” and “dwelt amongst us.” (John 1:14). God said Moses beheld a FORM of the Lord. Like John, Paul independently confirms who this Lord is, using the exact term. “Who (Jesus), although being essentially one with God and IN THE FORM OF GOD did not think this equality with God was a thing to be eagerly grasped or retained but stripped Himself of all privileges and rightful dignity, so as to assume the guise of a servant, in that he became like men and was born a human being.” (Philippians 2:6). And so we see God the Father and God the Son. Two distinct entities but in essence one. In Psalm 45:6-7, God the Father spoke to God the Son: “Your throne, O God, will last forever and ever; You love righteousness and hate wickedness; therefore, God your God, has set you above your companions.”

This conversation between God the Father and God the Son has been used as justification for binitarianism. Binitarianism is a theology of God “in two persons” – the Father and the Son, rather than God in three persons. Contrast with Unitarianism (Islam); Trinitarianism (Christianity). But then we come across 1 John 5:7 (AMP) which says: “So there are three witnesses in heaven: the Father, the Word (Jesus) and the Holy Spirit, and these three are one.” This passage is however disputed not being found in any Greek manuscript before the 14th century.

But then again we come across the words of Jesus himself: “There’s nothing done or said that can’t be forgiven... But if you persist in your slanders against God’s Holy Spirit, you’re repudiating the very One who forgives” (Mark 3:28-30). Jesus thus presents the Spirit as a personage. “And I will ask the Father, and he will give you another Comforter – Counsellor, Helper, Intercessor, Advocate, Strengtheners, and Standby – that he may remain with you forever – the Spirit of Truth... (He) will be in you.” (John 14: 15-17).

Some opine that this passage is a prophecy about a latter day Prophet. This is curious considering that these same scholars do not accept the Gospel of John. Jesus said, this Helper will live in us. A human cannot live in humans so the passage is not about a person. But if these scholars insist on the words of John as the basis of the belief the passage is about a Prophet, then they must accept the opening of the same Book of John from which the prophecy came from. And the opening passage of the Book of John declares Jesus as God and Creator of the universe. (John 1:1-3). They cannot approbate and reprobate at the same time. It’s either Jesus is God or that passage does not refer to a human.

Again, we see the trinitarian expression of God at the baptism of Jesus. Jesus is in the water, the Spirit descends from heaven as a dove, and the Father declares from heaven. (Matthew 3:16-17). And we see the Spirit resort to the same device used by Jesus – the Spirit descended “in bodily FORM like a dove.” In Acts 5:3-4, Peter remonstrated Ananias for deceiving the Holy Spirit saying he lied to God, proving the Spirit is God. The Spirit was involved in creation, brooding (thinking) in Genesis. (Genesis 1:2). Indeed the word “God” in the passage, “In the beginning, God created...” refers to God in the plural – Elohim. In the creation of man, we see plurality again: God said, “Let US make man in our image...” (Genesis 1:26). All these passages lead us to the inescapable conclusion that God is a trinitarian concept.

But how do we reconcile trinity with Deuteronomy 6:4: “Hear, O Israel: the Lord our God is one Lord”? Islam construes this oneness in quantitative terms (Tawhid) but Christianity construes it conceptually (Trinity) – God the Father, God the Son, God the Holy Spirit are One, not one. Trinity is conceptual oneness, in much the same way a husband and wife are said to be conceptually one, not numerically one.

Here’s an illustrative visualization of the Trinity: Imagine a man standing in the midst of an octagonal room. (This is called a thought experiment in Physics. Einstein used it to explain his difficult theories). The room is a higher dimension. It has two glass windows, man sized. The man is thus reflected in the two large windows. To a third party observer it would seem there are three people: two at the edges of the room, one in the midst of the room. The angulation of the room ensures that the third party sees three profiles: frontal, side and quarter. This further convinces the observer he’s looking at three different people in the room.

Now imagine that the glass windows are dimensions of governmental administration and the reflections are personages. In one view, you have a Revealer of Truth – the Holy Spirit. He reflects God’s core – the energy and power. “You will receive power when the Holy Ghost has come upon you,” Jesus said. The Holy Spirit is associated with power. In the 2nd view, we see the Savior of Mankind – the Son. He is the spitting image and literal reflection of the Father. And of course there’s God the Father right in the midst of the room. He’s the Source.

Now imagine that each Personage can generate independent history in time dimension. The Son of course has significant historic record because he manifested in, and interacted with the time dimension. But the Father has no history because he’s in the timeless dimension. His mentions in history are through the Son.

If all this sounds bizarre, it's because you've not pondered the material in the Book of Revelation. Higher dimensional realities always seem bizarre. It's why the Book of Revelation seems so bizarre. We're in a lower dimension. We have the perception limitations of creatures in a lower dimension. How can the Creator of higher dimensions be a simplistic lower dimension concept? Trinity is higher dimensional concept.

CHAPTER SEVEN: THE REAL JESUS

Apostle John was not your average apostle. Not by any measure. Wrongly labeled apostle of love, this has prevented intellectual appreciation of the depths of this apostle. Truth is, Apostle Paul wrote more about love than John. The locus classicus on love is 1 Corinthians 13. Paul penned it. The scholarship and intellectual sagacity of John is only rivaled by Apostle Paul. His thesis on the Logos is one of the most important philosophical discourses in the annals of human history: “In the beginning was the Word (Logos), and the Word was with God, and the Word was God.” What John did was to substantiate the Logos, taking it far beyond Heraclitan and Platonic conceptions.

Apostle John was a theologian. While many documented chronicles of Jesus, he theologized arcane Christology. He was a conceptualist who specialized in the esotericism of divinity. It should therefore come as no surprise that the man given revelation of the recondite dimension of Christ was John. From the Old Testament up to the Gospels, the vision we have of Christ was manifestation in forms – forms of the Lord. It was “a form of the Lord” that spoke “face to face” with Moses for instance. (cf. Numbers 12:1-8).

God manifested in human form to remove the intimidation of divinity, to make God accessible to humankind. He became an ordinary man that he might do the extraordinary in the life of an ordinary man. His incarnation was the measure of the aching love in the heart of the Father. But to imagine that Jesus is a man Jacob can wrestle with, or just a human is to swim in the pool of incomprehension. Those manifestations were purposed and prophetic forms. They in no wise reflect the essence of deity. The book that shows us who Jesus really is, is the Book of Revelation. Unsurprisingly, it was written by John.

The book opens with these declarative words – “This is the revelation of Jesus Christ.” It is “a revealing of Jesus the Messiah” (Revelation 1.1 MSG). For the first time, we see a vision of whom Jesus truly is. And so the Bible begins with Jesus as the God of Creation and ends with Jesus as the Lord of Creation. “For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created through him and for him.” (Colossians 1:16). He is introduced frontally to us in the Book of Revelation with a triple-barreled concatenation: “HIM WHO IS AND WHO WAS AND WHO IS TO COME.”

And the exaltation and laudation continues: “Jesus Christ the faithful and trustworthy Witness, the Firstborn of the dead and the Ruler of the kings of the earth.” (Revelation 1:5). “To Him be the glory and the power and the majesty and the dominion throughout the ages and forever and ever.” (Revelation 1:6). And then Jesus introduces himself: “I am the Alpha and Omega, the Beginning and the End, He Who is and Who was and Who is to come, the Almighty.” His voice was “a great voice like the calling of a war trumpet. (Revelation 1:8). When John turned around this is what he saw: “One like a Son of Man, clothed with a robe which reached to His feet and with a girdle of gold about His breast.” In other words, he saw Someone identical to the Jesus he knew – a Son of Man.

Jesus often called himself Son of Man in reference to his humanity. His other title was Son of God, a reference to deity. Son of Man and Son of God are the two natures in the hypostatic union of Jesus the Christ. As earlier pointed out in this discourse, “Son of God” is a political title. It does not suggest insemination by God. The Bible is clear on the birth of Jesus. So the issue of God not giving birth to a biological son is a straw argument. And since it is not a biological reference, the issue of a consort or no consort for God cannot arise. It is inventive. It is the attack of a proposition that was never put forward. In logic, it is the fallacy of *petitio principii*.

About 600 years before Revelation, Daniel had a similar vision of “One like the Son of Man.” This Son of Man “was given dominion and glory and kingdom, that all peoples, nations and languages should serve Him... His dominion is an everlasting dominion, and his kingdom is one which shall not be destroyed.” (Daniel 7:13-14). In other words, the personage that appeared to Daniel is the same personage John beheld. This is the Jesus John saw: “His head and his hair were white like white snow, and his eyes flashed like a flame of fire. His feet glowed like burnished bronze as it is refined in a furnace, and his voice was like the sound of many waters. In His hand He held seven stars, and from His mouth there came forth a sharp two edged sword, and his face was like the sun shining in full power at midday.” (Revelation 1:14-16).

That was not the Jesus John knew in the flesh – the itinerant teacher who thirsted and grew tired; the one who gave himself up to be flogged; whose body was one huge mass of wound; the one the Roman soldiers mocked and pierced his hands with crude metal. This was another Jesus. Understandably, John became frightful. This is a dreadful Lord John was meeting. “When I

saw Him, I fell at His feet as if dead.” (Revelation 1:17). Daniel had a similar experience.

This is Daniel’s description: “His body also was a golden luster like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet glowing burnished bronze, and the sound of his words was like the noise of a multitude of people or the roaring of the sea.” (Daniel 10:6). Despite the fact that the men around Daniel didn’t see the vision he saw, “a great trembling fell upon them so that they fled to hide themselves.” (Daniel 10:7). And just like John, Daniel had a fright: “No strength was left in me, for my fresh appearance was turned to pallor; I grew weak and faint with fright.” (Daniel 10:8). To confirm to John it was the self-same crucified Christ, Jesus said to him, “I died, but see, I am alive forevermore; and I possess the keys of death and Hades.” (Revelation 1: 18).

One day, the world will see this Jesus – the one in the Book of Revelation. And men’s hearts will fail them for fear. There is another dimension out there about which we know nothing of, being creatures of a lower dimension. The zoological community in that dimension is scary – a winged animal that looks like a lion? Another winged animal that looks like an ox; yet another that looks like an eagle and yet another had a human face. These four animals are described as “all eyes, seeing around and within,” meaning they can see into other dimensions. These animals prowl around the throne of the Jesus we speak, chanting all day long: “Holy, Holy, Holy is the Lord God Almighty, Who was and Who is and Who is to come.” (Revelation 4:8).

The “24” – eminent political titleholders called the Twenty-Four Elders, sat on twenty-four thrones round His throne. Every time the winged creatures paid homage to Jesus, the “24” would fall prostrate before Him, throwing their crowns to the foot of His throne. (Revelation 4:10). They cried in unison, “You are worthy, O Lord our God, to receive glory and honour and power... For you created all things; by your will they were brought into being and were created.” (Revelation 4:11). This Jesus is not the “form of the Lord” the world has grown to know. He is not a prophet, not a moral instructor, not a guru, not a mere man. He is the Lord God Almighty, King of kings, Lord of lords, Everlasting Father of All Creation. It is this Jesus about which we testify.

If you will like to give your life to Christ, please pray this prayer: Father I acknowledge that I am a sinner, that Jesus Christ died for me, that you raised

him from the dead. Please forgive me. I accept Jesus today as my Lord and my Saviour. Amen.

This concludes our treatise, Who Is Jesus?

To download free e-books, please go to www.myilluminate.com